

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.*

Volume 23

Milwaukee, Wisconsin, March 1, 1936

Number 5

GOD'S WORD —

A PRECIOUS YET TENDER SEED

The Seed is the Word of God. — Luke 8: 11

Almighty God, Thy Word is cast,
Like seed into the ground;
Now let the dew of heaven descend,
And righteous fruits abound.

Let not the foe of Christ and man
This holy seed remove;
But give it root in every heart,
To bring forth fruits of love.

Let not the world's deceitful cares
The rising plant destroy;
But let it yield, a hundred-fold,
The fruits of peace and joy.

Oft as the precious seed is sown,
Thy quickening grace bestow,
That all, whose souls the truth receive,
Its saving power may know.

These lines of the English hymn-writer John Ca-wood, frequently sung at our church-service, are a brief but excellent devotional commentary on the parable of the sower, from which the above words of Christ are taken, "The seed is the word of God." God's Word is indeed a seed. What the seed is in the natural world, the Word of God is in the spiritual world. Without seed there can be no vegetation — neither root nor fruit, neither bud nor blossom, neither stalk nor plant. The soil may be as rich as that of the primeval forest when it is cleared, or as that of the virgin prairie when it is for the first time opened by the plowshare; and there may be gentle showers and genial sunshine, reviving heat and refreshing dews; but notwithstanding all this, if the seed be wanting, there cannot be a single stalk of grain nor plant of any kind — neither "grass for the cattle nor herb for the service of man." So, spiritually, the Word of God is seed — the seed from which springs all that is good and gracious, all that is truly noble and salutary on earth. In the kingdom of grace, in the realm of faith, of love, of lively hope, of ever-advancing holiness, — all spring out of the seed which is the Word of God.

How precious is the seed of the Word divine! It is precious, in the first place, because of the glorious promises attached to it. To mention but one or two of them, there is promise of old, the Lord God has given it: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth

the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah 55: 10, 11. And there is the promise in the New Testament, "Receive with meekness the engrafted word, which is able to save your souls." James 1: 21. The seed of the Word has inherent vitality, life-giving power, not because man makes it so, nor what he experiences from it, but because it is the Word which proceedeth from the mouth of God. The Spirit of the living God, quickens, vivifies it. Father, Son, and Holy Ghost dwell in the seed of the Word, and therefore its supernatural vitality.

Precious is the seed of the divine Word, furthermore, because it reveals the mysteries of the kingdom of God. Though like the seed of the soil, it is comparatively small and insignificant. There is not much about it which appeals to human reason and wisdom. On the contrary, "it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1: 21. Yet the seed of the Word unfolds, as Christ denotes in our parable, Luke 8: 10, "the mysteries of the Kingdom of God." These are the mysteries of which Paul says, they are made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith," Rom. 16: 25, 26 — the mysteries of Christ and His kingdom, the mysteries of divine grace, of faith and salvation.

Finally, the seed of God's Word is precious because of its glorious fruits. It bringeth forth fruit, says Christ in the parable, v. 15. The first and foremost fruit is that of the conversion of man unto God. Says Peter in his first epistle, 1: 23: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." The regenerated man, "the man of God thoroughly furnished unto all good works." 2 Tim. 3: 17, is the noblest fruit of this divine seed. With this fruit goes the establishment of the kingdom of God on earth — the holy Christian Church, which grows from this seed only. By it faith is begotten; by it are sinners redeemed and sanctified; by it the hope of eternal life is founded, patience, and charity, and all Christian

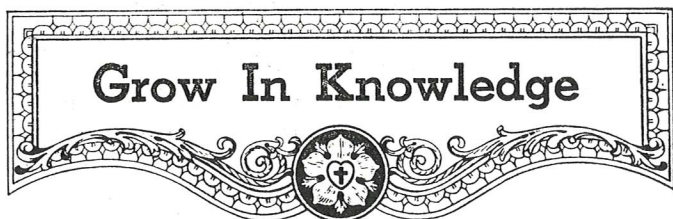
graces are strengthened. How precious the seed of the Word of God!

Yet precious as is this seed, it is a most tender seed. It may be lost before it is fruitful; it may be trodden, before it bears fruit for life eternal. The Word that is sown may be taken out of the heart, out of the memory, and from the understanding. Ah, the solemn warning of Christ in the parable! "When they have heard, straightway cometh Satan, and taketh away the Word which hath been sown in them." It being the most precious seed, the arch-foe of God and man seeks to destroy it in its very bud. Satan hates the Word, because it is "the sword of the Spirit," by which he is vanquished, by which souls are rescued from his grasps, and the destroyer deprived of his prey. Ah, the devices the enemy employs to choke this seed in the hearts of men, — the hardness of the natural heart, which will not listen to the Word nor accept it; the superficial heart, which for a while believes and in time of temptation falls away, and the cares and riches and pleasures of this life, as the parable has it. Great indeed are the dangers to lose the precious seed of the Word, the more so, because of its tenderness.

"He that hath ears to hear, let him hear."

"Divine Instructor, gracious Lord,
Be Thou for ever near;
Teach me to love Thy sacred Word,
And view my Savior there."

J. J.



PAUL'S FURTHER ACTIVITIES IN ROME

For two whole years, we are told by St. Luke, Paul "preached the kingdom of God in Rome, teaching those things which concern the Lord Christ." Despite his bonds he was indefatigable in his labors establishing the kingdom of God or the Christian Church in the Gentile world surrounding him, through the preaching of the Gospel. Daily, we may safely assume, did he instruct those who entered his hired house in the doctrines of the Christian truth, exhorting them in love and all earnestness to accept the message of salvation in sincere faith. Whether or not he did mission work outside his dwelling place preaching to the many Christians in Rome in public worship or personally visiting individuals, especially the sick, the poor and needy among them, ministering to them spiritual advice and consolation, we are not told. One thing is certain, Paul was active on every day of his two year's imprisonment in Rome, so ac-

tive as no other man in the Imperial city. Not even the Emperor or any of his state officials, in governmental affairs, could boast of such strenuous and painstaking labors like those of this remarkable prisoner. Nor was their work of such importance and significance as that of this man. Theirs was to make the Roman empire the ruling section of the world, his was to establish the kingdom of God as the Christian Church whose borders extended beyond those of Caesar's empire. That lasted only a few centuries, and then passed away from the face of the earth. The kingdom Paul established through the preaching of the Gospel not only outlived the Roman empire, but will last throughout the ages in its potent strength and power.

The Letters Paul Wrote from Rome

Aside from his daily preaching and teaching of the Gospel in his domicile at Rome, Paul found time to write some of his most exquisite letters to the Christian Churches as well as individuals settled in the vast empire of Caesar. They are the epistles to the Colossians, to Philemon, to the Ephesians, and to the Philipians. The first three were probably written in the earlier part of the period, and that to the Philipians toward its close.

It cannot be our purpose here to enter into their contents and present the same in full to our readers; we would only refer to passages in them which allude to and have a bearing on the apostle's imprisonment and his activities at large as ambassador of the Gospel, bound in chains. And it is well for us to do so; for much light is thrown on this period of Paul's life and his personal activities by these passages.

Let us recall such passages and review them in the light of Paul the prisoner, without, however, strictly following the chronological order of the epistles he wrote from Rome.

In his Epistle to the Ephesians Paul calls himself "the prisoner of Jesus Christ" saying, chapter 3:1: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles." Again, chapter 6:19, 20, he says: "To make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak." What does it mean?

The Ephesians constituted the congregation in the province of Asia Paul had founded during his second missionary journey, and in which he had labored for three years with much success. The Epistle itself is of the nature of a discourse on the great fundamental truths of the Gospel such as the glorious blessings God has bestowed on those whom He has chosen in Christ before the foundation of the world and has made them heirs of eternal life through faith without any merit of their own, and particularly the wonderful mystery: that Christ and His Church are united as

head and limbs, and that, if we, the limbs, desire to possess life, we must receive it from the head, must live by it, with it, and in it. It was obviously sent as a circulating letter to several churches associated with that at Ephesus, which Paul's disciples had organized in Asia Minor.

Now the fact that Paul calls himself "the prisoner of Jesus Christ" and an "ambassador of the mystery of the gospel in bonds" plainly shows not only that he is earnestly concerned about the churches throughout the empire, but that he considered his very imprisonment in Rome for the sake of the Gospel as God's way of enabling His ambassador to fulfill to the uttermost his chosen mission.

More than even in the Epistle to the Ephesians is this point stressed by Paul in his Epistle to the Philippians in Macedonia. Listen to these words of the apostle: "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds are much more bold to speak the word without fear." Phil. 1:12-14.

What a beautiful testimony regarding his bonds! The entire imprisonment of Paul had fallen out unto the progress of the Gospel, so that his witness of it had become manifest throughout the whole pretorian guard and to all the rest, even to the extent that there were Christian believers in Caesar's household, whose greetings he sends to the Philippians, writing "All the saints salute you, chiefly they that are of Caesar's household." Phil. 4:22.

