

THE NORTHWESTERN LUTHERAN

*"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us."
1 Kings 8: 57.*

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THE BLESSED KNOWLEDGE OF THE POWER OF CHRIST'S RESURRECTION

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Phil. 3:10. 11.

"Christ, the Lord is risen today,
Sons of men and angels say.
Raise your joys and triumphs high;
Sing, ye heavens, and earth reply.

This the joy of our hearts today! This the shout of all Christians throughout the world! It is the glorious fact of Christ's resurrection which is the theme of this joy. He who died on Calvary's Cross, despised and rejected of men, a victim to the unheard of atrocities of his enemies, rose again in triumphant victory. Who would not rejoice at this event? And who would not join with all the millions of Christians on earth in their shoutings of joy today?

But alas! Few there are comparatively who realize the power the resurrection of Christ involves. As a matter of fact, Christians in general, not to speak of those outside the pale of the Christian Church, know but little or often are slow in recognizing that power. There are thousands of them who, if asked, are ready to profess their belief in the resurrection of Christ, but to whom it is nothing more than a historic fact without realizing its paramount importance and power.

Yet the resurrection of Christ is the pillar and ground of our faith, and the spiritual force for the activities and preservation of our Christian lives. Its power is the power of unshaken conviction, the power to certify every Christian truth and doctrine, to establish and protect the Church against the gates of hell, to strengthen our weak steps in the walks of Christian life, to comfort us in all its sorrows and perplexities, the power to overcome the terrors of death and to enjoy life and immortality.

It is therefore not surprising that Paul, the Apostle, regards it as his life's aim to know the power of Christ's resurrection; for, as he says in words preceding our text, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," and then proceeding says, "that I may know him, and the power of his resurrection." To know that power

was more to him than "all things," it was his life's highest aim. And so the true knowledge of Christ's resurrection must also be the joy of our Easter contemplation, for it involves

The Power of His Resurrection

There are several distinct and well-marked powers ascribed to the resurrection of Christ in Paul's writing. Foremost among these — if we are allowed to make distinctions at all, since all of its powers are of equal significance and force — is its declarative power with reference to our Lord's Person and work. For by His resurrection Christ is "declared to be the Son of God with power." Rom. 1:4. That raising again from the dead, taken in conjunction with the fact He dieth no more, but lives, is the divine declaration before all the world that Jesus of Nazareth who died on the Cross is the Son of God, and that His work is solemnly approved and accepted once for all by God.

Along with this glorious declaration of the Lord's resurrection goes its power of abolishing death and bringing life and immortality to light. It flashes light into all the darkness of the grave, and seals the truth of His own statement. "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and death." Rev. 1:18. It "brought to pass," as Paul says 1 Cor. 15:54 seq., "the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Further, the resurrection of Christ is treated by Paul as having a power for our justification before God, inasmuch as it is the divine declaration that our sins are forgiven, that for His righteousness sake we stand guiltless, righteous and holy in the courts of eternal justice. "Who was delivered for our offences and was raised again for our justification," says the Apostle. Rom. 4:25; and in his great sermon at Antioch he makes this proclamation: "He, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things

from which you could not be justified by the law of Moses." Acts 13: 37-39.

But Paul also represents the resurrection of Christ as having the power of quickening our spiritual life, and judging from the words in our text we believe it is this particular power he has in mind here. These are his words: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made comformable unto his death," that is, like unto his death. The latter clause would at least indicate the power of raising us from the death of sin, and bringing us into a new life of the Spirit.

The power of quickening our spiritual life is inseparable from the risen life of our Savior. If we share that life through faith, it enters our nature as leaven, bidding and inciting us to seek the things that are above, and to forsake the things that are on earth, based on the fact that those who believe in the risen Lord have died, and their life is hid with Christ in God." Without that leaven the life that we live is death, because it is lived in the "lusts of the flesh," doing the evil desires of the flesh and the mind. There is no real fellowship with Jesus Christ, unless through faith we experience the power of His resurrection in bringing us to the likeness of Himself made free from the bondage to sin, and in presenting ourselves unto God as alive from the dead, and our members as instruments of righteousness unto God.

Clearly St. Paul sets forth all this in passages like these, "God is rich in mercy, for his great love where-with he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus," Eph. 2: 4-6; and Rom. 6: 4, 5. "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

The connection between the believer's life and the Redeemer's resurrection is one not merely of certainty and similarity, but of participation. His death is our death, His life our life, His exaltation our exaltation; and thus we come to know the power of Christ's resurrection.

We reserve our meditation on the remaining words of our text for an article following the present one.

J. J.

He is arisen! Glorious word!
Now reconciled is God, my Lord;
The gates of heaven are open.
My Jesus died triumphantly,
And Satan's arrows broken lie,
Destroyed hell's direst weapon.
O hear! What cheer!
Christ victorious Riseth glorious,
Life He giveth —
He was dead, but see, He liveth!

Grow In Knowledge

HOW DID THE GOSPEL REACH ROME?

Who can stand on the Pincio Hill, one of the seven hills on which ancient Rome was built, without reflection on the memorable history which passed over the Eternal City two thousand and more years ago? As we look at the wonderful panorama spreading before our eyes in its vast extent where ancient and modern Rome is inextricably mixed, there loom up in our mind recollections of historical epochs which not only have fashioned the Roman Empire, but which have had their marked influence in establishing a new order of things in the social, political and religious world. Not the least among these is the establishing of a community whose salutary influence has been felt in this pagan city from the very beginning of the Christian era and which later on formed an integral part of Rome's population — Christianity or the Christian Church. Even an infidel historian like Gibbon finds it meet to call attention to this historic phenomenon, writing as he does in his "The Decline and Fall of the Roman Empire," Vol. 1, page 384: "A candid but rational inquiry into the progress and establishment of Christianity may be considered as a very essential part of the history of the Roman empire. While that great body was invaded by open violence, or undermined by slow decay, a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigor from opposition, and finally erected the triumphant banner of the Cross on the ruins of the capitol."

