

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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THE ALLEGORY OF SARAH AND HER SON ISAAC

But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren, that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So, then, brethren, we are not children of the bondwoman, but of the free. Gal. 4:26-31.

II

As Hagar and her Son Ishmael represent the Old Covenant — the covenant of the Law, so Sarah and her son Isaac the New or that of the Gospel. The former breathes the spirit of bondage, the latter the spirit of freedom. It is Legalism versus the Gospel which form the antithesis, or to personify the two terms, there are two different peoples, two large groups of the human race that are contrasted in the twofold allegory of St. Paul — those seeking salvation by the deeds of the Law, and those sharing in the salvation through faith in the Gospel. In other words, the two allegories represent two religions dominating the world — the one is the religion of works, the other the religion of faith — the Christian religion and the legalistic or heathen religion, the true and the false religion.

At this juncture, we consider

Sarah and her Son Isaac — the Representatives of the True Religion or Christian Church

Regarding Sarah, his true wife, Abraham had received the distinct promise, "Sarah, thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him"; Gen. 17:19. Thirteen years after the birth of Ishmael by Hagar this promise came true. Isaac was born of Sarah in her old age. Of him the Apostle says, he was born not like Ishmael after the flesh, but against nature of a freewoman according to "the promise." This, he continues, is most significant. As Hagar with her son stands for Mount Sinai or the

Sinaitic covenant, Sarah and her son represent the other covenant, that is, the Gospel covenant. This the Apostle calls Jerusalem which is above. "But Jerusalem which is above is free, which is the mother of us all."

Now we know that the city of Jerusalem is built upon Mount Zion, and these two have a typical character. In a spiritual sense they are identical; both represent the spiritual Israel or the Church of God. Of this sufficient indications are found both in the Old and New Testament. "Yet have I set my king upon the holy hill of Zion," declares Jehovah in the second Psalm. "Cry out and shout, thou inhabitant of Zion; for great is the holy One of Israel in the midst of thee"; "Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem; behold, thy king cometh unto thee," exhort the prophets of old and in the New Testament we hear the Apostle speak, Heb. 12:22: "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem."

It is to this Sion, to this Jerusalem the words of Isaiah, quoted by St. Paul, are addressed: "Rejoice thou barren, that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband." And it is worthy of particular mention that the prophet has our very case in mind, saying, chap. 51:2, "Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him."

Sarah has indeed good reasons to rejoice. Her barrenness has been turned into joy; and after her humiliation, and mockery she experienced at the hands of her bondwoman, her laughter bursts forth again for the fact that she has born the son of promise, and thus has become the mother of him who not only is the bearer of the great promise that in Abraham's Seed all the nations of the earth shall be blessed, but who is the forefather of a great and blessed people — the Church of God on earth.

Isaac having been born of Sarah the freewoman through faith in that promise, both have become the representatives of the true religion or the Christian Church.

That Church is described by the Apostle in the words already quoted. She is the "Jerusalem which

is above." It is not Jerusalem in heaven he speaks of here, and therefore not the Church triumphant in its glory, but the spiritual Jerusalem which is on earth, the Christian Church as such. She is indeed "above"; above because her Head Christ is from above; "the Son of man which is in heaven" came down from heaven to establish His church on earth. The Church of Christ is from above, because her members who are the sons of God, "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:13. Finally our Jerusalem is above, because her members all fix their affections there, and thither tend, as to the great end of their life and calling. "Set your affection on things above, not on things on earth," Paul exhorts the Christians Col. 3:2.

And Jerusalem which is above is free, and therefore, so are her children. They are free from the bondage of seeking salvation as by works of the Law; free from the curse and condemnation of the latter; free from the guilt of sin and its dominion; and thus have they the delightful prospect of being made partaker of that "glorious liberty" which "the children of God" enjoy in heaven. "If the Son make you free," says Jesus, "ye shall be free indeed."

Furthermore, Jerusalem which is above, the Christian Church, is our mother "which is the mother of us all." The Church is indeed our mother. We are the Church's sons through the efficiency of Christ and the work of the Holy Spirit in His Word. It is of Zion that it is said, "This and that man was born in her." Ps. 87:5.

But if the Church is the mother of us all, then our feelings toward her are to be those of children toward a venerable parent. We owe much to a mother, in fact, more than to any other person, in her nurture, care, and discipline. And so, if we are indeed God's children, born in His Church, we owe all to her. Even from the time of Abraham, she has shone as the light of the world. Where else do we see light? All is dark beyond. To her God has committed the preservation of His truth; for unto her have been committed the oracles of God — His Word. This truth her ministers, prophets and apostles, have proclaimed through all ages. And her ministry has been transmitted down to us, because the Lord of the harvest, mindful of His own promise, has continued Himself to send forth laborers into His vineyard. And thus is there continued to us the wondrous message of the Gospel to which we owe the salvation of our souls, and the caution and comfort with which we are enabled to walk as children of God.

J. J.

— There is no harder matter of our trouble to be looked to than the grievous differences of judgments and affections among the Lord's servants.

— Rutherford.

Grow In Knowledge

OUR ONLY MESSAGE

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world; for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. Galatians 6:14, 15.

No matter how old and how well established a church is, it will never get away from the pioneer or missionary stage; and if it does, it has died, as a tree may keep its shape, even after it has dried up. How especially true does this hold of missionary churches, scattered abroad and forming the main part of a pioneer district!

When the Lord commanded Isaiah to "cry," Isaiah asked, "What shall I cry?" (chap. 40:1-8); and the Lord told him to preach Law and Gospel. He should preach the Law, for "the whole head is sick, the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (1:5, 6). Looking at the natural man in this light, St. Paul sums up his teachings to the Galatians in the personal confession, "God forbid, that I should glory, save in the cross of our Lord Jesus Christ!" Nobody could name an achievement of man which Saint Paul did not know, a thorough scientific education in three languages, the mastery of Greek intellectualism and philosophy, the work-righteousness of the genuine Jew, and the learning and zeal of the Pharisee: he knew it all and had tried it all, only to discover that none of these nor anything on earth could give peace and rest to the weary soul. He had experienced that he could not by his own reason or strength believe in Jesus Christ his Lord, nor come to him, but the Holy Ghost had called him by the Gospel and had made all things new. Immediately he had thrown to the winds the husks of ethical religion, of trusting in self-righteousness, for now he enjoyed the rich sensation of having received a full pardon by the ever new grace of his Lord Jesus Christ, who loved him, and gave himself for him, and he adds emphatically, "I do not frustrate the grace of God; for if righteousness came by the law, then Christ is dead in vain" (2:20, 21).

Now his whole life is filled with the glory of his master, all his activities dedicated and directed to bring this glory to sinners. Rome, Athens, Corinth, or the backwoods of Galatia, of them all he could say, "There is no difference; for all have sinned, and come

short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus" (Romans 3:23f.). None has caught the mind of St. Paul better than his great disciple, Martin Luther, when, for example, he says in the Lord's Prayer, "But he who teaches and lives otherwise than God's Word teaches, profanes the name of God among us. From this preserve us, heavenly Father!" or, as St. Paul states it, God forbid!

The crucifixion of our Lord Jesus Christ was meant to be the utter and final defeat of Jesus and his movement; but this time the enemies had miscalculated, this time they did not deal with some poor mortal man; they encountered God Himself, they lost, God won, how could it be otherwise? The Lord sealed his victory by his glorious resurrection, and has ever been with His Church. All our adversaries are defeated by the strength of Christ's victory when he died for us. That relieves man's soul from all fear and sets it free, to love and to do God's will, and to do so joyously, even if it should draw persecution.

Having found the only salvation in the cross of Jesus Christ, what else could please our faith and be the theme of our preaching? No, with the disciples we say, "Lord, to whom shall we go? Thou hast the words of eternal life; and we believe and are sure that Thou art that Christ, the Son of the Living God" (John 6:68f.). This being centered in the cross of Jesus Christ, will dominate all our preaching under any conditions, for, as we have heard, there is no difference, neither regarding sin nor grace: all are equally lost by their own guilt, all equally redeemed only by the abounding grace of the Triune God.

Such Gospel preaching will establish the unity of our Synod. While building an organization, we are building the spiritual body, the city of the Living God, while loyal to our synod, we do not forget that loyalty without faith will only create a bunch of self-righteous hypocrites, joined by the club spirit. Let it be known that, wherever we pastors of the Wisconsin Synod appear, that, one and all, we have only one message, that we are determined not to know anything among men save Jesus Christ, and Him crucified! There is our strength, and nowhere else, there is victory and glory for all! May God let us see His glory, that our preaching may reflect it, and that in its light sinners believe in the Father in heaven and praise Him!

Frederic H. K. Soll.

