

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 ASCENSION OF OUR LORD

Luke 24: 44-53

"He ascended into heaven," — in but four words our Apostles' Creed relates the astounding incident which in these days occupies the attention of the Christian Church. True it is, that there are large groups of so-called Christians to whom Ascension Day means very little; its importance dwindles into insignificance over against, for instance, Mother's Day. The latter is of man's making, the former originates with God. The low estimation in which Christ's Ascension is held is directly traceable to a wrong attitude toward the Scriptures. Many do not really believe that the Bible is God's Word; thus they do not understand who Jesus Christ is: they have an entirely wrong conception of his work; they have not learned to know their dire need for just such a Savior: so they fail to grasp the significance of what is related, both regarding the Savior and regarding themselves.

This attitude of heart and mind is not peculiar to any particular age or class of men: it is just natural man, as he reveals himself in all ages and under all skies. "No man can say that Jesus is the Lord but by the Holy Ghost." If you bear this in mind you will not be surprised at the attitude of mind with which the disciples even approached Ascension Day. They had now been his followers for three years. In an almost endless stream of blessing the words of life and peace had poured from the Master's lips; to them he had added the demonstration of power in the miracles he performed. There were times too when they seemed to be lifted to such exalted heights that all doubt and uncertainty seemed forever far beneath them, as witness the beautiful confession, "Thou art the Christ, the Son of the living

God." But there were times, too, when they seemed groping in the darkness of the depths: "We trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done." The forty days in which Jesus again and again appeared to the disciples after his resurrection were filled with an important task (V. 44), "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. (V. 45) Then opened he their understanding, that they might understand the scrip-

tures." Hearts of faith does the Savior seek in them whom he leads out to Olivet and O how patiently must he bear with us in striving for that end! Even in this solemn time we hear the disciples ask, "Lord, wilt thou at this time restore again the kingdom of Israel?" Does Ascension Day mean anything to **your** faith?

The Lord who in the Ascension withdrew his visible presence from the sight of his followers is none other than he who in poverty and hu-

miliation presented himself to mortal men in the mystery of Bethlehem. That is the child of whom Moses and the prophets and the psalms spoke. If you follow his life as it is related to us in the Gospels, you will find that he everywhere is true to the promises of God given of old to the fathers. With the Nativity of Bethlehem he made his coming known to the children of men — with his Ascension from Mt. Olivet he tells us, my work in your midst is accomplished, I now return to my proper place in my Father's home: yes, "Go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God, and your God." There is now a sacred link between us and the Father and it was forged by God himself



through the task which Jesus has carried to a close. He became our brother that he might re-establish our right to childhood under God, nor did he cast his manhood aside when his work was done. It is our brother Jesus who says, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." The men of Galilee who stood gazing after their ascending Lord were assured by the angels' message, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He that led His disciples out toward Bethany on that memorable day is the same as seven short weeks before was thrust out of the Holy City burdened with a cross on which He was to die. The hands held outstretched by cruel nails on Calvary's tree are the same as on the slope of Olivet are outstretched to bless. What happened near Bethany is the natural and logical sequel of what happened on Calvary. He who lay for us in a strange grave **must** finally again take His own place of honor and glory. "He became obedient unto death, even the death of the cross. Wherefore God has highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

In his ascension the God-man, our brother, has attained to the highest honor that the Father can bestow: God "set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." The ascending Jesus held his hands outstretched in blessing. This was not an empty gesture but deeply significant of his relation henceforth toward his whole Church and toward every individual believer. So his disciples understood it. With the Master disappearing heavenward from their sight, after his parting command, "Ye are witnesses of these things," you might expect to hear of a disconsolate, despairing group of disciples, facing a dark future with a feeling of irreparable loss; but no, "And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God." Theirs was an echo of the psalmist's song: "God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises: sing praises unto our King." Ps. 47: 5. 6.

Draw us to Thee,
For then shall we
Walk in Thy steps forever,

And hasten on
Where Thou art gone,
To be with Thee, dear Savior.

Draw us to Thee,
Lord, lovingly;
Let us depart with gladness,
That we may be
Forever free
From sorrow, grief, and sadness.

Draw us to Thee,
O grant that we
May find the road to heaven;
Direct our way,
Lest we should stray,
And from Thy paths be driven.

Draw us to Thee,
That also we
Thy heavenly bliss inherit,
And ever dwell
Where sin and hell
No more can vex our spirit.

Draw us to Thee
Unceasingly,
Into Thy kingdom take us;
Let us fore'er
Thy glory share,
Thy saints and joint-heirs make us.

G.



ELIJAH THE TISHBITE

The Departure for Zarephath

1 Kings 17: 7-16

(Continued)

Our text commences with the words, "And it came to pass, *after a while*, that the brook dried up." From this it might be supposed that Elijah was only a short time in the wilderness; but this was not the case. In Genesis 4: 3, immediately after the mention of the birth of Cain and Abel, we read, "It came to pass, *after a while*, that Cain brought of the fruit of the ground an offering unto the Lord." Here the expression, "after a while," cannot indicate a short time, but must imply a period of several years. And, in the history before us, the expression, "after a while," denotes at least the space of a whole year; for so long does Elijah appear to have continued in the wilderness. We learn from the mouth of the Lord Jesus, Luke 4: 25, as well as from the Apostle James, ch. 5: 17, that the drought prevailed during three years and six months. Now we find, from 1 Kings 18: 1, that the time when the drought ceased was in the third year of the prophet's residence at Zarephath. Supposing him,

therefore, to have been two years and six months at Zarephath, where could he have spent the remaining year, except at the brook Cherith?

That year had now elapsed by the help of God, at one time in faith, at another in sight, certainly under many difficulties, but on the whole a thousand times better and more pleasantly than Elijah had probably expected at the commencement. How long he should still remain there he knew not; this he placed in the hands of God. Perhaps it might be the whole time of the famine. "Well, be it so, if it be the Lord's will!" He had hitherto wanted for nothing. The ravens did their office; the brook continued to flow, and if it had flowed this year, why should it dry up the next? Such were probably the prophet's pious thoughts at the opening of a new year upon him in the wilderness. But ere long the flow of the brook begins to diminish, and Elijah perhaps can scarcely believe what his eyes behold. Did not God say, "Thou shalt drink of the brook"; and thus virtually promise that water should not fail him? We may well imagine him now observing the brook more accurately. Yes, it is so, the brook is diminishing daily. The bed of the rivulet begins to appear, and soon, where water flowed, all is become dry. "What meaneth this?" Even an Elijah might well cast in his mind what manner of providential dealing this should be. At last water was no longer to be found. Oh the depths of God! Oh what peculiar guidance! What a severe trials! "What meaneth it? — to be preserved so long, and now apparently forsaken? Such sure promises, yet such a result! Where is the Lord God of Israel? Am I no longer his prophet? Have I sinned against him, that I am now deserted? Does he repent him that he has employed me?" Thus might he have thought; and who can say what other imaginations corrupt nature might have suggested, and how the prophet himself might have begun inwardly to complain? Elijah was evidently in much difficulty; for death by thirst seemed imminent; and what is more, the temptation to false notions and hard thoughts of God was near, to which had he yielded, his faith had then dried up, and his confidence had disappeared like the brook.

Yes, my beloved friends, it is one of the bitterest trials that can possibly befall us, when, having been placed by kind providence of God in the midst of peculiar comforts and just beginning to enjoy them with lively gratitude and hope, we are unexpectedly torn from them, or bereft of all. Our harp is then changed into mourning, and our joy to heaviness. Let us suppose any one of you to be under severe family affliction or embarrassment — in debt, for instance, and threatened with an arrest in default of immediate payment. You wrestle with God in prayer that he would help you, and his providence sends you the very help you want. Your heart is then melted with thankfulness, and you are disposed to say, "Truly the Lord liveth and seeth me; he heareth and answereth prayer!" But suppose that very night your house is

broken into, your money stolen, and all your embarrassment returns. Again, suppose that, with much laborious industry, you have acquired the means of enjoying a small farm, you employ your whole little capital upon it; and you pray God that it would please him to bless your labor with increase, for the support of yourself and your family. And then you behold the seed sprung up, and your fields beautifully verdant. "Thanks be to God," you will say, "I now see his goodness to his creatures." But in a few more weeks, perhaps a dry summer, or a season of excessive rain, disappoints you of all. What is your language now, in an instance of this sort. Do you call these hard trials, and account them the more severe because they have come upon you in the ordinary way of Providence? Had they been more like Job's afflictions, something out of the common way, you are apt to imagine you could have borne them better; you would then have seen that they came from God, and you are perhaps vain enough to suppose you would have displayed extraordinary patience under them. For instance, had the money which you had so wonderfully received been melted in your coffer by a thunderbolt, then you would have said, "The Lord gave, and the Lord hath taken away," Job 1:21. But now, as it has been carried off by thieves, you are apt to think these words of Job will not apply to your own case; and, as you cannot think it is the Lord who has taken it away, you are presently open to another suggestion: "Perhaps it was not the Lord who gave it to me, else why should he not have preserved it to me?" In instances like these, it is too easy to imagine that God has well-nigh forgotten us, and that we have only been self-deceived in ascribing this and that benefit to his special kindness and love; that they must have been purely accidental, though at the time they appeared marvellous tokens of Divine favor.