Naturally we ask, whence the Christians in ancient Rome? Or to put the question with reference to their source, How did the Gospel reach Rome? The question, though apparently of little consequence, has a distinct bearing on the spread of the Gospel in the Church's earliest days. It is true, very little is known of the origin and constituent elements of the church in Rome. The little we know is derived from the epistles of Paul, epistles of Clement of Rome, of Ignatius, and the writings of pagan historians like Tacitus, Suetonius, Pliny and others.

A very early belief is that the Roman Church was founded by Peter and Paul. Legend says that St. Peter came to the City when Herod Agrippa "put forth his hand to vex certain of the Church" (Acts 12: 1), that is after A. D. 41: and it connects this his first visit with the Senator Pudens, whose name is mentioned by Paul 2 Tim. 4: 21, and who according

to tradition was instrumental in Christianizing Roman citizens.

The Roman Catholic Church, as is well known, maintains to this day, that Peter not only was the founder of the first Christian Church in Rome, but that he was its first bishop holding that office for a period of twenty-five years. In commemoration of these alleged facts there stands in the heart of Rome the magnificent Basilica of St. Peter in Vaticano, the largest Church in the world, built by Italy's foremost artists, including Raphael and Michelangelo. Rome, by the way, was not built in a day, the saying is, and St. Peter's Church alone was the work of 120 years. The grand cathedral contains a huge mosaic tomb of St. Peter in the transept under the dome above which tomb is the Papal Altar, and high above in the vaulting we read the inscription in Latin: "Thou are Peter, and upon this rock I will build my church, and I will give unto thee the keys of the kingdom of heaven." On the right side, close by one of the pilasters which support the dome is a bronze statue of the Apostle Peter in a sitting position, and the right foot is worn and polished by the kisses of the faithful.

Paul has also a worthy memorial church in Rome, S. Paolo fuori le mura, which stands outside the walls on the way to Ostia. Its interior is considered the most highly decorated of any church in the world. It contains portraits in mosaic of all the Popes from St. Peter to Leo XIII.

• Such is the official declaration of the Roman Catholic Church concerning the founding of the first Christian Church in Rome.

From the New Testament, however, we have positive ground for saying that there is no evidence that Peter visited the City, much, much less that he held a bishopric there for twenty-five years. If the latter would have been the case, he would have administered his office as bishop at Rome, not only when Paul wrote his letter to the Roman Christians, which was three years before his arrival, there, but also when he first came to Rome. Yet Paul, in his letter, neither makes mention of Peter, nor does he extend greetings to him, while he does so to a large number of Christians residing in that city. From the very fact that Paul observes complete silence in his letter as to the existence of Peter in Rome we may safely conclude that the latter was not there at the time. According to the tradition of the Christian Church Peter did indeed visit Rome, but only at the end of his life, when he suffered a martyr's death there; but granting that he did visit the City at the end of his life does not make him the founder or bishop of the first Church at Rome. Rather is it more than probable that Roman Christianity was earlier than the alleged sojourn of Peter to Rome, that is, before A. D. 41.

On the other hand, there is no evidence in the

New Testament for the belief that Paul founded the Christian Church in Rome. Rather is it abundantly evident from the letter he wrote to the Roman Christians that the Gospel had reached Rome long before Paul's arrival there A. D. 61. The letter was written from Corinth about three years before the Apostle had ever seen the imperial city.

Now what does he say in this epistle about the Christians in Rome? In the first place, he states it had been long his desire to visit Rome. "I would not have you ignorant, brethren," he writes Chapt. 1:13, "that oftentimes I purposed to come unto you." Again chapter 15:23 he says, "having a great desire these many years to come unto you." It was but natural that the Apostle of the Gentiles should cherish a desire to preach Christ at Rome. He had always pursued the plan of visiting the busiest centers of population, and this plan necessarily led his thoughts to Rome. It was the great metropolis to which every road led, and in which citizens from every province had settled, a commercial and political center governing the entire Roman empire. Even when living in Ephesus Paul felt himself gravitating to the greater city. Even then he expressed it as his fixed resolve, "I must also see Rome" (Acts 19:21).

Yet what prompted the Apostle of Christ to visit Rome was not its external splendor but the fact that within its walls there existed a community of Christians whose faith had become known "throughout the whole world." Says he in his Epistle to the Romans, chapter 1:8-10, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole 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 to you." You will remember that Paul had often been prevented from accomplishing this purpose, being delayed by the claims of the churches he had founded in Asia and Macedonia; hence his reference here, "If by any means now at length I might have a prosperous journey by the will of God to come to you."

But now consider the Apostle's statement concerning the Christians in Rome, "your faith is spoken of throughout the whole world." A faith that is spoken of throughout the whole world is not born over night; it is not an outburst of religious revivalism, but points back to a continuous historic development. So here. The establishment of Christianity, the planting of the Christian Church in a pagan city like Rome was the fruit of years of mission labors. Since when do you suppose?

For more than a hundred years at the Apostle's time there had been a large and growing and influential Jewish population in Rome, and this population

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was necessarily in regular communication with Jerusalem. Jews from Rome heard Peter preach at Pentecost. In the record of that great event, Acts 2, it is expressly stated, there were "strangers of Rome, Jews and proselytes" assembled there. When these returned to the capital city they no doubt carried with them the Gospel they had heard; and there is reason to think that this cause was likely to make Christianity known in Rome at a very early period.