RESENTFUL HEARERS

Of such the Prophet Amos speaks (5:10) in the words, "They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly." Because he announced the impending judgments of God upon the backsliding and wicked northern kingdom, Amaziah, the priest, advised Amos to leave the country,

saying, "O thou seer, go, flee thee away into the land of Judah, and there eat bread and prophesy there, but prophesy not again any more at Bethel." If Amos knew what was good for him, he would leave the country.

When Jeremiah at God's orders had preached his sharp sermon in the court of the temple, his infuriated audience leaped upon him, crying out, "Thou shalt surely die" (Jer. 26). King Ahab preferred to listen to the 400 lying prophets, who always told him what he wanted to hear, while of the faithful prophet Micaiah he said, "I hate him, for he doth not prophesy good concerning me but evil" (1 Kings 22). Yes, when Micaiah gave him another sample of his uncompromising transmission of God's message, King Ahab had him thrown into prison on bread and water.

Such examples of resentful hearers of God's Word could be multiplied from the Bible. But what good did it do to them to rage against the unpleasant message and to try to silence the lips of the prophet. If by bribery or threats they induced the messenger to change his message, if they succeeded in silencing the preacher by driving him out of the country or putting him to death, that did not make the Word of God of none effect nor stay the judgments which God had given him to announce.

In our day of "itching ears," turned from the truth, the faithful, uncompromising preaching of the Word of God still produces resentment in the hearts of the unregenerate hearers and arouses also the old Adam in the Christian. Many a faithful preacher who proclaimed the truth without respect of persons thereby aroused the resentment of some of his hearers to such an extent that they did not rest until they had driven the faithful messenger of God from his pulpit, or, failing to gain the support of a majority in the congregation for such a drastic measure, they withdrew from the congregation and sulked in their tents. What is gained thereby? Will it prevent the Word of God, so unpleasant to the flesh, from being fulfilled? Why take it out on the preacher? Why not face the issue squarely and settle it with God, with whom it eventually will have to be settled? "Therefore now amend your ways and your doings and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath pronounced against you" (Jer. 26:13).

I. P. F.

THE LODGE QUESTION — A BURNING QUESTION FOR THE CHURCH OF AMERICA

By A Layman

As a reader of the ev.-luth. Gemeindeblatt I came across an article in the issue of the 9th of August, 1936, entitled: "The Position of the Reformed Presbyterian Church with Reference to Secret Orders." Encouraged by this article and being a former member

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of the free alllutherische Kirche of Germany, I should like to voice my opinion in this matter.

Since the writer has lived through the rise and fall of imperial Germany and has witnessed the partial collapse of the Prussian State Church, he wishes to cast some light upon the cause of this breakdown.

The United Prussian State Church was founded at the time of Frederic Wilhelm III who merged the Ev. Luth. and reformed churches into one body and at the same time acted as its head and guardian.

This union was a serious mistake. The church now was forced to serve the interests of the state. A worldly spirit crept into the church. The pastors became servants of the state and as such received princely salaries from the government. They were popularly called "the black gendarmes" because they seemed to be interested more in politics than in the souls committed to their care. At the same time they were phlegmatic egoists, who did not rouse the slumbering Christians out of their sleep of sinful security but preached "Peace, peace, there is no danger." There were no real soldiers of Christ. They preached sermons which aimed to please the hearers rather than to point out their sins. The Holy Spirit did not breathe through their messages and like in the Old Covenant in spite of beautiful temples, the priests were spiritually asleep. The clergy no longer could claim a right to the promise of Dan. 12:3: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

The congregations which did not unite with the reformed churches were called in Prussia the Alt-Lutheraner (Old Lutherans). They held in high esteem the pure Word of the Bible and the doctrines of Martin Luther and believed that "God's Word and Luther's doctrine pure shall to eternity endure." Because of this they were hated and persecuted by the State and the State-Church and therefore they decided to leave their home-land and go to some other country

where they might worship their God and Lord according to the dictates of their conscience.

The tradition of the Old Lutheran Church of Germany was thus brought to America. Should not, therefore, America be faithful in fulfilling its high and holy duty? The church should in these days permit nothing to hinder it preaching the pure, unadulterated Word of Christ. In the opinion of the writer the lodges are a distinct danger to the Christian church. The church is fearful and asks: Shall we exclude lodge-members or shall we tolerate them? Should we not preach the Word of God to members of secret orders? Did not the Lord say, too, that wheat and tares should grow together until harvest-time? I wish to state my opinion: First, lodge-members should not be tolerated as members of the church; secondly, They ought to be permitted to be guests at the church so that they may hear the Word of God. Let us remember: "A little leaven leaveneth the whole lump." According to the Word of Christ, whosoever will deny me before men him will I also deny before my father in heaven." Lodge members are to be excluded from the Christian church. The Christian church is built solely upon the foundation of Christ. He is its chief corner-stone. Churches with this foundation will stand and even the gates of hell shall not prevail against them.

False fear that the church may lose the money paid by lodge-members as church dues is to be condemned. Christ can and will take care of his church. He says: "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."

The Old Lutherans in Hannover and Saxony are known as the Ev. Luth. Free Church. They have not been molested in any way by the present government. In truth, because of their doctrine and principles they may be called the "salt of the world."

May the Ev. Luth. Churches of the world regain the reputation of being true to their tradition to be the support and guide of their state by teaching the truth fearlessly. May God give the state more God-fearing citizens and leaders and prevent that through the fault of the Christian church "mene tekel" (Thou hast been weighed and found wanting) be written in flaming letters over the nations.

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He is blind who thinks he sees everything. The observant man recognizes many mysteries into which he cannot pretend to see, and he remembers that the world is too wide for the eyes of any one man. But the modern sophists are sure of everything, especially if it contradicts the Bible. — Spurgeon.



Comments

On Prayerful Hearts our Lord and Master has bidden His flock to carry forward the spreading and upbuilding of His kingdom. Matt. 9: 38. He wants not only the willing hands to labor, the feet to run on His errands, the lips and tongue to proclaim His name of salvation, but he begs for our hearts, hearts filled with true concern for the furtherance of His church, hearts filled with love for Him. When the mother prays at all times for her children, no matter how far they may be removed, she does so, because her love follows them wherever they may go. And so our Lord in asking us to pray for laborers in His harvest looks for The love in our hearts, love that never dies nor wearies. Too many of us forget that. We are only too apt to assume that when we place our monies at the disposal of the proper church authorities for use in missions and schools our whole duty in the matter is done. Our Lord asks more, He asks us to pray our heavenly Father for guidance, courage, wisdom, success of those already in the harvest, as well as for adding to the number of those engaged in this most difficult labor. He asks us to do this because of the love we bear Him and His gracious kingdom.

We are forcibly reminded of this by the report of a missionary gathering to be found in another part of this paper. The report speaks for itself. It shows the great interest in mission work of those engaged in it. It would fire our zeal for this work in a day when hearts are growing cold to missions. It asks for no monies from the brethren who sent them to their often lonely and hard posts, it but makes a plea for our prayers. Surely this is not asking too much nor anything too hard. But still let us remember that a God-pleasing prayer can come only out of a believing heart. And a believing heart is a loving heart. Because we believe in Christ, in His Gospel, in His church as the house of God, we love Him and His cause, and thus pray regularly, earnestly, consistently and hence acceptably to God for the spreading of the saving truth among so many that are lost. Let us pray!

* * * *

Barnum And Aimee It was Phineas T. Barnum, we believe, who is credited with the saying that the public wants to be fooled. Whether it was this experienced showman or some one else equally canny, the saying is true enough. It is a sad fact that the public believes in all kinds of

nostrums in medicine, in all manner of impossible cure-alls in economic life, in the most bold-faced lies of false prophets in the field of religion. And it is true that the public **wants** to be fooled. The attested truth has a much harder time of it to be believed than the most whopping lies. The results are always lamentable. But the harm done to the body, and the loss of goods which surely follow the belief in lies, is as nothing compared to the damage done to the immortal souls of men through believing false teaching. Earthly damage may be repaired, but the harm done to other souls is only too often irreparable. It does not so much matter that I believe in the body-healing fakir, but it does matter immensely whether I follow a false teacher into hell. In this regard it is astounding what lies that are taught and lived in the name of the Christian church can be and are believed.

An outstanding example is Aimee Semple McPherson at Angelus Temple in Los Angeles. She is again in court. But, perhaps, we had better let the editor of the Christian Century tell it in his trenchant style. Says he: "The proceedings so far have been featured by such exchanges as 'harlot,' 'drug addict' and the like, and in general have been marked by the same vulgarity which appears to attach to whatever concerns the founder and head of the Foursquare Gospel Church. There is nothing we can do about it and perhaps nothing, that is not too obvious, we can say about it, but we cannot refrain from expressing from time to time the disgust we feel at the whole travesty upon religion which Mrs. McPherson and her associates are conducting. How much longer will her congregation put up with it? Quite a while longer, apparently, for in spite of the fact that this is the sixth suit which Mrs. McPherson has had to defend in a little more than a year — she has been sued by her lawyer, publicity counsel, daughter and mother — the church still grows. The congregation in Los Angeles numbers more than ten thousand and at the 'Fourteenth International Convention' delegates from 357 churches in the United States, Canada and abroad, were present. There is no racket like a religious racket."

