

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 ONE HUNDRED AND SIXTH PSALM

Verses 1 — 5

Marked Characteristics of Historical Psalms

There is something peculiarly characteristic about the historical Psalms such as the 78th, the 105th and the 106th. They are all national in character and full of patriotic sentiment inasmuch as they relate the history of the Hebrew nation, but not a word or sentiment do they express which tend to incite national vanity. All the glory of Israel's history is confessed to be due, not to her founders like Abraham and Jacob, not to her heroes and leaders like Moses or Joshua, nor to any of her priests and prophets, but to God; and all the failures which are written upon its pages — the bondage and afflictions in Egypt, the trials during the journey through the wilderness, the losses, reverses, sword and famine they suffered, and later the exile, — all these are recognized as the righteous chastisement which the sin of the nation has provoked. Read the great historical songs of Israel and you will find, there is no other poetry in the world of a popular and national kind which is marked by so complete an abstinence from all these themes which are commonly found in poetry written for the people. Compare, for instance, the national songs of modern peoples and notice their themes — "Brittannia rules the waves," the Marseillaise of France, "Deutschland, Deutschland ueber alles, ueber alles in der Welt," "The Stars and Stripes forever" of America — all these extoll national honor and greatness, but express no confession of the nation's sin nor acknowledgment of justly having deserved national punishment.

Not so here. There is not a single ode in honor of Abraham or Jacob, of Moses or Aaron, of Joshua or David; there is not one which sings the glory of the nation, except as that glory is given it of God. Whenever the history of the nation is referred to in the Psalms, it is almost invariably for the purpose of rebuke and reproof, certainly not for the purpose of emulation or self-applause.

Comparison of the foregoing Psalm (the meditation on which we have just finished) with the one under consideration will bear out, we think, the correctness of the thoughts expressed concerning the characteristic features of the historical Psalms. Both

of them are historical, but what a difference between the two! In the former the history of Israel was turned into a thanksgiving; in this it forms the burden of a confession. There God's wonderful dealings with His people throughout its history up to entering Canaan the promised land were celebrated with joy; here His people's sin during its past history is humbly and sorrowfully acknowledged.

Special Reference In Our Psalm

It is true, our Psalm, in the first five verses, opens with a doxology, giving thanks unto God for the loving kindness shown to His people, and His gracious dealings with them. It is a liturgical formula often used in the public services Israel participated in, and reads as follows:

Praise ye the Lord. O give thanks unto the Lord; for he is good, for his mercy endureth for ever.

Who can utter the mighty acts of the Lord? Who can shew forth all his praise?

Blessed are they that keep judgment, and he that doeth righteousness at all times.

Remember me, O Lord, with the favour that thou bearest unto thy people: O visit me with thy salvation:

That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

It is not our intention to enlarge on this doxology here, inasmuch as we have often had occasion to do so with similar songs of praise in previous meditations on the Psalms. But we ask, has not a doxology such as this an immediate bearing on what follows? What can be more fitting to introduce the confession of a nation's sin and ingratitude than the rehearsal of God's goodness manifested to such nation? The very sin and ingratitude of a people appears in a more glaring light and provokes the more a righteous chastisement the greater the blessing God has bestowed upon such people.

It is this the holy writer wants to impress as one who feels most deeply the sin and ingratitude of his people, but who also is anxiously concerned about its welfare by returning to God in true repentance and giving glory to God for His unlimited kindness and mercy, declaring "that I may see the good of thy

chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance."

A Reminder

Is not the method employed here by the Psalmist in bringing out the sin of his nation in bold relief by contrasting with it the goodness and mercy of God manifested in all His dealings with her, — is not this an earnest reminder for every Christian nation today?

Think of our own American people as a Christian nation, Christian of course only insofar as the Christian Church is a salt in her midst shedding the blessings of the Gospel upon her through its activities. What innumerable blessings God has bestowed upon our nation from the very beginning of its history to the present day both materially and spiritually! Materially He has blessed her with abundance of wealth in natural resources, in agriculture, industry and commerce, in a word, with prosperity as no other nation, and spiritually He has granted her all the riches of a free Gospel proclaimed under the privilege of religious liberty which is in itself His own free gift to our American states.

But now, contrast with these blessings of God bestowed on our nation with her attitude toward them. What sin and ingratitude, what crimes and iniquities, what unbelief and apostasy, what self-applause and glorification are written upon the pages of her history! You will readily see, the same glaring contrast between God's goodness and the sin of the nation existing among our people as it did in Israel of old. The brighter the light of God's goodness, the darker the night of the nation's sin and ingratitude.

Would that also our people be moved by the Spirit of God humbly and penitently to acknowledge the nation's sin and seek salvation at the foot of the cross as did the chosen people of old. It would indeed be a matter of great rejoicing for all true Christians throughout the land; they would claim a personal share in that blessing, joining with the sacred poet: "Remember me, O Lord, with the favor that thou bearest with thy people: O visit me with thy salvation: that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation."

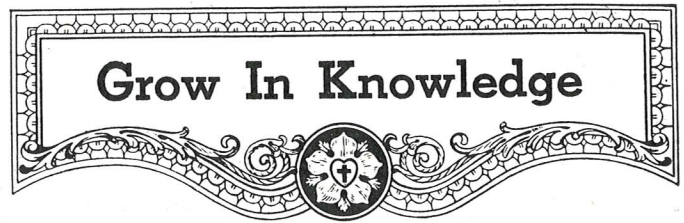
J. J.

"THE BIBLE WON'T LET ME ALONE"

An infidel lecturer in England was once asked: "Why can't you let the Bible alone, if you don't believe it?" The honest reply was at once made: "Because the Bible won't let me alone."

This is the fact: Either in its own pages or in the lives of its faithful followers, it meets man and speaks with an authoritative voice. It gets a grip on the conscience, testifying of sin, of penalty, of judgment. The Holy Ghost works with the written word. God's Word will never let men alone until they yield to obey and love their Savior.

— Sel.



THE SILENCE OF GOD

God speaks to all mankind through the Scriptures, through the churches that faithfully proclaim the Scriptures, through the catechism, the hymns, and through all the periodicals and other writings that voice the truth of the Scriptures. God speaks to all mankind through whatever occurs on this universe. He who hath ears to hear, whose heart is properly attuned to divine instruction and inspiration, will recognize the voice of God in thunder and lightning, in rain and in drought, in the enjoyment of peace and prosperity and in the afflictions of strife and economic disorder. Such a one will mark it as a special message whenever he is permitted to sit down at a table laden with food, and whenever he is able to arise in the morning with renewed strength and ability to go about his business. He knows that God is addressing him through the comforting assurance of eternal salvation that has become an indispensable rod and staff for his soul. He who has put on Christ and lives with Him and in Him is aware of a continuous communication from above. For him there is no silent God.

But with the wicked it is different. Having separated themselves from Him, they live under the delusion that He has ceased to be and that He need no longer be reckoned with. His call to repentance they frequently do not hear until He smites them with His mighty arm, and even then they sometimes let the call pass by unheeded and until it is too late. His very withholding of immediate punishment and vengeance they interpret as pure silence and indifference on His part. But silent though He is in this fashion, He yet speaketh thereby.

The Silence of God Must Not Be Misunderstood

In Psalm 50:21 we find these words: "These things hast thou done, and I kept silence." In several of the preceding verses we are informed as to what He refers to. "Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son." These things hast thou done, and many more. God for the moment apparently paid no attention to these gross transgressions. He did not strike the evil-doers down. He let them go on from day to day, healthy, prosperous, just as if they had

been guilty of nothing at all. The sun continued to shine upon them; their undertakings flourished; even their further misdeeds looked like profitable ventures. So far as they were concerned, God kept silence. Nothing unfavorable or disagreeable happened. Was not that something they had suspected for a long time? Was not this proof that God's eternal Word is a farce?

What a misinterpretation! "Thou thoughtest that I was altogether such an one as Thou." They who have done "these things" soothe their conscience with the explanation that God too is forgetful, easy-going, that He need not be taken seriously, that His demands for holiness and His denunciation of sin are idle talk. This kind of silence on the part of God is for many sufficient proof that the wicked will never be called to account and that the threatened wages of sin will never be paid. Thus God becomes less and less real to them. They grow quite satisfied with the life they are living. They no longer evaluate their deeds on the basis of their responsibility to God and their conscience, but on the basis of what their particular group of friends or associates will tolerate or condemn. The result is a complete breakdown of the consciousness of sin. They console themselves with the thought that God by His silence has either sanctioned their iniquities or is powerless to proceed against them.

