

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.*

Vol. 22

Milwaukee, Wisconsin, May 26, 1935

No. 11

"HE ASCENDED INTO HEAVEN, AND SITTETH AT THE RIGHT HAND OF GOD THE FATHER ALMIGHTY."

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Mark 16: 19.

Although, in the general trend of things, the ascension of Christ which we are commemorating during these days, is not celebrated with the festivity or solemnity as are the other cardinal events in His life, like His birth in Bethlehem, His death on Calvary, His resurrection on Easter morn, it is nevertheless of no smaller significance. In fact, the ascension of Christ is the crowning act of His life work on earth, His work of redeeming a lost world. Ascension Day is Christ's coronation day, the day on which He assumes to the fullest extent universal power and dominion as God-Man, as our Brother, as our blessed Savior; and it is therefore, also the day on which we His followers rejoice and shout with gladness:

The head that once was crowned with thorns
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow.

The highest place that heaven affords
Is His by sovereign right;
The King of kings and Lord of lords,
And heaven's eternal Light.

What does the ascension of Christ really imply or signify? We are told by St. Mark in the words quoted above: "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." You will remember that the event narrated here by Mark took place forty days after His resurrection, when Christ had led His disciples and the whole company of those that believed in Him out as far as Bethany, and, in the presence of the whole Church, then collected together, He was visibly, publicly, taken up into heaven.

Now it appears from the wording of Mark as also from many other passages of Scripture that the ascension of Christ is directly associated with His sitting at the right hand of God. Indeed the final purpose or essential of His ascension is just this — sitting at the right hand of God. What does this mean? God is a spirit, hence has neither a right hand nor a left

hand. The expression is figurative, denoting His majesty, dominion and universal power. When Moses, in his song of praise for Israel's deliverance at the Red Sea, sings, "Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy." The Lord's hand clearly indicates His great power. Likewise, when the Psalmist speaks of God, "Thou hast a mighty arm; strong is thy hand, and high is thy right hand," Ps. 8: 13, "Mighty arm, hand, right hand," obviously bespeak God's almighty power. Hence in the trial before the Jewish court, Jesus, speaking of His exaltation, says: "Henceforth ye shall see the Son of Man sitting at the right hand of power."

As the expression "right hand of God" is figurative, so is the phrase: "Sitting at the right hand of God." What does it mean? Let Paul the apostle answer. In his letter to the Ephesians, Chapter 1, 20-23, he says: "God set him (Christ) 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 fullness of him that filleth all in all."

The Import of Christ's Sitting at the Right Hand of God

Do we fully realize the import of Christ's sitting at the right hand of God, its great and blessed purpose in behalf of the entire Church, both militant and triumphant, as well as every individual member of the same, here and hereafter? It comprises the whole realm of our exalted Savior's activities in heaven. When Christ ascended into heaven, it was the God-Man, our Brother and Savior in His own human nature who ascended, and He sits on the throne of majesty and power not for Himself — He was there from all eternity — but He sits there for ourselves, for our welfare and blessing, and rules the universe in our behalf.

What a sublime thought this is — Christ our Brother and Savior sitting on the throne of God in our behalf! He is the same today that He was in the days of His flesh, with the same love and merciful heart toward us. It is indeed a thought replete with

consolation and encouragement for the Christians and the Christian Church, that Christ the exalted Savior now has come into the unceasing use, also according to His human nature, of the divine majesty, of the omnipotence, and omnipresence, His omniscience that was always His. What now shall we fear? Will He not guard and protect us and His Church against all enemies and adversities in this world? Ah, ours is indeed so often a history of fear and trembling. We observe the high winds and angry waves of adversity coming threateningly upon the ship of the Church, we experience in our own little lives discomfitures and distresses and needs and wants especially in these depressing times, and forget the nearness of the Lord. Yet a thorough knowledge of what this means: Christ our beloved Savior sits at the right hand of God, and a childlike faith in that truth, will dispel all our fears of whatever nature they may be. Instead of crying out in consternation on the tempestuous Galilean sea: "Lord, save; we perish," — we will become emboldened triumphantly and defiantly to challenge all adversaries and adversities for that matter with Paul: "If God be for us, who can be against us? He that 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 8:31. 32.

Other Aspects to Christ's Sitting at the Right Hand of God

There are many other enlightening and encouraging aspects to Christ's sitting at the right hand of God, in fact, so many and of such deep significance, that we must confine ourselves to brief reflections.

Shall I draw into the range of our discussion the functions of His threefold office the exalted Lord and Savior is continually exercising on the throne of majesty? As the one divine prophet for the world Jesus continues to exercise His prophetic functions after His exaltation, not only in constantly revealing the will and counsel of His Father unto man's salvation through the preaching of the Word unto all generations to the end of time, but also in proclaiming to the world that He is the Way, the Truth, and the Life, that no man cometh to the Father but by Him, thus establishing faith in Him and His Gospel — the Christian religion not as one among many, but as the absolute religion, beside which no other religion has a divine right to exist among men. For the propagation of this one and only religion the exalted Savior sends His ambassadors and ministers to preach the Gospel to sinners, calling them to repentance and faith by the ministration of the Word. Comp. Eph. 4:10-12.

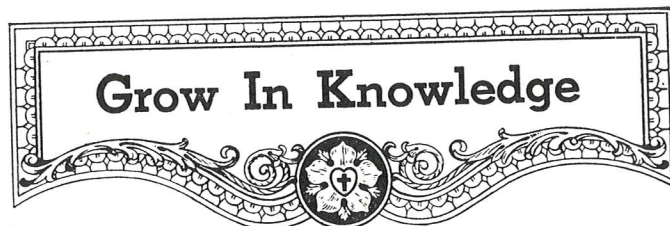
Furthermore, Christ in His exaltation is still our High Priest, making intercession for us. "Who is even at the right hand of God, who also maketh intercession for us," says Paul, Rom. 8:34. "Christ

is entered into heaven to appear in the presence of God for us," Heb. 9:24. As our High Priest and advocate, our representative and mediator, He constantly intercedes for us, for the pardon of our sins, for the acceptance of our persons, for the success of our prayers, for the supply of our needs, for the bestowal of all benefits and blessings on us; representing His merits, pleading our cause, presenting our supplications, and interposing His favor and authority in our behalf — all this our High Priest on high offers up as an incense at the golden altar of God, consecrated and perfumed by His hand. Oh, what a comforting truth ever to be borne in mind!

And finally, sitting at the right hand of God, Christ rules and governs the universe. Being King of kings, Lord of lords, our Savior the God-Man exercises absolute sovereignty over all things, all creatures whatsoever, the very devils in hell not excepted. Heaven, earth, hell — all under His feet! What a mighty Ruler this man Christ is! And all this for the benefit of His Church. He that is the Head of the Church, He that has given His heart's blood for it as the purchase price, He is at the same time the Ruler of the universe — heaven, earth, hell being made subject to Him, and He will, therefore, rule and govern all things for the blessed welfare of His Church. What an uplifting, mighty sustaining thought! What sweet consolation! Will He not guard and protect us and His Church, will He not provide for all our wants, spiritual and material?

King of glory, reign forever;
Thine an everlasting crown:
Nothing from Thy love shall sever
Those whom Thou hast made Thine own;
Happy objects of Thy grace,
Destined to behold Thy face.

J. J.



PAUL ON THE WAY TO ROME

"And so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and the three taverns: whom when Paul saw, he thanked God, and took courage." The Acts, chapter 28, verses 14 and 15.

For seven days Paul and his companions Luke and Aristarchus had remained with the brethren they had found at Puteoli. Whether or not Julius the centurion under whose charge Paul stood awaited orders from Rome to proceed with the band of prisoners, at any rate, it was very generous of him to permit Paul, his prisoner, to associate freely and unmolested with brethren of faith in that city during those days.

At the end of that time the party commenced the march to Rome, one hundred and fifty miles distant from Puteoli. Whether they travelled on foot, or whether they had beasts like donkeys provided for them to ride on, does not appear. The route they followed carried them through the Pontine lowlands of southern Italy. And when they had proceeded about thirty-one miles, they found themselves upon the Appian Way (Via Appia), the most celebrated of the ancient Rome roads, extending from Rome to Brundisium on the sea shore about three hundred and fifty miles. It was the famous military road on which Roman armies marched to war. The foundation of this road, whose breadth was from 14 to 18 feet, excluding pathways, was laid with large polygonal blocks of hard stone fitted to each other with great exactness, the track of this road still remaining. The distances were marked by milestones; and at intervals of twenty miles were post-stations, where vehicles, horses, and mules were provided for the convenience of travellers, and the transmission of government despatches. Two of these stations are mentioned here in Luke's record, the Appii Forum, and the Three Taverns, two places distant from Rome about fifty-one and thirty-three miles respectively.

It was usual among the Romans for persons apprised of the approach of friends, or of those whom they delighted to honor, to go forth to meet them on the road they must travel. Word had been received by the Christians at Rome from their brethren in Puteoli of the approach of the great apostle who, though they had never met or seen him before, was nevertheless well-known to them, having written to them his famous epistle — the Epistle to the Romans — which they esteemed as a priceless treasure, and in which he had assured them of his longing to come to them at some future date. On hearing, therefore, that Paul was now approaching Rome, they were seized with such joy and expectancy, as hardly to be able to await the time of his arrival. They immediately sent a delegation to meet the venerable guest for the purpose of welcoming him in their midst, a considerable number of others joining the delegation of their own accord, in order to escort him to their city.