Z.

* * * *

Of the Dragon and His Worshippers we read in the book of Revelations, chapter 12 and 13. Under this figure St. John pictures the prince of hell in his last and fiercest effort to wipe the church off the face of the earth. This dragon and his worshippers are very busy in these last times before the coming of our Lord to judgment. In his unmasked form he can be seen in the World Congress of the Godless which convened in Moscow on the 7th of February of this year. From the Christian Press Bureau of Copenhagen as reprinted in the News Bulletin we quote some passages.

It seems that there were at the opening of this congress some 1,600 participants from not less than 46 countries. "The chief object of the Congress is to initiate a world agitation against religion — they are undoubtedly thinking most about Christianity — and to establish an international fund for anti-religious agitation."

"The success of the godless in Russia under the soviet regime is well known. It is estimated that in these 18 years 42,800 clergymen have been placed in Russian concentration camps! The methods are chiefly violence and force, but economic coercive means are used also. According to statements made by Stalin they will now stop using violence and begin a so-called 'spiritual' war. It has been estimated that all religion should have been eradicated by the first of May this year, but now a delay must be allowed for. They still have the goal in mind, however. The last church must be closed, the last clergyman must be removed."

"Now the war is going to be made international! A mark of the godless is going to be sent out, and rules of procedure according to law are going to be drawn up in twelve different languages. For many millions of rubles there is going to be erected in Russia an atheism radio station; they already have an agitation fund amounting to 19,000,000 rubles and expect that a lottery will net 50,000,000. In Russia the movement of atheism has 6,900 club houses, 146 schools of atheism, 102 educational establishments, 80 anti-religious museums. In Moscow from one to two million anti-religious publications are sent out every year."

"It cannot happen here," you say. But their work is going on in Russia, Spain, France, Belgium, England, the Danubian countries, and the United States. It is happening here! All around us are the forces of unbelief, of darkness, of godlessness. Fostered and promoted by the falsely so-called science of modern times, evolution especially, the unbelief in God is growing by leaps and bounds. The victims of the devil's rage are particularly the young, more's the pity. These are not brought up any more in the knowledge of the true God, who is the Savior of all mankind from sin, the only one who can free us from Satan's kingdom. The public schools and universities teach an utter disregard of God and His laws. The fear of God among these misguided youths is no more. As a direct result our jails are filled with young people between the ages of 17 and 20. The sectarian churches have turned their backs upon the Christ who is truly God. Their Sunday schools teach no salvation through the blood of Christ. That's the picture. Overdrawn? Not at all.

Our homeland lies open to the attacks of the dragon and his hordes. Where is there help? Not in man, certainly. Let us look to Him who overcame

the devil, who cast him from his throne in heaven, and who alone can and will save His elect on that day. Pray God that He come soon. Z.

* * * *

As Others See Us In the following clipping from the Minneapolis Tribune we present to the attention of our readers what a subscriber who elects to remain anonymous sent us for publication. It offers food for thought since it reveals to us how we impress an outsider.

Put an Oriental in an Occidental world and he will gleefully take to cocktail parties, swing music, ballroom dancing, tight collars, pointed shoes, knives and forks and whatever else "western" there is to delight his fancy, but he will remain as Oriental as the chopsticks he discarded. Dr. Younghill Kang of Korea, New York university lecturer, said when he addressed the Woman's club of Minneapolis Tuesday afternoon.

"Even after years of contact with western civilization, the Oriental psychology will remain untouched," Dr. Kang said. "In his later years he will turn appreciatively to the flowing garments and the stoic life his mind demands he live in. He will remain confounded by the western psychology which so completely is based upon a belief in the preeminent privilege of individualism."

Kipling was right when he uttered his classic about the east and west forever remaining separated, Dr. Kang said, for there is no common ground of thought upon which they can ever be united. Back of the Oriental mind lie centuries of habit and instruction which guides it in a definite channel; western thought is guided by nothing save vacillating whims, he opined.

"To the Oriental, Occidental indulgence in free love, divorce, birth control and companionate marriage are customs beyond understanding. Such practices, carried to the lengths they are, mean suicide for western civilization. They are a product of what many believe to be a definite breakdown in the influence of Christianity which at one time largely held precedence over individualism and was a factor in guiding western thought."

So the much-vaunted liberalism with which the Westerner is swaggering about in his homeland is, as might well be expected, working untold harm abroad. In what measure the work of the Gospel is being hindered abroad by the story of our home conditions, can only be conjectured — it must be enormous. Let us hope that by patient, prayerful work the Oriental may be brought to believe the message brought him, that in one respect we are all alike — as regards Sin and Grace. G.

* * * *

"Mercy Death" The Nebraska state legislature, which has been attracting wide attention because of the only unicameral state legislature, the only legislature consisting of only one instead of the usual two houses, gained considerable notoriety by the introduction of a measure which would legalize so-called "mercy deaths" in the case of the incurably ill, if the sufferers themselves re-

quested to be put to death. The bill was introduced at the request of Dr. Inez Philbrick, a woman physician of Lincoln.

The public hearing on the bill was attended by a capacity crowd. Christ Lutheran Church of Syracuse, Neb., had sent its pastor to testify "that neither a patient nor physician has the privilege to usurp God's right to give or take life." One senator helped to speed the indefinite postponement of the bill with the remark that "it is not within the province of this legislature to change the Ten Commandments." Sentiment was overwhelmingly against the bill.

However, it was not without its defenders. One minister, a Rev. P. A. Dawson of Lincoln, is reported to have said: "We hardly expect even in progressive Nebraska to pass it at the first presentation. Still we hope for eventual success for this Christian move." This pastor presented it as a "Christian move" but neglected to state, so far as our information goes, what, if anything, was Christian about it.

The lady physician who was the moving spirit behind the bill made a very illuminating statement: "I admit I am a heretic. I look upon the Scriptures as the inspired and sometimes beautiful writings of many books by many men. But they are only the writings of men."

This frank statement that she regarded the books of the Bible merely as the writings of men makes it easy to understand why she advocated such a measure. A true believer in the Bible certainly never would think of advocating such a thing. He would be halted by the solemn charge in the Fifth Commandment, "Thou shalt not kill."

I. P. F.

* * * *

As Mencken Sees the Modernists We have heard and read so much of and by the Modernists that we have become not only disgusted with them but also exceedingly tired and bored. In the March issue of the Religious Digest, however, in an article reprinted from the Baltimore Sun, Mr. H. L. Mencken makes a few really interesting assertions about Dr. Machen and his uncompromising stand against the "reformers who have in late years been trying to convert the Presbyterian Church into a kind of social and literary club."

By his own pen Mr. Mencken has given us sufficient evident to permit us to set him down as one of the most outspoken and blasphemous opponents of the Church and of the Scriptures. His remarks about the Bible and the God of the Bible have repeatedly bordered on the scurrilous, but, nevertheless, we have always admired his ability to say things clearly and vividly. Although he no longer has the tremendous following of former years, his mastery of words and phrases has not declined in the same degree. He cer-

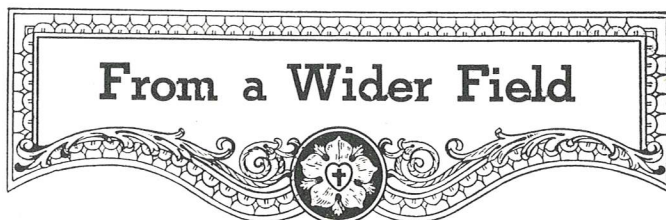
tainly has taken the correct measure of Modernism and what its universal adoption will mean.

"It is my belief, as a friendly neutral in all such high and ghostly matters, that the body of doctrine known as Modernism is completely incompatible, not only with anything rationally describable as Christianity, but with anything deserving to pass as religion in general. Religion, if it is to retain any genuine significance, can never be reduced to a series of sweet attitudes. . . . It is, on the contrary, a corpus of powerful and profound convictions, many of them not open to logical analysis. . . .

"It is one thing to reject religion altogether, and quite another thing to try to save it by pumping out of it all its essential substance.

"That, it seem to me, is what the Modernists have done. . . . What they have left, once they have achieved their imprudent scavenging, is hardly more than a row of hollow platitudes, as empty of psychological force and effect as so many nursery rhymes. They may be good people, and they may even be content and happy, but they are no more religious than Dr. Einstein."

Of Dr. Machen he says, "He clearly saw that the only effects that could follow diluting and polluting Christianity in the modernist manner would be its complete abandonment and ruin." S.