We may further gather from Paul's Epistle to the Roman Christians that their Church was composed of Jews and Gentiles. Among those to whom Paul sends salutations are kinsmen of his own, who must, therefore, have been pure-blooded Jews. Thus in the last chapter, v. 7, he writes, "Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me," and v. 11, "Salute Herodion my kinsman." There are also Mary and Apelles, Jewish names. The majority of the names are, however, Gentiles, and for the most part Greek. It seems most probable that the majority of the Christians at Rome were Gentiles; and according to the Roman historian Tacitus they must have been very numerous in the days of Nero. Indeed they must have been so numerous that, when this bloody tyrant accused the Christians of having set fire to the city at its conflagration, they were soon brought to public notice and exposed to cruel persecution.

No doubt thousands of Roman Christians, in the course of comparatively few years, had come to the metropolis from every province in the Roman Empire, considering that it was an age of travelling. Cities of the East and West were connected by substantial roads. They penetrated everywhere, like our railways; for the sake of trade and of travel, for purposes of peace and war, and the roads of the Roman world were made more safe for unarmed travellers than the Oregon trail in the fifties of our own country.

The constant transportation and communication over these roads must have aided much in the exten-

sion of Christianity. It is, therefore, not difficult to conceive how the Gospel reached Rome since the day of Pentecost. Though the Roman church can claim no apostle for its founder, the message of the Gospel no doubt was borne to her through the instrumentality of Christian believers both among Jews and Gentiles who like those at the "great persecution against the church" after Stephen's death, were scattered abroad, and of whom it is said, "they went everywhere preaching the word." Acts 8:1.4. J. J.

(A series of historical articles along these lines to be continued)



Comments

The Church in Germany By decree Hitler has allowed the Protestant church in Germany to establish its own government by a new election. All former efforts to incorporate this church into the totalitarian state in a way satisfactory to all seem to have come to nought. The church committee which has been ruling the church under the general supervision of Hans Kerrl, minister for church affairs, has resigned. The former appointment of Reichsbishop Mueller, tainted with German pagan tendencies, had made things worse. Under the chairmanship of Dr. Zoellner the above-mentioned church committee was formed. It failed. This grant of a church election is the third effort by the state to settle the vexed question on the rule of the church.

But the Protestant church in Germany, divided as it is, views this new move with mixed feelings. In the first place, who are the church people that are allowed to vote? According to the laws of the state every Protestant citizen who has not publicly declared his withdrawal from the church has the right to vote in this election. Such a one was baptized and confirmed in the church, but may have paid little or no attention to church affairs, attending few if any services, neglecting communion for years, or worse still may hold some very unchristian views and beliefs — yet he is still a church member in good standing as long as he pays his church taxes. Can he intelligently vote on the government of the church? This is the unhappy heritage of the state church.

The weakness of the church is further seen in its divisions. On the side of the government are the German Christians, who want to construct a bastard Christianity, half Christian and half pagan. Besides that there seem to be three groups. First there is the group of the moderate independents headed by the octogenarian Dr. Zoellner. This is a small group.

Larger than this is a group which separated itself more than a year ago from the Confessional Synod, the Lutheran Council, organized and led by the Lutheran bishops, Meiser, Wurms and Marahrens. This has the most solid church organization and presumes to speak for an international Protestant group, calling itself the representative of the Lutheran church. Then there is the third group, Niemoeller's Confessional Synod, which is probably most opposed to government interference. We have not reckoned among these the genuine Lutherans of the Saxon Free Church of our Synodical Conference, for it is out of this picture, not being a state supported church. These last claim to have had no trouble so far.

As so much of the news coming from the Fatherland is published by a press in America either Jew-controlled or of Jewish sympathies, it is by no means easy to come by an entirely accurate and truthful picture of German affairs of state and church. Meanwhile the Catholics in Germany are not happy, objecting strenuously to the demands of the state upon the time and training of German Catholic youth. Just what the outcome will be must be awaited with patience and hope for the best of many true believers in this land of many trials and sorrows — Germany.

* * * * *

Do We Need Lutheran Preparatory Schools? In an article, headed, "How long halt ye between two opinions?", a writer in the Lutheran Herald protests against the useless and foolish effort of some Lutheran pastors to reconcile the Bible account of creation in Genesis with the godless theory of evolution. Every such effort is bound to fail in doing justice either to Genesis or Darwin. The writer explains how it comes about that Lutheran pastors can be found, especially in his own synod, the Norwegian Lutheran Church of America, that try this impossible marriage of science so-called and Holy Writ. He blames it upon their preparatory training before entering the Lutheran colleges and seminaries.

He says: "That theistic evolution or evolution in some form should be recognized by pastors in our church is not strange. Remember how many of our younger pastors have been educated after the preparatory departments of our colleges and the academies of our church were discontinued. The students at our colleges are recruited mostly from the high schools where the theory of evolution is featured to such an extent that it is a marvel that any youngster can escape its baneful influence. These students may come to one of our colleges, yet the early instruction is so well rooted in their systems and they are so fearful of being considered reactionaries, that they must necessarily try to find some means of harmonizing or reconciling the theory with their confession of Christianity."

We believe that this writer has put his finger on the right spot. We cannot expect our young men, the future leaders and teachers of our church, to take a decided stand on this pernicious belief in evolution, a stand against it in an uncompromising attitude of firm conviction, if we allow these same youths to be inoculated and poisoned by the evolutionistic teachings of the higher public schools. The scriptural account of creation is treated in these schools with such a settled disdain and scorn that all later efforts to eradicate this evil must, at least in many cases, fail. There is nothing left for us to do but to see to it that, as far as in us lies, we provide our own preparatory schools and academies for the upbringing and training of our young, the hope of the church. The spirit of humble and trustful acceptance of the Bible as God's Word, which surely rules in our Lutheran schools, can alone fortify their hearts against this insidious and popular error of Darwinism. Once our church leaders, the pastors and teachers become unsound here, "halting between two opinions," the ruin of the church as the firm upholder of the saving truth is upon us. We know that this will call for the best efforts of our Christians in founding and supporting such Lutheran higher schools preparatory to our colleges and seminaries. It may cost a great deal in sacrifice of time and money, but it is worth it. Z.