In some such manner might Elijah's trial of faith have been increased by the slow and natural exhaustion of the brook Cherith. Had its stream been discontinued supernaturally and at once, there had been no difficulty in seeing the Lord's hand in this event; but in the present case he might have been tempted by the imagination that *nature* was very much left to herself. Indeed, the secondary cause why the brook dried up is mentioned in the text; for we read, it "dried up because there had been no rain in the land:" and perhaps this is added by the inspired penman, to give us a clear idea of the trouble which befell Elijah. We can well suppose that it occasioned him no small trial and conflict, and put him upon a severe examination of himself. Corrupt nature might also be stirred within him, and suggest many gloomy and hard thoughts of God. But Elijah overcame them all, kept his faith in exercise, and thus obtained the victory. The word of God was his trust; he had not forgotten who it was that said, "Hide thyself by the brook Cherith that is before Jordan, and thou shalt drink of the brook." He was silent before God in humble faith; in faith he waited, and by faith he crucified the flesh with its affections and lusts.

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And ye, my Christian friends, whom I may address as brethren of Elijah by the brook Cherith, and in the wilderness of this world, — ye children of God, who are apt enough to sigh when *your* streams dry up, and when *your* resources seem exhausted. — Oh, if ye did but patiently wait upon the Lord, how strong would ye become! If ye rested more entirely upon his word, ye would see the glory of God! Oh that, instead of indulging the feelings of distrust and discontent, we did but dwell upon God's exceeding great and precious promises in Christ Jesus! Ought the children of faithful Abraham to despond? Ought they who have surnamed themselves by the name of Israel to be faint-hearted?

But the answer to such expostulations too frequently is, that "the heart knoweth its own bitterness," and every one is ready to say, "I am the man who hath seen affliction." Alas! we too impatiently want "that which is crooked" to be made "straight," and that which is rough to be made smooth. Yea, we are apt to think our sufferings are directly contrary to the promises of God. But no, dear brethren, this never is, and never can be, the fact. What happens to us may be contrary enough to our desires, but can never be contrary to God's word. The truth is, that we have been indulging ideas of our own, concerning the manner in which the Lord is to fulfill his promises; and hence arises our error. His promises must ever surely be fulfilled; they are all Yea and Amen in Christ Jesus, 2 Cor. 1:20, but as to the manner in which they are to come to pass, this we ought entirely to leave to his own wisdom and love; and in the mean time to abide patiently in him who will do all things well. "He who spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32. "Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord and thy Redeemer, Isa. 12:14.

The aid thus taught to be expected is such as will always be best for you. It shall be in things temporal, when that is good for you; and it certainly shall be in things spiritual, which are far better. When, in a spiritual sense, our brook seems to dry, and we are ready

to cry, "Where is the blessedness I knew?" when zeal in the cause of Christ abates, and our devotion dies; when we feel no sensible delight in prayer and the spirit of praise and thanksgiving is gone; when we see nothing around to awaken and encourage us, and the love of many is waxed cold; these exigencies are trying, severely trying. But remember Him who has said of his vineyard, "I the Lord do keep it; I will water it every moment; I will even keep it night and day, Isa. 27:3. "No really good thing will he withhold from them that walk uprightly," Ps. 84:11.

He will certainly keep his word. Therefore be of good courage. Spiritual drought and barrenness, *if you feel it*, shall be turned into a blessing. Believe, then, that he will keep his word, — and as to how he shall keep it, let not the clay be at strife with the potter. Let him do with you as seemeth him good; the end of your song will always be, "O Lord, righteousness belongeth unto thee, but unto us confusion of face, Dan. 9:7.

— From F. Krummacher's *Elijah*.

(To be continued)



Comments

The Value of the Antithesis The old Lutheran writers of the seventeenth century who set down the teachings of the Bible in a systematic order were wont to state the doctrine in a thesis, in a short, clear, and precisely worded sentence that is, cite the passages of Scripture upon which this doctrine rested, and then state the contrary opinion in another thesis or sentence, contrasting with the first. This latter thesis was called the antithesis. This was done to set the true teaching in the clearest light as over against the error of false teachers. These false teachers and their followers were named, and the falsity of their position was proved from Scripture. In this way the reader knew immediately what was right and what was wrong, and the opponents were clearly marked and definitely condemned. It was good sound Lutheran practice, establishing clearly what was to be believed and what was to be rejected. It was also good Scriptural usage. Our Lord did not merely preach the truths of salvation positively, but He also plainly condemned contrary false teachings. St. Paul's epistles are full of such condemnations of false teachers and their grave misleading errors.

When Melancthon wrote the Augustana of 1530, the confession of faith read before the emperor and the rulers by the Lutherans, he plainly stated the true

Scriptural doctrine of the Lord's Supper in Article X, and at the same time rejected all contrary opinions. But when this same Melancthon, of his own free will and without any authority from the church, changed the wording of this Article X in 1540 to conciliate the Calvinists, who were opposed to the Lutheran doctrine of the Lord's Supper, he omitted the condemnation of opposing teachings — in short the antithesis. That was characteristic of Melancthon who, especially after Luther's death, was ever ready to mediate between the true and the false by giving up some of the truth to its opponents. Many cases, like the ill-fated Interim, can be cited in support of this sad fact.

History is said to repeat itself. We are today beset by the same spirit of unionism as at Melancthon's time. We need not be surprised when sectarian churches, in the urge for uniting, disregard doctrinal differences, for doctrine is to them of little or no importance. Their dream is to build up a visible kingdom of God on earth, consisting of the greatest possible numbers. For them the kingdom of God is not the same as the church. It is something beyond and above that. Doctrines are only a hindrance to their plans for uniting all sects and churches.

We might ignore the sects in their blindness, but the trouble is that their example influences even the Lutheran church. First of all, the urgent need for uniting all the outwardly separated churches into one strong body — numerically strong — is stressed continually these days in Lutheran church circles also. The mistaken notion that in this way the church can more effectively face its enemies and defend itself against the prevailing unbelief, that it thus can labor more efficiently to fulfil its mission to win the world for Christ, Matt. 28:19, is gaining ground among us. In this unionizing effort it is a disturbing factor to insist upon strict doctrine based upon Scripture. Above all, those who differ with us in some doctrines must not be hurt in their feelings by condemning their views as un-Scriptural. Hence we may state our position in the doctrinal thesis, but try to avoid the harsh antithesis. The first sufferer in this age-old practice of setting aside some truths as unimportant, is the Bible itself. It must suffer the great injury of being held not clear on all teachings, not to be depended upon in all its wordings. Verbal inspiration of the Scriptures is again under fire, even in Lutheran circles. Synods like the United Lutheran Church state a belief on inspiration that leaves wide loopholes for many a contrary opinion. By no means must these contrary teachings be condemned in an antithesis. For the sake of clearness in doctrine we plead for more and better use of the antithesis. Let us not only teach the truth, but also clearly condemn the error. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" 1 Cor. 14:8.

Z.

The Temple of Religion at the New York World's Fair is to give the Fair a soul, as Mayor La Guardia puts it. No exhibits or activities of any denomination are to be admitted. The News Bulletin tells us that the Temple's program will employ music based on the religious motif (whatever that may be), symposia, convocations and meetings, and pageants and dramas. "The Temple will also be the meeting place for various events sponsored by those great historical religions and their recognized denominations which pay allegiance to God the Father Almighty."