Thus, when Paul arrived at the Appii Forum, the first highway station of importance, he found a large party of Christian brethren from Rome, who had come so far a distance to honor the great apostle of the Gentiles, and to testify their loyalty to his doctrines as members of the Christian Church in the establishment of which throughout the world, by the grace of God, he had proven such a prominent and blessed factor. Ah, we can well understand what a joyful meeting this must have been! A man inspired with the love of Christ as they knew Paul to be could not be gone by without special notice and reverence on their part. For they surely remembered with sincere

gratitude the words the apostle had written them in his epistle even three years before, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the world. For God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." Rom. 1:8-11. Words like these certainly could not have remained without lasting effect upon the Christians in the metropolis of the world, who at that time apparently were numerous, many of them persons of high rank and culture.

But alas! How do they find Paul on meeting him for the first time? He was bound in chains as a prisoner conducted by a centurion in company with other prisoners to the imperial city. Was the delegation of Roman Christians who came to greet the apostle discouraged at sight of him? Were they ashamed of him, or afraid of owning him in the presence of the centurion and the Roman soldiers conducting this band because he was a prisoner? Evidently not; on the contrary; they had most likely not only heard of his sufferings for the sake of the Gospel he had been preaching both among the Jews and Gentiles, but they were also aware of the fact that an ambassador of Christ can expect little less than persecution on the part of the unbelieving world.

And so we may not wonder at what we are told in Luke's record here, "Whom when Paul saw, he **thanked God, and took courage.**" He thanked God. He thanked Him for the civility and kindness, for the pious care and affectionate zeal, these Christians from Rome had proven and shown him; above all, he thanked God that the Gospel of Christ had had such wonderful success in the metropolis of the Roman empire, that his brethren there were not ashamed of his chains, but were rather stimulated thus publicly to avow their fellowship with him in the bonds of the Gospel. Paul had thanked God for the Christians at Rome, before he had ever seen them, upon the report he had heard concerning their faith, as quoted above. But now that he saw them in person, his heart was overflowing with thankfulness to God for the manifestation of their faith.

But more than this. Paul "took courage," we learn from Luke's record. The apostle was indeed in need of encouragement. Now that he was nearing Rome, where he was destined to appear before Caesar (Acts 26:24), to whom he had appealed (25:11), and, perhaps, having heard of the character of Nero, who then was Roman emperor, and what a tyrant he was of late become, he possibly began to have melancholy thoughts about his appeal to Caesar, and the conse-

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House, of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter at the Post Office of Milwaukee, Wis.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of October 3, 1917, authorized August 26, 1918.

Address all news items to Rev. F. Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. Fred Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

quences thereof. Will the haughty and mighty emperor listen to an appeal made by one bound in chains? Will such an appeal have any weight with a potentate such as Nero? On the other hand, will such appeal not involve a long and uncertain legal process before the imperial court? And what, if his appeal would not meet with success, and the cause he so eagerly pleads for should fail? Would such failure not greatly impede the Gospel in its course? Paul naturally was subject to melancholy thoughts as well as other people, and such may indeed have risen in his mind.

But now, we are told, Paul took courage. The fact that so many of his Christian brethren from Rome identified themselves with him in trusting confidence and boldness, publicly approving his cause, cheered up his spirits, and banished his melancholy, and now he can enter Rome a prisoner, as ever he had entered Jerusalem at liberty, he knows, he now finds there a large congregation of Christian believers who are with him fighting for the same great cause of Christ's kingdom; that will not only alleviate the burden of his imprisonment, but take off the terror of appearing before Caesar. Even, though his appeal be ever so cumbersome and deferred ever so long — as indeed we are not told by Luke, when and in what manner it had reached the imperial court — Paul knows that by the grace of God his appearance in Rome for the sake of the Gospel though it be in bondage will not be in vain, as the subsequent story bears witness.

From Appii Forum the company of Roman Christians proceeded with Paul's party eighteen miles to the Three Taverns, another well-known station on the Appian Way. Here another large party of Christian brethren was found, composed probably of such whose departure from Rome had been too late for farther progress. The highway, the united parties now proceeded toward the metropolis of the world, has during its long existence witnessed many a brilliant parade

of travellers, especially of victorious military troops, but never before has there passed along this road a company of men which was so devoted in love to the one man in their midst, who followed in chains, this ambassador of Christ. Paul's approach to Rome was more like a triumphal procession than the forced march of a prisoner.

J. J.

(To be continued)



The Lutheran Church in Russia The Rev. Samuel Trexler, D. D., writes as follows in the current issue of the Living Church on the pitiable condition of church affairs in Soviet Russia and on the declining state of the Lutheran Church in this godless land in particular.

"Since 1917 the government of the 165,000,000 people of the Union of Soviet Socialist Republics, as they themselves now call Russia, has concentrated on extinguishing the last flame of religion. Where there were 600 churches in Moscow's population of 2,000,000, today there are but 100 in a population twice that number. The number will undoubtedly recede still further. The pride of the Muscovites is the new subway which is in process of construction and it a jest among the people that the projected stations coincide with the sites of churches, and, of course, the church must go. That is the condition under which the Church works throughout Russia — and yet she lives.

"Pastors of our own — the Lutheran — church to whom I spoke during my visit of last November were varying in their degree of hopefulness. This I felt was determined to some extent by the experience through which they had passed. Some were so harried and troubled by what they had suffered that to them life was a horrible prospect only to be relieved by death. One pastor was in a daze, and told me that only the Revelation of St. John could describe what they had gone through. Others of our forty pastors in Russia were more hopeful.

"As I left this group of brethren that afternoon I felt that I had been in the presence of martyrs who were ready to sacrifice all that they had for the sake of the Gospel. I also had two visits with Bishop Malmgren who though 74 years old, is still willing to go on in the leadership of his Church in Russia. Although he has seen and suffered unspeakable things, yet to him must go the joy of having done all that was in his power to save the Church up to the present time."

It seems unnecessary to add anything to this sad recital, unless it were to thank God for our land of religious liberty and to bespeak the prayers of all Christians for our hard-pressed brethren. Also let us remember that now is the accepted time, now is the day of salvation, 2 Cor. 6:2. Signs are multiplying that other days, days of tribulation and sorrow may be in store for us even here. Z.

* * * *

Chief Justice Charles Evan Hughes, the son of a Baptist minister, sent a letter to the Northern Baptist Convention last year, in which he utters some very wholesome truths that should be taken to heart, not by the Baptist only, but by all churches that are still laying claim to being Christian. His words, as found in the Lutheran Herald, are:

"The Convention meets at a time when the thoughts of the people throughout the country are centered upon social and economic problems of grave importance. There is no lack of social and political agencies to deal with these questions, which inevitably give rise to serious controversies between different schools of political and economic thought. I see no advantage to the church in entering into the domain of these controversies. The church has a far higher mission and cannot afford to impair its supremely important function of nourishing the spiritual forces of our people.

"Behind all plans of social improvement, behind all disputes as to economic and political needs, and essential to real progress in the great enterprise of the Republic, is the sense of moral responsibility in the individual citizen. No scheme of laws can take the place of self-discipline and the culture of the spirit of man."

In a day when most of the sectarian Protestant churches have gone far afield from the original purpose for which they were founded, namely to preach the Gospel of salvation, these words of the chief justice seem especially noteworthy. So far have these churches strayed from the paths of righteousness as marked by our Savior, that they openly and brazenly proclaim their interest in the affairs of worldly finance, economics and social justice to the total exclusion of any heaven and life everlasting beyond this vale of tears. There may be a heaven, say they openly, if there is, it is at best only a guess; but we know the earth here and it is here where we plan to build our heaven on earth. To this end they fill the air with raucous cries for social justice, decrying capitalism and all its ills, embracing all manner of half-baked schemes and plans hatched out by immature or wild reformers. These reformers occupy the pulpits, fill the columns of the religious press and disturb the radio broadcasts.

Loudly claiming to be leaders of the people, they but confuse the people the more with their unconsidered outcries. Without a solid building up of the soul and spirit in the man by founding them upon the saving truths of the Word, they all claim to be inspired by a spirit of their own. Preaching these dreams they mislead the multitude to follow the will-o'-the-wisps of a heaven on earth that never can be arrived at as long as man is still a sinful creature. Of sin and grace they know nothing and wish to know nothing. It can be clearly foreseen that these churches, having sold their high birthright for a mess of pottage, will not only fall into disrepute, the very thing they wish to avoid, but will bring ruin upon the whole cause of true religion. It is for us of the Lutheran Zion to be ever watchful over ourselves, that we do not follow these false gods. If once we too are misled to seek the glory of an outward church instead of saving souls, then indeed the voice of the Savior will be silent in the land. Z.