* * * * *

The Ohio River Floods are the latest visitation of God upon our land. These floods affected not merely business, producing losses of many millions of dollars in property as well as the loss of some valuable lives, but also laid a heavy land upon the churches, including our Lutheran churches of the Ohio valley. A preliminary survey of the damage done to our churches was made by Dr. C. E. Krumbholz, who travelled many miles to assure himself of conditions.

In the News Bulletin the havoc wrought by the river at flood-tide is characterized as "Indescribable." Fully a hundred congregations of the United Lutheran Church, the Missouri Synod and the American Lutheran Church are in the flood-swept area. Not all of them have been touched by the water, but those which have are ruined to the extent of close to \$750,000 according to newspaper dispatches. The United Lutheran Church which has the largest number of churches in the region has sent its Inner Mission forces to organize and direct rehabilitation.

A telegram of February 5 from Dr. Krumbholz to the office of the National Lutheran Council best describes the pitiful and chaotic character of the situation. "Conditions of our churches: Lawrenceburg, Evansville, Louisville, appalling. Some congregations ninety per cent losses: organs, chancels and furnishings complete loss. Pastors homeless and goods

totally lost. Thousands of members have lost everything, families widely scattered over wide areas in refugee camps. Our churches have refugees or serving as hospitals. Pastors doing heroic work. . . . All pastors rendering spiritual and material assistance, holding services wherever possible."

The American public has a very short memory. In these fast moving times this latest catastrophe will soon be forgotten by those not immediately affected. But we should not forget that this flood too was of the Lord's doing for the purpose of calling all of us to repentance, Amos 3:6. Let us be prepared to stand in the greater judgment yet to come. Z.

* * * *

Sermon Topics At the time when this is being written a great controversy is raging in Washington, in the clubs, in the newspapers and magazines, on the street corners and elsewhere over the President's proposal to change, at least in part, the personnel of the Supreme Court. It started a dispute which has aroused unusual interest and in regard to which leading men were quick to take sides. Since a large part of the American pulpit has become a platform for the discussion of social, political, economic and other questions affecting the material well-being of the nation, it is not surprising that a great many clergymen, especially those holding forth in the community or federated type of church, have of late preached on this topic, either for or against the President's proposal.

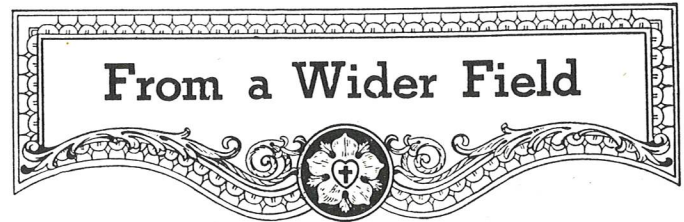
We venture to say that none of our readers (presumably members of our Lutheran churches) have been forced to listen on Sunday morning or evening or at the mid-week Lenten service to a discussion of the merits or demerits of the President's plan. We wonder whether this fact is sufficiently appreciated. We wonder whether it is sufficiently appreciated that, when we go to church, we do not hear a discussion of a political topic but a sermon on a scriptural topic.

Why doesn't your pastor liven up the service and add punch to it by making propaganda for or against the President's new plan concerning the Supreme Court? Your pastor undoubtedly has some very strong convictions on the subject, and yet he does not preach a sermon on it. Why not? In the first place he has received no such commission from the Lord, and in the second place his views on such a matter would rest only on his own reasoning or political prejudices. There is no divine guarantee that his views are correct. Concerning them there may be honest differences of opinion among Christians and even Christian pastors. The polls which newspapers and magazines have taken among clergymen on just this question and which show a wide difference of opinion amply demonstrate that.

Your pastor in his preaching wants to come to you

with a "Thus saith the Lord" or not at all. His preaching is scriptural and taken from God's own word "that your faith should **not stand in the wisdom of men but in the power of God,**" 1 Cor. 2:5. May God preserve that kind of preaching among us.

I. P. F.



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WHERE WILT THOU GO?

Where wilt Thou go, since night draws near?
Say whither now, Thou Pilgrim dear?
Come, Jesus mine! be Thou my guest,
And in my heart find welcome rest.

Let me entreat Thee, dearest Friend,
For truly I the best intend:
Thou knowest that Thou ever art
A welcome guest unto my heart.

The day is now far spent and gone,
It is tow'rd evening, night comes on;
O bide' with me throughout this night
And be my cheer, Thou Light of light.

Shine in my soul and light the way
That leads to everlasting day,
That I may never be misled,
Though sin's dread night be round me spread.

And when I on my death-bed lie,
Help me and let me gently die.
O stay, I will not let Thee go!
Thou wilt not leave me, Lord, I know.

E. C. Homburg, 1681,
Tr. by A. Crull.

THE GOSPEL BY LUKE

On the Way to Emmaus

This story in 24:13-25 is one of the most beautiful and graphic stories in the Word of God. "No man saw Christ rise; but many saw the risen Christ. He appeared to many and to Peter and to James and to 'the eleven' and to more than five hundred disciples at one time; but of the appearances on the day of His resurrection none is recorded with more dramatic vividness and more definiteness of detail than that related by Luke when Jesus walked with two disciples toward Emmaus." — Erdman.