Moreover, what incitement to faithfulness and holy action the bonds of the apostle must have caused among his fellow-Christians within the precincts of Rome and those abroad! Paul had only to hold up his wrists with the wounds of his shackles to arouse in them a desire to propagate faith in the midst of crucial trials confronting them, to wit: the threatening persecutions on the part of the pagan world muttering in the distance, and the grave errors and heresies seeking entrance into the Christian Church.

As to the first sort of trials just mentioned, there had not yet been martyrs at Rome for the Gospel's sake. But Paul sensed the possibility of such martyrdom. If the Christians had not been persecuted, they were looked upon with distrust. In the year 57 Pomponia Graecina, the matron of an illustrious family, had been accused of "foreign superstition." She was a Christian, and the new persuasion was publicly branded as noxious. The Romans perceived that this new religion which they looked upon as an offshoot of Judaism should be considered as a thing apart. As it excluded the multiplicity of gods to the glory of the One God it was a menace to Caesar and the state.

They also suspected Christians because of their distinct pious life, which implied a silent condemnation of the ignominious pagan practices.

All this Paul certainly was aware of. And there was the Roman tribunal he was confronted with, and he undoubtedly must have weighed the alternatives of acquittal or the death-sentence in his mind. Was he afraid of the final outcome? And need the Christians at Rome and abroad fear of persecutions pending?

In his own case the Apostle was perfectly calm and unafraid. Whether or not he had this particular instance in mind it is certainly refreshing to hear him testify in his letter to the Philippians:

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you for your furtherance and joy in faith." Phil. 1:23-25.

And as to the Christians far and near he exhorts them with these words:

"That ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and **in nothing terrified by your adversaries** which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also **to suffer for his sake.**" Phil. 1:27-28.

Paul furthermore knew of the moral corruption and profligate life not only Rome but the entire pagan world was steeped in, and therefore he entreats the Christians everywhere:

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life." Phil. 2:15.

The matter concerning errors threatening the Christian Church at large Paul warns against in his letters from Rome, as mentioned above we must put off for our next installment.

J. J.



The Lent Season is upon us again. It is the season of the church year when all believers in the suffering and dying of Jesus Christ gather once more to hear the glad tidings of our salvation through the blood of Jesus. The believing Christian draws from these services during Lent much joy and comfort for his inner life of faith, beset as this life is by so many troubles and temptations. These

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.

troubles and temptations come not only from the old Adam within but from the enemies of faith on the outside. We have in mind the insistent call of the world, which knows no other heaven or hell than that to be found on earth. The enormous load of the whole world's sin carried by the Christ upon the cross troubles the wicked sin-sodden world not at all. It can in its blindness yet see the bitter fruit of sin in the untold woes besetting mankind, but it cannot see, because of his blindness, the root of the evil—sin. Hence to the worldly-minded man the message of a crucified Christ means nothing. This truth of salvation is passed by, while the false, tricky, nostrums of the faith-healers abounding in the world find ready acceptance.

We are again reminded of this sad state of the spiritually blind that are led by the blind. The general council of Congregational and Christian churches, as we are informed in the "Christian Century," has issued a pamphlet of daily texts, meditations and prayers. Its general title is "Building a Christian World." Although professedly not a tract on economic or political problems, yet "from the first page it rests its arguments on the ground that the kingdoms of this world are to become the kingdoms of our Lord and of His Christ, and that this cannot come about without some awareness on the part of Christians of their responsibility for making it come about." And yet Christ the King on the day of His being hanged on the tree firmly stated to Pilate: "My Kingdom is not of this world." John 18: 36.

One might well ask, what have these to do with Lenten services? The empty forms and religious terms remain, but the soul and life have fled. Z.

* * * *

Strange Gods are being set up before the church today. We are referring to the present day urge by the sectarian preachers to reform the world and lead in setting up a visible kingdom of

God on earth. So far afield have these ministerial agitators strayed from the true nature and purpose of the church that they welcome almost any leader, saint or prophet who seems to help them in their vain efforts. The most heralded and advertised prophet and saint today in America is Toyohika Kawaga, the so-called Saint of Shinkawa. He it is that is to show the way out of all our woes, financial and social, by his preaching of cooperation.

Says the "Presbyterian Tribune": "It is a magnificent opportunity which thousands of Americans are having these days. Kagawa, that great Japanese Christian, is in our midst and he is preaching the Gospel of the Kingdom of God. He has seen, as only few of our great Christian spokesmen have seen, that in that Kingdom of God there is a blending of the material and the spiritual. He deals with economic realities as he presents the cooperative movement which is at last 'catching on' here in America. He is blazing a trail which we must follow if our faith is to win the world."

Kagawa is just another religious enthusiast or "Schwaermer," as every one must be who expects to win the world by advocating material measures for our salvation. This cooperation will prove but another cure-all that so easily wins the credulous. In spite of his parading the Scriptures and confession of belief in Christ, he yet hopes to change men by outward means and not by the preaching of the Gospel alone. Boiled down his belief seems to be, Christ suffered and died to save the world, do thou Christian go and do likewise to save men. We quote from Axling's life of this saint: "Kagawa has developed the technique of discovering and exploring God and of experiencing Him in such a vivid and vital way that God no longer dwells in the marginal recesses of his soul, but fills and illumines and dominates his whole conscious life."

There speaks the religious enthusiast, for it is a distinguishing mark of this gentry that they boast of having a better and deeper knowledge of God by some direct revelation or contact with God than can be had from the Scriptures alone. That is why we say that this great saint cannot and will not save the world nor lead human society out of its morass of sin.

Z.

* * * *

"Rally Round Rome" We have the strange spectacle today, presented by the Protestant church so-called, that one wing of the sects is slowly developing into a group of mere debating societies on economics, while another is boring from within to run helter-skelter to Rome. We have the group of Episcopalians calling themselves the "Church Unity Octave Council," urging members of their church to observe an octave of prayer for re-

union of their church with the Roman Catholic church, beginning on January 18, "The Feast of the Chair of St. Peter at Rome." This group became rather vocal in public the other day, so that it had to be spanked by even such high church papers as the "Living Church."

But it seems that this group is not alone in its endeavors to promote union of the Episcopalians with Rome. An article by Evelyn A. Cummins in the "Christian Century" speaks of another group of Episcopalians, also very anxious to avoid publicity, the Confraternity of Unity, with headquarters in New York. "The Confraternity of Unity is very secretive about its officers and its members, and very touchy over any publicity. The Octave council's late publicity has been a boomerang to it." Extracts from the Credenda of this Confraternity show this profession of faith: "I believe the divine maternity of the most holy Mary, and also her immaculate conception. I believe in the true, real, and substantial presence of the body and blood, together with the soul and divinity, of our Lord Jesus Christ, in the most holy sacrament of the eucharist. I believe in the seven sacraments instituted by Jesus Christ for the salvation of mankind. I believe in purgatory. I believe in the primacy, not only of honor but of jurisdiction, of the Roman pontiff, successor of St. Peter, prince of the apostles, vicar of Jesus Christ. I believe in the veneration of the saints and of their images. And I believe in everything else that has been defined and declared by the sacred canons and by the general councils, and particularly by the holy council of Trent, and delivered, defined, and declared by the general councils of the Vatican, especially concerning the primacy of the Roman pontiff, and his infallible teaching authority."

That ought to be plain enough and surely is going far enough, we should think, to suit even his holiness at Rome. The writer in the "Century" comments: "Protestants, Episcopalians or otherwise, and most Roman Catholics, believe that these doctrines and practices have been definitely discarded by the Anglican communion. The immaculate conception, of course, is a Roman doctrine of 1854. It is one of the most amazing things in the modern ecclesiastical world to read statements such as these from Church of England and Protestant Episcopal clergy honor-bound by their ordination vows; and to consider their acceptance by some of the laity."

Even so. This Confraternity tries for union with Rome through corporate action within the Anglican communion. It publishes from English and American headquarters bulletins, pamphlets and a constitution. Ever again we read of some prominent Anglican churchman as going over body and breeches to the pontiff at Rome and his nefarious sect. Let us disabuse our minds of the notion held by many an un-

thinking Lutheran, that the Episcopalians among the sects are the nearest to our church in belief and practice. It behooves us to be ever on our guard against the false prophets and Christ's that are so plentifully arising in these latter days. Z.

* * * *

Born A Lutheran Quite often we hear some one say that he was "born a Lutheran."

Although, strictly speaking, such a statement is not true in the sense in which it is usually meant, because we enter this life without affiliation with any church, as natural men who have not as yet received the things of the Spirit of God, we understand quite well what people want to express when they utter this phrase.

In some instances they wish to inform us that they were once Lutherans, that they know what Lutheranism teaches, that for a time they too were members of this Church, but that for some reason or other their love has waxed cold. They still bear us no ill will; they frankly refer to their former state with the hope that it may serve to establish pleasant and profitable mutual relations, but they make no secret about their having discontinued their former profession of faith. They may even think there is a certain virtue to be found in what they were.