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The Gambling Fever has broken out with a new rash in the form of chain letters soliciting dimes from the recipients with the implied promise that, if the chain is not broken, each participant will eventually get enough dimes to total \$1,520.00. The gullible public has fallen for this racket to the extent that post offices in Denver, where the fad is said to have originated, and in other cities were literally swamped with dime letters. It is a reflection upon the intelligence of the participators that they permitted themselves to be drawn into the thing, for it is evident that, with few exceptions, only the original promoters reap the harvest of dimes. It is plainly a racket, masquerading under the fine-sounding name of "prosperity letters" and baited with the near-scriptural slogan, "Faith, hope and prosperity." In Council Bluffs several men were recently arrested by postal inspectors for sending out 15,000 such chain letters, each one bearing the same name. Recent ruling of the post office department that such letters violated the federal laws concerning lottery and fraud will no doubt put a stop to the matter, but in the meantime the gullible public has again been left to hold the bag after filling the pockets of unscrupulous racketeers.

It is an indication of the low level of morals that most people could see nothing wrong in such a get-rich-quick scheme, affording a possible chance to get something for nothing. Where that spirit prevails, the fine edges of the conscience have been dulled. In the final analysis it is greed, avarice, covetousness, and that is in the sight of God a grievous sin.

Gambling, in one form or another, is one of the great curses of our nation. Slot machines are being played not only by adults but also children, often with

money that does not belong to them. Very few people can play cards without adding zest to the game by playing for a small sum per point. Such gambling is going on not only in low dives but also in so-called respectable homes in the name of social diversion. The playing of slot machines and cards for money has produced many an embezzler now resting behind the bars. It may seem an innocent pastime but it is of the devil. "Thou, O man of God, flee these things."

I. P. F.

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Pacifism and the Methodists The Social Service Committee of the New York Methodist Episcopal Conference was voted down, 86 to 73, at the meeting of this Conference in New York recently, according to the report in the New York Times. This committee had handed in a report on the "Abolition of War." This provoked a heated argument. War was condemned as sin. Many other trends of the times, such as fascism, big business, gag laws, etc., were also condemned. This seems to have constituted the agenda of the Conference. On this they spent their time and wasted their tempers. There seems to have been no appeal taken to the Scriptures, where the clearest teachings on these questions may be found. All this is of a piece with the present trend within the sectarian churches to prostitute themselves for the ends of this world, forgetting the next, and above all neglecting the soul's salvation.

Still there must be some sober-minded people left within these churches, for the "Abolition of War" proposals of the committee were voted down, but only by a small margin. Further propaganda may change this vote in the future, as solid Scriptural grounds were lacking.

Preaching the Gospel is an ungrateful task, an inglorious labor in this world. The results are never phenomenal, the number of the saved, and of those who love the truth of salvation is never large. The financial recompense is nearly always but a starvation wage — when, as, and if the preachers get it. Anyone, therefore, that has it in mind to become a leader of men, to be hailed as a world reformer, had better not engage in the preaching of this Gospel. Luther had no such ambition when he dared to proclaim this Gospel again and to stand upon it, live or die. It would seem that we are too much concerned with chasing the rainbow of outward success even in the church, than in simply doing our duty in fulfilling the command of our Master, leaving all the success in His hands, who has not promised to show us the size of the harvest.

Z.

* * * *

Sentimentalism versus Love It was a wise man that said that with the loss of the true faith and the humble acceptance of the Word of God there may be a show of powerful energy

even in church work, but soon a softening of the emotional side of man, a sentimentalism becomes noticeable. Very clearly the Scriptures have stated the different duties of government and the church. The one cannot rule but by force, the other cannot build but by preaching the love of God. As soon as this is forgotten there arises a confusion of heart and mind that would build the kingdom of God by force and rule the evildoers with loving kindness in the state. Ignoring the powers and purposes of these two God-ordained estates, the church and the state, mistaken enthusiasts believe that the criminal should be smothered with kindness, that he should go unpunished, while the state must force its citizens to go to church. Both are wrong.

All the popular cries against capital punishment, against war, against confessional standards, and for the meddling of the church in the affairs of the state arise from this muddled state of mind and heart. This need not be so, if men would but simply and humbly accept the Word of God as it stands in all its simplicity and clearness of statement. Where the great thoughts so vigorously expressed in Holy Writ, the thoughts of sin and grace, are no more the ruling thoughts of our life, our whole view of the world becomes confused.

Here is the F. O. R., which stands for the Fellowship of Reconciliation. "It is a group of men and women of many nations and races," says Kirby Page in the Christian Century, "who recognize the unity of the worldwide human family and wish to explore the possibilities of love for discovering truth, dispelling antagonism and reconciling people, despite all differences, in a friendly society. They believe that love, such as that seen preeminently in Jesus, must serve as the true guide for personal conduct under all circumstances; and they seek to demonstrate this love as the effective forces for overcoming evil and transforming society into a creative fellowship."

Their aims are further explained in these sentences:

"They refuse to participate in any war, or to sanction military preparations; they work to abolish war and to foster good will among nations, races and classes."

"They strive to build a social order which will suffer no individual or group to be exploited for the profit or pleasure of another, and which will assure to all the means for realizing the best possibilities of life."

They advocate such ways of dealing with offenders against society as shall transform the wrong-doer rather than inflict retributive punishment."

All this, as any clearminded Christian can readily see, ignores the facts of sin, its universal spread in all hearts, its power over men, its deep seated permanence. The Lord God Himself very earnestly pun-

ishes the evil-doer, and He has given the temporal sword into the hands of government to use that power for retributive justice. The Lord brings to judgment those who will not obey His commands, who sin not only against society, but against the Lord their God. In all this His grace abounds, so that the sinner might be warned, turn from his wicked ways, and be saved. To this end He fails not to chastise His own. He is by no means like the sentimental father and mother who would not lay a finger in punishment upon their child, lest they hurt him, but He inflicts the hurt for our own good, because He loves us and would save us from the wrath to come, towards which all sin leads. So these misguided people, who in their enthusiasm ignore the plain Word of God, know neither true love nor true feeling. It has all been corrupted, twisted and turned awry by knowing nothing of sin and grace. True notions of right and wrong, of punishment and forgiveness, of death and life can be had from the Word of God alone. Z.

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Christianity and Nationality According to an International News Service dispatch, supporters of the anti-Christian movement in Germany recently assembled in Berlin to the number of 20,000 in celebration of the government's announcement that church organs (church papers) were to be prohibited throughout Germany. Prof. Jacob William Hauer, leader of the anti-Christian movement, is quoted as saying that race was all in the matter of religion, and that Christianity is "a danger to the unity of the German people." According to this leader of German paganism, Christianity clashes with good citizenship and patriotism. However, the effect of Christianity is just the contrary.

Christianity does not clash with political and social institutions. It does not disturb them in the least. "Let every man abide in the same calling wherein he was called," says the Apostle. If a man was a servant when he was called by the Gospel, his social status remains unchanged. If a man was a German or an American, he need not change his political allegiance when he is converted to Christ. In fact, he now regards that as his divinely appointed sphere. He is now a better servant than before, for now he serves his master not with eye-service but "as unto the Lord." Likewise as a Christian he is now a better citizen, for now he obeys his government not merely for wrath's sake but for conscience' sake. It is not the aim of Christianity to bring about outward changes in social and political matters but to lead sinners to the Lord and Savior Jesus Christ and the life in Him.

But though Christianity does not undermine nationality but rather makes the believer a better citizen, the Christian church in its strictly spiritual affairs recognizes no outward distinctions. Christian-

ity as such is not concerned with the question of nationality or social status. So far as the Gospel message is concerned all men are alike: There is no difference for all have sinned, and are saved, if at all, freely by God's grace through the redemption that is in Christ Jesus. "There is neither Jew nor Greek, neither bond nor free, neither male nor female, for ye are all one in Christ Jesus." The Gospel recognizes no barriers of race, language or nationality.

In the early days our missionaries in Arizona were handicapped in their mission work (perhaps still are) by the notion of the Apache Indians that Jesus was only the white man's Savior. On the other hand, signs have not been lacking that some believe the message of the Lutheran Church was meant chiefly, if not exclusively, for the German-speaking people of our country. And yet it was already demonstrated by the Holy Spirit on the first Pentecost that the Gospel of Jesus was intended for the people of every race, language and nationality. "How hear we every man in our own tongue wherein we were born?" The church or congregation which does not reach out for those who trace their ancestors back to another mother country is not living up to its divine calling as a missionary institution. Christ has broken down the middle wall of partition which separated the nations, and it is our business not only to leave the door open to all who wish to enter but also to go out into the highways and byways and compel them to come in. In that respect the Christian Church is not to be provincial but world-wide in its scope and appeal.

I. P. F.

From a Wider Field

GOD'S NEVER-FAILING PRESENCE

Pilgrims in a foreign country,
We, as Christians, here must dwell;
But God's never-failing presence
Maketh ever all things well.

Jesus hath not promised sunshine
Every day throughout our life;
Yet His never-failing presence
Maketh all our burden light.

Well He knows the thorns that prick us
For He wore them on His brow;
And His never-failing presence
Dulls their sting for Christians now.

When our feeble hearts grow weary
After some great earthly loss,
Jesus' never-failing presence
Points our eyes up to the cross.