This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 42nd St., Milwaukee, Wis. Please mail all communications for it to his address.

AT JESUS' CROSS

I know in Whom I have believed,
On Whom my soul relies;
I see His lonely Calvary stand
Against the skies.

No glory have I but His cross,
No deed or diadem;
I count all things and treasures lost
To be with Him.

And none may know save Him alone
Who sees the soul's hid sphere,
That peace and love and hope and song
Alone are there.

I see the clouds break o'er its head,
Majestic cross sublime;
I know but this, all glories fade
Of earth, of time.

It stands unchanging, calm, serene,
Lone guardian of the skies;
It is in Him I have believed,
On Whom my soul relies.

O golden gain of love divine,
 Be mine beyond recall!
 At Jesus' cross in joy I yield
 My all in all.

—The Lutheran.

AN INTERESTING REVIEW

The Lutheran Herald, No. 51, 1936, contains the following notice:

"The Bible was made book of the Book-of-the-Month Club in October, being distributed as a 'book dividend' to all its members. It was a special edition carrying the subtitle, 'Designed to Be Read as Living Literature.'"

On the enthusiastic recommendation of one of my friends who seemed to think that this was a new translation of the Bible into English, I bought this Book-of-the-Month edition of the Bible. I am not enthusiastic about it and rise to ask if this is the Bible.

This edition is arranged and edited by Ernest Sutherland Bates and is published by Simon and Schuster. Bates is a Ph. D. from Columbia and has taught English at Oberlin, Columbia, Arizona and Oregon and philosophy at Oregon University. He has published the "Gospel According to Judas," "Mary Baker Eddy," "Our Billion Dollar Debating Society" and other books, and has been literary editor of the "Dictionary of American Biography," "Saturday Review of Literature" and the "Modern Monthly." It is said of Dr. Bates that he has worked for years on this book, "long and carefully, in thoughtfulness as in scholarship." The critics are most generous in their praise and give him credit for having done a real service to Bible students as well as Bible readers. The president of Yale, the governor of Connecticut, the canon of Washington Cathedral, the editor of the Christian Herald, these are some of the critics that recommend the book. I do not recommend it at all.

Why not? The book claims to be the Bible, the Old and the New Testaments in the King James Version. Then we read that the King James Version is followed except in the case of Proverbs, Job, Ecclesiastes and the Song of Songs. Again we are told that the arrangement of the books is by time and subject matter, that prose is printed as prose, verse as verse, drama as drama, letters as letters. Also, that the spelling and punctuation are modernized, "that genealogies and repetitions are omitted, as well as the whole of Chronicles, the minor Epistles, and similar unimportant passages throughout." Dr. Bates omits one-third of the Bible, including several whole books, as: 1 Chron., 2 Chron., Ezra, Eph., 1 Tim., 2 Tim., Titus, 1 Pet., 2 Pet., 1 John, 2 John, 3 John and Jude. Then he adds from the Apocrypha seven new books: 1 Esdras, 1 Maccabees, Judith, Susanna and the Elders, Tobit, Wisdom of Jesus the Son of Sirach and Wisdom of Solomon. "Confusing foot-notes, mar-

ginal commentary, overlapping or irrelevant repetitions, tabulations and explanatory notes are either eliminated entirely or reduced to the minimum," the publishers inform us, but in place of these eliminations Dr. Bates has given us a number of introductions and quotations with regard to the Bible as literature. Also a preface entitled "The Bible as Literature." There is, in conclusion, "A Publisher's Note" and "A Note about the Design and Production of This Book." The book is set in a peculiar 14-point type, which is hard to read.

This is not the Bible, in spite of the title of the book.

All Scripture is given by inspiration of God and is profitable. Bates says that he omits "entirely the unimportant pseudonymous epistles" of Paul. He includes the tale of Judith because it is "both nobler and psychologically more interesting than that of Esther." He says of Chronicles that they were "arid, a hopelessly unhistorical rewriting of Jewish history from the standpoint of the priesthood," but the story of Susanna is "a perfect little tale." Daniel he calls legendary, apocryphal, allegorical and dim," but Tobit is a "delightful idyllic story of mingled realism and fantasy." Ecclesiastes he considers materialistic, pessimistic and so heretical that without the ascription to King Solomon it would not have had a place in the Jewish or Christian Scriptures. Ecclesiasticus is "really the crown of Hebrew Wisdom literature and by all the rules of reason should have been included in the Canon." So Bates argues for and against the books in the Bible, leaves out parts or wholes, makes changes to suit his whim, and inserts Apocryphal books when he feels that way. Thus, he has left out Gen. 2:4a and the word "but" in 2:6. He has left out in Lev. everything except Chapter 19. And so on. He has left out one-third of the Bible and inserted nearly one hundred pages of Apocryphal readings besides many statements of his own higher critical opinion. He has thrown out the verses and chapters and has made paragraphs, some of them perfectly ridiculous. His punctuation and spelling, supposedly more modern, are likewise capricious and often unwarranted.

His dates of the books are a fair sample of his modernism. He says that nothing was written before 1000 B. C. except the Decalog, the Mosaic Code in Exodus, the Red Sea Song in Numbers and the Song of Deborah and the Fable of Jotham in Judges. Moses never wrote anything. The Books of Moses were written by many men and at different times and finally pieced together by other editors. The date of the Pentateuch (Gen.-Deut.) is, then, not 1550 but 350 B. C. The Law was not given by the Lord to Moses but pieced together by priests out of Egyptian and Babylonian legal codes. The prophecies of the

prophets were delivered after the events they announce had happened. The Gospels were written after the evangelists that wrote them were dead. In short the chronology of the books is contrary to everything we have learned in orthodox religion. The choice of terms in the Biblical Glossary and the explanation of them are surely freakish. I have to laugh.

The worst part of the book is the author's Introductions. At best they are destructive to respect for the Bible and faith in its teachings. They are blasphemous. If I were to hold Dr. Bates' views I would never again read the Bible and never again show my face within a Christian Church. If we need the Bible printed more like literature — a need I admit and would like to see met — then we can print it as such in a reverent way. This book, entitled "The Bible," is not the Bible, not any more than swearing in a saloon is the Word of God. — News Bulletin.

PRESIDENT OR BISHOP?

Within the Augustana Synod sentiment has developed to change the title of its chief administrative officers from that of "president" to "bishop." At the convention of this Synod in 1936 the New York conference appealed to that body to make this change. The Synod took no definite action, but the matter was referred to the faculty of Augustana Theological Seminary. Acting as a committee the faculty is to study the matter and present its recommendations at the next meeting of the Synod.

That the proposal of the New York conference has created a lively interest in the Augustana circles is evidenced by the numerous articles on the subject coming from clergy and laity alike and appearing in their official organ, the Lutheran Companion. The last issue of the Companion carried no less than three quite lengthy articles on the topic. Opinion seems to be divided on the change from mere "president" to "bishop." While one writer favors the title "bishop" two others take a very decided stand against it. "What's in a name"? W. J. S.

A GOOD CONFESSION

Otto Dibelius, retired superintendent of the Evangelical Church Union in Germany, made a fine confession in a letter to Hans Kerrl, Nazi minister of church affairs, when the latter questioned the Jewish origin of Jesus Christ. It is reported that Otto Dibelius in an open letter to Hans Kerrl had this to say: "You, Kerrl, have said, 'Priests claim Jesus was a Jew.' 'They (Christians) talk of the Jew Paul and say salvation comes from the Jews.' I cannot remember that sermons of the Evangelical church ever laid

stress on such a matter, but now that opponents' attacks continually are directed at this point, the church is bound to say, 'Yes — Jesus of Nazareth is, according to human nature, of the line of David and therefore a Jew. The New Testament teaches that clearly and unmistakably.'"

(Note: bold-face type and parenthesis ours.)

W. J. S.

THE FIRST NEWSPAPER

To Maximilian Graet, a Belgian, goes the honor of having conceived the idea of publishing a newspaper and of actually printing the first newspaper. The honor is often given to the Frenchman Theophraste Renaudot. However, it has been established that the first newspaper, the *Gazet Van Gent*, was published in Belgium in the year 1667. Permission to publish the paper was received from the crown after Graet proved in his petition to the king that a "chronicle in the form of a newspaper" would be a splendid medium for disseminating information on trade conditions to the business men of Flanders.

It took five months to produce the first edition of the *Gazet*. No copy of that first edition has been preserved. The first copy that was filed bears the date of September 8, 1667 and is numbered 69. At first the *Gazet* was printed twice each week on a half sheet of paper and was divided into two columns. Roman and Gothic characters were used. The paper contained news from all the principle cities of the world, Madrid, Rome, Moscow, London, etc. Since the paper had to receive its news from letters that people in Ghent received or from tales told by travelers who had arrived in the city, the "news" was about three weeks old before it reached its readers.