There is, however, no comfort, no salvation in having once belonged to the Church. True Christianity involves a growing in faith and love and devotion, a constant hunger and longing for still more spiritual food. It can not be dropped or laid away like something that has been completely acquired or perfected, and whose benefits and blessings remain ours nevertheless. In order to live, faith must be nourished and exercised day by day. "He that endures unto the end, the same shall be saved." Mt. 24:13. Demas was once a disciple of Paul, but that fact did not guarantee unto him spiritual security for his latter days. To all who were "born Lutherans" in this sense, the Lord says: "Return unto me, for I have redeemed thee." Is. 44:22.

Others, when making this remark, want us to know that they are Lutherans only because their fathers and mothers were. If that had not been the case, they would very likely be something else now. The very tone in which they voice this sentiment almost makes us feel as if they are sorry and that, possibly, their parents did them an injustice. Certainly, we can not help thinking that their appreciation of Lutheranism is not very great, that they are rather luke-warm, and that, things being as they are, they might just as well tolerate the situation.

This is a dangerous attitude. No one should be a Lutheran just because some one asked him to be that, or because some one prefers his being that. We must not believe as we do on the strength of some

man's assertion, be that person father or mother or pastor or Martin Luther. Lutheranism and Christianity must be matters of personal conviction. We ourselves are to prove all things in the light of the Scriptures. A true Christian and Lutheran must be able to say: "I KNOW whom I have believed." 2 Ti. 1:12. It is not man's persuasion but Christ's Gospel that saves us; and this Gospel, to be effective, exerts a very intimate and private influence. It overwhelms the individual. It induces him to "put on Christ." Thus are Christians and Lutherans made.

Still it is true that one can be "born a Lutheran" — "of water and of the Spirit." Read the first part of the Third Chapter of the Gospel of St. John. There Jesus speaks to Nicodemus about this kind of birth. Only in that way are Lutherans really born. S.

From a Wider Field

GETHSEMANE

In dark Gethsemane
He lay, grief-stricken and alone!
The softly glowing Syrian night
Looked calmly on.
Whilst He, the Lord of life and light,
Lay quivering there.

In awful agony of soul,
He, pleading, cries in anguished prayer:
"Oh, Father, let this cup
Pass by Thy Son,
If so Thy holy will be done!"

Ah, no, not so could victory be won,
And Satan spoiled of death!
In bloody sweat, in tears,
He wrested in the garden's gloom,
Assailed by deadly fears,
Alone, bereft of God.

Thou trod'st the pathway to the tomb,
And glorified for me
Its black, its awful gloom!
For Thee
The riven heart, the cursed tree.
For me
A path of light through dark Gethsemane!

K. L. Paxson.

THAT WHICH WAS LOST

"For the Son of man is come to seek and to save that which was lost." Luke 19:10.

Whatever else this age may be, it is an age of chemical miracles. And outstanding among the achievements of a few years is the dignity that rubbish has attained. And now, even what is left of

rubbish after the first treatment is no longer waste. It is used in combination with other things to make fertilizer. The new scientific axiom is: Nothing needs to be wasted or thrown away. Thus millions that were once thrown away are being recovered. Manufacturers are actually paying dividends from the by-products of what was formerly a total loss. The streets of New York furnish one million tons of waste paper alone. Much of this is made over into cheaper grades of paper. Then there is coal tar. From this black waste material they now make all the colors of the rainbow. They distill delicate and delightful perfumes. In these and a hundred ways the recovery of rubbish is a fact.

But far more wonderful than these marvels of the material world is the restoration of lost souls. We are living in an age that boasts of believing only what is visible and tangible. Men are recording the progress and triumphs of inventive genius. But what of the triumphs of God's saving grace? What of these living flesh and blood miracles, whose lives are a daily witness of the power of the Gospel to change black into white, to heal the broken wing, to break the shackles of sin to the glory of the Lord?

Back in the beginning, God made man in His own image and likeness. But sin came in and marred that wonderful work, and man became a spiritual corpse. When God was showing Moses how to build the tabernacle, He told him, among other things, to use acacia wood. This was a kind of wood that was knotty and gnarled and twisted, and seemingly good for nothing. But God told Moses to take that wood and work it, and to make of it that which was beautiful and useful. Then he was to cover it completely with gold. That is just how the Lord Jesus Christ takes us. We are rough and hard and twisted in heart and life. But He changes us, and beautifies us, and makes us fit companions for the angels of God in heaven. It is simply the story of God's everlasting love; as Paul puts it: "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8.

Yes, God can take a man from the junk heap of the universe and put the light of heaven in his eyes, and a smile of joy on his face, and make him happy forevermore. He can take out all the spots and wrinkles. Man tries to fix up the outward appearance. But Jesus works on the heart that has been maimed and marred by sin, and makes it fit for heaven.

You may ask, how or why is this so? Here is the answer: "For the Son of man is come to seek and to save that which was lost." He came to bring men and women out of their despair and sin back to a loving God. He came to meet that thing that throttles human life. He came to set us as free as if the archer of hell had never shot us through. He

came to save us from sin, and He did it alone. He doesn't need any more smoking altars and sacrificial lambs. We are through with them all, for Jesus, the sinless, spotless Lamb of God died upon the altar of the cross. And today the gates of glory are open to all. And now the promise of God is: "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

Every one of us can rejoice that God places the value of the human soul above everything else. That is why Jesus paid such a fearful price for it on Calvary's cross. Many men count silver and gold as of greater importance than the soul. There are many kinds of property in the world, but they are all measured by their value in gold. A man may have a farm, a steamship, a mine, an oil well, or a factory. And while these are all different kinds of property, yet the only thing that the owner wants from each one of them is money — gold!

So in human nature there are many varieties, but it is the salvation of the soul our Heavenly Father wants. And out of the scrap heap and rubbish of humanity, God's love has rescued many a soul and set it as a precious jewel in the Savior's crown. The Gospel is still the power of God unto salvation to everyone that believeth. Mortal ears have never heard a sweeter message than the words of the Lord Jesus Himself, when He says: "The Son of man is come to seek and to save that which was lost."

K. F. K.

GODLESS RUSSIA

The Swedish quarterly *Kyrkor Under Korset* (Churches under the Cross), in its fourth number for 1935, devotes itself to the Russian situation almost exclusively. The discussion is calm and scientific, being a report of the findings of the International Pro-God Commission at Geneva. The first section of the report gives an analysis of the position of the Soviet with regard to the Christian religion and morals: The Soviet is on principle hostile to Christianity, its religion and morals, for it regards these as impossible in a socialistic state. The next deals with the story of the Orthodox Church under Bolshevism and before: The Orthodox Church was the largest of the church bodies in Russia. In 1917 it numbered 181,357 priests, monks and other high officials, with 46,437 churches and 21,747 chapels. It carried on an extensive work along educational, missionary, charitable and publicational lines. By the Decree of January 23, 1918, the Orthodox Church was separated from the State. In May, 1929, atheism was made a state religion and Christians were from that time regarded as enemies of the State. The right to teach the children was prohibited the churches. The schools were made atheistic, "godless," as they are

proudly called. A reign of terror was established in which thousands of pastors and lay Christians were put to death in many ways. Weak men were elected to office. The churches were stripped of their wealth and turned into movies, barns, meetings places for atheism and other infamous uses. The pastors were stamped as pariahs and leeches of society, worthy to be trampled under foot. Never has any Church suffered such martyrdom. The third section tells the tale of the Roman Catholics of Russia, whose martyrdom was similar to that of the Orthodox Catholics, perhaps more bitter, because of the Soviet hatred of the Pope and his power. Section 4 deals with the Lutherans: Of the 230 pastor listed in 1917 only eighty-three are among the living and only fourteen of these are still known as pastors at work, but just what their pastoral work is, it is pretty hard to say. Forty-seven are in Siberian exile. There are a number of new books on the Russian situation, among which this report mentions: M. S. Scheinmann's "Religion and Churches in U. S. S. R." D'Herbigny's "Anti-Religious Front in Soviet Russia," Robert Kotten's "Russian Soul in Need," I. Ifjin's "Poison, The Spirit and Essence of Bolshevism," "The Red Foes of Religion," Wm. Larsen's "Church on the Cross," Gerhard Fasst's "In the Valley of the Shadow of Death," and Kern's "Whitewashed Grave."

DO MILLIONAIRES GIVES GENEROUSLY?

A few of them do. Most of them don't, is the conclusion of the National Committee for Religion and Welfare Recovery based upon an analysis of the income tax report just released from the Treasury Department by the Commissioner of Internal Revenue. This report gives the total reported income of thirty-two millionaires as \$69,348,000 from which there were \$12,689,000 of deductions leaving a net taxable income of \$56,659,000. From these totals \$4,184,000 was contributed for "religious, charitable, scientific, literary or educational purposes."