There our hearts find peace and comfort
Till we close our weary eyes;
And His never-failing presence
Takes us into paradise. Adeline Weinholz.

A LITTLE WHILE

"A little while, and ye shall not see Me, and again a little while and ye shall see Me, because I go to the Father." What a word of cheer this is for the people of Christ! And how they need such a word of cheer in this otherwise cheerless world! Here we are surrounded by all sorts of sorrows and sufferings, troubles and tears, trials and tribulations, that sometimes almost crush us into distraction and despair. But as we pass through the struggles and miseries of the world, let us forget them. That is what Jesus would have us do. It is hard to forget the things that bring us grief and pain; yes, it is hard; but it is not impossible. Let the past remain a closed book, and live in the present. And the future? Do you wonder what it might hold for you? Joy or sorrow, sunshine or storm? Do you wonder? Yes; but do not worry. These anxious cares can avail us nothing. Do you see dark valleys of tribulation, steep hills of anxiety, and a way that is lined with thorns, looming up before you? What of it! It is not for long. Man that is born of a woman, is of few days, and full of trouble. That's true; and sometimes it staggers us. But here is a word of comfort from the Author and Source of all comfort: "A little while!"

We are in the world, and we know by this time what the world is. There is much to tempt us to sin: the devil, the world, and our own flesh. The devil still goes about as a roaring lion, seeking whom he would devour. The world dazzles us with the lust of the flesh, the lust of the eyes, and the pride of life. She offers us riches, honor, pleasures; but what does she want in return? Our faith, our hope, our salvation. It is hard to keep ourselves unspotted in this world of sin. We often weary of the struggle against temptation, the battle with unbelief and sin. But there is one who stands at our side, who fights for us and with us, and with His grace and power we can overcome. By Him we have been washed white in the flood of His blood; by Him we have been deemed, reconciled to God, and saved forever. From Him we have the word of comfort and strength: "A little while!"

The unbelieving world doesn't like Christ; it hates Him. And it dislikes and hates all those who bear His name. Unbelief profanes His name, ridicules everything that is sacred before God, and curses the very God Himself. And unbelief does the same to God's people. Witness the wanton disregard of everything holy and godly in Red Russia. How the children of God must suffer at the hands of the men whose leader is Satan himself. You may not have

had to experience in such a measure the hatred and scorn of the unbelieving world; but who knows whether such may not yet be your lot. You have heard unbelief laugh at you and ridicule your faith and your Church and your Savior. And it is hard to bear. But let them rant and rave, let them deride and mock, let them hate and persecute, and even kill. It is not for long, and they who have sown in tears shall reap in joy. For here is His wondrous assurance: "A little while!"

Much of the charm and cheer of this brief life is in our social loves, the love of husband or wife, parents, children, or friends. But the time comes when the ruthless hand of death tears them from the heart. What a dark, sunless day for the soul, when we return from the grave where we have left some dear object of the heart, and enter the desolate home where the loved one was the center and charm of the family circle! Many of you have tasted the bitter cup of bereavement and sorrow. Many of you have had the crepe fastened to your door. You have stood by with bleeding heart when a faithful father, a devoted mother, a beloved child, or a dear brother or sister have closed their eyes in death. You have shed bitter tears as you bedded a loved one in the cold, silent chamber of the grave. What has borne you up? What has dried your tears and healed your bleeding heart? Was it not the invisible presence and the comforting Word of Jesus, your truest Friend and blessed Redeemer? Was it not from Him that you received the wondrous assurance that the parting from loved ones shall be for only a little while? O how sweet, how beautiful, how inspiring, to stand with Christains at the open grave and hear them call to those whom they have laid to rest:

"God bless and keep you, loved and forgotten!
Though we shall meet no more this side of Glory,
Our memories, our thoughts, our love with you abide.
We'll say "Good Morning" on the other side!"

The prophet says in the Holy Word: "What man is he that liveth and shall not see death?" Again: "There is no man that hath power over the spirit to retain the spirit, neither hath he power in the day of death." Whatever else is doubtful and uncertain in this world, one thing is sure and inevitable: We all must die. "He cometh forth like a flower, and is cut down: he fleeth also as a shadow and continueth not." Truly, we must all confess with Job: "When a few more years are come, then shall I go the way whence I shall not return." For over you and me, and the whole human race, is inscribed God's unalterable decree: "From the dust thou wast taken, and unto dust shalt thou return." All earthly connection dissolving, the world receding, eternity parting its awful folds — thus ends life's little while.

Till that little while is over, what shall we be do-

ing? Shall we scrape and scratch to pile up great possessions? Shall we eat, drink, and be merry, and live altogether unconcerned about our immortal souls? No; we shall fight the good fight of faith, we shall run well our course of godliness and patience, we shall seek first the Kingdom of God and His righteousness. We shall bring our sins and guilt to Jesus and let Him wash us white in His redeeming blood. We shall rest our faith in Him, take Him firmly by the hand, and let Him lead us through the dark, shadowy vale of death to the mansions of the Father's house above, which He has prepared for us who love Him. For that purpose He ascended into heaven. And He has left us this sweet comfort and assurance: "A little while, and ye shall not see Me, and again a little while, and ye shall see Me, because I go to the Father." Therefore,

"O cheer thee, Christian, just a little while,
And thy ascended Lord will come again.
Just to behold His love-filled, radiant smile,
Will be a rich reward for all thy pain.
Then place faith's hand in His, and learn to wait
And should He tarry till the hour is late,
A little while!"

K. F. K.

SUMMER SINS

During the summer months as the great outdoors invite us and vacations come to us, we oftentimes forget God and the Church.

It is this sin of neglecting our worship of God during the summer against which we must guard. Wherever we go for our vacation we ought to arrange to go to church. As we take our trips into the country on Sundays, we ought to come first to the house of the Lord to worship. We are to ask God for divine protection and guidance and thus temper our pleasures and guard our own hearts against wrong-doings.

Another summer sin is to neglect contributing systematically to the upbuilding of the Kingdom. The missionaries in Poland and in the various parts of our country must live during the summer as well as during the winter. Their salaries should be paid during July and August just as promptly as in January. To neglect to bring our offerings during the summer months retards the work of the Lord.

During the warm days of summer many forget to read their Bible. In the evening they are either on their porch, or they drive into the country, and by the time they get home, they are dead tired. It is then too late to read the Scriptures, is their excuse. So they put off their Bible-reading from day to day. However, we need to pray and read the Scriptures also during the summer months.

Let us guard our hearts carefully against these summer sins.
— Sel.

JESUS AND THE LAW

Jesus was no law-breaker, though His enemies made Him out as such. He broke the Sabbath, He did not keep the traditions concerning fasting, and many other things He did or permitted His disciples to do that were not in accord with the existing standards of religion and piety.

What was Jesus' attitude towards the Law? He tells us expressly that He was come not to destroy but to fulfill it. The whole trouble was that the Jewish teachers, during past centuries, had built up a mass of traditionary rules and precepts which they had made of equal authority with the original Law of Moses, and Jesus refused to be bound by these traditions. Thus Jesus did not go about breaking the Sabbath, but He did refuse to submit to the many foolish and trivial precepts the Jews had added to the original sabbatic law.

Jesus came to establish a new law, not a new law of letters, but a law of the Spirit; that is, He came to give men a new life, the life of God's Holy Spirit, that in that new life they would keep the spirit and substance of the Law; they would serve God and their fellowman with love, and that is the fulfilment of the Law. "A new commandment I give unto you, that ye love one another."

These days much is being made of laws and statutes and rules and regulations. Some churches seem to be wanting to make the world better or even pious and godly by police enforcement. That was not Jesus' way, and it must not be our way. Jesus' way is to make of men new creatures by the grace of God, then there will be no trouble about keeping laws.

K. F. K.

THE PLACE OF RELIGION IN LIFE

There is an old hymn which says,

"Religion is the chief concern
Of mortals here below."

Quite probably most people, even among those who call themselves Christians, are not living as if religion was their chief concern. If a comparative estimate is made on the basis of time we find that very few give more than one day out of seven directly and fully to the interests of religion. By far the most of those who are at all interested in religion allow worldly interests to cut in heavily on the one day out of seven. To give a fraction of a day or even a whole day out of seven to what is said to be one's chief concern does not appear very logical, to say the least.

Of course, religion is not a thing of set forms and exercises only, such as one engages in on Sunday in particular and at church; religion, if it is at all real and not a mere form, enters into one's very life and becomes a part of every day of the week, and hence it plays a part in one's life, not only on Sunday, but

on workdays as well. A man of religion is religious in the shop, in the office, on the road, or wherever his work may take him, as well as when he is in the church pew or at home reading the Bible or in prayer in his secret closet.

For these reasons the degree of one's religion cannot be measured simply on the basis of the time devoted to formal religious exercises and works. Religion may be compared to sunshine in nature. Many of us do not spend much time in the sunshine and very few make it a point just to go out and sit in the sunshine. Doubtless it would be better for us all if we spent more time in the open sunshine, at least doctors keep telling us so; yet, because of our manner of life and way of doing things, most people, except those who work out doors, give the sun little opportunity to send his rays directly in on them. But when the sun comes up in his strength, his invigorating influence searches out every nook and corner, even where the direct rays themselves do not reach to. So a man's religion, if it is the genuine vital kind, follows a man up wherever he goes and makes him a salt and a leaven, both to himself and to the world about him.