The Setting

The cruel crucifixion with its gloom and heartache was still vivid to the disciples. They gathered together in smaller and larger groups to discuss the

events of the past few days. Their hearts were filled with conflicting reports, either of hope or hopelessness. Certain women had been early at the tomb "where they had also seen a vision of angels who said that he was alive" (v. 23). Peter and John had come post-haste to the grave upon the call of Mary Magdalene, but they had not seen Jesus there (John 20:4). Sometimes they heard He was alive and again they despaired. Their disappointment is summed up in the travelers' reply:

"We hoped that it was he who should redeem Israel."

The two travelers evidently were not of the eleven (see verse 33). Luke says that one was Cleopas, who has been identified as Alphaeus, the father of James (Matt. 10:3). They were walking toward Emmaus, about seven miles west of Jerusalem. Having learned to love the Savior these two believers were now returning with their anticipations unfulfilled, with their hopes dashed. They naturally were discussing the events of Jesus' death and debating the probabilities of the resurrection. Luke says their eyes "were holden that they should not know him." Mark says (16:12), "And after these things he was manifested in another form unto two of them." His "another form" would account in part why they did not know Him. But they really did not expect to see Him alive. It required strong evidence later to convince them that He really was risen from the dead.

While discussing and questioning the reports heard through the day Jesus catches up with them and walks with them. In answer to His question what they are conversing about they answer:

"Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days."

It was very common for strangers to come up to the Passover Feast. But even so, there had been such a stir over Jesus' crucifixion that it seemed unlikely that any one could have missed hearing about it.

To their expression of surprise, Jesus answered, "What things?" It scarcely seems possible that He would ask that, realizing its meaning for Himself and all mankind. But He was seeking to draw them out, to get them to say what they thought of Him. In explanation of "the things" referred to, they said:

"The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people."

They loved Him. They still believed on Him. But He was only a mighty prophet of God, not the Messiah they had expected. This prophet whom they had loved and expected so much from, the chief priests and rulers had "condemned to death and crucified." He had declared He would rise again on the third day; but they had been disappointed. "But we hoped" — and now even that was gone. Were it not for the resurrection of Christ, for the risen and glorified Lord, who has come to dwell in every believer's heart, our hope would end there, too.

But Jesus begins to rebuke them, "O foolish men and slow of heart to believe." He did not chide them for not believing the reports of the women nor the words of the angels, no, not even for not believing His own predictions of His resurrection. But He chided them for not believing in the Old Testament. They claimed to believe it. But they accepted what suited their own notions and fancies, that is, they believed it in part. He rebuked them for not believing in "all" that the prophets had spoken.

"And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself."

What a Bible study that was! When Jesus went through the Old Testament referring to the prophecies about Himself what a delight it

would have been to have listened in! How the laws and ritual of Moses took on a new meaning! How the songs of David pealed forth their Messianic prophecies with special beauty! How in Isaiah He was seen as Immanuel; in Jeremiah as "the Branch of Righteousness," etc., until in Malachi He appeared as the "sun of righteousness" with "healing in its wings"!

And then they arrived where they were going. How short the way had seemed. They invited Him to stay with them, to share their food and lodging.

"Abide with us for it is toward evening and the day is now far spent."

Lyte's famous hymn, "Abide with me, fast falls the eventide" suggests the prayer that Jesus should come in to care for us. But the disciples really offered to care for Him.

Their Fellowship Meal

is soon prepared. While eating Jesus assumes the place of host, breaking and blessing the bread. As



He does so they recognize Him. And He vanishes out of their sight.

Burning hearts were theirs as they hurried back to tell the eleven. Because He had opened unto them the Scriptures and they had learned to believe in Him as the foretold Messiah, their hopes were rekindled and their faith glowed anew. So our Savior walks with us on life's journey. Are we despondent and do we languish hopelessly? If so, is it not because of the lack of study of the Scriptures? It is through His word that He feeds and nourishes our souls and strengthens our weak faith. To be living witnesses for Christ, filled with zeal and fervor to tell of His love to others, we need to have burning hearts, which glow with hope and love set aflame by His indwelling presence. Only such can speak and suffer and labor unceasingly on His behalf. May He who is true Man and true God dwell in our hearts causing us to rejoice as we journey toward the goal, to be with Him, to behold His glory and to reign with Him.

—The Bible Banner.

WALTER H. BECK, REGISTRAR AND PROFESSOR OF EDUCATION AT IMMANUEL LUTHERAN COLLEGE, RECEIVES DOCTOR DEGREE FROM TEMPLE UNIVERSITY

The Faculty of Immanuel Lutheran College, Greensboro, N. C., was notified on Thursday, February 25, that the degree of Doctor of Education was conferred upon Prof. Walter H. Beck by Temple University of Philadelphia on February 15, 1937.

Dr. Beck completed his final residence work in 1935, choosing as his major field of study and research, the History and Philosophy of Education.

His Doctor's dissertation, "Lutheran Elementary Schools in the United States, is a comprehensive historical study of the development and administration of some four thousand elementary schools within the various Lutheran synods from 1818 to the present time.

This published history is to include a detailed treatment of the development of Lutheran schools in the colonial and early national period before 1818. This study was prepared as a dissertation for the Master of Sacred Theology degree and presented to the Lutheran Theological Seminary at Mt. Airy, Philadelphia, in 1936.

Dr. Beck's educational preparation prior to his Doctor's work at Temple University was carried on at: Northwestern College, A. B., 1919; Wisconsin Lutheran Theological Seminary, 1922; the U. of Wisconsin, M. A., 1929; Graduate Work at Columbia U., summers 1931 and 1933, and the U. of Pennsylvania, summer 1934.