So there is to be religion after all at this Temple, and this religion is to be proclaimed. What manner of a religion this is to be can well be seen from the "allegiance to God the Father Almighty," a strange god who is not to be the Father of Jesus Christ, hence not the true God. For we read that "The National Conference of Christians and Jews will present programs every Tuesday afternoon and evening with the end of promoting justice, amity, understanding and cooperation amongst religious people, without seeking uniformity or union of religious bodies." And farther on it is stated: "The 'World of Tomorrow' needs religion as never before. . . . It needs the fundamental faith in God that builds character of citizenship. For character alone is the basis on which we can solve the great problems confronting us."

So the Temple of Religion at the New York World's Fair is to propagandize the old religion of the natural man, that there is but one God, by whatever name you wish to call Him; that all religious beliefs have an equal right with men; that the purpose of religion is to produce character in us; that such character is to solve all our problems. Did we need a hodge-podge of religion of that kind to be advertised by the Temple of Religion? Is not, as Luther so strenuously maintains, the Word of God in the Old and New Testaments the only spiritual food for the soul? Yes, the Temple of Religion is built to spread abroad a religion, and that a false one. Z.

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Religious News from Germany continues to be disturbing. We hear of a 70 year old and highly valued Protestant journal, the Allgemeine Ev. Luth. Kirchenzeitung as being suppressed. The news was also published that Bodelschwingh's Bethel Seminary has been closed. Bishop Friedrich von Bodelschwingh conducted this school in the training of ministers. He was the first choice of the German churches for the office of reichsbishop. The government refused to accept him and put in the army chaplain, Ludwig Mueller, instead. "That," says the Christian Century, "was the first serious clash between the Confessional Church and the nazi government. The Confessional Church still considers him its bishop, and gives him that title."

Almost simultaneously, Catholic teaching at the University of Munich was abolished. So the government plays no favorites.

Even more disturbing, if true, are the news that the Evangelical Church in Thuringia, "the most docile of all the German churches in accepting dictation from the government," as the *Century* avers, issued an order excluding baptized Jews from its membership and ministration. It is also said that, "A similar action has now been taken by the regional churches of Saxony, Mecklenburg and Anhalt." Caustically the *Christian Century* remarks that, "It will not be enough for these churches to discard the Old Testament from their lectionaries, forfeiting such useful items as the Ten Commandments . . . but they must certainly make some revisions in the New Testament also. . . . Romans 1:14 will be one of the first passages that will have to be expunged."

These are evil days, in all conscience, for the true church of God. Beset by bitter adversaries from without, and only too often betrayed by false brethren from within, the life of God's kingdom is threatened on every side. But we still trust in that mighty promise of our Lord who is mightier than all his enemies, that against the church even the gates of hell shall not prevail. Let us stand fast in the faith.

Z.

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Down to the Level of the Underworld These are the words of Courtney Ryley Cooper in his book "Designs in Scarlet," a nation-wide sociological survey based on records taken from the files of district attorneys, Federal officers and trusted newspapermen throughout America, also on interviews with hundreds of persons, from the lowest members of the underworld upward. Mr. Cooper holds the Church responsible for a great deal of the crime now prevalent everywhere, and he holds her responsible not only because her preaching has lost its moral fibre, but also because she is guilty of the very thing law-enforcement officers are expected to root out, and which has caused the downfall of so many of our fellow-men — gambling.

"Time was when the Catholic church seemed to have a corner on games of chance. The bazaar, the raffle, the cake-walk and other diversions were, for years, a Catholic preserve. Gradually, as attendance began to lessen in various Protestant churches, the bazaar, with its wheels of chance, its raffle tickets, was widened in scope to include denominational faiths. . . . What happened as a result can best be told by two quotations. One came from a municipal official and concerned activities in Louisville, Kentucky. In this city the gambling fever hit certain churches with such force that it was not unusual for operators to dish out total prizes ranging from \$1,000 to \$1,500 a week. Mobs of easy-money seekers were so great

on Bingo nights that it was necessary to send special details of police to handle the crowds."

The other example deals with a complaint that church people lodged with the proper authorities when professional gamblers began to give churches competition by playing the same game. The city manager finally said, "And while I am on the subject of gambling, I must include certain churches." You can imagine how the complainants must have felt. But it served them right; or didn't it?

Mr. Cooper continues: "Bingo, under its old name of Keno, is the backbone of the gambling houses of Reno, of Las Vegas, of Juarez and other hell spots which have been the subject of outraged sermons from one end of America to another. . . . The operators are professional gamblers. Ministers, from time to time, have flayed them from the pulpit as Imps of the Devil and as Agents of Satan. But when they appear on Bingo nights, with all their equipment and with a willingness to work for Jesus on a percentage basis, it makes quite a difference."

Time, April 24, 1939, brings this quotation: "This is Rochester under the benign administration of Bishop Kearney and Reverend Father Charles J. Burton, who is quoted as boasting that he had cleaned up \$65,000 as the share of St. Margaret Mary Catholic Church from Bingo. Can we be surprised that suggestions have been received at this office from Rochester that the new Supreme Pontiff shall be called Pope Bingo I.?"

Mr. Courtney, however, is not satisfied with merely listing evidence he has found. He makes a very pertinent remark: "When the church gets down to the level of the underworld, it loses its voice, to say nothing of giving the underworld a most persuasive one."

If only the Church had the power to see herself as others see her. Down to the level of the underworld! Gamblers say, "Why can't we open up? The churches are in the racket, aren't they?"

It probably would not be wise for us to throw stones just because we have not been mentioned by name. There may be at least a slight infection within our own body. Although on a smaller scale than the cases mentioned, we may not be entirely free from competing with the underworld. That is a strong phrase. Surely it is, but so the outsiders say. After the Church has once gained such a reputation among those who don't belong, she has made her own work not only immensely more difficult, but she is subjecting the Gospel of Jesus Christ to blasphemy that she herself has invited.

We must have a good report of those who are without. We must walk circumspectly, as people who have put on Jesus Christ. We must not lead people into temptation. We must not give others occasion to sneer at His name on our account. We must be

different from the unbelievers, and that difference must be noticeable.

Perhaps we have failed to notice that others are using activities of the Church as an excuse for their own flagrant violations of the law. The very thought of that must touch us to the quick. Is it surprising that some people feel that the pulpit has lost its power? How can we expect the publicans and sinners to kneel at the feet of a Jesus who has not even made of us a people sanctified and other-minded, even if it be only in this one respect? To many, what we do speaks louder than what we say.

Our Church must be above suspicion, beyond reproach. There must be no money changers in our temples, unless we want to undermine our ability to teach all nations, to draw those from the underworld into the upper world prepared by Christ. We take this injunction of our Lord seriously; we all do. Let us not place obstacles in its path by an hour's "innocent" play. "Unto whomsoever much is given, of him shall much be required."

Down to the level of the underworld. No argument and no defense can justify our giving others an opportunity to speak of us in that fashion. S.

From a Wider Field

THE LORD'S ASCENSION

Look, ye saints! the sight is glorious!

See the man of sorrows now!

From the fight return'd victorious,

Ev'ry knee to Him shall bow:

Crown Him! crown Him!

Crowns become the Victor's brow.

Crown the Savior! angels, crown Him!

Rich the trophies Jesus brings;

On the seat of power enthrone Him,

While the vault of heaven rings!

Crown Him! crown Him!

Crown the Savior King of kings.

Sinners in derision crowned Him,

Mocking thus the Savior's claim!

Saints and angels crowd around Him,

Own His title, praise His Name:

Crown Him! crown Him!

Spread abroad the Victor's fame!

Hark! those bursts of acclamation!

Hark! those loud triumphant chords!

Jesus takes the highest station:

O what joy the sight affords!

Crown Him! crown Him!

King of kings, and Lord of lords.

—Thomas Kelly, 1809.

MOTHER'S DAY

The second Sunday in May is generally accepted as Mother's Day in the United States. Just when and where the observance of that day under that designation originated we are unable to tell. The newspapers make much of it so that publicity is not wanting to remind the citizens of the land — especially the sons and daughters — of its significance. Mother's Day is not, let us remember, a church festival, nor did the idea come from the churches. However, in many churches, or shall we say, most churches, this day is observed and given recognition in songs and sermons. The Lutheran churches, as far as our knowledge goes, has made little of it. This is due to the fact, no doubt, that the children's duties toward parents is well emphasized in catechetical instruction periods, in our Christian day schools, Sunday schools and in sermons whenever the text and occasion warrants it. We believe this to be the better, the orderly way to inculcate the Scriptural injunction: "Thou shalt honor thy father and thy mother." This also obviates the other fault of separating father and mother as though one parent deserves more honor than the other. That is not a scriptural concept. In them mother and father are usually spoken of in one breath, worthy of equal honor and esteem, they are ONE thought — **parents**.