Are we tempted in like manner? Have we ever felt that we deceived God just because a certain sin of ours did not bring with it immediate retribution of a kind that we could unmistakably recognize as such? That would indicate that our intimate relations with Him are becoming somewhat strained and that they may reach the stage where they are broken off altogether. He was silent only because we had drawn away from Him. We did not hear.

The Silence of God Calls With A Loud Voice

Its call is not this that God is unable or finally unwilling to cast sinners into outer darkness. Rank, position, influence, wealth — all these factors do not come into consideration. Whether it be a Belshazzar, powerful and mighty, or whether it be one who all the days of his life has been numbered among the lowly of the earth, if he has forgotten God, the Lord will in due season consume him with fire. "Consider ye this," says the Psalmist.

This silence of God is not a public declaration that His Word has been set aside. The hills may be removed, and the mountains may depart, but all that He has said will be carried out to the last letter. Woe unto him who travels the paths of unrighteousness, thinking there is no hell. God is holy; just and terrible is His anger against such people. "I will reprove thee," He says. He will tear them in pieces, and there shall be none to deliver them. He always considers sin an abomination, and even if He does not display

His wrath at once, no one dare assume that this means a permanent suspension of His judgment. If sin were immaterial, trivial, negligible, would the atonement on Calvary have been necessary?

The silence of God calls out to us with a loud voice that He finds no pleasure in the death of the wicked. Would Jesus have died if God were not ready to forgive? Would the Spirit of God still be moving over the face of the earth and be eager to enter men's hearts if God were not more ready to accept than to reject? Would God have continued the preaching of the Gospel in the face of an unresponsive people if condemnation and destruction were His first desire? Have we not evidence enough that He could in an instant wipe out all scoffers, rogues, and hypocrites if that were His only ambition?

The silence of God is a sermon of forbearance and long-suffering. It preaches patience such as no mortal man would exercise. It pronounces unto us a time of grace, a prolonged opportunity for repentance. The silence of God is synonymous with the mercy of God. It would induce us to set our house in order, to call upon Him for forgiveness, to love Him the more, to hold fast to His Word. In the days of Noah He was silent in this fashion for 120 years. Noah heard the call of this silence and was gathered in the ark before the deluge broke loose.

Behold, now is the accepted time; behold, now is the day of salvation. Consider ye this. S.



Treuga Dei — meaning the Truce of God, is to be proclaimed by the Pope Pius XI to a warring world, according to the proposal of some valiant churchmen. It is proposed that the pontiff be invited "by all the great Christian churches other than his own and by the Jewish bodies, to become the spokesman for a common appeal to the nations to observe a 'truce of God' for the next five years." This plan, according to the Christian Century originated in the Congregational Churches of Hartford, Connecticut.

The old "truce of God" was a medieval institution by which the Catholic Church exempted certain classes of people, including the clergy, from fighting in the wars, and which was to be a short period of rest from war during the weekend, from Friday night to Monday morning, when the slaughter could be resumed. "It was an appeal to combatants to rest on their arms over the weekend, so that the days on

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which our Lord lay in the tomb might not be profaned by the effusion of blood in battle."

"If the pope," says the Century, "consented to bear to the world this message of peace for five years, would he speak as the chosen representative of 'the great churches outside of the Roman Catholic communion' as well as of the Roman Catholic Church, or would he speak for the Roman Catholic Church? The answer is as easy to give now as it would be the day after the publication of the pronouncement. When the pope speaks, he speaks as 'head of the church', and there is no church except the one that he is the head of. Catholics and Protestants may cooperate, and do cooperate, in many enterprises of general concern, but the pope does not speak for 'other churches.' We are not at present criticising that position; we are simply recognizing it as a known fact. To expect that attitude to be changed now at the request of ecclesiastical bodies of whatever size and dignity is to invite rebuff and to provoke bitterness."

Yea, verily. And it is also true what the Century further remarks, "What would the pope say to the governments if he did speak to them? He could not command them. Most of them are headed by men not of his fold. He could exhort them without being given a commission which he cannot accept from churches which he does not recognize. So he has in effect already done, for his known influence is on the side of peace."

This all comes from the rabidly hysterical agitations against all wars by the pacifists, of whom the Christian Century is more than an exponent — it is one of the greatest agitators in this regard. If these efforts for peace in the world were made by wise and calm statesmen, as a measure of good statesmanship, that would be one thing. But when the church is made the spokesman for universal peace, when it is driven into the position to demand such worldly peace as a political measure, then that is another thing en-

tirely. We need not be surprised that such wild proposals come from the churches, misled as they are into the field of world affairs by men who know next to nothing about such affairs. If the church would keep to its knitting in proclaiming the one "Word of Peace" from Him who made our peace with God, such silly proposals would not be made. Z.

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Church Conditions in Germany are presented by E.

G. Homrighausen in the Christian Century. In their desperate search for unity the German people have tried to make the church a part of the totalitarian state to give the whole state more cohesion. In this Germany under Hitler's leadership has failed so far. With the pope Herr Hitler has a concordat granting a number of privileges to the Romish sect. But this understanding has not kept all trouble down between the Nazis and the Catholics. Recent dispatches state that new struggles have arisen over the question of the Catholic parish schools in Bavaria. Cardinal Faulhaber has drawn the line in the religious muddle as being not between Catholicism and Protestantism, but between Christianity on the one side, held by Catholics and Protestants both, and crass paganism on the other side, held by the extreme Nazis.

The writer in the Century divides the present religious strivings in Germany, without the Catholics, into four groups.

He calls the first the German Faith movement, represented by a number of shades of opinion. Hitler, Rosenberg, Bergmann, Wirth and Hauer are classed as belonging to this. They repudiate the God of Christianity because he is a God removed from the world in a dualistic fashion, and thus demands submission and repentance, a spirit which is, and has been, they say, the curse of German strength ever since the Romanism of Boniface and the papacy, and the inner piety of the Lutherans.

Next are the German Christians, also varied, who are now largely in control of the national church. They grant a divine authority to the German Volk, insist that patriotism is involved in the Christian faith, consider Hitler as God-given in the crisis of Germanism, and some would maintain that if Jesus were a German he would hail Hitler. They believe that Christianity ought to have something to do with the actual situation, in terms of a social gospel. These German Christians are desirous of saving Germany at least for some Christianity officially.

The Barmen Group is a third faction, representing a mixture of opinions, crystalizing in the confessional synod at Barmen last June. They believe that Christ is the **only** authority in the church. He claims our **whole** life, not the state. The offices of the church are not given to **one** man for domination purposes.

The church's task is to preach the Gospel of God's mercy to all people, to call for repentance. The church must not assume state tasks and become an organ of the state. These are the opponents of the reichsbishop Mueller.

Finally there is a fourth group dominated by Barth. Around him the Reformed (Presbyterian) churches in the west are rallied. Barth, before the Barmen synod, warned the confessionalists because they were not fighting their battle on purely theological grounds. Barth lives a lonely and uneasy life, even now after his dismissal from Bonn for refusing to swear the oath of **personal** loyalty to Hitler without reservation. Barth goes farther than the confessionalists. He says that no state is divine. He says that the Gospel must be free and sovereign as God is, and no church or state dare control it.

Out of this whole welter of dispute and antagonism seems to emerge the outstanding fact that the church in Germany has fallen on evil days because it has been married to the state thus long. Thus they do not seem to be able to live together nor apart. The Missouri Synod Saxon Free Church is not mixed up with these troubles and is said to enjoy freedom from molestation by the powers that be. Z.

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Father Put In His Place While scanning a newspaper book review, discussing a book on child-training by a woman author, we were confronted by a suggestion, which, when viewed from the standpoint of God's Word, can only be described as topsy-turvy. It was suggested, seemingly in all seriousness, that children in their quarrels and misunderstandings should be taught to look upon their father as a Court of Appeals but upon their mother as the Supreme Court. This pearl of wisdom was passed on as offering a solution in overcoming the difficulty of getting children to recognize parental authority.

This, of course, is in line with the modern fad, so frequently observed in the educational field, to make a game of everything for the child. Personally we have little patience with this trend because it does not make for rugged character. Life is not a game. It is a serious matter, and to teach children, no matter how amiable the intention, to play at everything and so get them to do what they should do hardly prepares them for the rigors and realities of life.