In terms of percentages this means that the thirty-two citizens, each of whom enjoyed an income of a million dollars or more, contributed on the average about 6 per cent of their total income and about 7½ per cent of their net taxable income. Some of our better known philanthropic millionaires doubtless contributed the full 15 per cent and more, but on the average the man or the woman with a million dollar income last year gave only \$60,000 of that sum to the religious, educational and social welfare of his fellow citizens while retaining \$940,000 for his own enjoyment, taxes and increment to his capital.

A second question rises, "Is the poor man or 'the little fellow' any more generous than his millionaire neighbor?" The figures given by the Commissioner of Internal Revenue show that the vast majority of taxpayers, 3,658,788, report incomes of less than 5,000,

totalling \$8,731,699,000 with deductions of \$1,246,699,000, leaving a net income of \$7,485,000,000. Of this amount \$138,755,000 was contributed to benevolent objects. In terms of percentages this means that the average taxpayer with less than \$5,000 taxable income contributed about $1\frac{1}{2}$ per cent of his total income or less than $1\frac{3}{4}$ per cent of his net taxable income.

Taking the nation as a whole, from the smallest taxpayer to the largest, the figures show a total income reported by all classes of \$14,708,558,000, which with deductions of \$2,252,296,000 leaves a net declared taxable income of \$12,456,262,000.

If the average citizen had contributed to religious, educational, character-building and charitable agencies the full 15 per cent, there would have been a total contribution of \$1,868,429,000 or nearly two billions of dollars which would have done much towards obviating our present enforced taxation for relief purposes.

In presenting these figures, Mr. Charles V. Vickrey, Executive Secretary of this Committee, called attention to the fact that the American citizen, generous as he is, is in reality contributing only about $2\frac{1}{3}$ per cent of his income for the welfare of others and falls far short both of the tithe required by the old Jewish law and of the 15 per cent authorized for exemption by Federal and State laws. Far from being "bled white" with "too many appeals" until we "can't give another cent," we are spending far more for personal luxuries and self-indulgence than we contribute voluntarily towards the basic religious, educational and character-building agencies of our nation.

SHE STOOD ASIDE

It had been one of those horribly lonely days, rainy, but not raining, with brown old trees and gray autumnal skies. As Roxy walked homeward in the fast-gathering twilight she felt a curious satisfaction in the weather; it seemed to match her own mood well enough.

It had been a hard day at the office, and, although Roxy had done her best, the doctor had been cross. Somehow Roxy felt discouraged and life seemed grimly matter of fact. Her thoughts turned to yesterday. Then she had gotten a letter from Joan, her only sister, who was younger than herself and who was going to college in a town nearby. The letter was like Joan, with a mixture of earnestness, vivaciousness and a love for life in it. Somehow that letter had left Roxy dissatisfied with herself. The letter spoke of a football game, a midnight spread and of classroom successes. It made Roxy, who had quit school when she was a sophomore in high school, feel like a stoical plodder.

There were so many things Roxy wanted to do, so many things she wanted to be, and yet she was

just an office girl earning \$20 a week, while Joan would soon be doing big things!

"Hello, Roxy," and here her train of thought was broken. The object of the greeting was a mere four-year-old, and in the depths of her big brown eyes one saw admiration and love. Another child was with her, and as the little legs took up their pattering course, she heard the child proudly remark to the other: "That's — that's my Sunday school teacher; she tells us Bible stories every Sunday morning."

Roxy was nearing home now, and as she saw the light in the window it somehow made her feel happier. She opened the door, at the same time calling softly through the house: "Hello, Mother — supper ready?" The smell of coffee, meat loaf and fresh baked buns told her that it was nearly so.

"There's a letter for you on the writing desk," her mother said. "It's another one from Joan."

Roxy hung her coat and hat on the hall tree, and then picked up the letter. She loved Joan's letters, but somehow tonight she hoped it wouldn't all tell of successes, and yet that was selfish. On second thought she did want to hear of Joan's success. Why, it meant everything to her!

"Dearest Roxy," the letter ran, "I've just this minute come from the school library, and while I was looking for the book I needed I came across one on the shelf which had this dedication written in it: 'This book is lovingly dedicated to the brother who stood aside to let me pass.' Do you know why I'm writing this letter, even though I just wrote yesterday? Do you, sister mine? I'm writing it because it made me think of the sister who stood aside to let me pass, because that's what you have done. You've gone without so many things yourself, given up so many things gladly, so that my schooling would be possible, so that my dreams could come true. And what has become of your dreams? Why, Roxy dear, you've put them in the background and haven't for a minute thought about yourself. And yet you're getting the only real, worth while joy and happiness out of life, the joy and happiness that come with doing big things for others."

"Doing big things for others?" Tears came to Roxy's eyes, for she had thought all the time that it was Joan who would be doing the big things. Why, one could do big things in life without always having the best advantages.

"Supper's ready, Roxy," called her mother, and somehow she enjoyed that meal a great deal. She had such a nice chat with mother and dad, and they needed her to be cheerful, now that Joan was gone.

In the midst of their conversation the phone rang and it was Ted. "May I come over for just a little while, Roxy?" he teased. "I — I need to talk to you about my work." Roxy let him come.

That night as Roxy slept she dreamed of a sister whose education she had made possible; of a child saying, "She's my Sunday school teacher"; of a father and mother who were growing old and who needed her, and, lastly, of a boy who was tall and very good looking, a boy who said that he needed her friendship, too, and that boy was Ted. She dreamed that she was a success, but it was Joan's letter that ran an under-current in her mind, Joan saying that Roxy had done the big things; that Roxy had stood aside to let her pass.

—Zola Tidball in *Girlhood Days*.

"LEARN OF JESUS CHRIST TO PRAY!"

In one of your "quiet hours," especially when you are disinclined to pray, or when you do not know how to pray or what to pray for, turn to the following passages, read them and meditate on them, and invite the Spirit of prayer to inspire you and direct you in praying as Jesus prayed.

1. He enters His ministry with prayer. Luke 3: 21, 22.
2. He begins the day with prayer. Mark 1: 35.
3. He prayed in solitude. Luke 5: 16.
4. He prayed in public. John 11: 31, 42.
5. He prayed when about to choose His Apostles. Luke 6: 12-19.
6. He "said grace before meat." John 6: 11; Matt. 14: 19; Luke 24: 30.
7. He prayed for His disciples in distress. Matt. 14: 23.
8. He prayed when performing His miracles. Mark. 7: 34.
9. He prayed when He was transfigured. Luke 9: 29.
10. He prayed with thanksgiving. Luke 10: 21.
11. He taught others how to pray. Luke 11: 1.
12. He blessed little children with prayer. Matt. 19: 13.
13. He exhorted others to pray for missions. Matt. 9: 38.
14. He remembered missions in prayer. John 17: 20.
15. He prayed when He was in distress. John 12: 27; Luke 22: 44.
16. He prayed when He was dying. Matt. 27: 46; Luke 23: 46.
17. He continues to remember us in prayer. Rom. 8: 34; Heb. 7: 25.

—The Bible Banner.

BELIEVE THE COMPASS

"Some years ago," says a writer, "some men and I were in a dense forest. We spent some hours roaming about in the woods. I had a pocket-compass with me. When we got ready to start home we were

all, strange to say, of the opinion that we should go in a certain direction. We went that way until we were satisfied that it was the wrong direction. We guessed at another way and tried again, but failed to find our way out of the woods. Someone then thought of the compass. We looked at the compass, but it pointed in a direction that seemed to us to be all wrong. So we made another guess at the way, but failed, as before, to get out of the forest. We then decided to follow the compass and see where it would lead us. We did so, and it led us out of the forest at the first trial. We can not guess our way out of the wilderness of sin to our Heavenly Home. No one has ever been able to do that; but the Bible will lead us straight out of sin into holiness, from this world to our Heavenly Home. Let us with confidence follow its guidance."

STEWARDSHIP

Our Lord teaches us a strange lesson in mathematics when He tells us that we shall have more when we subtract and have less when we add. "Whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's shall find it." Thus giving, we shall have more, and holding what we have, we shall have less. Therefore the Apostle writes to the Corinthians: "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

Since we are not our own, God demands our all. Our **heart** belongs to Him. "Give Me thine heart," He says. "Thou shalt love the Lord, thy God, with all thy heart." Our mind belongs to God, and therefore we are to bring into captivity every thought to the obedience of Jesus Christ. Our **words** belong to God. "Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers." Our **time** belongs to God. "Redeeming the time because the days are evil." Our **hands** belong to God. "Whatsoever ye do, do all to the glory of God." Our **walk** belongs to God. "See that ye walk circumspectly."