But that is not all. Religion is not only with us wherever we go and under whatever conditions may obtain, but religion has to do with the very greatest thing in life. Let me rather say that religion is the sum of all that is worth most to us. Jesus puts it thus: "What shall it profit a man, if he gain the whole world, and lose his own soul?"

What we then have is this: Religion, the greatest thing in life, the greatest interest that can possibly take possession of our heart, going with us everywhere, a part of our very being wherever we may happen to be. That is the place of religion in life.

— Sel.

THE WORTH OF A SOUL

The worth of a soul cannot be calculated in earthly figures. Someone suggests that a soul is worth what it costs. God gave His only Son to save human souls. What a price! All the gold, rubies and precious stones in the world are worthless compared with one human soul. The travail of the ages, the end of creation, the suffering and death of Christ — all lead to one glorious climax — the salvation of the human soul. No other values are permanent. No other values bridge the span between time and eternity.

Take away the worth of a soul and friendship is meaningless, character does not exist, love is a delusion, and life itself is a hollow mockery. All love values exist only in the light of the value God places upon the soul of man.

And yet millions of the earth spend all of life in the pursuit of purely material values as represented by wealth, education, fame and social position.

Wealth is a blessing if it be used to win souls to Him. Education is a benediction if it includes soul culture based on salvation by grace. The only fame worth achieving is that which comes through humble service. The only social standing that endures throughout eternity is fellowship with the Master of men.

Upon the worth of a soul is based the whole Christian enterprise. Christ on the cross, John on Patmos, Paul in prison, Judson in India, Livingston in Africa, and the life of every Christian martyr, all bear witness that in the sight of God every soul is precious.

— Sel.

WEAK — DYING — DEAD

An artist was at one time asked to paint a picture of a dying church. He started out by painting a huge church beautifully decorated, and the pews filled with people. In the pulpit was painted one of the most noted ministers of the time. The picture when seen at that stage caused the viewers to remark that it looked like a very much alive church, with no signs of death approaching. To these remarks the painter replied that the picture was not yet completed.

He then painted a huge box in the front of the church, upon which was written the word "Missions." With a fine brush he painted over the entire box a fine but tightly-woven cobweb to complete the picture.

Yes, a weak, a dying, a dead church is one that carries on no missions. It is like the Dead Sea which has no outlet. Contrariwise, the more of your Christianity you export, the more you import — a paradox which like so many others is only too true.

"Lost interest," O Lord can it be?

Lost interest in souls who are calling for Thee?

Those men whom you loved, and suffered to save?

Lost interest? when millions by sin are enslaved?

Lost interest? O where would I be?

Yes — lost, had some one lost interest in me;

Open my eyes, Lord, and help me to see,

Lost interest in souls means lost interest in Thee!

— Selected.

THE SECRET OF THE LORD

God sometimes shuts the door and shuts us in,
That He may speak, perchance through grief or pain,
And softly, heart to heart, above the din,
May tell some precious thought to us again.

God sometimes shuts the door and keeps us still,
That so our feverish haste, our deep unrest,
Beneath His gentle touch may quiet, till
He whispers what our weary hearts love best.

God sometimes shuts the door, that while shut in
We may commune with Him, with Him alone,
And in the silent calm assurance win
That He would have us for His very own.

— Selected.

THE CONFIRMATION VOW

On Palm Sunday our congregation heard the statements with which a class of newly instructed children made its confession of faith and upon which they were received into the communion of the Lutheran Church. To most Christians that is a ceremony to which they give unqualified approval.

There are such, however, who object strongly to our Lutheran practice of Confirmation. They call it wrong to exact such a solemn promise from these children at such a tender age. They tell us that we have no right to ask them to bind themselves for life to a pledge which later they may regret. If they are well founded, these are serious charges, and draw attention to a condition which we should then be swift to change. But let us examine the facts more closely.

We present here the questions and answers on which these charges are based:

"Do you desire to be members of the Evangelical Lutheran Church?"

Answer: "We do."

"Do you hold all the books of the Bible to be the inspired Word of God, and the doctrine of the Evangelical Lutheran Church, as you have learned to know it from Luther's Small Catechism, to be the true and correct one?"

Answer: "We do."

"Do you also, as members of the Evangelical Lutheran Church, intend to continue steadfastly in the confession of this Church, and suffer all, even death, rather than fall away from it?"

Answer: "We do so intend, with the help of God."

Now note: The desire to become members of the Ev. Lutheran Church (question 1) is based on the clearly expressed understanding that the doctrine of this Church is drawn from the Scriptures and is true and correct (question 2). That is something that these children not only confess, but, if their instruction has been at all thorough, also believe and confess willingly. And the Church that puts its question on this foundation is exercising no compulsion. It is thereby releasing its members from this promise — if its teachings should prove incorrect and untrue.

Note also: Question three is not a blind pledge to continue in the Lutheran Church until death, but "to continue steadfastly in the **confession** of this Church." An essential part of this confession is what has been brought out by the previous question, namely, that the all-important thing is faith in the Scriptures as the Word of God, and true and correct teaching according to this Word. Where this is not true, where the Church departs from this confession, it has again released any and all of its members from their Confirmation vow.

Accordingly, we teach our children that, if they ever should find the teaching of their Lutheran Church to be contrary to the Word of God, then they should, for the sake of their souls, leave it without hesitation. It follows on the other hand that, as long as they find

this teaching to be true and correct, they should, again for the sake of their souls, adhere to no other.

Thus our Church is not asking its members to be true to itself, the outward organization that we call the Lutheran Church. It is rather asking its members to be true to God, to His Word, and to the true teaching of His Word. For that we need make no apology. That is Biblical.

— E. C. R., in Forest Leaves, Calvary, Wis.



ITINERARY OF THE COMMITTEE APPOINTED BY THE SYNODICAL CONFERENCE TO SURVEY MISSIONARY OPPORTUNITIES IN AFRICA

Reported for Publication by Rev. Otto C. A. Boecler
Day by Day on the "Europa" and "Usaramo"

(Continued)

January 13, Sunday: The band is waking up the sleepers playing "Lobe den Herren den maechtigen Koenig der Ehren." Thus we should enter upon our duties not only on Sunday, but every day of the week. The weather today is unpleasant, cold, rainy, once in a great while the sun is peeping through the clouds. Bue we are thankful, there is no indication of storm. On the German Friesian coast we see a large number of fishing boats. These fishers evidently observe no Sunday. There is no divine service today. Having left Hamburg last night, there is as yet too much confusion on board. Passengers do not know each other and the stewards are busy bringing order out of chaos. Traffic in the steamer lane to Holland is very lively; we are never out of sight of two or more vessels. A Hamburg-South American Line steamer, sailing about two miles per hour more than ours, passes us about 5:00 P. M. At 6:00 the "Watusi," a Woermann liner, returning from Africa, passed in the longitude of Terschelling Lighthouse, whose revolving light we can clearly see.

We had an interesting talk, during the afternoon, with a German gentleman, who is the director general of a huge German syndicate which owns land in the Cameroons as large as the whole German Mark Brandenburg," all of which had to be bought back from the British Government after the war. He seems to have a very good understanding of the whole political situation in Europe, being acquainted in the highest official circles, and of the situation in Africa as affecting the native problem. Having traveled over the

whole globe, he knows of no more beautiful spot in the world than the slopes of Mt. Cameroon, the western foothills of which are also, by the way, the wettest spot in the world. It is his opinion that the native take very readily to Mohammedanism and the Roman Catholic Church, because of their love for external pomp and show and their own innate emotionalism. A priest can do almost anything with a native if he refuses him communion. Mr. K. is in the banana business, deals also in palm oil, cocoa, and other tropical products. He has been Germany's representative at International Conferences in Geneva and has as such had many a tussle with unreasonable labor leaders. A friend of his, whom he unexpectedly met on board, is Mr. W., who returns to his plantation in the French Cameroons. After many years of service in the African tropics he lost all during the war, but was able to buy in 1927 in the Cameroons 2,000 acres which he turned into a banana plantation. Here he seems silently to be developing a banana business which is going to provide Europe with all the bananas it can eat. All these gentlemen are deeply interested in the economical conditions in America, since they realize that the American situation, more than that of any other country, affect the whole world. Each nation wants to export more than import and thus obtain a favorable trade balance. This, in the view of these merchants and traders, is at the bottom of the whole financial trouble.

January 14, Monday: We are tied at a pier in the "Maashavn." The "Usaramo" is unloading enormous logs of mahogany wood, originally from Brazil, and is getting ready to take a big load of miscellaneous goods for the African trade. We notice barges from Mannheim tied to our ship out of which we take steel beams for Luderitzbay, and cement for Lagos. Big piles of Japanese glass beads go to all ports of the west coast. In the forenoon we strolled about the docks and noticed lively traffic. We saw, at least, four German ships, some English and more Dutch ships all loading or unloading. A peculiarly shaped ferry boat attracted our attention. Sea gulls sit on the roof of the sheds as pigeons at home on the roof of our houses. The docks are remarkably clean. All piles driven into the river have tip caps to prevent rotting.