In 1831, the *Gazet* began to appear as a daily paper and continued to do so with but one interruption until the end of 1936 when, owing to financial difficulties, it was finally forced to suspend publication.

W. J. S.

GOD'S PROMISES

God's promises are as "great" as their Giver. Open thy casket, my brother; pour out the golden ingots stamped with the image and superscription of the King. Count over the diamonds that flash in thy hands like stars. Compute, if you can, the worth of this single jewel: "He that believeth on me hath everlasting life"; or this other one: "Ask, and it shall be given you; seek, and ye shall find, knock, and it shall be opened unto you." . . . The smallest promise in our Bible casket is too much for us poor sinners to deserve; yet the largest promise is not too large for our heavenly Father to make good. He scorns to act meanly by His children and wonders that we so often act meanly toward Him. — T. L. Cuyler.

HOW MANY INDIANS ARE SERVED?

How many Indians does our mission serve? it has been asked — with a thought of how the work with all its expenses "pays." We would answer: Maybe 5,000 are served by it, maybe 500,000, or more; it all depends on when the Lord returns for judgment.

At present our mission has to do with about 6,000 Apaches. How many of them have become or will become Christians in fact we do not know. "The Lord knoweth them that are His," and "I believe a holy Christian Church," — believe its being also among the Apache Indians. Those of them that truly belong to it and have children, serve to bring these into it. We should think of children's children as to be served likewise.

The offspring of one family may increase at an astonishing rate. In the Thirty Years' War which ended 289 years ago, a German named Metzger did the government of Holland such services that it promised him rewards it could not pay him in money at that time. The values remained credited to his family. Only a few years ago notice was given that settlement of the inheritance should take place, with compound interest accumulated to an immense amount; and descendants of the man made known their claims to it. One of them came to this writer and asked him to write for him in the matter. But more than 100,000 other people made claims as descendants of that man in this country alone. We do not know how many such there were in Europe. Think of the great number of souls out in a few generations — which in fleeting time, compared with eternity, are like a few quickly passing waves of the ocean before there is a great calm. Think of it to how many, many souls may extend the blessing of the Gospel brought home by you to one man! Think of it how many, many souls in generations to come may be left without the saving faith, because it was withheld from them by their parents or who else should have given it to the first of the line already! Wouldn't your soul tremble at the thought of being guilty of such growing misery? Isn't your heart thrilled with joy at the thought that if your help in the work served to bring one soul to faith in the Gospel you may have served many thousands more?

The Apache Scout.

MORE ABOUT SPIRITS

Are spirits fickle? Are there imposters among the spirits? Are some of them unrecognizable and forever strangers? Have some lost their identification tags? These and similar questions are forced upon one as we read of the mass demonstration of spirit communication by officers of the Wisconsin State Spiritualist association held in Milwaukee at the Plankington hotel recently.

"Out of forty spirits contacted by George Cutter of Boston, Mass., widely known spiritualist leader, thirty-eight were recognized by friends or relatives in the audience from descriptions furnished by Mr. Cutter." So reports the Milwaukee Journal.

Who were those two whose identity could not be determined? There must be a mad rush in the "spirit world" for the doors whenever the "spirits" are asked to present themselves for identification, two lone-

some, roving, vagabond spirits! Here they presented themselves for a word of greeting to living friends and relatives and lo, none know them. What a confusion in the "spirit world." These two must have had their dates mixed or reported to the wrong conjuror! We wish them better luck next time!

The Rev. Mr. Whitwell pleaded before the body to make the meetings and services of the spiritualists more "dignified." We believe he is right. But who on earth is going to control those imposter spirits that present themselves when not wanted? We propose that all the spirits elect a steering committee to avoid confusion hereafter and not disturb the dignity of the mundane meetings, and that this committee see to it that only such spirits appear for identification as are represented by a curious relative or friend. This would avoid the necessity of reporting unsuccessful attempts in the future. But — Houdini still does not answer!

In all seriousness, however, let us heed God's Word, Is. 8:19, 20: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter, — should not a people seek unto their God? For the living to the dead? — **To the law and to the testimony!** If they speak not according to **this** Word, it is because there is no light in them."

W. J. S.



Girls of the Orphanage and Boarding School at East Fork



Synodical Conference

REPORT OF THE COMMITTEE ON HYMNOLOGY AND LITURGICS

Our committee herewith presents the fourth instalment of its report through the medium of the Northwestern Lutheran. The response from the field to our previous reports has been very encouraging, and we have received many constructive suggestions, which we wish to acknowledge with thanks. It is to be understood that this portion of our report also is only tentative, and we again invite advice, criticism, and suggestions from the members of the Synodical Conference as well as from others who are interested in our task. We reserve all rights of republication of the text of our report either in whole or in part. Kindly address all communications to —

PROF. W. G. POLACK, *Chairman,*
Committee on Hymnology and Liturgics,
801 De Mun Ave., St. Louis, Mo.

No. 432

1. Deck thyself, my soul, with gladness,
Leave the haunts of sin and sadness,
Come into the daylight's splendor,
There with joy thy praises render
Unto Him whose grace unbounded
Hath this wondrous banquet founded;
High o'er all the heavens He reigneth,
Yet to dwell with thee He deigneth,
2. Hasten as a bride to meet Him
And with loving reverence greet Him;
For with words of life immortal
Now He knocketh at thy portal;
Haste to ope the gates before Him,
Saying, while thou dost adore Him,
Suffer, Lord, that I receive Thee,
And I nevermore will leave Thee.
3. He who craves a precious treasure
Neither cost nor pain will measure;
But the priceless gifts of heaven
God to us hath freely given;
Though the wealth of earth were proffered,
Naught would buy the gifts here offered:
Christ's true body for thee riven
And His blood for thee once given.
4. Ah, how hungers all my spirit
For the love I do not merit!
Oft have I, with sighs fast thronging,
Thought upon this food with longing,
In the battle well-nigh worsted,
For this cup of life have thirsted,
For the Friend, who here invites us
And to God Himself unites us.
5. In my heart I find ascending
Holy awe, with rapture blending,
As this mystery I ponder,
Filling all my soul with wonder,
Bearing witness at this hour
Of the greatness of Thy power;
Far beyond all human telling
Is the power within Thee dwelling.
6. Human reason, though it ponder,
Cannot fathom this great wonder
That Christ's body e'er remaineth
Though it countless souls sustaineth,
And that He His blood is giving
With the wine we are receiving:
These great mysteries unbounded
Are by God alone expounded.

7. Jesus, Sun of Life, my Splendor,
Jesus, Thou my Friend most tender,
Jesus, Thou my heart's Desire,
Fount of life, my spirit's Fire, —
At Thy feet I cry, my Maker,
Let me be a fit partaker
Of this blessed food from heaven,
For our good, Thy glory, given.
8. Lord, by love and mercy driven
Thou hast left Thy throne in heaven,
On the cross for us to languish
And to die in bitter anguish,
To forego all joy and gladness
And to shed Thy blood in sadness,
By this blood, redeemed and living,
Lord, we praise Thee with thanksgiving.
9. Jesus, Bread of Life, I pray Thee,
Let me gladly here obey Thee;
By Thy love I am invited,
Be Thy love with love required;
From this banquet let me measure,
Lord, how vast and deep love's treasure;
Through the gifts Thou here dost give me
As Thy guest in heaven receive me.

No. 441

1. Jesus Christ, our only Savior,
Turned away God's wrath forever;
By His bitter grief and woe
He saved us from the evil Foe.
2. As His pledge of love undying,
He this precious food supplying,
Gives His body with the bread
And, with the wine, the blood He shed.
3. Whoso to this feast repairth
May take heed how he preparth,
For, if he does not believe,
Then death for life he shall receive.
4. Praise the Father, who from heaven
Unto us such food hath given,
And, to mend what we have done,
Gave into death His only Son.
5. Thou shalt hold with faith unshaken
That this food is to be taken
By the sick who are oppressed,
By hearts that long for peace and rest.
6. To this feast with tender yearning
Heavy-laden souls are turning.
If thou be impenitent
For thee this supper is not meant.
7. Christ says: "Come, all ye that labor,
And receive my grace and favor;
They who feel no want nor ill,
Need no physician's help nor skill.
8. "Useless were for thee My passion,
If thy works thy weal could fashion.
This feast is not spread for thee,
If thine own savior thou wilt be."
9. If thy heart this truth professes,
And thy mouth thy sin confesses,
A welcome guest thou here shalt be
And Christ Himself shall banquet thee.

No. 495

1. In Thee, Lord, have I put my trust,
Leave me not helpless in the dust,
Let me not be confounded;
Let in Thy Word My faith, O Lord,
Be always firmly grounded.
2. Bow down Thy gracious ear to me
And hear my cries and prayers to Thee,
Haste Thee for my protection;
For woes and fear Surround me here;
Help me in my affliction.