Also our **worldly goods** belong to God. "What hast thou that thou hast not received?" But God did not give us our worldly goods to make a show with them, to "put on the dog," as we commonly say. We are not to use our worldly goods to outdo others or try to vie with the world. We Christians consecrate all our worldly goods to the Lord for holy service. We are to use them to provide ourselves and our household, to help others that are in need, to upbuild the Church of Christ here upon earth. We are to use our worldly goods to spread the Gospel. Therefore we have no right to live a selfish and self-gratifying life. All that we have, all that we are, belongs to the Lord.

—Sel.

DIFFICULTIES

The church of today is encompassed by great difficulties, vexing problems and situations which put the keenest intellects to shame. No sane person will deny that. And yet we ought to know that God is with us and that with His support we simply cannot go down in defeat. We must prosper and accomplish our desire to build the walls of Zion.

Those who are unwilling and afraid to proceed with the extension of the Kingdom invariably exaggerate and multiply the difficulties and dangers confronting us. Such persons are a great menace to the church, especially when they occupy positions of influence in the congregation or Synod.

The real trouble, as it always is, is not that we have difficulties and vexing problems, but that we forget we are doing the Lord's work and that the results of our efforts will be determined not so much by our wisdom, skill and strength as by the will, the power, and the blessing of God. We are not trying to build up a business, a grocery store, or sales department. We are telling the story of the redemptive work that God has done. If our faith were stronger, we should not lose heart, become discouraged and inactive the moment we are confronted with unusual difficulties and obstinate and hard-headed, ignorant men and women.

The church which is strong in faith and love and hope, will at all times, out of grateful appreciation of the blessings of God which God has lavished upon her, dedicate all her resources without stint or limit to the achievement of the glorious purpose for which God has placed her into this world. — Sel.

ONE THING NEEDFUL

There are some men who seem to wish to sum up all religion in the active discharge of some duties of their calling. If they are men of business, they seem to think the chief end of human life lies near the object of their own trade or profession and push after it accordingly; wondering that all the world does not look on them as perfect men: satisfying their own consciences if any misgivings arise, with such texts as these, "If any man will not work, neither shall he eat"; Be not slothful in business but fervent in spirit!" — and adding a certain amount of outward attention to religion, and a regular form of church-going, at least once on the Sunday, they are very apt indeed to say within themselves, "What lack I yet?" I do not pretend to any unusual sanctity; why am I not as good a Christian as my neighbor? They may be, and yet their hearts may never have been right with God. "Martha, Martha, thou art careful and troubled about many things, but One thing is needful." Hast thou, O my soul, that One Thing needful? — Sel.

"UNTO YOU WHO BELIEVE HE IS PRECIOUS"

The Lord Jesus Christ is precious to every believer. When God gave the Lord Jesus Christ to the believer, He gave him all His infinite riches of Wisdom, Love, Grace, Power, Glory, and Holiness. It does the believer good to pause in the midst of this busy rush, and recount to his own soul what God gave him when He gave him Jesus Christ.

In Jesus Christ we have a Life that can never be forfeited.

In Jesus Christ we have a Relation which can never be abrogated.

In Jesus Christ we have a Righteousness which can never be tarnished.

In Jesus Christ we have an Acceptance which can never be questioned.

In Jesus Christ we have a Judgment which can never be repeated.

In Jesus Christ we have a Title which can never be clouded.

In Jesus Christ we have a Position which can never be invalidated.

In Jesus Christ we have a Standing which can never be disputed.

In Jesus Christ we have a Justification which can never be reversed.

In Jesus Christ we have a Seal which can never be violated.

In Jesus Christ we have an Inheritance which can never be alienated.

In Jesus Christ we have a Wealth which can never be depleted.

In Jesus Christ we have a Resource which can never be diminished.

In Jesus Christ we have a Bank which can never be closed.

In Jesus Christ we have a Possession which can never be measured.

In Jesus Christ we have a Portion which can never be denied.

In Jesus Christ we have Peace which can never be destroyed.

In Jesus Christ we have a Joy which can never be suppressed.

In Jesus Christ we have a Love which can never be abated.

In Jesus Christ we have a Grace which can never be arrested.

In Jesus Christ we have a Strength which can never be vitiated.

In Jesus Christ we have a Power which can never be exhausted.

In Jesus Christ we have a Salvation which can never be annulled.

In Jesus Christ we have a Forgiveness which can never be rescinded.

In Jesus Christ we have a Deliverance which can never be thwarted.

In Jesus Christ we have an Assurance which can never be disappointed.

In Jesus Christ we have a Nature which can never be changed.

In Jesus Christ we have an Access which can never be discontinued.

In Jesus Christ we have an Attraction which can never be superceded.

In Jesus Christ we have Comfort which can never be lessened.

In Jesus Christ we have a Service which can never be unrewarded.

In Jesus Christ we have an Intercessor who can never be disqualified.

In Jesus Christ we have a Revelation which can never be destroyed.

In Jesus Christ we have a Victor who can never be vanquished.

In Jesus Christ we have a Resurrection which can never be hindered.

In Jesus Christ we have Hope which can never be disappointed.

In Jesus Christ we have a glory which can never be dimmed.

Jesus Christ is all! When I think of my sins, Christ's cross is all. When I think of my guilt, Christ's righteousness is all. When I think of my weakness, Christ's strength is all.

Christ is all in the Father's vision. Christ is all in the Spirit's message. Christ is all in the Scripture's pages. Christ is all in creation's morning. Christ is all in sin's midnight. Christ is all in redemption's grace. Christ is all in the coming glory.

Therefore, unto you who believe He is precious!

— Selected.

TWO BOYS

A Scotch writer tells of a visit to a great printing house in Edinburgh — that of the Chambers Brothers, who publish Chambers' Encyclopedia and many other books. As the visitor was leaving the great establishment, he was hailed by a red-faced, ragged beggar, who asked for alms. On receiving it, he chuckled, and said, "An' that gran' house is Willie Chambers', heh? Ye'll no believe that I come from Peebles with him — two boys together, an' lodged with him at the widow's in the West Port!"

"And why did you part company with Willie?" asked the stranger.

"Weel, sir, it was this way. Willie took work at a place where he got only four shillin's a week — fifteen hours a day. I could have no patience with such a position as that. So he took one gate, and I another. And there he is — and here am I!"

The poor, drunken beggar was not the last man who has been brought to beggary by being unwilling to work in a lowly place and for little wages — when nothing better could be had. Willie Chambers was willing to work for small wages when greater were not obtainable; and by the blessing of God, he prospered and became a great and rich man.

Depend upon it, the highway to success it not along the path of the idler and the tippler. — The Way.

OUR CHILDREN

Bring the children to church. Do not only send them to Sunday school. Bring the children to church. The children are members of the church. Through Holy Baptism they were received into the communion of saints. The children ought therefore not only to be taught and instructed in God's Word in Sunday school or whatever other provision the church has made for the Christian training of the children, but the children ought to be present when the congregation assembles before the altar of the Lord, there to be blessed by its Master and to bring the sacrifices of the hearts and of the lips and of the hands. It is not fair towards the children to deprive them of the opportunity to be blessed when the congregation is being blessed. It is not fair to the children to deprive them of an opportunity to bring the sacrifices of their hearts and their lips and their hands when the whole congregation has assembled before the throne of grace for this blessed privilege.

Bring the children to church for the sake of the church. The church needs the children. The children of today are the men and the women of tomorrow. If the children of today have not learned to understand that there is a place in the congregation which they alone can fill and which they therefore ought to fill, then the men and the women of tomorrow will not understand that they ought to be present as often as the congregation assembles before the throne of God. Yes, bring the children to church. They belong there. — Sel.

GOD WORKS IN A MYSTERIOUS WAY

It was Sunday evening, and the passengers on board a steamer had met in the cabin to sing hymns. One man, hearing a rich and rather pleasing voice behind him and having his memory stirred by it, turned round suddenly, and asked the singer if he had been a soldier in the Civil War.

"Yes," was the answer. "I was a Confederate soldier."

"Were you at Bull Run on a certain night?"

"Yes, and a curious thing happened that night which that hymn recalls to my mind. I was posted near the edge of a wood, on sentry duty. It was dark and cold, and about midnight, when everything was

still. I felt homesick, tired and afraid. To gain comfort and courage, I began to sing this hymn:

"Other refuge have I none;
Hangs my helpless soul on Thee;
Leave, ah, leave me not alone,
Still support and comfort me!
All my trust on Thee is stayed,
All my help from Thee I bring,
Cover my defenceless head
With the shadow of Thy wing.

"It brought me comfort and joy. Peace came down upon me, and all the rest of that long night I felt no more fear." "Now," said the other man, "listen to my story. I was a Union soldier, and I was in the woods that night with a party of scouts. I saw you. They were waiting for the word to fire. But when you sang:

"Cover my defenceless head
With the shadow of Thy wing,

I said, 'Boys, lower your rifles. We can't shoot now!'"