It having cleared up in the afternoon, we walked down town along an attractive green waterfront, evidently the barge basin, for numerous barges, all flying a pennant in the Dutch colors, are tied up here in fine order. We pass the "Elektricitatsgebouw," sixteen stories high, and falsely said to be the highest building in Europe. In Antwerp, a day later, we saw one which had at least twenty-five stories. "Rechts Lopen" tells us that we must always take the sidewalk on the right side of the street. After a mile's walk we come to the "Staat Street," Rotterdam's main

thoroughfare. We notice some wonderful stores, but all of the show windows are overloaded with goods. The prices seem reasonable. The meat markets are especially attractive and appetizing.

We pass the "Gymnasium Erasmianum," and are thus reminded that Luther's great opponent was a native of this city. A large department store built in the most modernistic style and a few homes also built in the same style give us an idea what we shall have to expect as soon as this type of building becomes popular in our own country.

We had much satisfaction in viewing the exterior and interior of the "Groote Kerk," the Protestant Cathedral. Admission charge, 25 cents per person. A remarkable building, as large as we have ever seen one. Under the slabs of the floor prominent men and women of the 16th and 17th century are sleeping the long sleep. In quite a few cases the inscriptions can still be read. In others they have been completely worn away. We notice a large number of ornamental windows of exquisite beauty! Christ, the Good Shepherd, who battles with the wolf to protect His sheep; the baptism of Juliana, princess of the Netherlands, evidently a present of the ruling queen; Peter walking timidly on the sea; and the Sermon on the Mount. These scenes depicted in the windows of the church impressed themselves on our mind. There is no altar in the church. Nine steps lead to the pulpit which is roomy and has a chair placed in it. In the office we were informed that the usual Sunday attendance is between 800 and 1,000. The church is heated, the heat being blown in by large blowers.

Returning to the boat, at 5:00 P. M., loading was still going on. We met a Catholic lady from South Germany (not a nun) who has served as a nurse in a Catholic hospital in Abeokuta, fifty miles north of Lagos, for two and a half years. She has suffered no ill effects of the climate. She and the doctor were the only white persons on the staff of the hospital. Trained native nurses and helpers do most of the routine work. At ten in the evening we are ready to leave for Antwerp, Belgium. Before going to bed we notice a few interesting magazines and periodicals on Africa, etc., in the reading room, "Deutsche Kolonialzeitung," "Der Deutsche Auswanderer," "Zeitschrift des Ev. Hauptvereins fuer Deutsche Ansiedler und Auswanderer." The latter contains instructive articles on Argentine, Brazil, Paraguay, etc. Finally there is the "Illustrierte Kolonial- und Auslandszeitung, Afrika-Nachrichten."

January 15, Tuesday: Getting up we find ourselves in the River Scheldte, drawing near to Antwerp (Anvers). This is a great day for all Germany. The count of the votes cast in the Saar showed that of 528,000 votes, 90.5 per cent were cast in favor of return to Germany. It was said over the radio after 7:00 A. M., that even dying persons were carried to the

polls to cast their vote. The effect upon the German passengers on the boat was electrifying. Some listened to the reports and speeches, songs and musical renditions with tears in their eyes. Hitler spoke in a husky tone of voice, but he spoke some very thunderous truths and called lies nothing but lies. Germans who knew French reported that French papers said the terror of Germany would influence the voters. A lady from Switzerland, who spoke French, English, and German, stated that Swiss papers had made it appear as if the result of the vote was doubtful. We heard the singing of great masses of "Grosser Gott, wir loben dich," the ringing of monster church bells, the tooting of whistles over the radio. All German ships at Antwerp were decorated with flags. The children in Germany had no school. While the band is playing, we turn in the river and are pushing against the wharf.

Here another record load awaits our vessel. We hear voices saying that it is impossible to load all the cargo on the pier and in the barges approaching. Hundred of tons of railroad ties and galvanized sheeting go to the Union of South Africa in exchange of wool for Germany. Tons upon tons of cement and flour, iron pots and glass beads and miscellaneous articles too numerous to mention, disappear in the course of today and tomorrow in the spacious holds of the "Usaramo." We overstay our allotted time by twelve hours due to the enormous load to be taken in. The "Ubena," a fast steamer of the Woermann Line in the African service, is in the harbor. She usually runs between Southampton and Capetown without a stop. The accommodations are almost like those of the "Usaramo."

In the afternoon we visited Antwerp as members of a tour arranged by the steamship company. Driving in a taxi to town, we first visited the cathedral of Antwerp, Roman Catholic, of course, as almost everything else in this city, which swarms with priests and nuns. This cathedral, Notre Dame of Antwerp, is worth seeing. Its dimensions are 360 feet by 210 by 180 feet high. It is the fifth largest church building in the world, St. Peter in Rome coming first, followed by the Dome of Milan, the Dome of Seville, the Dome at Cologne, and the Dome of Antwerp. The building was begun in 1355 and it was finished in the second half of the sixteenth century. It contains several original paintings by the famous Dutch painter Rubens. We saw first Christ's crucifixion, painted on wood, never refreshed and even today as bright as it ever was. We are told that it was Ruben's custom to reproduce in the faces of characters in his pictures, the faces of members of his family or friends. Thus the face of Mary is that of Rubens' second wife, and that of Mary Magdalene, the face of his first wife. Our attention was further called to Christ's removal

from the cross, painted on wood in 1612, two years later than the crucifixion. Mary's assumption above the main altar is the third Rubens' picture in the church. This was painted in 1626. Opposite the crucifixion hangs a painting done by Franken, in 1555, showing Jesus in the temple at the age of twelve, and around the corner, on one of the 125 immense pillars which carry the roof over the seven naves of the church, hangs the head of Christ, painted on marble by Leonardo da Vinci, the great Florentine painter, in 1480. The last supper by De Voss, Rubens' teacher, painted in 1460, graces a wall at the side entrance. High above the floor, 180 feet, on the ceiling of the center cupola, another picture of Mary's assumption, by Cornelius Schue, a pupil of Rubens, painted in 1617, embellishes this marvelous structure. The pulpit is worthy of deep study. It was built in 1617 of oakwood and rests upon four human figures each representing a continent; the fifth continent, Australia, had at that time not risen to importance. Hand-carved birds, a dove, peacock, eagle, etc., surround the pulpit. The organ was built in 1652 and has 6,700 pipes. Original paintings of Murillo and Papinelli decorate the walls of a second side entrance. The wonderful wood carvings in the chancel and mosaic windows, with two exceptions, are all modern, having been made in the last decade of the last century. The second tower of the cathedral was never finished. In front of a side altar we noticed many votive candles, and high up, in front of an immense statue of Mary, was burning an especially bright one. In the place before the main entrance is a fountain, the artistic iron ornamentation of which is all made of one piece of iron by Smith Metzius, who later became a noted Dutch painter.

We enjoyed the privilege to inspect the Rathaus, the city hall. In the center of the market place in front of the city hall is a fountain representing a man who has in his raised hand a cut-off human hand, making the motion of throwing it, thus symbolizing the legend according to which Antwerp is supposed to have received its name. "Hand Werfen" which is in Flemish "And Werpen," Antwerp. This market place is used for a dog, chicken, and pigeon market on Sundays. The "Gildhaeuser" with beautiful renaissance fronts face this place. The Rathaus was erected in 1564. A statue of Mary with the halo around her head looks down into the busy street. We inspected the different halls, large and small, in which the city counselors meet either in one body or in committees, the dance hall for official festivities, the hall in which twice a week the people are married (the day we visited fifty couples had been married by a justice of the peace), the hall of the reception of distinguished visitors, etc. Most precious old paintings adorn every wall and valuable wood carvings may be seen

everywhere. Surely the architects of 400 years ago knew how to build and how to build beautifully. This Rathaus contains treasures in pictures, marble friezes, vases (gifts of Napoleon), and wood carvings which money cannot buy. Our auto tour took us over the avenue de Leopold and the boulevard where we saw many monuments in honor of Belgian kings and artists.

(To be continued)



Our Synod

THEOLOGICAL SEMINARY

The closing exercises at the Seminary at Thiensville will be held on Thursday, June 6, at 9:30 A. M. Everybody is welcome. The Faculty.

MICHIGAN LUTHERAN SEMINARY

The twenty-fifth anniversary of this institution is to be celebrated at the close of the present school year. The jubilee service is to be held on the evening of June 9 at St. Paul's Church, the Reverend John Brenner, president of Joint Synod, preaching the sermon. The seminary chorus under the direction of Prof. W. Schaller will take part in the service.

Monday, June 10, will as usual be field day. The athletic events will begin early in the afternoon. In the evening of that day the commencement exercises will be held — again at St. Paul's Church. The Reverend G. Schmelzer, Sebewaing, Mich., will deliver the address. The Michigan Lutheran Seminary Club will meet after the graduation. G.