Mother's Day as it is known to us today is not, however, an original idea but harks back to ancient days in England where **Mothering Sunday** was annually observed in Mid-Lent. It was customary for grown children who no longer were under the roof of the parents to return home on that day and to go to church with mother. It was a day for family reunions throughout the land. The children brought gifts for mother — not the expensive kind advertised and recommended in the newspaper of today — but simple, inexpensive gifts such as a cake or a trinket.

Let us keep **mother's day**, or rather, **parents' day** and do it as a Christian ought — not by hastily purchasing a gift and despatching it to mother's door on one day of the year, but by remembering our parents each day, showing them love and esteem as grateful Christian children. This is well pleasing in the sight of God. The Christian's Mother's day is every day and it is spontaneous, it is the fruit of faith in Christ — the result of the work of the Spirit of God within us.

W. J. S.

RE-UNION OF METHODISTS

Kansas City was the scene of joint meeting of all Methodists within the borders of this country. Fifty-five bishops and nine hundred chosen delegates and many visitors taxed the capacity of the great Municipal Auditorium of Kansas City.

The purpose of the meeting was to re-unite the Methodist church which had separated in 1845 on the

question of slavery. The meeting was a success from the standpoint of "union." The newly united Methodist church will boast a membership of eight million members. If "slavery" was the only bone of contention among the Methodists we see no good reason for separation, remembering that it **once was** a united body. However, we fail to see in this union — as some seem to — the panacea for all the ills of the Methodist church. The fact that two bodies existed independently, as far as organization and administration is concerned, and yet united "in the same mind and in the same judgment" can do no harm. Rather it may work out to the advantage of the church. We know the difficulties and dangers involved when a body becomes too large and unwieldy — it makes for untold difficulties in administering the affairs and keeping the ends together.

We are not prophesying, as far as the Methodist church is concerned, but since "union" is the watch word of our age it is well to weigh all it entails.

W. J. S.

UNION

We must confess, we are not a "union" enthusiast, because we do not believe that the existence of two or even more separate bodies who are agreed in principles, doctrine, and practice are harmful to the church. If these bodies at all times and under all circumstances are mindful of the brotherly ties that unite them in "the same mind and in the same judgment and are scrupulously considerate of one another, then the very outward separation will only tend to emphasize the inner union, and after all, this is the important factor in the sight of God. Those who are forever arguing that by uniting we will thereby give a mighty testimony to the world forget that by far the mightier testimony of true unity, in the sense in which God sees unity, is to think alike and judge alike and act alike before God and man. Even the world would appreciate this kind of a unity.

But why worry about the world and what the world thinks? Jesus, praying to the Father, says: **"O righteous Father, the world hath not known Thee."** John 17:25. The world, the unbeliever, will never know nor understand God and His ways; neither will it ever understand the church whether outwardly separated or united. So, why make so much of that! A writer in another paper quoted the Lord Jesus' prayer in which he said: **"That they may be one,"** in favor of outward union of churches. When Jesus prayed for this "oneness" of the church He did not have in mind the VISIBLE but the INVISIBLE church, all those who are united by the common faith in HIM as Savior and Redeemer. And this great union exists without the effort of man, it is the work of the Holy Ghost. This exists even in the seeming

schismatic condition of the visible churches today. — "The Lord knoweth them that are His." Let us rejoice in this and concentrate on the real church union. Where the knowledge of this union grips the heart we need not be concerned for conditions which to the world and others seem to be disintegration. Where this inner union of "one mind and one judgment" exists by the operation of the Holy Ghost there the external agreement will not be wanting. Then, we can live side by side — even though divided organically — in beautiful harmony to the glory of Him who "called us out of darkness to His marvellous light."

W. J. S.

RURAL CHURCHES

Much is being said again these days about the decadence of the rural church. Some churchmen are viewing with alarm the dwindling of membership of the "country" churches. Some are even able to give the figure of churches in rural areas that once flourished and that are now no more and immediately they raise the cry that the rural churches are all doomed to die. What reason do these men give for this demise? They are many and varied. Some claim that the city churches — more luxuriously and grandly arrayed — are attracting the rural population; others contend that the automobile has made it possible for the "country folks" to travel many miles of a Sunday morning to worship in the city; and still others aver that rural churches fail to keep in step with the times and that therefore they are doomed to disappear shortly unless something will be done for them.

Let us neither worry nor lose sleep over the condition of the rural churches. We know quite a number of rural churches personally in many states and have not noticed that they are on the way out or even in danger of it. In fact, we know of many that have grown perceptibly within the last decade.

If the rural churches are decaying the fault will not be found in any external cause but with the people of those churches. They still have everywhere the one thing that alone can and will hold a church together — the Word of God — and this will do it wherever there are people who are minded "not to live by bread alone but by every word that proceedeth from the mouth of God." That will do it! So then, to "save" — if this were necessary — the rural church let us just preach the Word, the Gospel of our salvation, and the church, will not perish, even in rural districts.

W. J. S.

Persistent Advocates of Legalized Gambling as a painless cure for our taxation ills should take time out to re-examine their schemes. The Family Economics Bureau of the Northwestern Life Insurance Company has just recently issued its calculations that, during 1938, "big time" betting on races took \$2,200,000,000

from the pockets of the public, while gambling houses, bucket-shops and sport pools took another \$800,000,000. At the same time "petty gambling" appropriated \$1,100,000,000 for sweepstakes tickets; numbers and policy rackets, \$1,500,000,000; slot machines, pin ball and punch-boards, another \$1,000,000,000; bingo, raffles and "chance" contests, which, unfortunately, are too often included in church activities, another \$500,000,000. The total — \$7,100,000,000 — offers an interesting comparison with the income produced from certain government sources (exclusive of work relief wages) in the comparatively prosperous year of 1936. This amounted to the almost equal sum of \$7,185,000,000. The parallel between the two sums continues even further — neither is productive of national wealth or resources, because both merely took money out of one pocket and put it in another. The intelligent encouragement of productive agencies — manufactures, trade, service and agriculture — would be far more sensible than the artificial stimulus sought in gambling, whether private, public or governmental.

—The Lutheran.

CAN A "COMPOSITE ARISTOTLE" SAVE CIVILIZATION?

Dr. Alexis Carrel stands pre-eminent as a leader in biology and surgery. His life has been dedicated to the amelioration of human suffering. He is now planning to write a book emphasizing the need of pooling scientific knowledge to build a new civilization. While no one can doubt that this will be an immensely valuable book, it appears from utterances by Dr. Carrel in a Rotary Club lecture in New York last week that it will present co-ordinated scientific knowledge in the light of civilization's savior. He envisioned a kind of "composite Aristotle" for the development of a new civilization based on reality rather than philosophical ideologies of the past, and pleaded for "a new way of life" in which "we can not fail as we already have failed."

Dr. Carrel said nothing about Christianity; but his own belief that "the quality of the mind is dependent on the quality of the tissues" and his claim that psycho-physiological development is the hope of the future indicate a faith in the power of increased intelligence and improved health as factors in human reclamation that is hardly consistent with historical evidence and Christian realism. He is right, of course, in contending that the world's scientific knowledge has hitherto been used rather for construction of material wealth than for the progress of the human being and society. He is a sincere and noble servant of humanity. Knowledge dedicated to unselfish ends can accomplish much in its appropriate sphere. But it can have not efficacy in saving a civilization whose malady is the leprosy of sin.

If Adam and Eve Were to Come Back to their reputed family-seat, its restored fertility would make it quite recognizable to them. However, not the rivers Pison, Gihon, Hiddekel and Euphrates, but a dam — the Kut Barrage — is set to recover for this long-waste land between the Tigris and Euphrates the fertility that was once the wonder of the world and the storied abundance of the Garden of Eden. The dream of this return to paradisaic bounty originated with Feisal, Iraq's first king. Only a few days before the tragedy of his death, the accomplishment of the dream was inaugurated (March 28) by Feisal's son, King Ghazi. The Kut Barrage, 1,615 feet long, and supplied with 56 automatically operated gates, required 16 years for building, and the expenditure of nearly \$5,500,000 — a mere bagatelle in comparison with the wealth of food and power it will produce.

—The Lutheran.