HE GOT THERE

Once upon a time there were two frogs that became dissatisfied with the pond in which they lived. One day they set out for a richer feeding ground. After traveling some distance they discovered a bucket of cream that had been placed in the cool running water of a brook, and with spirit and enthusiasm geared to the highest pitch entered the same.

"May as well give up," exclaimed one, after floundering about, vainly trying to get out, "we're goners."

"Keep on paddling," answered the other, "and we'll get there."

"No use," replied frog No. 1, "too thick to swim, too thin to jump, too slippery to crawl, bound to die anyway; may as well die tonight." And he sank to the bottom and died.

His companion, however, doggedly kept on paddling, paddling, paddling. The next morning found him perched on a mass of butter, eagerly disposing of the flies that came swarming from all directions. He got there. — Selected.

CLINGING TO THE ROCK

A train of cars was passing swiftly down the steep grade of the Allegheny Mountains, when the engineer discovered a little girl and her baby brother playing on the track just ahead. At this crisis the girl discovered a niche in the side of the rock, into which she thrust the baby and pressed herself, saying as she did so, "Cling close to the rock, Johnny; cling close to the rock!" The train thundered by, and they escaped unhurt. So amid the perils of life may the sinner hide in the Rock of Ages.

Synodical Conference

REPORT OF THE COMMITTEE ON HYMNOLOGY AND LITURGICS

(Conclusion)

6. TUNES

Missouri Hymn-Book:—

Number
of Hymn

- 281: Mendon; second choice: *Herr Gott, dich loben alle wir*.
290: Austrian hymn; *O Durchbrecher aller Bande* (Hoelster, 227), second choice.
293: *Ich singe dir mit Herz und Mund*.
297: Monkland.
298: Dix.
299: St. George's Windsor.
302: *Nun sich der Tag geendet hat* (subcommittee to suggest second choice).
303: Winchester Old; second choice: St. Anne.
307: Dundee; second choice: St. Agnes.
309: Federal Street.
319: St. Bride.
328: Energy (subcommittee to consider "Cleveland" as second choice).
336: *O Durchbrecher alled Bande* (Hoelster, 227), also called "Epiphany" in *Sunday-school Hymnal*, 287.
341: Thatcher; second choice: St. Michael.
342: Evan.
367: Belmont.
374: Potsdam; (subcommittee to consider "Dennis" as second choice).
382: St. Michael.
397: St. Bride; second choice: Boylston.
406: Schumann.
410: (Stanzas divided.) *Erhalt uns, Herr, bei deinem Wort*.
419: Penitence; Hamburg, second choice.
423: St. Bride.

Hymnary (Norwegian H. B.):—

- A 314: *Wenn wir in hoechsten Noeten sein*.
A 315: *Nun lob, mein' Seel, den Herren*.
A 316: *Se Solens skjonne Lys og Pragt* (Hymnary, 269).
A 317: *Aus meines Herzens Grunde*.
A 318: *Paa Gud alene* (Hymnary, 350).
A 247: *Den store hvide Flok* (Hymnary, 492); second choice: second tune for this hymn (Hymnary, 492).

Missouri Hymn-Book:—

Number
of Hymn

- 49: Anthes; second choice: *Herzlich tut mich verlangen*.
50: Anthes; second choice: *Herlich tut mich verlangen*.
58: *Ach, wann werd' ich dahin kommen*; Heinlein as second choice.
69: Horeb.
100: St. Athanasius; second choice: Dix.
105: Diademata; second choice: Thessalonica (*Common Service Book*, 399).
123: *Fred til Bod*; second choice: Dix.
127: Waltham (?); second choice: *Herr Gott, dich loben alle wir*.
164: *Herr, wie du willst*.
166: Glorification.
168: Vienna.
222: *Jesus, meine Zuversicht*.
240: Bevan; second choice: Darwall.
243: Redhead.
254: Erfurt.
268: Worcester.
269: Rivaulx; second choice: *Wenn wir in hochsten Noeten sein*.
270: Energy.
289: Energy; second choice: St. Thomas.
294: *O Herre Gott, dein goettlich Wort*.

- 304: Belsize; second choice: Darwall.
 361: Energy.
 369: St. Michael; second choice: Potsdam. (Consider "Cleveland" with changed harmony.)
 373: Boylston.
 395: Friend.
 487: (Divided stanzas.) St. Michael; second choice: St. Thomas.
 457: Darwall.
 491: St. Michael.
 515: *Wenn wir in hoechsten Noeten sein.*
 195: *O Jesu Christ, mein's Lebens Licht.*
 192: *Jesu, deine Passion.*
 196: *Jesu, meines Lebens Leben.*
 191: *An Wasserflussen Babylon.*
 157: *Lobt Gott, ihr Christen allzugleich.*
 194: *Der am Kreuz ist meine Liebe.*
 308: Dundee.
 320: St. Bride.
 329: Bevan; second choice: Darwall.
 1: *Herr Jesu Christ, dich zu uns wend.*
 2: *Erhalt uns, Herr, bei deinem Wort.*
 170: *Nun freut euch, liebe Christen g'mein.*
 190: *Valet will ich dir geben.*
 280: *Herzliebster Jesu.*
 286: *Herr Gott, dich loben alle wir.*
 343: *Liebster Jesu, wir sind hier.*
 366: *Herzlich lieb hab' ich dich, o Herr.*
 390: *Herr Jesus Christ, mein's Lebens Licht.*
 513: *Gott lebet noch.*
 497: Winchester Old; second choice: Dundee.
 518: Schumann.
 520: Bethany.
 553: *Es ist gewisslich an der Zeit.*
 562: Homeland.
 563: St. Edmund.
 462: Boylston.
 321: Dunstan.
 370: Stephanos.
 377: Webb; second choice: *Jeg vil mig Herren love.*
 447: Regent Square; second choice: Stoerl.
 470: Regent Square.
 137: St. Thomas.
 451: *O Durchbrecher* (182); second choice: Austrian hymn.
 482: *Gott sei Dank durch alle Welt*; second choice: Redhead (221).
 439: St. Cross.
 442: *Ach bleib mid deiner Gnade.*
 450: *Herr Gott, dich loben alle wir.*
 452: *Ich singe dir mit Herz und Mund*; second choice: *Nun danket all*.
 455: *Herr Gott, dich loben alle wir*; second choice: *O heilige Dreifaltigkeit*.
 459: Mendon; second choice: *Die helle Sonn'*.
 463: St. Flavian; second choice: Winchester Old.
 469: Darwall.
 473: *Herr Jesu Christ, mein's Lebens Licht*; second choice: Mendon.
 478: Ellers.
 479: St. Crispin.
 483: Duke Street.
 488: Grace Church; second choice: Federal Street.
 302: second choice: St. Flavian.
 353: second choice: Lowry.
 523: *Erhalt uns, Herr, bei deinem Wort.*
 537: *Meinen Jesum lass' ich nicht* (Witt).
 527: *Nun lasst uns den Leib begraben*; second choice: *Wenn wir in hoechsten Noeten sein.*
 489: *Herr Jesu Christ, mein's Lebens Licht*; second choice: Grace Church.
 565: *Den signede Dag, som vi nu se.*
 492: *Vater unser im Himmelreich*; second choice: *All Ehr' und Lob*.
 500: Vienna.
 502: Winchester Old.
 504: Energy.
 522: *Wenn wir in hoechsten Noeten sein.*
 534: Aberystwyth.
 542: *Domine, Clamavi.*
 550: Mendon.
 554: Southwell; second choice: St. Bride.
 564: Elton.
 81: Batty (*Ringe recht*).
 386: Southport.
 244: Bevan.

312: *O dass ich tausend Zungen haette* (Koenig); second choice: *O dass ich tausend Zungen haette* (Dretzel).

Common Service Book:—

A340: Bevan.

Missouri Hymn-Book:—

233: *Aus meines Herzens Grunde* (22); *Zeuch ein zu meinen Toren* (252).

333: *Lasset uns mit Jesu ziehen* (333).

Norwegian Hymnary:—

A338: *Auf meinen lieben Gott* (508).

A389: *Vater unser im Himmelreich* (396).

A387: *Wer nur den lieben Gott laesst walten* (498).

A385: *Min Sjael og Aand, opmuntre dig* (Hymnary, 46).

A386: *Fred til Bod* (71).

Missouri Hymn-Book:—

226: *Es ist genug* (226).

32: *Wo Gott zum Haus nicht gibt sein' Gunst* (445).

† PASTOR JACOB WUERTHNER †

Pastor Jacob Wuerthner entered the rest of the people of God on January 30. — Jacob Wuerthner, son of Johannes Wuerthner and his wife Anna, née Meier, was born in Schweningen on the Neckar, Wuertenberg, March 21, 1842. At the age of 23 he entered the Pilger Missions Anstalt St. Chrischona, near Basel, Switzerland, to prepare for the ministry. He graduated in 1869 and was sent to America. He arrived at Hoboken, New Jersey, on October 8, and proceeded at once on his journey to Michigan. At the meeting of a conference of the Michigan Synod at Bay City, Michigan, he was ordained and served his Savior in the congregations located at the following places: Adrian, 1869-1875; Greenwood, 1875-1881; Fredonia, 1881-1889; Hopkins, Allegan, Salem, Dorr, 1889-1896; Remus, Broomfield, 1896-1906; Tittabawassee Township, Saginaw County, 1906-1910.