3. My God and Shield, now let Thy power
Be unto me a mighty tower,
Whence bravely I defend me
Against the foes That round me close;
O Lord, assistance lend me!
4. Thou art my Strength, my Shield, my Rock,
My fortress that withstands each shock,
My Help, my Life, my Treasure;
Whate'er the rod, Thou art my God,
Naught can resist Thy pleasure.
5. The world for me has falsely set
Full many a secret snare and net,
To tempt me and to harm me.
Lord, make them fail, Do Thou prevail,
Let their disguise not charm me.
6. With Thee, Lord, have I cast my lot;
My God, my God, forsake me not;
To Thee my soul commending,
Lord, be my Stay, Lead Thou the way
Now and when life is ending.
7. All honor, praise, and majesty
To Father, Son, and Spirit be,
Our God forever glorious,
In whose rich grace We'll run our race
Till we depart victorious.



A JOINT MEETING AND ITS PLEA FOR MISSION PRAYERS

Upon the request of certain missionaries as well as members of the mission board a joint meeting of the North Wisconsin Mission Board and its District missionaries was arranged for and held on September 14, 1936, at Peshtigo, Wisconsin. Peshtigo was chosen as the place of meeting not only because of its central location but rather for the reason that an invitation for free meals and lodgings had been offered by the local congregation through its pastor, the Rev. K. Geyer. For this kind hospitality of our sister congregation those present were very thankful because this charitable deed did much to help keep down the expenses for that meeting.

This joint meeting of missionaries and mission board members was the first of its kind to be held within the District. The attendance was almost a hundred per cent. Since this meeting was to be held chiefly in the interest of mission work, our chairman, the Rev. Wm. Roepke, had spared neither time nor energy in an effort to arrange a program which proved itself to be both interesting and fruitful. The papers that were assigned and read, and of which the essayist on his particular topic led the discussions which ensued, were as follows:

A Mission Congregation's Obligations to Synod — President Pankow.

Young People's Work — Mr. R. Schwarz.
System of Collecting Dues — R. Lederer.
Calls on Prospects and Members — J. Krubsack.
Experiences With Adult Classes — Th. Hoffmann.

Quarterly Reports and Church Records — W. Roepke.

Problems Confronting Lutheran Missionaries — F. Reier.

Judging from the lively discussions that ensued after the reading of each paper it is evident that this meeting was not only enjoyed by all, but also considered very instructive in regard to the carrying-on of more effective mission work. This was further evidenced by the fact that the entire body went on record to again hold such a joint meeting the following year. In order to make that meeting still more edifying, it was agreed that the missionaries suggest all the topics which are to come up for discussion.

The object of this writing, however, is not so much to acquaint the Christians of our Synod with the minutes of that meeting as rather to invite their attention particularly to a fervent plea urged by the missionaries at that meeting in view of the many and perplexing difficulties confronting them. This plea, expressed in the form of a question, was to the effect: Whether something could not be done to encourage our Christians to **pray more** and more **earnestly** for the missionaries and their soul-saving work of mission. That this plea urged by the missionaries was not the utterance of empty words lightly spoken but rather the expression of an anxious heart, was readily acknowledged by all the members of the mission board. For it goes without saying that a missionary has his problems peculiar to his work at times are very perplexing and difficult to solve. To the board members this fact became very evident again during the course of that meeting, especially during the discussion of the paper mentioned last which enumerated a number of such problems. To repeat them here would make this article too lengthy an affair; it is also doubtful whether our missionaries would want us to burden the minds of our Christians with their troubles. The board members, however, were very glad to note that their missionaries did not turn to any man-invented cure-alls in their troubles, but were seeking help and strength in the power of the Christians' prayer. So Christ, the Great Missionary, would have it. Speaking in the interest of mission work on a certain occasion, He, too, implored His Christians urging: "Pray ye therefore the Lord of the harvest, etc."; Matt. 9: 38. As a matter of fact every Christian will readily concede that the success of mission work will always largely be dependent upon the prayers of the Christians here on earth — the more fervent the Christian's prayer, the more effective the missionary's work. In the firm belief that the plea urged by the missionaries,

if it became more generally known, would be a great incentive to more fervent mission prayers, the board resolved to have it published in our church papers. This would in the main also explain the purpose of this writing. May our Christians accordingly heed the same in the interest of more successful mission work.

We would like to bring to the attention of our Christians one other suggestion also made by our missionaries at that meeting which, if carried out, could serve well as further encouragement to more ardent mission prayers. Our missionaries recommended that a special supplication for the missionaries and their work of mission be incorporated in the General Prayer of the Common Service. A rather convincing argument was advanced by our missionaries in favor of this innovation: It was pointed out that the General Prayer led Christians to pray for their civil authorities of both, State and Commonwealth, but said nothing of the Lord's missionaries whose services, having to do with the welfare of souls, could well be considered of much greater importance. The members of the board thought it a good suggestion and, therefore, decided also here to do what it can in an effort to have the General Prayer supplemented to that end. Since, however, such a revised edition of the General Prayer may not appear in print for some years to come, the pastors could in the mean time nicely comply with the wishes of the missionaries by supplementing the General Prayer with a mission prayer of their own choice and so encourage our Christians to become more mission-minded.

May the Lord of the harvest from above endow all our missionaries with the necessary courage and strength to overcome their numerous difficulties so as to enable them to garner in His harvest.

In the name of the North Wisconsin Mission Board,
Jos. D. Krubsack, Sec'y.



DEBT RETIREMENT

On March 1 the total amount subscribed under the Debt Retirement Program and reported to the committee was \$135,098.77, that is, 21% of the total debt. Of this amount, \$41,533.40 was paid in cash. Then congregations have sent in notes promising to pay a definite sum by a certain date, totaling \$31,850. Cash contributed outright with the express understanding that no part of it need ever be returned to the givers

amounted to \$3,950.86. This latter sum may be used at once to pay off synodical debts. The rest of the cash must be held in reserve because of the possibility that contributors may ask for its return to them in case the full amount of the debt is not subscribed.

Of approximately 550 cards sent to pastors of the Synod asking whether they would be willing to urge their congregations to give a definite promise to pay a stated sum in cash by July 1 of this year, 325 cards were returned with the answer Yes; 93 answered No; 4 were non-committal. Ten congregations have so far given promissory notes, payment of which the Synod can rely on, provided the Synod finds itself equal to the effort of subscribing the whole amount of the debt. Other congregations are considering giving such promissory notes. An effort it will be, of course, to cover the whole debt, but there is still reason to believe that all that is needed is energetic effort, and that the task is by no means an impossible one, although we are still a long way from the goal. On the other hand, there are still many congregations yet to be heard from, most of which are presumed to be at work.

The amount of the debt has been set, as every one knows, at \$640,000. That is the amount needed to pay off all loans. This debt may be divided into two parts. The first part amounts to \$470,000. New buildings at our institutions in New Ulm, Saginaw, Mobridge, and in the Indian Mission, account for \$300,000 of the debt. Deficits accumulating annually up to the year 1933 amounted to \$170,000, one of the chief items in this annual deficit being the amount paid out as interest on the debt.

The rest of the debt, amounting to another \$170,000, is the sum borrowed by the Synod for Church Extension purposes. The Synod borrowed this amount and loaned it again to mission congregations for church-building purposes. The first item of \$470,000 plus this sum borrowed for Church Extension makes the total of \$640,000.

It has been assumed, in a few instances, that if the whole amount of the debt is collected, then the debts that mission congregations owe to the Synod would thereby be canceled. But that understanding is wholly erroneous. Any such procedure would be manifestly unjust to other mission congregations that financed their building program by local borrowing and are now taking part in this program; and to still others who borrowed from the Church Extension Fund and repaid that loan to the Synod.

It has also been suggested that this second part of the debt, amounting to \$170,000, ought not to have been included in the total debt, since it was borrowed for individual congregations and is still owed by them to the Synod. That is certainly a reasonable suggestion. But yet the fact remains that the Synod itself actually owes that amount. If the Synod's creditors

demand repayment of it, the Synod will have to pay, even though it should not be able to collect the amount from the debtor congregation. Moreover, it is not certain that all of these loans are fully collectible, since many of them were made in the days when debts were rather easily contracted and when there was no thought of a depression. Some of those loans may yet prove to be in a class with many farm mortgages, business loans, and bank deposits of the pre-depression period. It has yet to be determined whether all of those loans are collectible. Besides, in the light of our present experience with debt, it hardly seems wise for the Synod to continue to carry such a large debt on behalf of individual congregations. The weight of argument seems to be with those who believe that every cent of the Synod's debts should be paid, regardless of amounts that will yet be collected from others who owe money to the Synod.