DAKOTA SHRINE GETS LEGBONE OF SAINT OLAV

The few Scandinavian Catholic parishes in this country are represented by the St. Ansgar Catholic League. This organization has recently received a relic from the St. Olav Church in Oslo, Norway, which, after a tour of the Middle West parishes, will be placed in the shrine of St. Olav which Catholics have erected at Garretson, South Dakota. The relic is a ten-gram bone of the leg of St. Olav, embalmed in a silver case. It was formally dedicated at a service in New York. Installation in Garretson will take place with elaborate ceremonies on July 29. Just a small piece in the odd mosaic of world news.

—The Lutheran Companion.

Germans Form the Largest Foreign Language group in the Congregational-Christian Church — aggregating 22,166 members served by 109 pastors. Of these, 95 per cent are German immigrants from Russia whose ancestors began to settle there in the southeastern provinces after 1763. When, in the 1870's, the Tsar decided that they must be more thoroughly Russianized, these Germans began their migration to this country, but in much larger numbers after 1890. By 1920 these immigrants, with their descendants, numbered 303,532. The young people are reported as remaining steadfast in the traditions of their elders and in their mother-tongue. If the greatly preponderant number — evidently not to be considered as under the influence of the Congregational Christian Church — have not been absorbed by other denominations, they offer a legitimate and promising field for aggressive cultivation by the Lutheran Church. Efforts to win them would not be proselyting.

—The Lutheran.

DID THIS FISH LIVE TOO LONG?

European scientists are agog over a fish! That may seem like a strange statement, but it should be explained at once that this is no ordinary fish. This creature is a member of the finny tribe known as the Coelacanth, which are supposed to have vanished from the briny deep, according to scientists, some 50,000,000 million years ago.

But here it was, swimming around in forty fathoms of water off the South African coast just before Christmas, 1938 A. D., when it was enclosed with two tons of other fish in a net and brought to the surface by a fishing trawler. It measured five feet in length and it weighed 127 pounds. It had blue eyes and handsome steel-blue scales, but the remarkable thing about it was that it had fins that were trying to be legs.

The captain of the trawler brought it to Cape Town, where it was mounted by a taxidermist. Photographs were sent to London, where Geologist Errol Ivor White of the British Museum called the find "one of the most amazing events in the realm of Natural History in the 20th Century."

The magazine Time gives the following interesting description of the creature:

"The fish has very archaic gill flaps and lower jaw, big bony scales covered with enamel, lobed and limb-like fins, a curious double tail divided by a spinal projection. It is a typical member of the Coelacanth, a primitive fish family which first appeared 300,000,000 years ago when the only land animals were amphibians, and which was widespread and flourishing when the Age of Reptiles was just getting under way. The family has been considered extinct for 50,000,000 years because that is the most recent date assigned to any Coelacanth fossil found in the rocks. Thus the discovery of a live Coelacanth in the world of airplanes and television is as surprising, from an anatomical and evolutionary point of view, as would be that of a pterodactyl or diplodocus.

"The coming to light of this "living fossil" creates an evolutionary mystery. In logic its kind should have disappeared when the seas began to be thronged with more modern, more efficient rivals. A plausible theory is that the Coelacanth retreated to the deeps where competition was not severe, and persisted there as the archaic okapi survived in the dense Congo forests, as the primitive duck-billed platypus in benign Australia."

The above conclusion is a natural one, of course. But would it not be just as logical to conclude that the rocks in which the Coelacanth appear as fossils are not 50,000,000 years but are of much more recent origin? And may not the discovery of this fish, which was not supposed to exist any more, indicate that these curious amphibians were not links in an evolutionary

process which led from lower to higher forms of life, but that they have existed as such from the time of creation and that they will continue to exist in their original form?

We do not presume to pose as an authority in these matters, but it would seem that the evolution theory has another "mystery" to explain.

— The Lutheran Companion.



**DEACONESS CHRISTINE RAPIER IS
CALLED INTO THE MISSION FIELD
IN NIGERIA, AFRICA**

We rejoice that we were privileged to send another deaconess into the mission field in Nigeria, Africa. Deaconess Christine Rapiere is on her way now to that far distant country. Miss Rapiere was consecrated as a deaconess in a solemn service held in Concordia Lutheran church, Ft. Wayne, Indiana, February 5. Pastor W. Klausing, president of the Deaconess Association, preached the sermon. He had chosen the text Ps. 100, v. 2: "Serve the Lord with gladness." The superintendent had charge of the consecration service proper. After an impressive farewell devotion at the Deaconess Home in the afternoon, deaconess Rapiere left with her relatives for her home in Kansas City. On March 19 she was officially commissioned to serve in the Nigerian mission field, where she is to be in charge of the girls' school, to be opened in that field. The Rev. T. A. Weinhold preached the commissioning sermon and the Rev. Oscar E. Feucht, Miss Rapiere's former pastor, read the commissioning service. Deaconess Rapiere left Kansas City March 26 and sailed from New York on April 6. Accompanied by the Rev. and Mrs. Justus Kretzmann, who will join her in Hamburg, Germany, she hopes to arrive at her destination about May 11.

Before entering the Deaconess Training School Miss Rapiere held a position as teacher in the Lutheran school in Racine, Wisconsin. She is a graduate of the Central Missouri State Teachers College, Warrensburg, Mo. She took her junior college work at the Junior College of Kansas City, Mo., and continued her studies at Capitol University, Columbus, Ohio, and St. John's College, Winfield, Kansas.

May God protect her and her traveling companions on the way and richly bless their labors in the mission field!

—The Lutheran Deaconess.

A LETTER FROM DEACONESS KLUCK, NIGERIA, AFRICA

Deaconess Thorsness received a letter from deaconess Helen Kluck, and the following is an extract. We are certain our readers will enjoy to read it. The letter was written on January 22. Among other interesting news of her experiences in the mission field in Nigeria, deaconess Kluck writes:

"This would be a veritable paradise for a 'bugologist.' As I'm sitting here typing, I can count nine different species playing around the lamp. The most awful ones tonight are the flying ants. They are insects about an inch long, with six gauzy wings, each of which is about an inch and a half long. They fly blindly and are a real nuisance, getting into your hair, flying directly into your face, hands, onto the paper and the typewriter. There are hundreds of them tonight, because we had quite a storm yesterday, and they always appear after the first storm following a dry spell.

I'm sorry, I'll just have to quit for tonight. The ants are getting so thick, I can't keep at it any longer.

Sunday afternoon.

I had to give up the struggle the other night, the flying ants got the best of me. We had another siege of them on Friday night, but haven't seen any of them since.

You spoke about the Christmas party you had for your crippled children. It must have been a very nice party, judging by the account in the last 'Deaconess.' We also had our Christmas party out here.

Mrs. Schweppe and I joined in preparing a party for the boys and girls of the compound. I had brought a copy of a Christmas program out with me, and one of the boys had translated it into Efik for the churches. This program was used as the basis for our Christmas Eve entertainment, and was given in Efik by the boys and girls. These people love 'plays' and recitations, and do it very well. They put on a very nice program, with all the recitations, songs, and Order of Service. Andem had also translated into Efik the Christmas hymns 'Silent Night' and 'Away in a Manger'; besides these we had also 'Come Hither, ye Faithful,' 'From Heaven Above to Earth I Come,' and 'Joy to the World,' which had been translated by Dr. Nau. So you see, we had some very nice material to work with. Oh, yes, Andem has also translated 'Open Now Thy Gates of Beauty.'

We had thirteen guests, and it seems everybody had a very nice time. The program was given at Schweppe's and the distribution of gifts and refreshments at my house. We had hidden all the gifts, with strings tied to each, then the strings were wound-spider-web fashion through the house and ended at the front door with a tag announcing the name of the

recipient. Each one had to find his or her tag, follow the string, and find his gift. Some were hidden in the oven, in the refrigerator, under chairs, and anywhere at all. Rev. Schweppe had taken one string clear across the compound from my house to their own study for Mrs. Schweppe to follow. We had quite a hilarious time with it.

After the distribution of gifts we sat down and ate, all of us seated at three tables down the center of the room. We had a 'palm oil chop,' which is a native dish that can be adapted to our own tastes. It had been cooked in Mrs. Schweppe's kitchen by her boys, and we all ate together. This part particularly pleased our boys and girls, to think that we would sit down and eat with them. They were very proud. After the meal everybody joined in doing the dishes and straightening the house, which had become quite upset in the scramble after gifts, and then at about 11 o'clock, everybody went home, so that they could be ready to go to the service on Christmas morning. All in all, I think it was as nice a Christmas as one could have, at least it was as nice a Christmas as I've ever had.