But the play spirit is not by any means the most objectionable feature of the above suggestion for child-training. That is rather found in the suggestion that the children look upon the father as a subordinate court from which appeals can be taken to the mother as the Supreme Court. That is feminism gone wild. Where children are encouraged or even permitted to appeal from one parent to the other,

which unfortunately is the case in many homes, respect for one or the other or both will soon be undermined.

If, however, there is need of a Supreme Court in the home, then father is it. It is upon him that God has placed the final authority and responsibility. Paul says, Eph. 6, 4: "Ye FATHERS, — bring up your children in the nurture and admonition of the Lord." That does not relieve the mothers of all responsibility in the upbringing of children; that is rather their proper and natural sphere. But it does place the final responsibility upon the fathers. Furthermore, Scripture repeatedly says, "The husband is the head of the wife." It is so by God's appointment, who wants the relationship of husband and wife to mirror that between Christ and His Church, Eph. 5:22-23. The feministic views, prevailing in the world today, have turned God's order upside down.

I. P. F.

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Lincoln's Religion has often been under discussion.

As far as known, he never formally joined a church. Possibly his native charitable disposition was often shocked by the strict severity of the hard-shell Baptists at New Salem during the thirties. The story is told by L. R. Cronkhite in the Christian Century. When Lincoln's dishonest partner William F. Berry died, he was buried by his father, a stern old pioneer Baptist preacher. His closing statement at the open grave is indicative of the beliefs of 1835. "Perhaps the words were intended as a warning to those about, or they may have been the impassioned outburst of a troubled soul. At any rate, this is what he said: "Son, I believe you're in hell."

There were giants in those days. Z.

* * * *

Shaming Zeal Jesus once said, "The children of this world are in their generation wiser than the children of light." He said this with respect to an unscrupulous rascal, who misappropriated his master's funds to insure his own future financial security. Jesus did not, of course, wish to commend the dishonesty of that man, but wanted to spur us on to show the same zeal in promoting our spiritual and eternal welfare that this man showed in promoting his own earthly welfare.

We Christians are not only shamed by the zeal of business men in their business affairs but also by the religious zeal of people who are not of our church and religion. They have a false religion, but they are devoted to it. They are so wrapped up in it that they are known as religious fanatics. How they work and sacrifice for their religion! They talk it up at every opportunity. They go from house to house and face insults and rebuffs in the attempt to gain new

converts. They scrupulously avoid everything forbidden by their religion. They really live it. It possesses them body and soul.

How listless and indifferent we are by way of comparison! To many of us our religion is fast becoming a matter-of-fact thing — nothing to get excited about. Our religion is in danger of degenerating into a dead formalism. To belong outwardly to the church and to observe a few religious forms and ceremonies, largely confined to Sunday, is often the substitute of a living Christianity. Many have the form of godliness but deny the power thereof.

That danger is very near to all of us these days, for, according to Christ, it was to be a characteristic of the last times that the love of many would wax cold. True religion, true faith in Christ is a living thing. Faith worketh by love. As the body without the spirit is dead, so faith, if it have not works, is dead also. Jesus said, "Not everyone that saith unto me, Lord, Lord shall enter the kingdom of heaven but he that doeth the will of my Father which is in heaven."

When we see how others, who have a false religion, are wrapped up in it, should not we, who have the pure, unadulterated truth, feel shamed? They have the zeal, but it is not according to knowledge. We have the knowledge, but have we their zeal?

I. P. F.

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Is the Y. W. C. A. Christian? The orthodox Lutheran Church has long maintained that the Y. M. C. A. and Y. W. C. A. though bearing the name "Christian" were not founded on Christian principles and that while they had the semblance of Christian works denied the power of the Gospel and the need of faith in the only Savior, Jesus Christ, for life and salvation.

We were considered uncharitable and narrow-minded when we warned our young people not to be "yoked together with the unbelievers of the Y's." To call them un-Christian was considered sheer bigotry, because it was claimed repeatedly that these organizations represented a Christianity which was based upon "broader" views of Christ's teachings and free from all "sectarian" doctrinal differences, that such societies could well serve as models for the Christian church itself.

So the Y's went their way and now after these many years its true character finally comes to the surface and proves itself as another one of those "Christian counterfeits" with which Satan has infested the world to make people indifferent to the saving truths of the Gospel of Christ. An article in "Time" of February 18 quotes the General Secretary of the Y. W. C. A., "who spoke proudly of the Mohammedans and Buddhists who are now Y. W. C. A. executives, summed up the Associations present trend by

saying, girls benefiting from the Y program are not necessarily Christians."

Certainly Mohammedan executives will not try to bring its members to Christ as their only Savior. "Beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God; "every spirit that confesseth that Jesus Christ is come into the flesh is of God: and every Spirit that confesseth not that Jesus Christ is come in the flesh is not of God," 1 John 4: 1. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in Him, and he in God," 1 John 4: 15.

So in the Y. W. C. A. we again have an example of the arch-counterfeiter coming in "sheep's clothing" and using Christ's own name to keep people from Him.

Gervasius W. Fischer.

From a Wider Field

MY PASSION PRAYER

Lord, lead me to Gethsemane!
Engrave upon my memory
Not to forget Thy agony,
To render endless thanks to Thee.

Lord, lead me on to Calvary!
Enlighten me Thy cross to see;
Nor let it e'er forgotten be,
That there Thy life was giv'n for me.

Lord, Thou hast borne sin's curse for me,
Endured the shame to set me free!
Now may I live my life to Thee,
Thine wholly be eternally!

A STATEMENT ON MOTION PICTURES

Made by the National Lutheran Council,

January 17, 1935

During the past year a great campaign for cleaner motion pictures has been waged. Voices of protest were raised in many quarters against what was held to be the corrupting influences of many of the pictures. A wave of moral indignation swept over the land. The outraged moral sense of Christian people expressed itself in no uncertain terms.

Motion pictures might be at all times, and often are, legitimate entertainment as well as an important educational factor. Their influence can be wholesome and salutary. They have great potential value for society. But at the present time many pictures stand charged with serious offenses against decency and morality.

a) The public has a right to demand that those who are the players in the pictures shall live lives that conform to the decent standards of society. But at the present time it seems that the producers seek to capitalize on the scandals in the lives of their so-called stars.

b) Newspapers and other publications bear a part of the blame for the corruption of morals which is going on through degrading pictures. Often favorable reviews are given of unwholesome pictures, and advertising columns are filled with highly suggestive copy. Billboards in theater entrances contain similar advertising material which is an offense to morality.

c) The tremendous responsibility of producers and all who have anything to do with the presentation of degrading motion pictures, becomes evident when we consider that approximately 28 million minors visit the movies every week. Of these 11 million are below thirteen years of age. What a betrayal of trust to present before these vulgarity, brutality, underworld scenes and practices, nudity, illicit love, and a false and distorted view of life! "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea."

We deplore the sad state of affairs which a study of moving pictures reveal and the flagrant breach of trust on the part of those who are responsible. We rejoice in the emphatic, though long overdue protest against these conditions which has been made in recent months. We cherish the hope that this is not a burst of indignation which soon will spend its force, but that it marks the beginning of a long-time effort and continued vigilance. Believing that the aroused Christian sentiment of the nation will prove itself a force which no group can defy or ignore indefinitely, we pledge our full support to the movement for the renovation of the movies.

We appeal to our Lutheran people to withhold their patronage from all motion pictures which have a degrading influence and are a menace to home, church and country.

We call upon them to make their influence felt in creating a public opinion which will demand the suppression of that which corrupts and distorts life.

We hold that, as citizens, they must bring pressure to bear to secure legislation which will deal with this evil at its source, that is, where the pictures are made.

We condemn as an unmitigated evil the present system of enforced block-booking and blind-buying.

In the final analysis the Gospel is the only real remedy for every social evil. When men have in their hearts the love of God who loved us first, they experience the expulsive power of this new affection. With this holy love in their souls, they will neither participate in making, or have the desire to witness soul-destroying pictures. Therefore, the first duty of

the church also in this situation is to "preach the word; be instant in season and out of season, reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4:2.

HOW SHALL WE KEEP LENT?

First of all, by attending the Lenten services. It is difficult to conceive of a Lutheran Church that has no special Lenten services. Every member at every service ought to be our first thought and aim. "Jesus, I will ponder now on Thy holy passion," ought to be our watchword as we approach the Sacred Season. We ought to put into practice the words we love to sing so well during this solemn season:

"Thanks from my heart I offer
Thee, Jesus, dearest Friend,
For all that Thou didst suffer;
My good didst Thou intend."