Mission congregations that have borrowed from the Synod may wish at this time to repay part or all of the loan. Any such repayment is, of course, as welcome now as at any other time. Every such repayment reduces the Synod's own debt. But all such repayments must be made through the usual and regular channels. The Debt Retirement Program has nothing to do with those loans or the payment of them, except insofar as repayments reduce the total of the debt that has to be retired. Sums sent to the Debt Retirement Committee are credited to general Debt Retirement and not to a congregation's private debt to the Synod. Payments of that nature must be made to the General Treasurer, just as they would have been made if there were no Debt Retirement Program on foot.

June 30, by which time the entire amount of the debt must be subscribed if we are to hold present subscribers to their pledges, is rapidly drawing near. Twenty per cent of the total has been reported to the Committee as having been subscribed. This is certainly not a complete report, and we believe the total would be considerably larger if we had a complete report from every congregation that is at work. No one will maintain that this 21% represents the best effort that the Synod as a whole is capable of. We are confident that a 100% effort on the part of all congregations that are at all able to do something between now and the last of June would raise that 21% to 100% and wipe out the whole debt.

An effort, even without enthusiasm, may bring surprising results. One pastor reports that he went out to solicit subscriptions without the least of hope of success, convinced, in fact, that the whole plan was badly timed and a mistake. He says that he was more than astonished when the first dozen or fifteen men whom he approached subscribed a total of about \$800.

A letter received on February 16 contained the fol-

lowing resolution signed by the officers and pastor of one congregation:

"Resolved: That our congregation approve of the current effort of Synod to liquidate its indebtedness;

That in order to assist on its part our congregation declare its willingness to assume a part of this indebtedness in the sum of \$5,000;

"That this pledge shall stand until Synod shall have had opportunity at its sessions in the summer of 1937 to determine whether this plan has been or can be applied by enough congregations out of the membership of Synod to assure the success of the Debt Retirement Effort.

Signed —.

That resolution gives us something to think about and imitate. Still, if every congregation that is able to do something similar, did it between now and the last of June, it would not be necessary to wait until the Synod meets in August; the debt would be subscribed by the end of June. The letter shows what is being done in this and other congregations. Such a resolution exhibits a spirit and a love for the work of the Synod that we should all be glad to encourage and keep alive, not only for the time of the present emergency but for the future work of the Synod as a missionary body. Indifference, and unwillingness to join in this work that our Church is doing, will not only deprive all of us of the joy and blessing of being rid of our debt, but will have a most disheartening effort on those who have wholeheartedly plunged into the work of getting rid of it.

St. Paul admonishes us that since God has appointed us to salvation by our Lord Jesus Christ, we should comfort ourselves together and edify one another, to know them which labor among us, that we rejoice evermore, and that we quench not the spirit. (1 Thess. 5.) It is not by words only that we comfort and edify one another. Deeds give meaning to our words. If we can carry this work through to success, we shall indeed be doing much to comfort and edify the brethren. If we fail to do what we are able to do, and what it is obviously our calling to do in this matter, we shall be guilty of quenching the spirit of many who are conscientiously at work.

The Debt Retirement Committee.

TENTH ANNIVERSARY

By the grace of God Mt. Lebanon English Lutheran Church on 57th Street and Hampton Avenue was privileged to celebrate its 10th anniversary on January 31, 1937.

The Rev. Professor John Meyer of our Theological Seminary preached the Jubilee sermon on Josh. 24: 16-24.

Previous to the organization of the congregation a mission chapel was erected and dedicated on October 17, 1926. The Christian day and Sunday school

started with large enrollments, which necessitated an assistant to the missionary. In the following year, as mentioned, Mt. Lebanon was organized. The chapel became inadequate for the large number of pupils which were entrusted to the congregation for a Christian education. A school building had to be erected and was dedicated on October 28, 1928.

In this eight-grade school many hundred pupils have received the benefit of a Christian education, a training for which they are indebted to their Lord and Savior Jesus Christ and to our Synod who has made it possible through their Mission Board to give these children a Christian school training.

The Lord's greatest blessings have been showered upon this mission and to His honor and glory we celebrated the anniversary of Mt. Lebanon. In all humility we ask: Abide O faithful Savior, Among us with Thy love; Grant steadfastness and help us To reach our home above.

During the time of the existence of this mission the following ministerial acts were performed:

230 souls were baptized, 143 were confirmed, 23 couples were united in holy wedlock, 28 persons received a Christian burial, 2,046 received holy communion.

Johann Karrer,
Missionary.



**PASTORAL CONFERENCE OF THE
DAKOTA-MONTANA DISTRICT**

The Pastoral Conference of the Dakota-Montana District will meet at the Northwestern Lutheran Academy, Mobridge, So. Dak., from March 30 (beginning at 9 A. M.) until April 1, 1937.

Papers: Continuation of an isagogical and exegetical analysis of the prophet Hosea, Schaller. Please bring your copy of the isagogical treatise, delivered and mimeographed last year. — Preparation for and homiletical rules to be observed in the writing of a sermon, Heier.

Sermon: Pastor W. T. Meier (Pastor H. Mutterer), English.

Confessional: Prof. G. Martin (Pastor L. Lehmann), German.

Remarks: A nominal charge will be made for meals. Announcements should be made to Pastor E. R. Gamm.

H. Lau, Sec'y.

LAKE SUPERIOR CONFERENCE

The Lake Superior Conference of the North Wisconsin District will convene April 27 and 28 at 9:30 A. M., C. S. T. at Peshtigo, Wis., with Pastor Kurt Geyer.

Papers: The Inerrancy of the Scriptures, R. Marti; The Examining of the Catechumen Class for Confirmation, W. Fuhlbrigge; Present Church Conditions in Germany, K. Geyer; The Fear of the Lord, P. Eggert; The Prophet Haggai, E. Rupp; Exegesis: 1st Corinthians, A. Gentz.

Confessional Address: W. Roepke; Th. Thurow.

Sermon: R. Marti; E. Rupp.

Kindly make timely announcements with Pastor Geyer.

E. C. Rupp, Sec'y.

**DODGE-WASHINGTON COUNTIES
PASTORAL CONFERENCE**

The Dodge-Washington Counties Pastoral Conference will meet April 6 and 7, 1937, at 9:30 A. M., at Woodland, Pastor H. Schaar.

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

Sermon: Pietz, Martin.

Confessional Address: Von Rohr, Schaar.

Please announce yourself! Gerh. Redlin, Sec'y.

**PASTORAL CONFERENCE OF THE
PACIFIC NORTHWEST DISTRICT**

The Pastoral Conference of the Pacific Northwest District will meet April 20-22 at Omak, Wash. (Rev. W. Amacher).

Papers: Should the church cooperate with the State in social lines? A. Sydow; Exegesis on Col. 2, 16-28 with special reference to Adventism, W. Lueckel; How shall we meet the honest doubter? L. Krug; Book Review, F. Schoen; Homiletics on 1 Cor. 4:1-5, W. Schulz, H. Wiechmann.

Sermon: Fr. H. K. Soll (W. Lueckel, A. Matzke).

Confessional Address: A. Matzke (A. Levenhagen).

W. Schulz, Sec'y.

**PASTORAL CONFERENCE OF THE
NEBRASKA DISTRICT**

The Pastoral Conference of the Nebraska District will meet April 13 to 15; first morning's session at 9:00 A. M., at Geneva, Nebr., Pastor R. H. Vollmers.

Papers (in the order in which they were assigned for 1937): The Evangelical Way of Leading a Lodge Member from Darkness to Light: Pastor R. F. Bittorf; Discourses on Pastor A. Sitz's Memorial on Suspension to Joint Synod and on the Committee's Report: Pastor E. C. Monhardt; An Exposition of the Book of Acts: Pastor Wm. Wietzke; An Exegesis of Hebrews 7: Pastor Herbert Witt; Practical Lessons for Pastors from the Prophet Ezekiel: Pastor Walter A. Krenke; An Exegesis of Romans 7: Pastor Lee Sabrowsky; Divorce with Special Consideration of Matt. 19: 6-9 and 1 Cor. 7: Pastor L. A. Tessmer; An Exegesis of 1 John 5: Pastor G. Struck; An Exegesis of Isaiah 55: Pastor F. Miller.

Speakers: Pastor A. Eberhart; Pastor Victor Schultz.

Please, announce! L. A. Tessmer, Sec'y.

NOTICE

Rev. P. Albrecht has been appointed as visitor of the Western Conference of the Dakota-Montana District.

E. R. Gamm, Pres.

CHANGE OF ADDRESS

Pastor F. E. Blume, 1017 Wesley Avenue, Evanston, Ill.

ANNOUNCEMENT

On the 24th of January, 1937, I installed Rev. A. Hellmann in the parish at Mound City, So. Dak. Authorization for this installation was given by the President of the Dakota-Montana District.

Address: Rev. A. Hellmann, Mound City, So. Dak.