FIFTIETH ANNIVERSARY

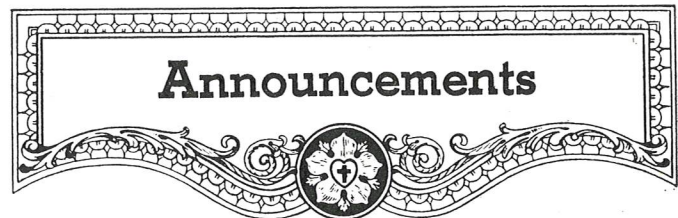
On April 28 Bethlehem Ev. Lutheran Church of Hayne Twp., Clark County, South Dakota, celebrated its fiftieth anniversary. The history of the beginning of our church in Hayne township tells a story of romance. Young Friederich Seefeldt, a homesteader who had laid claim to land south of the city of Clark, decided to take unto himself a wife in the person of Minnie Pieschke. Both of these young people were Lutherans and as such desired to have a Lutheran pastor perform the ceremony. But where to find one? Traveling missionary F. Johl was at that time serving several small flocks in the vicinity of Watertown. To Watertown, fifty miles away, went the groom. On April 24, 1885, Pastor John united in holy wedlock these two young people in the home of Christian Seefeldt, the groom's best man and brother. In this service Marie, the oldest daughter of Mr. and Mrs.

Seefeldt, received the sacrament of holy baptism. That was the beginning of the Bethlehem Ev. Lutheran Church.

During the past fifty years the congregation has enjoyed a healthy growth, numbering 170 souls at the present time. Besides Pastor Johl the following men have worked in this congregation: Pastors G. Lehme, G. E. Fritzke, E. G. Fritz, J. R. Baumann, M. C. Michaels, while the present pastor is R. J. Palmer.

Pastors Fritzke, Baumann and Michaels were the speakers. Two services were held. In connection with the afternoon service the golden wedding anniversary of Mr. and Mrs. Friederich Seefeldt was celebrated.

May our gracious Lord continue to bless this congregation for His name's sake. R. J. Palmer.



Announcements

GENERAL TEACHERS' CONFERENCE

The General Teachers' Conference will convene July 9 to 12 in Concordia College, River Forest, Ill. The first session begins at 10 A. M. Board and lodging in college.

Papers: Inspirational Address based on 1 Cor. 4:13: Chairman. Studies in Lutheran Education: Theo. Kuehnert. Supply and Demand in Teacher-Training in the Missouri Synod: A. Schmieding. History and Development of the Lutheran Synodical School System: H. H. Gross. The Policies of the Ev. Luth. Synod of Missouri, Ohio, and other States with Regard to Elementary Education by Means of Christian Day School: Pastor A. G. Merckens. The Interest of Jesus in Children: P. Bretscher. Inspirational Address: Pastor P. Koenig. Geschichte der Katechetischen Methode im Religionsunterricht: W. Wegener. Evaluation of Progressive Education: R. Arndt. Fundamental Abilities in Reading Church Organ Music: Dr. Theo. Stelzer. History's Answer to the Question, What in the Person of Luther Should be Stressed in the Schoolroom? R. Fenske. Report on School Matters and the General Synod: A. C. Stellhorn. Report on the Synod-wide Tests in Religion: W. Kraeft.

All teachers are cordially invited to attend this important Conference. Kindly announce and make reservations before the end of June. C. W. Linsenmann, Chairman.

CROW RIVER VALLEY DELEGATE CONFERENCE

The pastors and delegates of the Crow River Valley Conference will meet June 4 and 5 in the congregation of Pastor W. Voigt at Acoma, Minn. The first session will begin at 10 A. M. The following essays will be read: Sinful, doubtful and unwise ways of raising money for the Kingdom of God: W. J. Schulze. What methods should we employ when dealing with indifferent church members: Im. Lenz. Old papers by W. P. Haar and W. Voigt.

Sermon: Pastor W. C. Nickels, Pastor W. P. Sauer. Confessional Address: Pastor W. P. Haase, Pastor G. C. Haase.

Announcement of pastors and delegates requested.

Karl J. Plocher, Sec'y.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet on June 11 and 12, 1935, at Waukegan, Illinois (Rev. A. C. Bartz). The first session will begin at 9 o'clock, standard time. Communion Service on Tuesday evening.

Sermon: S. A. Jedele: Mark 2:13-17; Wm. Lehmann: Matt. 9:27-34.

Confessional Address: Th. Volkert; L. Baganz.

Essays: Diehl, Lehmann, Jaster, Hillmer, Bartz.

New Essays: G. Thiele: Exegetical Homiletical Treatise of Job 19:25.26; E. Sponholz: Exegetical Treatise of 1 Cor. 10:15-17.

Please make early announcement with the local pastor.
Edmund Sponholz, Sec'y.

MICHIGAN DISTRICT PASTORAL CONFERENCE

The Pastoral Conference of the Michigan District will convene on June 11 to 13 in St. Paul's Church at Saginaw, Michigan, Revs. O. Eckert, Sr., and O. J. Eckert, Jr.

Essay: Church Discipline by Dir. O. Hoenecke.

Sermon: L. Meyer, J. Nicolai.

Confessional Address: R. Koch, C. Kionka.

Please announce. All announcements should be sent to Rev. O. J. Eckert, 720 Ames Street, Saginaw, W. S., Michigan.

Please be sure to announce whether you can or cannot attend and whether you have your quarters or want to be furnished with lodging and breakfast. Dinner and Supper will be served in the church basement for a small consideration.
J. H. Nicolai, Chairman.

DELEGATE CONFERENCE OF THE EASTERN BRANCH OF THE SOUTHEAST WISCONSIN DISTRICT

The Delegate Conference of the Eastern Branch of the Southeast Wisconsin District will meet on the first Sunday after Trinity, June 23, 1935, at 2 P. M., at Kirchhayn, Wis., David Star Church, located one mile from Kirchhayn. Come out Hi 57 to Cedarburg, west on County Trunk T to Kirchhayn 6 miles, then southeast 1 mile to church.

Essayist: The Rev. H. W. Herwig: Principles and Methods of Raising Moneys for Local and Synodical Purposes.
Remarks: Please bring your lunch along.

Martin F. Rische, Sec'y.

NEBRASKA DISTRICT

The Nebraska District will meet as delegate conference June 20 to 24 in St. Paul Lutheran Church near Gresham, Neb. (Wm. Holzhausen, pastor). Opening service Thursday at 10:30 A. M. The following papers have been assigned: "How May Christian Day Schools Be Fostered in Our Midst?" (Teacher Rauschke); "Paul as a Model Missionary" (Pastor Spaude); "Translation of the German Bible" (Pastor Monhardt).

Please register with the local pastor.

Im. P. Frey, Sec'y.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference meets at Hartland, Wis. (Pastor Hartwig), June 18 and 19, 1935, at 9:30 A. M.

Papers: Gundlach, Schoewe, Doehler.

English sermon: Koelpin (Krueger).

H. Shiley, Sec'y.

SOUTHEAST WISCONSIN DISTRICT

The Pastoral Conference of the Southeast Wisconsin District meets, God willing, June 25 and 26 at Bethesda Church, Milwaukee, Wis.

Essayists: Prof. A. Pieper and Pastor J. Ruege. First session: 10 A. M.
W. Keibel, Sec'y.

ARIZONA CONFERENCE

Since the Arizona Conference did not convene in the congregation of Pastor Hohenstein at Glendale, Arizona, last fall on account of financial straits among missionaries, we sincerely hope and pray that our dear Lord will enable every member to be present at the spring conference during the first full week in June at East Fork as personal guests of Pastor and Mrs. Behn. Sessions begin June 4 at 9 o'clock.

E. H. Sprengeler, Sec'y.

WESTERN CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Western Delegate Conference of the Dakota-Montana District will convene Tuesday and Wednesday, June 18 and 19, opening session at 9 A. M., at Northwestern Lutheran Academy, Mobridge, So. Dak.

Essays: Responsibility of Parenthood, S. Baer; Besitzt die christliche Kirche des heutigen Tages noch die besonderen Wundergaben der Apostel? W. Herrmann; Methods of raising money for local and synodical purposes; when do monies collected for Synod become property of Synod? E. Gamm; Die Goettlichkeit des Berufs, mit besonderer Ruecksicht auf des Pastors Stellung in der Gemeinde, E. Hinderer.

Preachers: German: P. Albrecht (M. Cowalsky).

English: H. Schnitzker (P. Kuske).

Every member-congregation is expected to send a delegate. — Please announce your coming to E. R. Gamm.

Chairman: S. Baer.

G. Schaller, Sec'y.

LAKE SUPERIOR DELEGATE CONFERENCE

The Lake Superior Delegate Conference will meet on June 18, 9:00 A. M., C. S. T., at Daggett, Michigan, Pastor Henry Hopp.

Preacher: Waldemar Gieschen, "Stewardship."

Theophil Hoffmann, Sec'y.

DELEGATE CONFERENCE OF EASTERN DAKOTA

The Delegate Conference of Eastern Dakota will meet June 18 beginning at 9 A. M., until the 19th at 5 P. M. in the Grover Congregation church, W. Sprengeler, pastor.

Sermon: H. S. Sprenger. Substitute: A. Sippert.