Mrs. Schweppe and I had knitted sweaters for the boys, four of them. I gave my girls each a piece of material for a dress, and she gave each of them an apron. I received many more gifts than I anticipated, and it was a very pleasant surprise.

Since Christmas, of course, things have just been going along: we have our routine work to do, and we do it. You know all about my classes and the work I have been doing. As soon as the girls' school opens, that routine will have to be changed. We will make that the center of our women's work, and the women will come down there for their classes. We have already spoken about it at a large meeting of the women the other day. It was decided that we would have a large class down there and another one up here at Obed Idim, since it would be too far for some of the women to come all the way down there. It would mean a walk of almost ten miles for some of them. Besides that, instead of having regular classes in the various villages, we will go about into the various villages visiting the women in their homes and becoming acquainted with them in their own environment, so to speak.

Another thing we hope to have down at the girls' school is a training school for young women and engaged girls, where they can come for classes in housekeeping, child care, cooking, etc. The women will have to stay right on the compound and learn by living in that environment. It is to teach them better methods of housekeeping and homemaking. That will have to come a little later; it can't be done at once. Right now the most important thing is getting the school started." —The Lutheran Deaconess.

NORTH WISCONSIN DISTRICT MISSIONS MANISTIQUE, MICH.

On Sunday, March 26, the undersigned was privileged by the grace of God to conduct an initial service in the Calvary Mission, a church which formerly had been used by the Baptists. Our first service in this church was an occasion for rejoicing and thanksgiving, for it has opened up a promising mission field for our Lutheran Church: the west side of the city of Manistique. We now have two missions in this city.

While there are eight churches on the east side, the west side with one-third of the city's population of 5,000 has only two churches of which the larger one, our Calvary Mission, had been closed since Christmas of 1937. A canvass of that part of the city revealed that many children were without any religious instruction and that many families are without any church affiliation whatever.

When these conditions were reported to the mission board we were instructed to rent the church until the success of our work and the prospects in sight in the new mission field would warrant our purchasing the building. We were able to rent it for seven dollars a month, which we hope to pay out of the regular offerings. The church is 28 years old, about 30 by 45, with a seating capacity of about 130. In the basement there are two rooms for Sunday school classes, and a furnace room in which more than sufficient wood was stored to last us during the spring.

On the first Sunday 40 children enrolled in the Sunday school which were taught by the pastor and two assistants. Since then the enrollment has increased to 55. The average attendance of adults at the services is 22. The young people meet every other week for Bible study.

May the Lord of our Church Who has promised that His Word shall not return void, but that it shall accomplish that which He pleases and that it shall prosper in the thing whereto He has sent it, bless the Word which He has given us occasion to preach in this new mission field so that it may redound to His glory and to the salvation of many immortal souls.

H. Lemke.

WHO'S QUEER?

In a private ward in Whiteriver hospital in the state of Arizona lies a little old woman who will never walk again. She will probably not live many months longer either. Many folks laugh at her. She acts a little queer and forgetful at times because she is so very old. Sometimes she imagines lizards are playing hide and seek about her bed. That's not so bad. Some people who are much younger often see elephants in the bottom of a whiskey bottle, and elephants are much larger than lizards.

When her missionary first visited her she would listen for only a little while. Then she would inter-

rupt and beg to be made well so she could walk again. As time went on she paid better attention. Gradually she seemed to realize in a way that a healthy soul is more valuable than sound limbs. She grew interested in the Lord Jesus who alone can cure her soul. When told that rheumatism could not follow any of God's children into heaven she was pleased. Finally she was baptized.

And now Grandma Bead began to search the Scriptures. But she cannot read, you say. True enough, but she had been given a home-made scrapbook into which pictures from the life of her Savior had been pasted. These pictures she studies. When someone visits her she asks to have these pictures explained to her again. Then she studies them some more. Is that not searching the Scriptures? Can there be any doubt as to the blessings she receives from these studies?

And so we see that Grandma Bead is really not so queer after all. If she heard that there are people in this world who pay no attention when the Lord Jesus raps at their heart's door or even tell Him to go away, she probably would consider them very queer indeed.

— E. E. G. in Apache Scout.



THE PLACARDS

Before the middle of April we sent every pastor four placards, asking him to post them where they would attract attention and be read and to keep them up to date by changing the figures at the end of each month.

From these placards our Lord Jesus speaks to us of our high commission, that we preach the Gospel to every creature, and tells us His will concerning the men whom we have in His name called into the ministry of the Gospel.

The placards report on the state of our synodical treasury at the time and have a space where the pastors and church councils are to tell their people to what extent their congregation has co-operated with the sister churches in raising the monies required for the purposes of the Lord's work among us.

We felt that this would be the quickest way to reach all the communicant members of our Synod. That is all we were able to do towards balancing our books at the end of the biennium and carrying out the Appleton resolution of the Synod in regard to increasing the salaries of our workers.

We were sure that our people would respond and

would, even in the remaining ten weeks, make up the deficiency.

There seem to have been results, for the collections in April were larger. But there was a deficit that had to be covered, and, today, May 10, the Treasurer is still unable to pay the requisitions of our educational institutions. Sufficient monies will, no doubt, come in during the next week, but that will leave us short of funds to pay the May requisitions.

What are we going to do about this? This matter concerns every one of us personally.

We plead with the pastors and church councils to give this appeal their serious attention and to take steps immediately to urge their members to make a special effort towards raising their quota. Shall the work of the Lord languish while we are using his monies to finance trips to the fairs or other summer activities? Can we remain deaf to His voice and be at ease personally while his work languishes? God forbid! Lord, lead us to appreciate the blessings we are receiving daily and make us truly thankful!

John Brenner.



CHANGE IN EDITORIAL STAFF

The Northwestern Publishing House Board regrets to inform the readers of the Northwestern Lutheran of the resignations of Pastors John Jenny and Fred Graeber from the editorial staff of their church paper. Together with President John Brenner and the late Pastor H. K. Moussa these men formed the original editorial staff of the Northwestern Lutheran. We take this opportunity to express our heartfelt appreciation of, and our sincere gratitude for, the unselfish services rendered to the church by these men ever since the Northwestern Lutheran was called into being in 1914.

To take over the work of Pastors Jenny and Graeber, the Northwestern Publishing House Board after concurrence with the President of our Synod appointed Pastors W. J. Schaefer and Arthur Voss, both of Milwaukee. The editorial staff of the Northwestern Lutheran now consists of the following: Professor August Zich, Pastor W. J. Schaefer, and Pastor Arthur Voss, editors; President John Brenner, contributing editor; Pastor I. M. Frey and Prof. Carl Scheweppe, associate editors until August 1939.

Chairman, Northwestern
Publishing House Board.

ANNOUNCEMENT OF THE EDITORIAL STAFF

Pastor W. J. Schaefer has been appointed Managing Editor of the Northwestern Lutheran. Hereafter all articles intended for publication are to be sent to his address.

Rev. W. J. Schaefer,
4521 North 42nd Street,
Milwaukee, Wisconsin.

Pastor Arthur Voss was appointed Editor of Church News. Please send all Church News and News from our Missions to him. Address,

Rev. Arthur Voss,
5847 West Elliot Circle,
Milwaukee, Wisconsin.

THE EDITORIAL STAFF.

ANNOUNCEMENTS

God willing, the **General Synodical Committee** will meet in St. John's School, Milwaukee, Wis., Wednesday, May 24, 1939, at 9:00 A. M.

Meeting of Boards and Committees:

Joint Mission Board, **St. John's School**, Monday, 10:00 A. M.
Board of Trustees, **St. John's School**, Monday, 2:00 P. M.
Conference of Presidents, **Parsonage**, Tuesday, 9:00 A. M.
Representatives of Educational Institutions, **Grace Church**,
Tuesday, 2:30 P. M.

All boards and standing committees are requested to send in their reports ready for print by May 10.

The **Committee on Assignment of Calls** will meet after the adjournment of the General Committee, Thursday afternoon or Friday morning, at Thiensville. John Brenner.

* * * *

Dr. Martin Luther College invites you to attend the Commencement Concert on Thursday evening, June 8, at 8:15, and the Graduation Exercises on Friday morning, June 9, at 10 o'clock. The Rev. Paul Pieper of Milwaukee will be the speaker. C. L. Scheweppe.