We ought to be diligent in prayer. For ourselves, that we may receive a greater measure of the blessings this holy season has in store for us. For our pastors, that they may proclaim with increasing power the message of Lent. For the Church, that she may grow more and more up into Him who is the Head, even Christ. For the unchurched, that they may find the Christ of the Cross and be found by Him unto everlasting salvation.

We ought to make faithful use of our Bibles, read at least a chapter every day. Read particularly the Passion History according to the four Gospels, Isaiah 53, and the Psalms that depict the suffering and atoning Messiah.

We ought to appear at the Lord's Table to receive the body and blood of our Savior which He gives us with the bread and the wine as a pledge of His forgiveness, that our faith might be strengthened and our love increased.

We ought to bring some special offering during Lent to express our appreciation of all that our Savior did for us. Let the offering be for the spreading of the Gospel of the Crucified Christ among men who know Him not, that the flock of Jesus may be increased until the day when there will be one fold and Shepherd.

"Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

K. F. K.

AN IMPOSSIBLE TASK

To become sick with some curable disease is not so serious. A few days or weeks in bed, with a doctor's bill, and health is restored. If sin were no greater malady, it would not be so serious. Or if it were a debt which each one could hope to pay, it would not be so serious. But we can neither heal the disease

nor pay the debt. "None of them can by any means redeem his brother, nor give to God a ransom for him." "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"

"Nor gold nor gems could buy our peace;
Nor the whole world's collected store
Suffice to purchase our release;
A thousand worlds were all too poor."

Our inability to pay the "mighty debt" is one of the very first lessons we need to learn. Besides, it is not a debt merely, sin is also a disease and, as far as man is concerned, wholly incurable. If left to ourselves sin is bound to work death, both bodily and spiritual death. Take Jesus Christ away and the world has no physician. Leave Jesus out and there is nothing else to look for than temporal and eternal death. Let us sit by the cross and quietly meditate on the fact that we cannot save ourselves. Let us look upon Him who shed His blood and gave His life that we might be saved from the impossible task of saving ourselves.

K. F. K.

EASY SALVATION

There is much talk these days that if there is any salvation at all everybody will be saved in the end. Sin is made light of, in fact, some raise the question whether there is such a thing as sin. Spurgeon has a fine paragraph on this subject:

"If there be no repentance men must be punished, for on any other theory there is an end of moral government. The worst thing that could happen to a world of men would be for God to say, 'I retract My Law; I will neither reward virtue, nor punish iniquity; do as you like.' Then the earth would be a hell indeed. The greatest enemy to civil government among men is the man who preaches universal salvation — salvation apart from a change of heart and life. Such teachers are a danger to national order, they remove the foundations of the commonwealth. They practically say, 'Do just as you like; it may make a slight difference to you for a little while, but it will soon be over, and villains and saints will share an equal heaven.' Such talk is damnable! I can say no less. If there is to be a government at all, it is necessary that sin should not go unpunished; leniency to the dishonest is cruelty to those whom they injure. To save the murderer is to kill the innocent. It were an evil day for heaven and earth if it could once be proven that God would reward the depraved in the same way as the sanctified; then would the foundations be removed, and what would the righteous do? A God who would not be just would be a poor ruler of the universe."

K. F. K.

GOD'S CARE

As mothers watch their infants sleep
When evening shadows 'round them creep,
So God, our Father's tender love
Is watching us from up above.

An infant knows no toil or care
For well it trusts its mother there;
So why should we in anguish sigh
When we well know that God is nigh?

He is the source of all that's good;
He gives us clothing, home and food;
He gives us grass and trees and flowers;
He gives us sunshine, wind and showers.

He teaches birds to sing a song,
To cheer us as we go along;
The stars and moon to shine by night
To keep us mindful of His light.

He even comes to us to live;
And blessings rare to us doth give.
Such blessings as the world don't see,
He gives to you and gives to me:

A quiet mind, when turmoils rage;
A peaceful soul, when wars do wage;
A soul, that soars above earth's fear;
A spirit, filled with joy and cheer;

A joyful heart in health or pain;
Contentment sweet, in loss or gain;
A heart that trusts alone in prayer,
And casts on God its every care;

The blest assurance, far more worth
Than all the treasures of this earth:
That Christ has died that I may live;
That all my sins He doth forgive.

And thus He watches night and day,
That evil may not come our way,
Until the Cherub steps aside
And opens Eden's portals wide.

— Adeline Weinholz.

GOD'S MYSTERIOUS WAYS

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

God's ways are not our ways. Often He lets men work just as we think they ought to work. There are any number of pastors who have been active in the work forty, fifty, or even more years, some of them missing very few active days through sickness or other such circumstances. God permits them to put in their whole time in active work. That is His way with them. But it is not His way with all. The apostle John was permitted to labor on until he had become very old; doubtless his ministry as an apostle covered more than fifty years, and he was permitted to die a natural death. His brother James, on the other hand, suffered martyrdom after about fourteen years in the ministry.

God has His ways with us as individuals, dealing with each one as is best. What we need to do is to recognize that fact and surrender ourselves to His ways and to praise Him for His goodness, however things may be going. To feel all along and everywhere that we are just where God wants us, that we are always in the way God has marked out for us, that gives us the feeling of security, peace, and poise.

How can one get that feeling, whether one is a minister, a merchant, a mechanic, a farmer, or what? There is only one way and that is to surrender oneself wholly to God. That means to seek to do God's will in all things. That was Jesus' way. "I seek not Mine own will, but the will of the Father which hath sent Me." "Not My will, but Thine be done." That means, of course, that we walk in the light, that we seek earnestly and prayerfully to know God's will relative to ourselves. If you go somewhere in the dark you take a lantern to show you the way. God's Word is the light and lamp for our way. "Thy Word is a lamp unto my feet, and a light unto my path." We go about our cities at night as readily as in daytime because the city furnishes the needed light; if the light should go out and we had an accident we would think of suing the city for damage. But how far do you suppose you would get in suing God for damages going about in His world when you do not follow the light of His Word? God has His way for us, but He expects us to make use of His light to find it.

K. F. K.

MIRACLES

Miracles, miracles! Almost we can say, nothing but miracles in the life of Jesus! So many miracles then and no miracles now! Is it quite fair?

But look here; if you had lived in the days of Jesus would it not have satisfied you if you had seen Him work two or three miracles? Would you not have believed that He could do whatever He wished? Would you have insisted on seeing a hundred or a thousand miracles before you believed? If you had, if you had still kept asking for a sign from heaven, you never would have believed, you would have been like those at the house of Jairus who laughed Jesus to scorn and like the Pharisees who finally nailed Jesus to the cross.

Miracles are not necessary to keep life and health going. If they were, Jesus would have made arrangements to have them for all time just as we have the preaching of the Gospel for all time and just as we have corn and wheat growing for all time. Jesus did so many miracles simply that people might know and believe that He was the Savior. When they believed, miracles had served their purpose; and, like always, those who did not believe got nothing out of them. And those miracles are to serve the same purpose for

us; and when we believe that Jesus is our Savior, the miracles have served their purpose; we need no more. If a man will not believe, he will, of course, get no more out of them than did the hard-shelled, stiff-necked Pharisees of Jesus' day.

If you want to ponder upon a mighty miracle, consider your conversion and adoption by the God of love.

K. F. K.

CHRISTIAN CITIZENS

"Crime wave" is a common phrase these days, and everybody, so to say, is trying to explain it. Naturally all sorts of explanations are offered and all manner of remedies are prescribed. One of the most common remedies recommended and applied is the making of more laws, which, however, seem only to pave the way for more laws to be broken.

As Christian citizens we should be willing to back any proper and legitimate effort that promises some good results. But there are two measures we should push twenty-four hours every day: one is to set perfect examples of true citizenship, and hence of obedience to authority, to others, or as the Lord Jesus says, be a light and salt to others; the other measure is that we do our utmost to release the power of God's Word. There are various ways in which this can be done, the most effective being this that we be true and faithful members of the Church. A good church member is always the best citizen.