Confessional Address: A. H. Berner. Substitute: G. Schlegel.

Essays: "Self-Excommunication," M. D. Katurakat. "Does God Heal Sickness?" F. Reuter. "Practical, Christian Ways of Church Publicity," H. C. Sprenger.

Please announce to Pastor W. Sprengeler, Hazel, So. Dakota.
R. J. Palmer, Sec'y.

RED WING DELEGATE CONFERENCE

The Red Wing One-day Delegate Conference meets at Nodine, June 18, 1935. Convention begins at 9 A. M. sharp. Discussion of "Vorlage," business for the day. At least two delegates are expected from each parish.

E. G. Hertler, Sec'y.

REDWOOD FALLS DELEGATE CONFERENCE

The Redwood Falls Delegate Conference will meet June 4 in the congregation of Pastor C. C. Kuske in Emmett, Renville County. Opening session at 9 A. M. Congregations are urged to send at least two delegates. Please notify the pastor how many representatives of your parish may be expected.

A. W. Blauert, Sec'y.

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference meets at Balaton, Minnesota (Pastor J. E. Bade), on Wednesday, June 19, at 9 A. M. Kindly announce or excuse yourself in due season.

H. A. Scherf, Sec'y.

INSTALLATION

Authorized by President E. B. Schlueter and assisted by the Pastors K. Vertz and H. Grunwald the undersigned installed, on the 7th of April, Pastor Walter Kleinke in the St. John's Congregation of Twp. Gibson and in the St. John's Congregation of Two Creeks, Wis.

Address: Pastor Walter Kleinke, R. 2, Mishicot, Wis.

L. H. Koeninger.

ACKNOWLEDGMENT

Recently the Theological Seminary received several special donations: From Trinity Ev. Luth. Church at Kaukauna (Pastor P. Oehlert) towels and bed linens and \$2.50 in cash; from Immanuel Ev. Luth. Church at Verdi, Minn. (Pastor P. Spaude), 6 rugs; from a group of women of our congregations in Milwaukee a number of hospital supplies,

as suggested by Dr. H. Scholz; Pastor V. Brohm was instrumental in securing a piano, also a desk and chair for the seminary.

Our sincere thanks to all kind donors.

Thiensville, April 29, 1935.

Joh. P. Meyer.

BOOK REVIEW

Manual for Lutheran Saturday-School, and Week-Day Religious Instruction. By A. C. Stellhorn. Published under the auspices of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. Concordia Publishing House, St. Louis, Mo. Price, 25c.

The author here offers his co-laborers some of the results of his long experience in the field of Christian education. May the manual be widely read. G.

The Future Life. Hades, Hell and Heaven. By C. J. Soedergren. Published by the Author, Teacher at the Lutheran Bible Institute, 1619 Portland Ave., Minneapolis, Minn.

In the preface the writer says he does not presume to be an authority, that the book is not a scientific treatise nor a theological dissertation, only a simple presentation of truths, personal opinions, and day-dreams, and that the interpretation departs occasionally from traditional exegesis. If the reader bears this in mind, particularly where subjects like Sheol, Hades, Heaven are treated, he will, we think, take profit from reading the book. G.

The Borderland of Right and Wrong. An Essay on the Adiphora Based on Article X of the Formula of Concord and Delivered at the Texas District Convention of 1934. By Prof. Theodore Graebner, D.D. Concordia Publishing House, St. Louis, Mo. Price, 10c.

This is a thorough treatment of the subject and discusses all the modern phases. G.

The Certainties of the Gospel. By William Childs Robinson, A.M., Th.D. (Harv.), D.D. Professor of Historical Theology, Columbia Theological Seminary, Decatur, Georgia. Zondervan Publishing House, Grand Rapids, Mich. Price, \$1.00.

What moved the author to write the book is made evident when he says in the concluding chapter: "In a day when the lighter literature is making its suggestive appeal to man's libido, when the more intellectual, e. g. The Forum, is calmly running Will Durant's proposal to revise the ten commandments and Russia's plan to abrogate the family, when nudism and near nudism are increasing; men need the unvarnished Gospel of Jesus Christ, the one foundation of morals and decency and the only hope for the regeneration of men and women. Only the power of God can deal with the awful hold of sin on this age. And the Gospel alone comes to men, 'not in word only, but also in power, and in Holy Spirit.'"

There are six chapters: The Certainty that God is the Author of the Gospel. — The Certainty of Jesus Christ, the Substance of the Gospel. — The Certainty of the A-B-C's of the Gospel. — The Certainty of Grace, the Fundamental Characteristic of the Gospel. — The Certainty of Justification by Faith, the Gospel Way of Salvation. — The Certainty of God's Love and Care, the Comfort of the Gospel. — Conclusion — for the Gospel! And Unashamed!

Though rather remote from us according to some lines, the writer is very nigh to us in some of his testimony which he bears to the Truth. Taken as a whole we like the book. G.

Stewardship Stock for 1935. Published by Stewardship Committee of the Southern District, Missouri Synod — Lutheran Church, Birmingham, Ala. Price, 15c. Order from Chairman Hans Reuter, 3553 Norwood Blvd., Birmingham, Ala.

The pamphlet contains two parts. In the first there are twelve sketches of Bible characters; Abraham, Daniel, Jonah, etc. The second contains ten short Missionary Stories. The book affords excellent material for reading in Bible Class or Sunday School. G.

How Often Should A Christian Receive Holy Communion? By M. S. Sommer. Concordia Publishing House, St. Louis, Mo. Price, 10c a copy; 96c per dozen; \$7.00 per hundred.

This is Tract No. 81 and comprises 24 pages. It has a message for the confirmed of every age. G.

Selected Solos for Pipe Organ. H. Markworth. There are nine selections in Book I. The price is \$.75.

Lamento. For the Organ. By Carl Rupprecht. Price, 30c. Both of the above are from the Concordia Publishing House, St. Louis, Mo. G.

Wisconsin Historical Magazine, Quarterly Issue, March, 1935, Madison, Wis. Price, 75c.

The recent quarterly issue of the Wisconsin Historical Magazine has historical value particularly for Lutherans as well as for citizens of Wisconsin in general. It contains two documents of special interest to its readers.

The first is a very ably written biography of Captain Heinrich von Rohr, father of the late Rev. Philip von Rohr of Winona, Minn., former president of the Wisconsin Lutheran Synod. It is penned by Philip von Rohr Sauer, great-grandson of Captain Heinrich von Rohr. After relating the latter's emigration from Germany for religious reasons, the author very interestingly describes his pioneer life in America, particularly in Wisconsin, where he first took to farming, taught school at Freistadt near Milwaukee, and became active in establishing the Lutheran Church in Wisconsin during the early forties.

The second document consists of an extensive letter written by Rev. William Streissguth in 1850 to Swiss authorities relating to the founding of the New Glarus Swiss Colony in southern Wisconsin. It gives valuable information as to the pioneer life of the Swiss settlers and their spiritual affairs, as well as to the social and economic conditions obtaining in Wisconsin in those early days. The document which originally was in German, and which was found in a Swiss archive by the undersigned during his travels in Switzerland, was done into English by Mr. Joseph Schaefer, Superintendent of the Wisconsin State Historical Society. J. J.

Duty by Rev. E. A. Duemling, Institutional Missionary, Milwaukee, Wis.

An excellent treatise on Christian duty. Proceeding from the figure of a Roman sentinel in the ancient city of Pompeii standing on duty to the last moment when he was deluged by the burning lava from Mt. Vesuvius' eruption in 79 A. D., as also from other examples of duty heroically performed by men in various walks of life — the author points out a far greater duty — the sacred and blessed duty of a consecrated Christian in saving blood-bought souls, in winning disciples for Christ. This duty is animated wholly and solely by the principle of love for Christ, and finds its highest expression in the words of Paul, the apostle: "I can do all things through Christ, which strengtheneth me."

The author then goes on to show how "the great work of soul-saving needs not only careful training, a natural aptitude, a healthy body and a secure moral poise, but above all else, faith in and a fine conception of Christian duty." Such duty calls for mercy and forbearance with unfortunates, the afflicted and sick; the lame, the halt, deaf, and blind; the aged, decrepit, and infirm; the orphaned and dependent children; the man and woman in bondage, and the youthful offenders under restraint — all these being entrusted to our care, it is our sacred duty to help them, spiritually and materially, as far as it lies in our power.

True sympathy, well directed, is in itself a pleasant duty, says the author. It overcomes evil and strengthens good. It disarms resistance, meets the hardest heart, and develops the better part of human nature. He who by the grace of God discharges such duty is a living gospel which no one will easily repudiate, and the blessedness which all men in the days of affliction and sorrow will appreciate.

And so also perseverance is a well recognized duty of a consecrated Christian worker both in the field of missions and charities. Whatever our duties may be — and each will have his own part to perform — it requires but faithfulness on our part and the sense of performing them in the presence of God who has assigned them. And the verdict will surely be: "Well done, thou good and faithful servant."

It is along such lines of thought our institutional missionary discussed the subject of Christian duty. It would indeed be refreshing to our readers to give thoughtful consideration to this treatise which may be had at the asking from Rev. Duemling. J. J.