* * * *

Northwestern Lutheran Academy will receive applications for the positions of cook and janitor for the coming year. Application may be made by married couples for both positions or by individuals for either. All applications should be accompanied by letters of recommendation from your pastor and must be in the hands of the undersigned by June 10. For further information address

H. C. Oswald,
Mobridge, South Dakota.

SUMMER INSTITUTE FOR PASTORS AND TEACHERS

Once more we wish to bring to the attention of our pastors and teachers the announcement that we are planning a summer institute for July 18-28. Courses will be offered in the following branches: New Testament exegesis, Dogmatics, Homiletics, Church history, Education, School arts. It also affords us great pleasure to announce the following faculty for the summer course: Dr. John H. C. Fritz and Dr. Th. Engelder of Concordia Seminary, St. Louis; Professor W. Schumann and Prof. G. A. Westerhaus of Northwestern College, Watertown, Wisconsin; Professor Carl Scheweppe, President of Dr. Martin Luther College, and Mr. Emil Deffner of Maywood, Illinois.

It is of prime importance that all those who have quite definitely decided to take part in the summer institute, communicate their decision to us at once. We have had an encouraging number of replies and inquiries, but we need a

larger number of definite promises in order that we may feel assured of being able to cover our expenses. We cannot urge too strongly, therefore, that everyone who is planning to be with us take time out to send a postal immediately to Prof. A. Schaller, Dr. Martin Luther College, New Ulm, Minnesota.

MICHIGAN LUTHERAN SEMINARY

June 13 has been selected as commencement day at Michigan Lutheran Seminary, Saginaw, Mich. The activities will begin in the forenoon and continue throughout the day. In the forenoon there will be athletic contests of all kinds and in the afternoon two baseball games.

The graduating exercises are to take place in the evening at our St. Paul's Church. There are 19 students in the graduating class.

The Martin Luther Seminary Alumni will meet for their annual meeting immediately after the close of the commencement exercises.

This is an invitation for all alumni and other friends of our school to come to us for an all-day visit.

Otto J. R. Hoenecke.

NOTICE — MINNESOTA DISTRICT

Pastor W. P. Sauer has resigned as Secretary of our Minnesota District, because he has accepted a pastorate in Wisconsin. Rev. Raymond A. Haase, 244 Wheeler Ave., North Mankato, Minn., has been appointed as Secretary, and Rev. A. H. Baer, 209 West Seventh Street, Hastings, Minn., as Assistant Secretary. Both of these brethren have consented to serve until the next session of the Minnesota District.

A. Ackermann, President of
the Minnesota District.

Mankato, Minn., May 10, 1939.

CONVENTION OF THE JOINT SYNOD

The 25th convention of the Joint Synod of Wisconsin and Other States will be held August 2-9, 1939, at Northwestern College, Watertown, Wis., beginning Wednesday at noon and closing the following Wednesday at noon.

The district secretaries are requested to forward the names of the delegates (pastors, teachers, and laymen) of their respective districts to the undersigned before July 19. (Cf. Joint Synod Report, 1937, p. 104.)

Further information pertaining to the convention will be published later.

Karl F. Krauss, Sec'y.

DELEGATES TO THE JOINT SYNOD OF WISCONSIN AND OTHER STATES

1939

North Wisconsin District

Fox River Valley Conference:

Pastor W. Wichmann (Pastor Harold Wicke).
Pastor W. Valleskey (Pastor Le Roy Ristow).
Pastor K. Toepel (Pastor P. Oehlert).
Layman and alternate from
Immanuel's Congregation, Maple Creek, Wis.
Mount Olive Congregation, Appleton, Wis.
Immanuel's Congregation, Waupaca, Wis.

Lake Superior Conference:

Pastor E. C. Rupp (Pastor H. A. Kahrs).
Pastor Theo. Thurow (Pastor Wm. Lutz).
Layman and alternate from
Grace Congregation, Uowers, Mich.
St. Peter's Congregation, Stambaugh, Mich.

Manitowoc Conference:

Pastor M. Braun (Pastor W. Kleinke).
Pastor H. Kuether (Pastor G. Struck).
Layman and alternate from
St. Peter's Congregation, Haven, Wis.
St. James' and St. John's, Reedsville, Wis.

Rhineland Conference:

Pastor Herb. Lemke (Pastor Henry Pussehl).
Layman and alternate from
Christ Congregation, Eagle River, Wis.

Winnebago Conference:

Pastor E. Behm (Gerh. Pieper).
Pastor P. Bergmann (Pastor E. Reim).
Pastor H. Warnke (Pastor M. Fleischer).
Layman and alternate from
Trinity Congregation, Dundee, Wis.
St. John's Congregation, Montello, Wis.
St. Peter's Congregation, Weyauwega, Wis.

Teacher Body:

Mr. A. Moskop (Mr. W. Nolte).
Mr. M. Busse (Mr. G. Kieker).
Mr. A. Koester (Mr. M. Hoffmann).
Mr. F. Manthey (Mr. L. Keup).

NOTE: — Please send the credentials for the layman to your District Secretary before July 15.

Hortonville, Wis., May 11, 1939.

G. E. Boettcher, Secretary.

NEBRASKA DISTRICT DELEGATE CONFERENCE

The Nebraska District Delegate Conference will meet in St. Paul's Church, Plymouth, Nebraska (A. Degner, pastor), June 15-19, 1939. Sessions will be opened Thursday at 9 A. M.

Lay delegates are to present credentials signed by the president and secretary of their respective congregations.

Essays: The Scriptural Doctrine of Repentance (Pastor E. J. Hahn of Gresham, Nebr.) and "A Christian Man is the Free Servant of All Things and Subject to All" (Prof. Aug. F. Zich of Thiensville, Wis.).

Services with Holy Communion will be held on Sunday morning and a service emphasizing Christian Education on Sunday evening.

Please register with the local pastor and state approximate time of arrival.

NOTICE: At 11 A. M. on June 15 the Nebraska District of the Joint Synod of Wisconsin and Other States will convene to hear the report of the Committee on the Proposed District Constitution.

L. Sabrowsky, Sec'y.

ST. CROIX DELEGATE CONFERENCE

The St. Croix Delegate Conference will meet on Tuesday, June 20, 1939, in Salem's Lutheran Church, Stillwater, Minn., Rev. J. W. F. Pieper, pastor.

Essays: "Catholicism in America," Pastor H. Lietzau; "Judaism," Pastor J. Plocher.

Sermon: A. H. Baer (G. A. Ernst).

N. B. Services begin at 9:00 A. M. Following services the delegates are requested to present their credentials, signed by the President and Secretary of the congregation, to the Secretary. The annual one dollar dues will also be collected at this time. Please register with Pastor Pieper.

O. P. Medenwald, Sec'y.

EASTERN DELEGATE CONFERENCE

The Eastern Delegate Conference of the Southeast Wisconsin District will meet on the first Sunday after Trinity, June 11, at 2 P. M., in Zion Ev. Luth. Church of Hartland, Wisconsin, Ph. Hartwig, Pastor.

A. C. Schewe, Sec'y.

RED WING DELEGATE CONFERENCE

The Red Wing Delegate Conference will meet for a one day conference at Minneola Township, Minn. (T. E. Kock, pastor) on Tuesday, June 6. Sessions begin at 9:00 A. M.

Essay: "What is implied in the scriptural injunction 'Bring them (children) up in the nurture and admonition of the Lord,'" Pastor Weindorf.

Communion Service at 11:15 A. M.

Confessional Speaker: Pastor Hertler.

Please register with the local pastor and state how many delegates are coming.

T. E. Kock, Sec'y.

FOX RIVER VALLEY DELEGATE, TEACHERS AND PASTORAL CONFERENCE

The Fox River Valley Delegate, Teachers and Pastoral Conference will meet at Hortonville, Wis., Rev. G. E. Boettcher, June 27, 9 A. M. Delegate Day. A schedule of work will be prepared.

June 28, Pastoral Conference.

Confessional Sermon: Otto Henning — E. C. Hinnenthal.

Ex. Hom. Treatise of Acts 7, 54—8, 3: G. E. Boettcher; Isagogics of I Samuel: L. Kaspar; Isagogics of II Samuel: R. Lederer; How Does the Apostle Paul in His Epistles Exhort His Christians to Give?: K. Toepel; How Can We Encourage Attendance at Our Congregational Meetings?: P. Oehlert; Justification and Sanctification: W. Kuether; The Pastor in the Sickroom: F. Reier; The Pastor's Call: A. Werner; Centralizing our Parochial Schools: L. Ristow.