K. F. K.

OUR NEED OF SYMPATHY

Human sympathy is ever exceedingly precious, but there are points in our spiritual conflict in which we can not expect to receive it. To each man there are passages in life too narrow for walking two abreast. Upon certain crags we must stand alone. As our constitutions differ, so our trials, which are suited to our constitutions, must differ also. Each individual has a secret with which no friend can intermeddle; for every life has its mystery and its hidden treasure. Do not be ashamed, young Christian, if you meet with temptations which appear to you to be quite singular. We have each one thought the same of his trials. You imagine that no one suffers as you do, whereas no temptation hath happened unto you but such as is common to man, and God will with the temptation make a way of escape, that you may be able to bear it. Yet for the time being you may have to enter into fellowship with your Lord when He trod the winepress alone, and of the people there was none with Him. Is not this for your good? Is not this the way to strength? What kind of piety is that which is dependent upon the friendship of man? What sort of religion is that which can not stand alone? Beloved, you will have to die alone, and you need grace to cheer you in solitude.

— Spurgeon.

LUTHER AND HIS SERVANT

Luther had a domestic residing in his house by the name of Elizabeth, who, in a fit of displeasure, left without giving the family any notice. She subsequently became dangerously ill. In her sickness she requested Luther to visit her. On taking his seat by her bedside, he said:

"Well, Elizabeth, what is the matter?"

"I desire," she replied, "to ask your pardon for leaving your family so abruptly; but I have something weighing heavily upon my conscience — I have given my soul to Satan."

"Why," said Luther, "that is of no great consequence; what else?" I have," she continued, "done many wicked things; but what oppresses me most is that I have deliberately sold my poor soul to the devil. Oh, tell me, sir, how can such a crime ever find mercy?"

"Elizabeth, listen to me," rejoined this man of God; "suppose while you lived in my house, you had sold and transferred all my children to a stranger, would the sale or transfer have been lawful or binding?"

"Oh, no," said the deeply humbled girl, "for I could have no right to that."

"Very well, you have still less right to give your soul to the arch-enemy — it no more belongs to you than my children do; it is the exclusive property of the Lord Jesus Christ; He made it; when lost, He redeemed it; it is His with all its powers and faculties, and you cannot give away or sell what is not yours. If you have attempted it, the whole transaction was unlawful and void. Now, do you go to the Lord, confess your guilt with a broken heart and contrite spirit, and entreat Him to pardon you, and take back again what is wholly His own; and as for the sin of attempting to alienate His rightful property, throw that back upon the devil, for that is his and his alone."

The girl obeyed, was converted, and died full of faith and hope. — Sel.

SIFTING IN THE CHURCH

God tells us that in His Church continuous sifting of wheat and chaff is taking place. John, the Baptist, told those who came to Him, that Jesus was coming, Who would baptize them with the Holy Ghost, "Whose fan is in His hand and He will thoroughly purge His floor, and gather His wheat in his garner, but He will burn up the chaff with unquenchable fire."

Jesus tells us who those are, who will be separated from the church and be lost: "He that abideth in me and I in Him, the same bringeth forth much fruit: for without me ye can do nothing."

When God has planted us into His own garden, made us members of His family, he expects us to bear fruit. This fruit is the natural result of our "abiding

in Christ," our faith in Him. He that abideth in Christ, that means, is a Christian, WILL bring fruit, and he that will not bring fruit CANNOT LONG ABIDE in Christ.

Let us apply this to the visible church. Through the preaching of the Gospel people are made branches of Christ and Christ abides in them. This abiding will bear fruit of loving service to Him and the church. The two go together.

Many join the church of Christ, confess faith in Him at Confirmation and later, but refuse to bring fruit of this faith in that they offer themselves to serve their church according to their ability and the needs of the church. They may continue to come to church, but gradually they lose interest. Gradually the Word of God loses its influence over them and its interest to them, and soon they begin to find excuses to remain away from church.

It is at this time that the devil begins to work hard and fast. He offers them plenty of opportunities to find fault with the church and its workers, teaches them to take offence at every little thing. Now they feel perfectly justified in remaining away from church, to stop paying to the church, and refuse to serve at all. Their contacts at this time with unbelievers, or if they are younger, with people that offer them a good time, with those who scoff at the church, and make sneering remarks about those who are active — become especially effective. They gradually begin to lose faith in Christ and in God's Word, and soon join the blasphemers, or fall prey to hundred and one cults that offer their service.

In dropping from church they think that they are hurting the church, spiting the pastor or its members, while in reality there is taking place in their lives a process of sifting. Of them is true what Jesus said to Peter in the night of His betrayal: "Simon, Simon, behold Satan hath desired to have you, that He may sift you as wheat: but I have prayed for thee, that thy faith fail not."

God will warn them through losses, sickness, tribulations. Christ is pleading with them and for them — and often by the grace of God they are brought to repentance and are returned to God and like Peter may have benefited from their bitter experiences. Many, however, drift away farther and farther, become more set in their convictions and are lost.

Let us examine ourselves. If we are not as interested in the work of our Savior as we should be, we have no one to blame but ourselves. In most instances we have not permitted our faith to bear fruits in loving service to Him Who loved us, or the service that we did offer was not done out of love to Him and as fruit of our faith, but for some selfish reason.

Let us not forget, these two go together: "He that abideth in Me" — "Will bring forth much fruit." And

"If a man abide not in me, he is cast out as a branch and is withered: and men gather them, and cast them into the fire, and they are burned."

This sifting is going on every day in our lives and every day in the life of every church. The church from which you withhold your service cannot long benefit you. If it could it would cease to be a member of Christ's Church.

Bible passages referred to in the above article are found: John 15; Luke 22:31. G. W. Fischer.

ATTENTION, PASTORS!

The Editor of this department of your paper, "From A Wider Field," would appreciate it immensely if those of our pastors who publish a parish paper in their congregation would include him in their mailing list. Send copies to Rev. F. Krauss, 1008 Seymour Ave., Lansing, Mich.



DOES IT PAY?

Several years ago Miss Rosa Young, pioneer Lutheran worker of Alabama, appeared in our midst to tell us how she herself had been freed from the bondage of spiritual ignorance through the preaching of the Word by the now sainted Rev. Bakke. Thousands of her race in Alabama have been led to Christ through this mission. They are now able to think different, live different and die different than when under the power of Satan.

Recently a group of Lutheran Christians from the Piney Woods Country Life School for colored boys and girls appeared in many of our congregations during the summer months. They did not come to us to give us a minstrel show. Nor did they wish to have their service considered as mere entertainment to satisfy the curiosity of silly bores. They resented this spirit. Their service was for a higher purpose.

The Rev. G. A. Schmidt has been successful in winning the confidence of the leader of this institution and has been permitted to instruct the students according to the principles of our Church. Through God's grace over one hundred souls have accepted the Gospel. Apparently doomed to eternal destruction without the slightest chance of being saved these young people had given up all hopes of being justified before a God that hates and punishes sin. There could be no salvation for them! But, lo, behold a light shineth! Rev. Schmidt brings this precious light to Piney Woods. These colored boys and girls are permitted to hear of the unspeakable love of God for penitent sinners. They hear of His great gift of

love, Jesus Christ, who came into the world to save sinners from sin, death and the torments of eternal hell-fire. As the eunuch of Ethiopia heard and believed the Gospel preached by Philip, so do these Mississippians gratefully accept the Gospel brought them by our divine messenger. They have come to tell us how they appreciate what we have done for them.

Was it not a pleasure to see and hear the wonderful things that God had wrought? These members of a downtrodden and despised race can sing with us, "Christ the Life of **All** the Living." Willing to submit themselves to the will of their heavenly Savior, they cheerfully sing with us, "Have Thine Own Way, O Lord." Proudly they confessed their faith according to the three Articles of Faith, as offered us in Luther's Small Catechism. No, their visit to us shall not have been in vain. With greater enthusiasm and willing hearts we shall contribute that more of these precious souls may be won for the Lord. We have made up our minds never to complain or grumble when asked to give cheerfully for the Lord's work, even though discouraging and disgusting things do occasionally turn up.

May they Lord give us strength and spirit to carry out our good intentions — then and then only shall we sing with God-pleasing hearts the words of the first Christmas angels, "**GLORY TO GOD IN THE HIGHEST — PEACE ON EARTH — GOOD WILL TOWARD MEN.**"

E. G. Hertler.



"IN HIS NAME"

From the Tri-Parish Monthly Caller

The most important and most necessary work on earth is the work of the holy ministry in the Christian Church. As important and necessary as other occupations, professions or callings may be — not one can lay claim to the importance and necessity of the holy ministry. It is through this office that the heavenly Father is pleased to speak to sinful man. Through this office the cry goes through the land, "Oh man, prepare to meet thy God — be reconciled with thy God — repent, for the kingdom of God is at hand." Through this office God offers unto all truly penitent sinners grace, mercy and forgiveness. Through this office men are called to walk on the narrow path that leads to eternal life. Through this office dying Christians are cheered on their way through the valley of the shadow of death and the

mourners are comforted and consoled with the hope of the resurrection and a blessed hereafter.