Besides his great scholastic attainments Dr. Walter Beck held a pastorate at Mt. Zion Lutheran

Church in New Orleans, La., from 1922 to 1925. Since 1925 Dr. Beck has been connected with Immanuel Lutheran College, Greensboro, W. C., as Registrar and Professor of Education.

(Submitted by Candidate Edgar G. Runge.)

**HE OF HIS WANT DID CAST
IN ALL THAT HE HAD**

Sincere sympathy for the flood victims of the Ohio valley has found a response in the hearts of the inmates of a large penitentiary. Though news from the outside world travels but slowly within the confines of a penal institution, yet the suffering and grief caused by this far reaching calamity eventually reached the ears and touched the hearts of this silent community of imprisoned men. They felt that immediate help was needed, and on their own accord lifted a collection for the stricken, unfortunate people of the flooded states. The earnings of these men, while serving their time, are meager and small. They recognized the dire need of the many victims of the flood, and contributed generously to a fund for the relief of the people who had lost their belongings and homes in these devastating floods, "in gratitude for being at a safer place than they." Their voluntary contribution amounted to \$119.00. A generous gift, if we consider the place and the men, who had made the contribution, and their small earning capacity. An outstanding gift for the relief of the unfortunate, in fact, the largest contribution of any was made by a man, who of his want did cast in all that he had. What did he give? Ten dollars? No. Perhaps five dollars? Not even that. Then surely one dollar? Even that was not the amount of his contribution to this fund. Yet the man gave all he had. Well, what did he contribute? He gave all he had — six cents. Like the widow of the Gospel, who had given her last mite of one-half cent for the kingdom of God, this prisoner gave all he possessed for the relief of afflicted people in distress and in need of material help.

A few days later the writer meets with his class of catechumens at a state institution for girls, instructing and preparing them for the rite of confirmation. He relates to them the story of this recent contribution to the relief fund for the flood victims. He does not tell them, however, who had contributed this generous sum, much less does he mention the place, where one hundred and nineteen dollars had been gathered by men who themselves were extremely poor. He informs his charges that one man had given all he had, to help the poor people in their great need. He puts the question: "How much do you think this man had contributed?" One girl answers, "Oh, about seventy-five dollars." "Not as much as that," says the pastor. "Well, then perhaps fifty dollars." "You are forgetting that this man was very poor," is the pastor's reminder. After some thought another

girl answers: "I am sure he has given at least five dollars." "No, less than that," is the pastor's answer. "You will never guess, he made the largest contribution of any man, he gave all he had — six cents." The girls of the class are touched by such generosity, and one says: "What will that poor man live on?" Another girl answers her question: "Oh, the Lord will surely provide for him." It is true, even in a prison, clothing, shoes and food come from Him, the Giver of all good gifts, out of fatherly, divine goodness and mercy, without any merit or worthiness on the part of the recipient.

How grateful we should be, not only because God has mercifully protected us against great danger and losses in floods and other catastrophies, but has kept us from falling. It is our sacred duty, therefore, to thank and praise, to serve and obey Him, and to help and befriend our afflicted fellow-men in every bodily and spiritual need.

E. A. Duemling.

THE RUSSIAN GOSPEL ASSOCIATION

An association bearing the above title has been organized. Its aim, as stated in the "Russian Gospel News" is, "1. To evangelize Soviet Russia and the Borders of Russia — Poland, Latvia, Esthonia, Finland, Roumania, Manchuria — and Refugees in other Countries. 2. To evangelize the Russian, Slavic people of the United States and Canada." The leader of this "Russian Gospel Association" is Reverend Peter Deyneka, who seems to be affiliated with the Moody Bible Institute of Chicago. At the present time 123 Russian missionaries are actively engaged among the Russians. Fifty of these men are stationed on the Russian border. The association is also supporting fifty suffering preachers and their families in Soviet Russia and maintains three full-time Russian speaking native missionaries in the United States and Canada. In the near future Reverend Peter Deyneka, their intrepid leader, is planning to visit Russia and to conduct missionary conferences and to get first hand information on the religious conditions there and the need of the people.

This report brings to our mind the words of the second Psalm, — "Why do the heathen rage and the people imagine a vain thing, the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, saying, Let us break their bands asunder and cast away their cords from us. HE THAT SITTETH IN THE HEAVENS SHALL LAUGH: THE LORD SHALL HAVE THEM IN DERISION."

Russia, official Russia, decided to exterminate the Gospel and to banish Christ, the Anointed of God, from its scheme of life. They made ATHEISM the official "religion" of the land by legislation. Russia had all the equipment and paraphernalia necessary to enforce

its decrees and used them for "ATHEISM" and against the Gospel — its vast army, its extended system of secret police, the press, the intelligentsia of the nation, its schools, the concentration camps, prison, martyrdom, starvation and death to the objectors. SUCCESS SEEMED IMMINENT! In fact, Russia's leaders already boasted of success! But from the report of the "Russian Gospel Association" it would seem that Russia cast the Gospel and Christ out of the front door only to have them return by the rear door. A lowly army of 123 missionaries is marching on Russia with the same Gospel which she thought she had so decisively and definitely banished from the land. Verily, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." God speed the work of these missionaries to feed the hungry, waiting people of Russia with the Word of Life.

W. J. S.

POOR AND NEEDY

When the richest American of his day was in his last sickness, a Christian friend proposed to sing for him, and the hymn he named was, "Come, ye sinners, poor and needy." "Yes, yes," replied the dying millionaire, "sing that for me, I feel poor and needy." Yet, at that moment the stock markets of the world were watching and waiting for the demise of the man who could shake them with a nod of his head. "Poor and needy!" How the sand sweeps from under a man's soul in such an hour as that! — Sel.