K. G. Sievert.

CORRECTION

Memorial Wreath of the West Wisconsin District

In memory of Mrs. Emil Podewels from the Koeninger and Koehler, grandchildren of Mrs. Podewels, \$15.00; from Prof. and Mrs. A. Sitz, Mrs. J. G. Koeninger and daughter, and Mrs. D. C. Klingman \$6.00.

H. J. KOCH, Treas.,

West Wisc. Dist.

ACKNOWLEDGMENT AND THANKS

The undersigned received Christmas gifts for the Apache Indians at Lower Cibecue, Ariz., from the following:

Miss Ruth Petermann, Peridot, Ariz.; St. Paul's, Ladies' Aid, Appleton, Wis.; St. Paul's Ladies' Aid, Norfolk, Nebr.; Ladies' Aid, Johnson Creek, Wis.; St. Paul's Ladies' Aid, Ft. Atkinson, Wis.; Redeemer Ladies' Aid and Rev. O. P.

Medenwald, Amery, Wis.; Rev. Geo. N. E. Luetke, Toledo, Ohio.; St. Paul's Ladies' Aid, North Fond du Lac, Wis.; St. Paul's Ladies' Aid, Y. P. S., Brownsville, Wis.; St. John's Ladies' Aid, Libertyville, Ill.; Mrs. C. Doctor, Denver, Colo.; Trinity Mother's and Daughter's Circle, Neenah, Wis.; St. John's Ladies' Aid, Rib Falls, Wis.; Ladies' Aid, Escanaba, Mich.; St. John's Ladies' Aid, Whitewater, Wis.; Emanuel Ladies' Aid, New London, Wis.; "A Friend," Milwaukee, Wis.; Ladies' Aid, Hopkins, Mich.; Mrs. Albert Pawlisch, North Freedom, Wis.; St. Paul's Ladies' Aid, Menominee, Wis.; St. Paul's Sunday School, Town Herman, Sheboygan Co., Wis.; Nathanael Sunday School, Milwaukee, Wis.; Trinity Ladies' Aid, Thiensville, Wis.; Farmington Zion Ladies' Aid, Osceola, Wis.; Mission Band, Lake City, Minn.; Ladies' Aid, Wilson, Minn.; St. Luke's Ladies' Aid, Knowles, Wis.; St. John's "I. W. S.," Jefferson, Wis.; First Ev. Luth. Ladies' Aid, Lake Geneva, Wis.; Bethlehem Ladies' Aid, Raymond, So. Dak.; St. Paul's Ladies' Aid, Arlington, Minn.; Emanuel Ladies' Aid, Flint, Mich.

God bless all the kind givers! Arthur Krueger.

* * * * *

Since January 1, 1937, Dr. Martin Luther College has received the following donation:

From the Alumni Association, \$100; Mrs. Wm. McVey, San Francisco, Cal., \$2.00; Mrs. Minnie Schultz, Litchfield, Minn., \$2.00; Mrs. E. Hoefler, Kenosha, Wis., \$2.00; Ladies' Aid, Arlington, Minn., \$5.00; Mentz Cafe, Faribault, Minn., 6 gallons canned goods; Mr. Otto Fixen, New Ulm, Minn., 1 box of apples; Mr. Aug. Kopischke, Morgan, Minn., 200 pounds of dressed pork; Mr. Herman Hellmann, New Ulm, Minn.; 250 pounds of dressed pork; Mr. Henry Fahning and Mr. John Daehn, St. Peter, Minn., 100 pounds dressed pork. Thank you! C. L. Schweppe.

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On behalf of our Academy I wish to thank the donors of the following gifts, which were received by us during the past months:

From Ladies' Aid, Faith, So. Dak., towels and sickroom supplies; Mrs. A. Kuehl, Mound City, So. Dak., 3 chickens; Mr. Charles Krueger, Merrill, Wis., a collection of stuffed animals: 2 golden eagles, 2 owls, a duck, mudhen, gray squirrel, magpie, woodpecker. K. G. Sievert.

BOOK REVIEW

Palestine Speaks. By Anis Charles Haddad, B. A. Print of the Warner Press, Anderson, Indiana. Copyright by Gospel Trumpet Company. Price, \$1.00.

The writer is a child of the land whose manners and customs he describes, in him we meet a scholar who received his training at the University of Jerusalem and he still resides there. He has therefore gathered his information at first hand and is in a position to speak with understanding of details which would hardly meet the eye of the foreign tourist and observer. What he here offers us is not only interesting but also instructive. He gives us a better understanding of many things touched on in Holy Writ of which the Westerner of necessity in his reading can gather but the general drift.

We give an instance in the following, quoting from what he says on Luke 6: 38. "In the Holy Land no one ever buys corn by the sack, for every potential buyer wants to see the corn weighed out before his eyes. They do not take the honesty of others for granted when buying but keep an eye on the proceedings to see that no cheating goes on. The professional measurers are often very unscrupulous persons and are open to bribery. In an adroit and clever manner they are able with the hand that supports the wooden measure to add or take away from the wheat given, and it is done so cleverly that only an expert would ever detect it. A professional measurer is always present on these occasions and in the presence of the seller and buyer or their representatives duly proceeds to ascertain the contents of each sack. This is done by meting out the grain in a circular wooden measure in the shape of the bushel measure but less deep. The method of procedure is typically Biblical even today, and one is constantly reminded that in the East such things have never changed through the passing centuries.

The measurer swathed in Easter dress seats himself cross-legged upon the soft and pleasantly yielding pile and lets the cool corn trickle through his fingers into the bushel measure. As the measure begins to brim, the grain is pressed down. Then he shakes it strongly from side to side

by means of two or three rapid half turns, without raising it from the ground, in order that the grain may settle into a smaller space. This quick shaking together of the corn is a striking part of the process and is very effective in forcing it to occupy less space.

He then fills it further and repeats the shaking from side to side, going over the same thing again and again until it is full to the brim. He then gently but firmly presses upon it with his hands, so as to drive it into a yet smaller space. Finally, having first made a slight hollow on the top, he takes some more handfuls of grain and very skillfully constructs a cone upon the flat surface of the 'bushel measure,' which has now been filled. He continues carefully to build up this cone until no more grain can possibly be held and that which he adds begins to flow over and run down. Upon this the measure is considered to be full weight and is emptied into the purchaser's sack. This is the universal method by which the grain is now meted out, and the price is always quoted at so much a bushel."

To this simple and illuminating description the writer adds the comment: "No doubt it is to this simple and familiar custom that our Savior alludes when he speaks under an allegory of the recompense of those liberal souls who will and shall assuredly themselves be made fat: 'Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.' 'With what measure you mete, it shall be measured to you.' The words 'into your bosom' mean into the capacious natural pocket formed by that part of the loose Eastern shirt which is above the girdle."

From this quotation and its reverent application you may easily judge the attitude of the writer toward the Bible. We read the book with interest and profit and think it might well be numbered among the books of a Sunday school or Bible class library. G.

Christ in the Scriptures. By Herbert Lockyer. Print of Zondervan Publishing House, 815 Franklin St., Grand Rapids, Mich. Price, 15c.

This is a short treatise, more in the nature of a pamphlet — 16 pages, paper binding. Some of the great truths of the Bible are here briefly and clearly set forth. Our views on the Millennium do not coincide with what the writer says on page 15 and 16: "The fruit of His Church will be His governmental control of the world. Let us not be blind to the fact that He brought His Church into being that He might have her assisting Him in His governmental ministry. If we suffer with Him, we are to reign with Him. 'Know ye not that ye are to judge the world?' We are to judge angels. We are to reign with Him, and He is now equipping us for sacred tasks to be assigned to us as blood-washed men and women when the days of the Millennium have come." "Then there will be the unfolding of His purposes concerning the world; the dark, bloody Tribulation, the dawn of the Millennium followed by Satanic bondage for a while, the Great White Throne with all its terror for the wicked dead, and then the final conquest of the Redeemer, when He will offer back to God a perfect creation as the result of His passion, and God will be all and in all." G.

At Jesus' Feet. By Edward Schramm. 736 pages. Price, \$2.50. The Lutheran Book Concern.

Rev. Schramm, Rev. J. Bodensieck, who selected the Old Testament texts, and twenty-four contributors, endeavor to fill a long-felt want, that of "a book of devotions written with children especially in mind." The volume offers a devotion for every day in the year, 202 texts being taken from the New Testament and 162 from the Old. As far as this is possible, the seasons of the Church Year are followed. A part of the text is printed, but the suggestion is made that the entire text be read, preferably by the children themselves.

It is not possible to discuss here the treatment, illustration, and application of the various texts. There are instances where the reviewer does not find himself in agreement with the writer. But the head of the family who, as the author recommends, will add his own comments on the Bible reading will find many valuable suggestions in this volume. "Let the whole family set apart fifteen minutes each day for unhurried, reverent fellowship with God and with one another and great progress will be made toward living each day with God and for God and unto God."

J. B.