Ordained preachers are however not picked from oaks. Nor does God deem it necessary to lower them from the heavens in elevators or chutes. Nor can they be purchased from mail order houses. Nor can they be had at our American stock exchanges. Young men must be prepared for the holy ministry by a careful training and schooling according to the teaching of the Word of God — governed by the Spirit of God.

Because our Lutheran forefathers in America realized the necessity of maintaining the holy ministry in their midst they were willing to bring great sacrifices. Pastors were called from Europe. Churches, schools and parsonages were erected. Divine services were attended on the Sabbath. Religious instructions were given to the young.

Not willing to be dependent on charity from abroad these sincere Christians established schools of higher education for the training of young men for the ministry. Preachers, missionaries and parochial school teachers had to be produced from out of their own midst. The Lord's work had to be carried on — regardless of cost. Faithfully these loyal members of our Church brought their contributions, despite poverty, despite mockers, slackers, quitters and Judases. They gave till it hurt despite the many discouragements cast in their way by Satan. They carried on their work despite the many obstacles that had to be overcome.

Their efforts were not in vain. They were graciously rewarded with great blessings. To this day we are privileged to enjoy the fruits of their labors. We still have the established institutions of learning. Year after year young men graduate from our seminary at Thiensville, Wis., and our Normal School at New Ulm, Minn., to carry on where others have left off or to extend the Church by laboring in new fields.

Do we have the foresight to understand what a calamity it would be for us and future generations if the doors of any of our Lutheran colleges or seminary were to be closed? Do we realize the responsibilities resting upon our shoulders over against these institutions? Do we still have the ambition of our fathers to fight the good fight for our schools — regardless of the price needed to keep them in existence? Any Lutheran taking no interest in this phase of Church work is spiritually dying — possibly dead. Mammon has become his god — selfishness, greed, sin and vice his form of worship. A pity of pities!

We do not deny that the price of an ordained preacher of our Church runs high. It has been estimated that every candidate graduating from our seminary at Thiensville represents an investment of at least \$15,000.00. A handsome fortune indeed! But,

pray, show me any other investment that will produce greater and more blessed returns. Invest your money in whatever project you please — in farms, gold mines, oil wells, real estate, stocks and bonds and I can assure you that you will at no time receive greater dividends in satisfaction than the man that invests his surplus in giving for the education of Christian preachers and missionaries.

Very few parents would no doubt be able to furnish \$15,000.00 to have a son educated for the ministry. Only the very wealthy would be able to afford it — but rarely do the wealthy have sons interested in the office of the ministry. It is still easier for a camel to pass through the eye of a needle than it is for a rich man to enter into the kingdom of God. Still, we must needs have preachers — preachers that are able to preach with authority firmly convinced of the truth they are to proclaim. Therefore all the members of our Church are to join hands in carrying on this work. The professors at our institutions must be supported. The buildings necessary to house the students must not only be erected but also kept in repairs. And many other items are added to the bill.

After these young men have been thoroughly instructed in the teachings of the Bible — God's Word of revelation to man — they are ready to go out among men to preach the Gospel of Christ. The world is filled with hundreds of thousands, yes, millions of sin-sick souls steeped in ignorance and superstition, but anxiously craving for the correct answer to the most important question of life, "What must I do to be saved?" Throughout the world children of darkness are inquiring of the children of light, "What must we do to stand justified before the Judge of all the earth on that great and terrible day?" The command of Christ still holds good, "Ye Christians, go ye into all the world and bring these poor benighted souls my precious Gospel. They also should come to the knowledge of the truth. They also should come to faith and be saved."

Preachers and missionaries are still being sent — but far, far from enough laborers worthy of their hire are to be had for the Lord's harvest. More men, yes, many more men are needed to go out to serve in bringing in the sheaves. The deplorable thing is that so many of our Christians fail to see the necessity of this work that they withhold their money from the Lord's treasury. They fail to see that they should put their shoulder to the wheel, that they too should deny themselves of many things that they might have to give for missions. Absorbed in the things of this life they lazily sit by and permit others to do the giving. Their ears are deaf to all appeals for God's kingdom and His righteousness. Their hearts are hardened as flintrock. They know not what it means to take pity or to have compassion on one still in the power of unbelief and spiritual ignorance.

We know of course that the evil flesh within us often gets the better of even the very best of Christians. We often feel justified in being disgusted and discouraged when we are made to hear the appeal, "Money, money, money for missions." The questions arise within us, "Why is it that it costs so much to keep up the church? Would it not be possible to drop some of our mission fields? Would it not be possible to get along with less preachers by having preachers serve more congregations as some of the pioneer missionaries did in former years? Would it not be possible to have our preachers remain unmarried so that they could get along on smaller salaries?" Yes, and many more such questions can be invented in a disgruntled heart.

We may hear of cases in which money is being spent on certain mission fields that show no signs of progress — rather signs of decay. We may also hear of cases in which missions are being supported that should no longer seek the charity of their brethren. We hear of cases in which only few souls have been won for the church at the expense of several hundred dollars per year. Complaints and criticism are registered — very often unjustly. But, oh, how many dollars are not squandered year after year to satisfy the idol of fashion and to appease the god of appetite without even a murmur.

And, oh, how difficult it is to change the mind, especially if one is goaded on by windy, foul-mouthed boasters who find pleasure in mocking, "You fools! Why are you so foolish as to help support those lazy preachers! Why give them your hard-earned dollars to spend as they please! What are they giving you for your money! Huh! All they know is preach hell and damnation and beg for your money. If I were a preacher I'd make it hot for them preachers. You can depend on it that they'll not get any of my money. Let those lazy-bones get out and earn an honest living as we're doing and they'll know what it means to earn a dollar."

These radical arguments certainly sound reasonable to the flesh. But the question is, What does God think about such reasoning? Do you think that He is pleased to have His faithful servants called lazy-bones? Do you think that He will praise the disrespect and lack of cooperation shown those men that are serving for the welfare of God's kingdom and His righteousness? Be not deceived, God is not mocked. Because the thousands are taking so little interest in the kingdom of God — He is taking from stubborn, rebellious man those things he so anxiously sought for. Drought, hail, floods, unemployment, low prices for produce and high prices for finished articles, bankruptcies, crime, lawlessness, communism, atheism, wars and rumors of war, millions of hearts filled with dissatisfaction, discontentment, hatred, envy and

jealousy, are but a few of the needles the Lord has used to prick the bubbles of man's superfoolish speculations. Must He use more plagues to make spiritually blind men see?

The Lord is pleased to have men submit to His Word — even though this Word be preached by a human being. And it is His will that those who claim to be His followers deny themselves and take up the cross connected with the work in Christ's Church. Anyone not willing to cooperate in this work wholeheartedly is not worthy of Christ.

The Lord is patient. He knows our weaknesses. He knows that we are but dust. He is well aware of the discouragements we have to contend with. He knows how disgusting it is to labor year in and year out on a people without reaping a harvest. To cheer us in our work He gives us to see outward growth in His Church due to our humble efforts. He shows us open doors to mission fields where souls are earnestly pleading with us to bring them the Truths of God. He permits us to read of souls that were baptized and confirmed by our missionaries that are being supported by our mission treasury. Yes, He will even grant us an occasional opportunity to come in personal contact with such that have been brought to the knowledge of the Truth through the efforts of our workers in the mission fields.

We think of the many Apaches of Arizona that have found the way unto salvation to die in peace because of the message brought them by the Lord's servants. We think of the blessed work done by our laborers in the cities drawing souls to Christ. They work among the prisoners in penal institutions, among the sick and dying in the hospitals, among the wayward sons and daughters that had left their parental homes to seek satisfaction in the joys of city life — only to find that cities also have their graves. Nor are the crippled and the maimed neglected. The deaf, the dumb, the blind and the patients in asylums are cheered with the glorious message from heaven. Then there are also the Lutheran students attending our State Universities in constant danger of being robbed of their faith, because of the heathenish teachings of evolution and the modernistic ideas on religion — these also need attention. Many other missions could be referred to showing blessed results to prove that our labors in the Lord's vineyard are not in vain.