REPORT OF THE COMMITTEE ON HYMNOLOGY AND LITURGICS

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

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

No. 509

1. From God shall naught divide me,
For He is true for aye
And on my path will guide me,
Who else should often stray;
His right hand holdeth me —
For me He truly careth,
My burdens ever beareth —
Wherever I may be.

2. When man's help and affection
Shall unavailing prove,
God grants me His protection
And shows His power and love;
He helps in every need,
From sin and shame redeems me,
From chains and bonds reclaims me,
Yea, e'en from death I'm freed.
3. God shall be my Reliance
In sorrow's darkest night,
Its dread I bid defiance
When He is at my right.
I unto Him commend
My body, soul, and spirit —
They also own by merit —
All's well then at the end.
4. May heart and tongue now laud Him,
For both He did create!
Yea, blessed occupation,
When on His praise ye wait!
How vain life's span would be
Without our Savior's merit —
But we shall heaven inherit
And life eternally.
5. Yea, when the world shall perish
With all its pride and power,
Whatever worldlings cherish
Shall vanish in that hour.
But though in death they make
The deepest grave our cover,
When there our sleep is over
Our God will us awake.
6. What though I here must suffer
Distress and trials sore,
I merit ways still rougher,
And yet there is in store
For me eternal bliss,
Yea, pleasures without measure,
Since Christ is now my Treasure,
And shall be evermore.
- No. 525
1. If God Himself be for me,
I may a host defy,
For when I pray, before me
My foes confounded fly.
If Christ, my Head and Master,
Befriend me from above,
What foe or what disaster
Can drive me from His love?
2. This I believe — yea, rather,
Of this I make my boast,
That God is my dear Father,
The Friend who loves me most;
And that, whate'er betide me,
My Savior is at hand
Through stormy seas to guide me
And bring me safe to land.
3. I build on this foundation,
That Jesus and His blood
Alone are my salvation,
The true, eternal good;
Without Him all that pleases
Is valueless on earth;
The gifts I owe to Jesus
Alone my love are worth.
4. My Jesus is my Splendor,
My Sun, my Light alone;
Were He not my Defender
Before God's awful throne,
I never should find favor
And mercy in His sight,
But be destroyed forever,
As darkness by the light.
5. He canceled my offenses,
Delivered me from death;
He is the Lord who cleanses
My soul from sin through faith.
In Him I can be cheerful,
Bold, and undaunted eye;
In Him I am not fearful
Of God's great Judgment Day.
6. Naught, naught can now condemn me
Nor set my hope aside;
Now hell no more can claim me,
Its fury I deride.
No sentence e'er reproves me,
No ill destroys my peace,
For Christ, my Savior, loves me
And shields me with His grace.
7. And when my spirit flutters
In weakness and despair,
Then words and sighs He utters
Of more than mortal prayer;
And God forthwith discerns them,
Although they give no sound,
And into language turns them,
E'en in the heart's deep ground.
8. His Spirit in me dwelleth,
And o'er my mind He reigns.
All sorrow He dispelleth
And soothes away all pains.
He crowns His work with blessing
And helpeth me to cry,
"My Father!" without ceasing,
To Him who dwells on high.
9. To mine His Spirit speaketh
Sweet words of holy cheer,
How God, to him that seeketh
For rest, is always near,
And now He hath erected
A city fair and new,
Where what our faith expected
We evermore shall view.
10. In yonder home doth flourish
My heritage, my lot;
Though here I die and perish,
My heaven shall fail me not.
Though care my life oft saddens
And causeth tears to flow,
The light of Jesus gladdens
And sweetens every woe.
11. Who clings with resolution
To Him whom Satan hates
Must look for persecution;
For him the burden waits
Of mockery, shame, and losses,
Heaped on his blameless head;
A thousand plagues and crosses
Shall be his daily bread.
12. From me this is not hidden,
Yet am I not afraid;
I leave my cares, as bidden,
To whom my vows were paid.
Though life and limb it cost me
And everything I own,
Unshaken shall I trust Thee,
And cleave to Thee alone.
13. Though earth be rent asunder,
Thou'rt mine eternally;
Not fire nor sword nor thunder
Shall sever me from Thee;
Not hunger, thirst, nor danger,
Not pain nor poverty,
Nor mighty Satan's anger,
Shall ever hinder me.
14. No angel and no gladness,
No throne, no pomp, no show,
No love, no hate, no sadness,
No pain, no depth of woe,

No scheme of man's contrivance,
 However small or great,
 Shall draw me from Thy guidance
 Nor from Thee separate.

15. My heart for joy is springing
 And can no more be sad,
 'Tis full of mirth and singing,
 Sees naught but sunshine glad.
 The Sun that cheers my spirit
 Is Jesus Christ, my King;
 That which I shall inherit
 In heaven makes me sing.



† MRS. CLARA HINDERER †

It has pleased almighty God to remove from our midst to Himself in heaven the soul of Mrs. Clara Hinderer, beloved wife of Rev. Paul Hinderer, December 31, 1936, in Seattle, Wash., at the age of 76 years, one month and 20 days. The late Mrs. Hinderer was born November 11, 1860, in Oven an der Teck, Oberamt Kirchheim, Germany. She graduated from the gymnasium and studied two additional years at a teachers' college. She taught school in Germany three years and came to this country in 1886 and was married to Rev. Paul Hinderer Aug. 4, 1886. For many years after she was married she taught confirmation classes and summer school. The last four years the deceased was afflicted with diabetes. December 29 she contracted pneumonia and died two days later. The funeral took place in Seattle. Rev. W. Janssen, her pastor, conducted the service January 4, 1937. The survivors are: her husband, Rev. Paul Hinderer, p. em., six sons, Emmanuel, Paul, Theophil, Eugene, Christian, and Winfred, and four daughters, Mrs. Clara Baur, Mrs. Elsa Eberly, Mrs. Julia Lemon, and Mrs. Marie Harris. Arthur Sydow.