Timely announcement would be appreciated by Rev. Boettcher, stating how many delegates you intend bringing.

F. A. Reier, Sec'y.

WESTERN DELEGATE CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The above named delegate conference will convene at the Northwestern Lutheran Academy in Mobridge, South Dakota, June 13-14. The first session will begin at 10:00 A. M.

Essays: Die Geschichte und Bedeutung der Konfirmation, J. J. Wendland; A Practical Explanation of the Office of the Keys and Confession, H. Heckendorf; How Far May A Pastor Go In Exercising His Rights As A Citizen, A. Eberhardt.

Sermon: E. Krueger (P. Kuske).

Confessional: W. Herrmann (J. Bade).

Delegates are to bring their own blankets, pillows, etc. Other arrangements will be as usual. Pastors are requested to announce themselves and the number of delegates that shall be present from their parish to Rev. G. Schlegel.

P. R. Kuske, Sec'y.

CROW RIVER VALLEY DELEGATE CONFERENCE

The Crow River Valley Delegate Conference will meet at Acoma June 6, at 9 A. M. A short service will be conducted at the opening of this one day conference.

Papers: E. A. Binger, Practical Suggestions for Re-establishment of the Family Altar; W. J. Schulze, How to Stimulate Attendance at Holy Communion; A. Leersen, What Benefit does a Congregation Derive from its Connection with Synod.

Preacher: S. Baer, Im. Lenz.

Please announce.

Karl J. Plocher, Sec'y.

MANKATO DELEGATE CONFERENCE

The Mankato Delegate Conference will meet Thursday, June 8, 9:30 A.M., in Immanuel School, Mankato, Minn.

Program: Exegetical Paper by H. E. Kelm; Study and Discussion of the Program for the Convention of Joint Synod.

W. Schuetze, Sec'y.

SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference meets June 6 at Warrens, Wis., with Pastor A. Look. Services at 7:30 P. M.

Speaker: M. Glaeser (H. Kirchner).

Papers: Exegesis, 1 Tim. 1 — Arthur Berg; Isagogics, Ephesians — A. Look; Isagogics, Philippians — Phil. Lehman; Reading of Sermon — W. Paustian (H. Schaller); Doctrinal Paper — Inspiration — R. Siegler; Practical Papers — Proselyting in General — A. Winter; Proposed Merger of American Lutheran Church and the Synodical Conference — H. Kirchner.

L. M. Bleichwehl, Sec'y.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet at Lake Geneva, Wis. (Pastor H. J. Diehl, 428 Walworth St.) on June 6 and 7, 1939, at 9 o'clock, C. S. T.

Preacher: Julius Toepel, Matt. 5, 13-46 (Theo. Volkert, Luke 6, 43-49).

Confessional Address: O. Heidtke (E. W. Hillmer).

Old Essays: As previously announced.

New Essay: W. A. Diehl: "Lutheran Drives vs. Community Drives."

Remarks: An early announcement to the local pastor is desired.

Edmund Sponholz, Sec'y.

MICHIGAN DISTRICT PASTORAL CONFERENCE

The Michigan Pastoral Conference will be held June 20-22 at Owosso, Michigan, Walter Voss, pastor. Quarters and breakfast will be gratis, dinner and supper at a nominal charge. All teachers and laymen who are delegates to Joint Synod are also expected to attend. Whether you intend to attend, or do not so intend, notify Pastor Voss accordingly not later than June 10.

Essay: "The Unity of the Spirit the Golden Mean Between Unionism and Separatism," Pastor H. Richter.

Sermon: Pastor J. Roekle (Pastor D. Rohda).

Confessional Address: Pastor C. Kionka (Pastor E. C. Leyrer).

Pastor A. Westendorf and Prof. A. Sauer constitute the Steering Committee.

W. H. Franzmann, Sec'y.

CHIPPEWA-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE

The Chippewa-Wisconsin River Valley Pastoral Conference will meet May 23 and 24 at Hurley, Wis., Rev. R. Horlamus, pastor. First session 10:00 A. M.

Essays: Isagogische Arbeit ueber Hiob, A. Dornfeld; Zweck und Nutzen der Beichte, J. Mittelstaedt; My Church and Russellism, W. Nommensen; Present Day Political Activities of the Roman Church, S. Fenske; Old Testament Exegesis, I. Habeck; New Testament Exegesis — 2 Tim, E. Walthers.

Sermon: J. Henning, Jr., O. Hoffmann (English).

Confessional Address: G. Neumann, W. Nommensen (English).

Please announce!

E. E. Prenzlow, Sec'y.

The Mission Board of the Minnesota District will meet on Friday, June 9, at 10:30 A. M. in the Recitation Hall of D. M. L. College, New Ulm, Minn.

O. P. Medenwald.

CHANGE OF ADDRESS

Rev. Im. P. Frey, 1136 Gaylord St., Denver Colo.

CORRECTION

In my report in the past issue error was made in reporting Memorial Wreaths received from the Western Wisconsin District Memorial Wreath of

Rev. L. B. Mielke (Rev. Hy. Geiger, Morrisonville)\$2.00 should read:

Carl Mielke (Rev. Hy. Geiger, Morrisonville)\$2.00

Rev. L. B. Mielke being the giver of this wreath.

H. J. KOCH, Treas.

MEMORIAL WREATHS

In memory of Mr. Wm. Benn from Mr. and Mrs. J. R. Michels, Mr. and Mrs. Harold Michels, Mr. and Mrs. Edgar Ratke, Mr. and Mrs. Ferd. Ratke, Mr. and Mrs. Harvey Moyer, Mr. and Mrs. Otto Redemski, Sr., Mr. and Mrs. Otto Korth, Sr., Mr. and Mrs. H. C. Kannas, \$2.00.

H. C. Buch.

BOOK REVIEW

The Institutional Missionary and His Ministry, by Pastor Enno Duemling, City Missionary of Milwaukee, Wis. Pages 64. Price 50c. Secure from author or Northwestern Publishing House.

This brochure from the pen of the well known Pastor Enno Duemling is intended to give the public some idea of the routine work of the City Missionary and his very busy life. The book also intended for the information of missionaries and pastors generally. Whosoever reads this booklet will certainly not regret the time he spent on its pages.

W. J. S.

On the Border Line, by Axel E. Berg, Print, Augustana Book Concern, Rock Island, Ill. Pages 150. Price \$1.00.

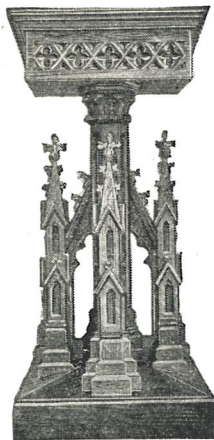
The little volume contains many interesting experiences of a missionary who labored for five years on the border line between the United States and Canada, nearly three thousand miles long. All stories related in the book are actual experiences.

W. J. S.

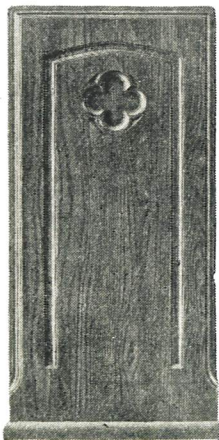
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No. 2129



No. 6018



No. 144

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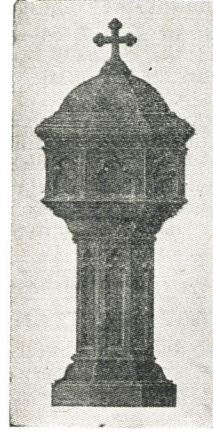
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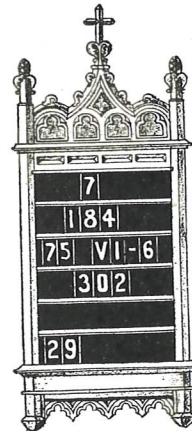
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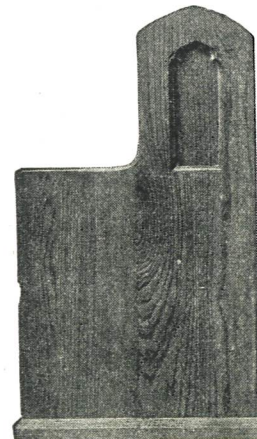
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