On May 17, 1882, he was united in wedlock with Louise Elisabeth Riethmeier who survives him. This union was blessed with three sons and three daughters, all surviving him. On October 15, 1910, he resigned the charge at St. Matthew's congregation, Tittabawassee Township, and moved to Saginaw with his family, retiring from the ministry after 40 years of service. Although he had almost attained the biblical age of three score and ten years, the Lord added another quarter of a century to his life and blessed him with health and prosperity during this time. After an illness of only two days he departed this life in peace at the age of 93 years, 8 months and 9 days.

Funeral services were conducted in St. Paul's Church, Saginaw, and brought out a large concourse of brethren from both the Missouri and our Synod. Interment was made in Oakwood Cemetery, Saginaw, where his mortal remains await the resurrection to eternal life through our Lord Jesus Christ.

O. Eckert.

† MRS. LOUISE DEJUNG HEIDER †

After a short illness Mrs. Louise Dejung Heider was called to her Savior, on May 22. Louise Dejung,

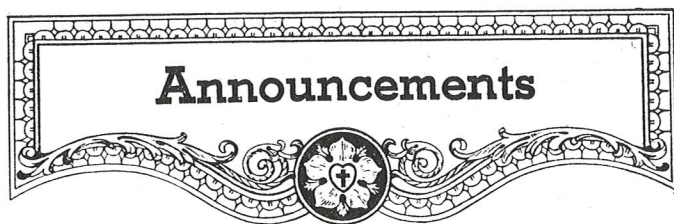
born May 6, 1896, at Rhinelander, Wis., was a daughter of Rev. J. Dejung, Sr., and Marie, née Genonville. After her confirmation at Rice Lake she entered the Lutheran High School at Milwaukee and graduated in 1915. Soon thereafter she accepted her first call to a parochial school and since then, with only a brief interruption, she taught, until her marriage in 1932, in parochial schools, e. g., at Marshall, West Salem, Bangor, Sparta, Wauwatosa, Winona, and finally at West Bend, Wis. The funeral services were held at St. John's Lutheran Church at West Bend. There was an attendance to capacity, from West Bend and other parts. The Rev. H. C. Klingbiel preached the solace on John 13:7: "What I do, thou knowest not now." The school children and the church choir also participated in the services. They laid her body to rest in the West Bend cemetery, with the joyful hope of the blessed resurrection. R.

GOLDEN WEDDING

On February 2 Mr. William Schmidt and his wife Minna, née Briese, for fifty years members of St. Mark's congregation of Watertown, Wis., celebrated their golden wedding anniversary in the midst of their children and grandchildren. The epistle of the day, fourth Sunday after Epiphany (Rom. 13:8-10), which Rev. Brockmann had made the basis of the wedding sermon, was also employed by the undersigned as the basis for an address.

May the gracious Lord bless and keep this Christian couple also in the future as in the past.

W. A. Eggert.



ROSEBUD DELEGATE CONFERENCE

The Rosebud Delegate Conference meets March 9 and 10 at Colome, South Dakota, L. Sabrowsky, pastor. The opening session begins at 1 P. M.

Essays in their order of assignment.

Sermon: F. Zarling, F. Miller.

Monday dinner will be prepared for as many as request it in their announcement. L. Sabrowsky, Sec'y.

NOMINATION

The following candidates have been nominated for the office of Executive Secretary of the School Committee. The list here given comprises both the old and the new list.

Prof. Walter H. Beck, Immanuel Lutheran College, Greensboro, North Carolina.

Mr. S. J. Bergemann, Watertown, Wis.

Prof. Paul J. Gieschen, Milwaukee, Wis.

Mr. Wm. Hellermann, Neenah, Wis.

Rev. E. Walter, Hillmer, Kenosha, Wis.

Mr. Paul Hippauf, Mankato, Minn.

Rev. Gerald Hoenecke, Cudahy, Wis.

Mr. W. A. Kirschke, Milwaukee, Wis.
 Prof. H. Klatt, New Ulm, Minn.
 Prof. M. Lehninger, Thiensville, Wis.
 Prof. Wm. H. Manthey, Milwaukee, Wis.
 Mr. F. W. Meyer, Fond du Lac, Wis.
 Rev. Henry C. Nitz, Rockford, Minn.
 Tutor Hilton C. Oswald, Moberge, So. Dak.
 Rev. R. Schierenbeck, Sanborn, Minn.
 Prof. C. Scheweppe, New Ulm, Minn.
 Mr. Herbert Sitz, New Ulm, Minn.
 Rev. Paul W. Spaude, Lake Benton, Minn.
 Rev. K. F. Toepel, Algoma, Wis.
 Prof. F. E. Traub, Moberge, So. Dak.
 Mr. Emil Trettin, Milwaukee, Wis.
 Rev. I. G. Uetzmann, Picketts, Wis.
 Rev. B. Westendorf, Flint, Mich.

Communications in regard to these candidates must be in the hands of the secretary of the School Committee by March 15.

Henry Gieschen,
 Secretary of the School Committee,
 505 East Chambers Street,
 Milwaukee, Wisconsin.

INSTALLATIONS

Authorized by President E. Benj. Schlueter the undersigned installed the Pastor Harold Warnke as pastor of the Ev. Luth. St. John's Church at Princeton, Wis., on February 16, 1936 (Sexagesima).

Address: Rev. Harold Warnke, Princeton, Wis.

A. G. Hoyer.

* * * *

Authorized by President John Gauss, the undersigned installed Rev. Kenneth Vertz as pastor of St. Paul's English Ev. Luth. Congregation at Hale, Michigan, on Sunday, Sexagesima, February 16, 1936. Pastor E. Ross assisted. May God bless him, his work and his flock.

Address: Rev. Kenneth Vertz, Hale, Mich. W. C. Voss.

CHANGE OF ADDRESS

Rev. Frederick M. Brandt, 306 N. Morrison St., Appleton, Wis.

ACKNOWLEDGMENT AND THANKS

We acknowledge with sincere thanks the Christmas gifts with which the following friends have again remembered the Peridot Mission: St. John's Congregation, Pastor F. C. Uetzmann, Wrightstown, Wis.; Ladies' Aid, Pastor E. Schoenicke, Greenleaf, Wis.; Ladies' Sewing Society, Mrs. H. C. Berndt, Hartford, Wis.; Ladies' Aid, Pastor O. Kehrberg, Mosinee, Wis.; Pupils of Bethesda School, Ruth Schaller, Milwaukee, Wis.; Mrs. Ida Wuerger, Milwaukee, Wis.; Miss Clara Denninger, San Diego, Calif.; Immanuel Ladies' Society, Orange, Calif.; Mr. H. Jaeger, South Milwaukee, Wis.; Christ Luth. Ladies' Aid, North St. Paul, Minn.; Apostle's Luth. Ladies' Aid, Toledo, Ohio.

A. M. Uplegger.

H. E. Rosin.

BOOK REVIEW

The Eisenach Gospels. Outlines, by R. E. Golladay, A. M., D. D. Published for the Author by Zondervan Publishing House, Grand Rapids, Mich. Price: \$1.75.

There are sixty-two outlines offered on 295 pages, a large portion of the sub-divided matter appearing in fine print, making for economy in print and at the same time breaking up the page and making it more pleasing to the eye and the mind of the student. This effect would be heightened if the proof-reader had spent a little more care on the book.

We are of the opinion that cursory reading of a book of this nature will hardly place one in a position to offer worthwhile judgment on it: it requires study and thought always at the hand of the Bible text under consideration. So, not being able to give the book this treatment, we will refrain from doing more than saying how the Outlines impressed us at their one-time reading. The writer has spent a deal of care and devotion on his work and offers the student in a usable form the product of his labor. The aim throughout is to glorify Christ in the salvation of the sinner. We think the student will not fail to profit by a careful perusal of the book. G.

Aunt Martha. By Irving Milton Augustine. Printed by Zondervan Publishing House, Grand Rapids, Mich. Price: \$1.00.

The story pictures a middle-aged lady in her contacts with her sisters from the most widely-varied walks of life from Mrs. Fagan to Mrs. Suffragette. They all have a chance to voice their opinions. Aunt Martha sees salvation for the nation and the individual only in Christianity — for our people, as a whole, only in the truly Christian home. The parody on the Twenty-third Psalm, page 112, is decidedly offensive and should be cut out. G.

Curriculum In Music for Lutheran Schools. Prepared under the Direction of the Curriculum Committee of the Board of Christian Education of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, by H. M. Zurstadt, Milwaukee, Wis. Concordia Publishing House, St. Louis, Mo. Price: 30 cents.