But, the Lord gives us even greater encouragement to carry on His work with more enthusiasm. For nigh unto fifty years Lutheran missionaries have labored among the Negroes in the South. Thousands of dollars have been spent for this work. Again and again the question arises, "Does this work pay? Why should we spend so much money on these careless, shiftless, good-for-nothing darkies? They are cursed with the curse of Noah anyway."



Our Synod

CHURCH HISTORY IN OUR PAROCHIAL SCHOOLS

The Milwaukee City Conference of our teachers has the curriculum of the schools under prolonged consideration. The first subject taken up is the teaching of religion. After Bible history, Catechism, church hymns, and memory work in Bible history and Catechism, the committee having charge of the program has placed church history as the last subject under religion.

To my knowledge church history has never been taught in the elementary schools, at least not in the English language. The committee having charge of church history seeks information and counsel of those qualified to give it: teachers of experience outside of our conference, pastors, and teachers in our higher institutions of learning, and others.

The following questions have been submitted to our committee by the program committee.

1. How may church history be taught in connection with secular history? Since we do not yet teach history in our schools, the question really is "How may church history be taught in connection with United States history?"

2. Should church history determine the character, course, and method of teaching secular history in our schools? Again the question is "Should church history determine the character, course, and method of teaching United States history?"

3. In what way does the study of church history fit and aid our children to meet the problems and duties which confront our American citizenship?

4. To what extent should church history be taught from the Bible?

5. Is it essential that the children in our schools become acquainted with the history of their Synod, their local congregation, and the Christian Day School?

There are three additional questions which we are to answer. They refer to church organizations.

1. What should our children be taught about the organization of our Synod, their local congregation?

2. Should they become acquainted with the respective duties of the officers of their congregation and Synod? With the purpose of congregational and Synodical budgets?

3. Should the work and the organization of the church be studied in connection with the study in citizenship?

It is particularly the view of teachers and pastors as regards the answers to questions 2 and 3 under church organization, which we would like to hear.

Since this is a new subject, the question of finding material becomes important. We have neither a history of our Synod, nor a history of the Lutheran Church in America. I know there are books on the subject. What I have in mind is a one volume history of our Synod, written in such a way that the members of our Synod will be able and willing to read it. We also lack a one volume, popularly written history of the American Lutheran Church, especially of our Synodical Conference.

Here is a field for our many young men, both in school and in the pulpit. Since the books are to be in English, it devolves particularly on the younger members of both professions to give us these books at an early date.

The committee will gladly listen to any counsel and advice given us. Since I am chairman, communications may be addressed to me.

John Eiselmeier.

† PASTOR OSWALD THEOBALD †

The Rev. Oswald Theobald, son of David Theobald and his wife Emilie, née Rittmann, was born at Tomaschow, Poland, July 31, 1874. He was confirmed in Lodz at the age of 14 by Pastor Angerstein. After his confirmation he came to America and entered Dr. Martin Luther College at New Ulm, Minn., and later Northwestern College at Watertown, Wis., to prepare for the holy ministry. Following his graduation at Watertown he entered the Theological Seminary at Wauwatosa and completed the prescribed course in theology. He was ordained to the ministry of the Gospel in 1896 by the sainted Prof. Eugene Notz. His first pastorate was at Winchester, Readfield and Caledonia, Wis. He served these three congregations for seven years, and then accepted a call to Manchester, Wis., remaining there eight years. In 1911 he was installed as pastor of St. John's Church, Montello, Wis. Eleven years later he was called to West Algoma, Oshkosh, where he labored ten years. Due to failing health Pastor Theobald was forced to resign his ministry at Oshkosh in 1932, and took no other charge.

He was united in marriage to Hedwig Rauch on October 2, 1897, in Lodz, Poland. Their union was blessed with four children, all of whom are still living.

In the summer of 1933 the Rev. Theobald made his home in Whitefish Bay, Wis. March 12 of last year his doctor removed him to the hospital, which soon hereafter he left in apparently good health. However, the latter part of December he failed rapidly in health. And on Tuesday, February 5, the Great

Shepherd of Souls called His servant home. Pastor Theobald died in faith in Christ at the age of 60 years, 6 months, and 4 days. He leaves to mourn his departure, his wife, Mrs. Hedwig Theobald, four children, Elfrieda, Walter, Rudolf and Elsie, one daughter-in-law, Mrs. Walter Theobald, and two grandchildren.

Burial services were held on Thursday, February 7. The Rev. H. Knuth conducted a brief services at the Wm. Kaufmann Funeral Home. Public services were held at Bethesda Church, where the Rev. E. Benjamin Schlueter preached the German sermon, and th Rev. E. Ph. Ebert, his pastor, the English sermon. Interment was in Valhalla Cemetery, where he now rests to await the glorious resurrection of believers to a deathless life with Him who is the Resurrection and the Life.

E. Ph. E.

Announcements

ROSEBUD DELEGATE CONFERENCE

The Rosebud Delegate Conference meets at Witten, So. Dak., Rev. L. Gruendemann, March 11 and 12, 1935, opening at 1 P. M., March 11th.

Program: Second Article, L. Gruendemann; Errors of Judge Rutherford in regard to hell punishment, H. Hackbarth; Third Article, R. Bittorf; How can we stimulate attendance at Holy Communion, A. Eberhart; Exegesis of John 1, 1-18, L. Tessmer; Sermon for criticism, L. Sabrowsky; Essentials of good Lutheran Church Music, H. Fritze.

Sermon: W. Oelhafen, L. Tessmer.

L. Sabrowsky, Sec'y.

ORDINATION

Authorized by President E. R. Gamm of the Dakota-Montana District the undersigned, assisted by the Rev. Wm. Sauer and Paul Burkholz, Jr., ordained his son, Hans A. Schultz, as minister of the Gospel of Christ on Sunday Septuagesima, February 17, 1935. May the Lord of the Church abundantly bless the labors of His servant.

Arnold Schultz.

BOOK REVIEW

The Ten Tribes in History and Prophecy by Albertus Pieters, Minister of the Word of God and Dosker-Hulswit, Professor of English Bible and Missions in the Western Theological Seminary, Holland, Mich. Wm. B. Erdmans Publishing Co., Grand Rapids, Mich., 1934. Price, 75 cts.

According to the initiatory words of the author, "the Kingdom of Israel was rent asunder by the secession of the Ten Tribes, under Jerobeam, the son of Nebob, who caused Israel to sin. . . . The divided state of the kingdom lasted slightly over two hundred years. By the chronology now generally accepted, the disruption took place in 931 B. C., and the fall of Samaria in 722 B. C. With that event the Ten Tribes, as a distinct national or racial unit, disappear from history, but not from prophecy, literature, and speculation."

In a lucid and convincing manner the author not only traces the problem, but discusses the various theories concerning the Ten Tribes from the earliest to the present times, takes the reader through Prophecy and History showing that

the Ten Tribes have amalgamated with the Gentiles throughout the world, and as such have passed out of history as national or racial groups, that according to Prophecy, however, they shall come, together with the house of Judah, into a new relation to God, through a new covenant, in other words, they shall be restored to the Davidic Dynasty in Christ, but not as a separate national group, even as Paul asserts, Romans 7:27, "The remnant of Israel shall be saved." Their history as such has run its course and is a closed chapter, but the remnant among them shall, under the New Covenant dispensation, be restored to the true Israel, that is the Church of Christ.

We may not agree with the author in every particular, as for instance the terminology he uses, stating as he does that the believing and loyal remnant was **recognized** by the Davidic King — Christ — into the Christian Church, that what Christ did was to recognize His people, by appointing new leaders, the twelve apostles, from among the loyal group, and assuring them they were to "judge the twelve tribes of Israel," namely, to be "the official heads of the reorganized nation," page 85 and 86. Christ was not an organizer in the ordinary sense of the term; He did not reorganize the Jewish nation or the true Israel for that matter, with the aid of any human agencies, by appointing new leaders or officers like the twelve apostles, but He founded, established, created the true Israel or the Christian Church by His Divine teachings and through His work of redemption, as also the author indicated with the words on page 77: "It was to establish this New Covenant that Christ shed His blood, and upon it are based all our hopes."

But as a whole, and especially for the valuable information it contains on the much mooted question concerning the Ten Tribes we recommend the book to Bible students for perusal.

J. J.

Reed Organ Preludes. Vol. II. Adapted and Compiled by Prof. Martin Lochner. 16 pages 9x12, brown paper cover. Concordia Publishing House, St. Louis, Mo. Price, 50c.

Favorable reception of his first volume of preludes has moved Prof. Lochner to compile a second. "There are twenty-two selections and again they are mostly adaptations of such as were originally written for the pipe-organ. In the main these selections grade easy to medium. None is difficult. And while primarily for playing on a reed organ, their use need not be restricted to that instrument, as an organist with pedals at his command can readily supply the bass octaves and thus considerably enrich these compositions."

G.

Voices from the Silent Centuries. By Harry Rimmer. Wm. B. Erdmans Publishing Co., Grand Rapids, Mich. Price, paper cover, 60c; bound in cloth, \$1.00.

Recent findings on the field of archeological research are here marshalled in strong array against the false contention that we have no written evidence for the authenticity of the Bible teachings for the centuries immediately following our Lord's Ascension. The book is well written and furnishes a wealth of material which will surely interest every student of the Bible.

G.

Mutual Obligations of the Ministry and the Congregation, by Rev. Karl Kretschmar. Fifty-six pages, 6x9, paper covers. Concordia Publishing House, St. Louis, Mo. Price, single copy, 15c, postpaid; dozen, \$1.44 and postage; one hundred, \$10.00 and postage.

True to its title the treatise is most timely. It is a thorough discussion of things which most intimately concern the pulpit and the pew and therefore will be read with great profit by both.

G.

ACKNOWLEDGMENT AND REQUEST

Since we reported, November 19, 1934, on the provisions received for our seminary kitchen during the fall months, the congregations of the following pastors have sent similar contributions, one congregation sending a whole hog and another a large supply of pork sausage: P. J. Bergmann, E. Ph. Dornfeld, W. Gieschen, F. G. Gundlach, A. F. Halboth, W. Hoenecke, S. Jedele, Tr. Redlin, W. J. Schaefer, S. Westendorf. — By an oversight the name of Rev. E. C. Hinenthal was omitted in the previous acknowledgment.

Also donations in money, designated for the Mixmaster, were again received. In addition to amounts previously acknowledged, the above named pastors remitted a total of \$43.00 between November 19, 1934, and today.

To the thanks of the seminary for these liberal donations the professors join their personal thanks, one congregation having sent a separate package of pork sausage to each of the professors' homes.

Our stewardess, Mrs. Wm. H. Kansier, recently called the bursar's attention to the fact that the seminary linens are beginning to show signs of wear and tear, and replacements would soon have to be made; furthermore, that in the maids' rooms the rugs, which saw years of service in the old seminary already, are now going to pieces. Any one interested may have further particulars from the undersigned.

February 9, 1935.

Joh. P. Meyer, Bursar.

ACKNOWLEDGMENTS AND THANKS

During the first semester of the present school-year Northwestern Lutheran Academy had received the following gifts: Through Rev. Blume, Lemmon, So. Dak., 26 qts. pickles, 50 lbs. flour, 17 qts. canned goods, meat; from Mrs. Carl Baer, Mobridge, So. Dak., 2 gal. pickles; from Mr. J. Baer, Mobridge, So. Dak., 3 chickens; from Rev. Schnitker, Faith, So. Dak., 4 qts. jelly; from Mr. E. Bubbers, Morristory, So. Dak., 6 dressed chickens; from M. J. Rabenberg, So. Dak., 1 dressed hog; from Y. P. S., Grover, So. Dak., \$5.00; from Y. P. S., Brownsville, Wisconsin, \$20.00 for shrubs.

We extend our heartiest thanks to the kind donors.

K. G. Sievert.

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In the past Christmas time our mission station at San Carlos, Arizona, received gifts from the following congregations and individuals: **California:** Orange, Immanuel's La-

dies' Aid; Los Angeles, Miss Edith Doenges (\$1.00); **Michigan:** Clare, Mrs. C. Binhammer (\$1.00); Scio-Ann Arbor, Rev. P. Schulz (\$14.25); **Nebraska:** Norfolk, Ladies' Aid, Mrs. E. Raasch (\$5.00); **Wisconsin:** Town Franklin - S. Milwaukee, Rev. H. Monhardt (\$5.00); Green Bay, Rev. W. Gieschen, Ladies' Aid (\$10.00); Hartford, Sewing Society, Mrs. H. C. Berndt; Lake Mills, Lutheran Girls' Club, Miss Frieda Behnken (\$10.00); Maribel, Pastor P. Kionka (\$10.00); Milwaukee, Rev. V. Brohm (\$10.00); Rev. H. Gieschen, Ladies' Aid (\$10.00); Rev. W. A. Hoenecke; A. Wille; Elderly Lady N. N. (\$5.00); Town Morrison, Rev. B. Gladusch (\$50.00); Oakwood-Caledonia, Ladies' Aid, Mrs. J. Schwartz (\$5.00); Watertown, Mrs. Ed. C. Jaeger.

The gifts in cash have been almost exclusively used for the procuring of Biblical History Books, song-booklets and other pertinent literature for our 320 school-children here and other Indians. Thus a great need was met and Christmas cheer given. Also some other much needed means of instruction could be procured. The other gifts were likewise very welcome. Heartly thanks to all who contributed, and may God bless them!

F. Uplegger.

* * * *

We herewith wish to acknowledge that the following friends have remembered our Peridot Mission School this Christmas: Congregation at Wrightstown, Wis., Rev. F. C. Uetzmann; Ladies' Aid of Greenleaf, Wis., Rev. E. Schoenike; Ladies' Aid of Mosinee, Wis., Rev. O. Kehrberg; Mrs. Ida Wuerger, Milwaukee, Wis.; Miss Louise Walther, East Chicago, Ind; Bethesda School by Miss Ruth Schaller, Milwaukee, Wis.; Miss Clara Denninger, San Diego, Calif.; Teacher H. W. Jaeger, South Milwaukee, Wis.

Again here do we express our sincere thanks and may our dear Lord measure unto the kind givers likewise.

H. E. Rosin.

TREASURER'S STATEMENT

January 31, 1935 — 7 Months

Department	Received	Disbursed	Invsts.	Operation	Maintenance
General Administration	\$ 50,940.66	\$ 19,519.10		\$ 19,519.10	
Educational Institutions	19,975.89				
Theological Seminary	2,977.19	9,654.41		8,767.08	887.33
Northwestern College	3,711.09	28,483.76		23,839.12	4,644.64
Dr. Martin Luther College	2,446.19	23,467.23	318.79	22,156.04	992.40
Michigan Lutheran Seminary	805.34	6,818.75	79.85	6,308.86	430.04
Northwestern Lutheran Academy	1,279.81	4,416.43	266.68	4,056.90	92.85
Home for the Aged	1,227.95	4,387.03		3,329.99	1,057.04
Missions, General	46,857.27	1,129.69		1,129.69	
Indian	6,724.82	12,933.29		11,583.65	1,349.64
Negro	5,258.29	14,472.95		14,472.95	
Home	20,412.82	49,103.24		49,103.24	
Poland	2,365.80	6,299.06		6,299.06	
Madison Students	400.71	1,996.21		1,996.21	
School Supervision		505.25		505.25	
General Support	5,115.40	10,095.00		10,095.00	
Indigent Students	2,534.31	893.63		893.63	
To Retire Debts	1,190.87				
Collection for Deficit	3,093.38				
Every-Member Canvass	116.75				
	<u>\$177,434.54</u>	<u>\$194,175.03</u>	<u>\$ 665.32</u>	<u>\$184,055.77</u>	<u>\$ 9,453.94</u>
Revenues	28,012.28				
	<u>\$205,446.82</u>				
	194,175.03				
Surplus	11,271.79				

Other Sources

We acknowledge with thanks the following donations:

Previously Reported	\$ 521.15
Missouri Synod for Indian Mission	10.00
	<u>\$ 531.15</u>

Debt Statement

Debt on June 30, 1934	\$455,580.20
Debts Made Since	181,500.37
	<u>\$637,080.57</u>
Debts Paid Since	187,998.32
	<u>\$449,082.25</u>
Debt on January 31, 1935	182,764.29
Church Extension Debt	
Total Debt on January 31, 1935	<u>\$631,846.54</u>

THEO. H. BUUCK, Treasurer.