The treatise is, beyond a doubt, the result of much careful labor. Its intent is indicated by the questions asked in the Introduction: "Do our people still sing our hymns as whole-heartedly in public worship as they formerly did? Do they appreciate the beauty of our Lutheran liturgy, or do they mutilate it because it is 'too long'? Has our generation an appreciation for the best in secular music, or has jazz become the favorite." By a proper cultivation of the emotional side of the child and the imparting of the necessary knowledge the treasures of the Lutheran Church in the music and liturgies left us by the Fathers are to be made dear and appreciated by their children. Our Lutheran teachers will know how to value what is offered them here.

The Challenge of Lutheran Home Missions. Published by the Lutheran Home Mission Council of America. For sale by all Lutheran Publication House. Price: 25 cents, net.

From the Foreword: "This booklet presents, in a general way, the home mission activities of the seven church

bodies connected with the Lutheran Home Mission Council of America, and also those of the Synodical Conference."

The Survey of the Synodical Conference work is from the pen of Dr. Paul Lindemann of the Church of the Redeemer, St. Paul, Minn. The surveys are necessarily brief but are interestingly written and contain facts and figures which every friend of Mission Work will be glad to obtain in this short concise form. G.

The Highway to Happiness. Twenty-five Sermons by Archibald Alexander Little, D. D., Pastor of the First Presbyterian Church, Meridian, Miss. Zondervan Publishing House, Grand Rapids, Mich. Price: \$1.25.

Considering our times and what is going on in many branches of the Church this collection contains many statements which call forth our admiration for their courage and the humility with which they bear testimony to the Truth, yet, we are bound to say there are others where we are not agreed. G.

John and Betty Stam Martyrs. By Lee S. Huizenga, M. D., F. R. G. S. Zondervan Publishing House, Grand Rapids, Mich. Price, paper, 35 cents; cloth, \$1.00.

A biography of the two young missionaries, man and wife, who, graduated from the Moody Bible Institute, went forth to serve the Lord in the mission field of China. In December of 1934, after but a few years of missionary work they became martyrs to the cause, being beheaded by Chinese communists. Their little child, saved as by a miracle, is become a ward of the Moody Institute. G.

Women of the Old Testament. By Abraham Kuyper, LL. D., D. D. Print of the Zondervan Publishing House, Grand Rapids, Mich. Price: paper, 65 cents; cloth, \$1.00.

This is a new edition of the book which appeared a few years ago. It has been revised and improved. We do not hesitate to again recommend it to our readers. G.

TREASURER'S STATEMENTS

January 31, 1936 — Seven Months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration	\$ 45,318.44	\$ 21,017.45		\$ 21,017.45	
Educational Institutions	20,669.88				
Theological Seminary	2,979.20	10,626.11		9,642.10	984.01
Northwestern College	2,691.90	28,873.76		25,448.04	3,425.72
Dr. Martin Luther College	2,292.48	25,017.03	542.49	23,568.19	906.35
Michigan Lutheran Seminary	1,019.41	7,957.98	110.90	7,182.42	664.66
Northwestern Lutheran Academy	735.99	5,504.16	356.69	4,904.58	242.89
Home for Aged	1,611.67	3,768.95	500.00	3,136.82	132.13
Missions, General	52,544.42	561.77		561.77	
Indian	7,129.19	16,565.40		15,169.42	1,395.98
Negro	4,471.25	8,071.17		8,071.17	
Home	20,384.60	56,306.97		56,306.97	
Poland	3,298.22	5,513.66		5,513.66	
Madison Students	589.18	1,824.80		1,824.80	
African	183.15				
School Supervision	33.25	398.85		398.85	
General Support	5,504.29	10,188.00		10,188.00	
Indigent Students	1,621.17	841.75		841.75	
To Retire Debts	637.55				
Insurance Receipts	1,120.66	604.96		604.96	
	\$174,835.90	\$203,642.77	\$ 1,510.08	\$194,380.95	\$ 7,751.74
Revenues	25,226.98				
	\$200,062.88	200,062.88			
Deficit		*\$ 3,579.89			

Debt Statement

Debts on June 30, 1935	\$455,403.50
Debts made since	134,216.12
	\$589,619.62
Debts Paid	130,108.41
Budget Debt on January 31, 1936	\$459,511.21
Church Extension Debt	179,364.29
Total Debt on January 31, 1936	\$638,875.50

We acknowledge with thanks the following donations:

Previously reported	\$ 1,449.29
Theological Seminary for Indigent Students	10.00
Missouri Synod for Indian Mission	20.00
School Commission	11.25
Total	\$ 1,490.54

THEO. H. BUUCK, Treasurer.



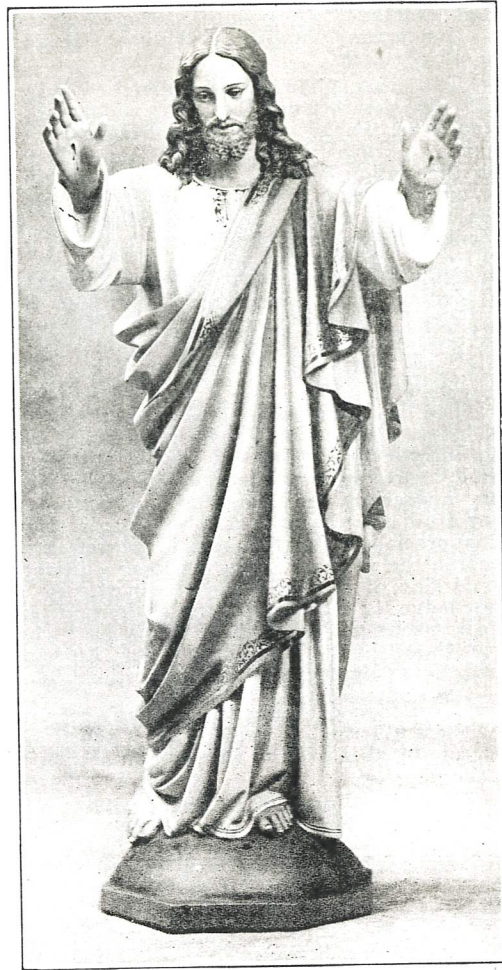
After Thorwaldsen: Height, 2 feet, 3 feet, 4 feet
3 inches, 5 feet, 5 feet 6 inches, 6 feet

STATUES OF CHRIST

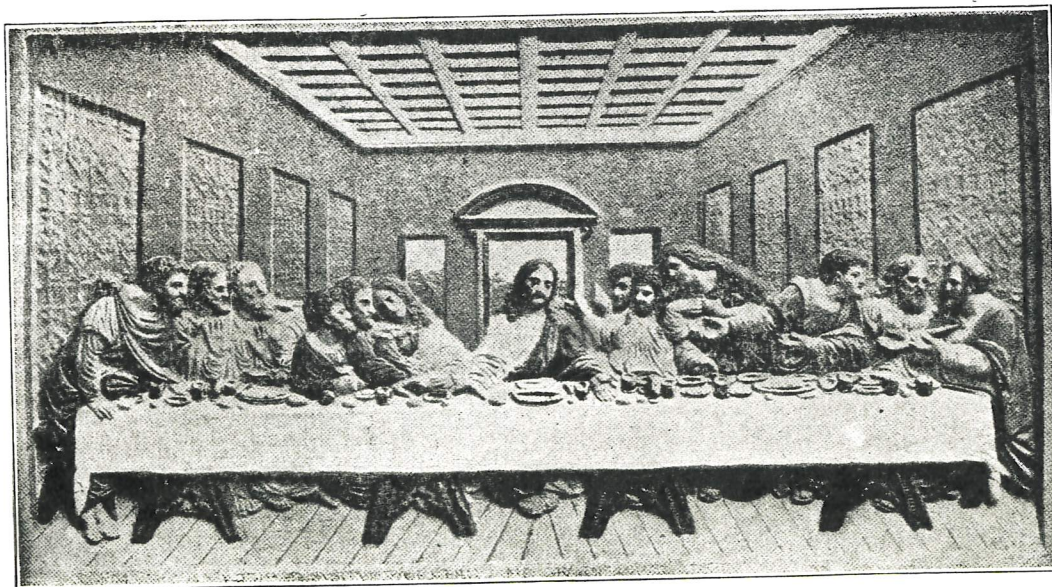
Many congregations take advantage of the present low prices of church furniture to redecorate their church.

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

Please write for our large illustrated catalog for church furniture. These statues as well as the Lord's Supper are very often selected as a donation.



After Hofmann: Height, 3 feet 8 inches,
4 feet 3 inches, 4 feet 6 inches,
5 feet, 6 feet



The Lord's Supper after Leonardo da Vinci. No 1. 15×27 inches, 1 inch deep, 20×40 inches,
3 inches deep; 23×42 inches, 3 inches deep; 24×59 inches, 7 inches deep;
decorated or richly decorated