NORTHWESTERN COLLEGE

We had already completed a report on Northwestern College for publication in this issue of the "Northwestern Lutheran," in which attention was called to the unusually good health that had prevailed in the student body all fall and winter, when a case of scarlet fever developed. The next day, Vern Baker, a sixteen-year old student of the Sexta class, was taken to the sickroom, also ill with the fever. That was on Monday morning. A nurse was immediately engaged. All that day he was decidedly ill, but his fever was not alarmingly high, and he had a fairly quiet night. The next morning, Tuesday, about seven o'clock, the nurse attended him, left the room for a moment, and when she returned she found that

he had quietly passed away, without a word or a struggle. He had not been feeling well all day Sunday, but had not felt really ill until only twenty-four hours before his death.

The body was taken to his home in Colome, South Dakota, where burial took place on Saturday, March 13. Professor Kiessling accompanied the body to Colome and preached the funeral sermon.

Vern Baker was born in Council Bluffs, Iowa, May 3, 1921. When he was four years of age his parents moved to Colome, Dakota, where the family has lived ever since. Here Vern attended the parochial school through the eight grades and in 1935 was confirmed. He entered Northwestern College last September as a member of the first-year preparatory class with the intention of preparing for the ministry. A quiet, serious boy, he went his unassuming way doing his work faithfully. Vern was an only child. His father has for some time been a patient in the hospital at Hot Springs, South Dakota, so that the burden of supporting the family has fallen largely on the mother. This family has been sadly stricken by troubles brought on by the drought, by sickness of the father, and now by the death of their only child. In an especial measure they deserve our sympathy. May God grant these bereaved parents strength to bear this new and wholly unexpected blow and comfort them in their deep sorrow.

At this writing (Monday, March 15), four other students are ill with scarlet fever, one of them at home where he had gone for a visit over the weekend, and three in the isolation hospital on the college grounds. Three cases developed over the week-end of March 7, two more just a week later. At present all those ill with fever are recovering rapidly. The college has not been placed under quarantine, but the students are observing a voluntary quarantine, having canceled basket ball games and various public appearances, and remaining on the college grounds except in case of necessity. All students reporting illness of any kind are examined by a doctor. Two nurses have been engaged, one for the patients in the isolation hospital, one for the sickrooms where students are taken for observation. Measures are being taken to prevent a spread of the contagion, the students are cooperating willingly and in fine spirit. We hope that it may be God's will that we can soon report that all those now ill are completely recovered and the disease checked. E. E. Kowalke.

MUSIC AT MICHIGAN LUTHERAN SEMINARY

Although there is not very much time available for music at our schools because of our crowded academic courses and lack of a sufficient number of teachers to take care of this large subject in detail, the study of

this important branch is not neglected. With the short time at our disposal we are making an intensive effort to accomplish something worthwhile and to reach a definite goal worthy of the subject and of the efforts made.

At Michigan Lutheran Seminary all efforts are centered on the study and the singing of Lutheran church music. As our church is more and more rapidly becoming English, we recognize the danger of losing our heritage of the very finest and most suitable church music ever given by the gracious Lord to any church. This loss would indeed be great, as there is no substitute at hand, which could in any way be used as a suitable vehicle to express the Gospel and the true faith in the same in song. So it has become increasingly evident, that this portion of the work in music, that we fully acquaint our students with the greatness and the value of this gift, will be the proper one to concentrate upon in a restricted course.

The class room work is divided into three courses to make the attaining of the aim possible. There is a course in sight-reading, one in history of Lutheran church music, and one in chorus singing. As we have only one period a week in the ninth grade, one in the tenth and one for chorus, these courses are of necessity very much condensed, but in each case a definite goal is aimed at.

In sight reading the students learn the rudiments of harmony and the ability to read at least the simpler setting of notes from sight. He is instructed as well as possible in the correct use of the voice, correct breathing while singing and correct enunciation. This is practiced in simple sight reading exercises, simple two-part drills, and the singing of simpler four-part harmonizations. The student should be able to read simpler music at sight after this course and be enabled to continue to develop this ability as opportunity arises later.

A history of Lutheran church music, however brief, can hardly be omitted from such a brief course. Here we study the use of the art of music in church services at all times of the church. The student learns to see how great and epoch-making periods in the life of the church also tend to produce great and good expressions of faith in music. This leads to a study of the development of music in the Reformation Period, of the great musicians of the time and their great works. The decline of good music in the later periods is then observed, leading to the conclusion that today still the chorals of the Reformation and Post-reformation Period are the greatest of all music for use in the church of the true Gospel.

The course in chorus work, finally, is to extend the work of the sight-reading course in more practical application of the same, and to supplement the course in history of church music by a practical demonstration of the various grades of good Lutheran music.

All students have opportunity to take part in this work, and members from all grades take part. In late years there is a greater number of students coming to us from Christian day-schools, who are already trained in sight-reading, others concentrate enough during the first year to be able to work along. Many of the boys of this age pass through the more or less troublesome time of voice change and are, in some cases, prevented from taking part in the singing. A good percentage of students thus have four complete years of chorus work at the end of their school time here. During those four years they become intimately acquainted with fifty to sixty of the various types of Lutheran choral harmonization from the period 1500 to 1700, with some of the simpler motettes added at times. Adapting this work to the work in grades 9 and 10, the singing is all done a capella, so that the practice in sight-reading is supplemented in this course. Then the students memorize both words and music, so that they may be able to feel, that they have acquired something tangible.

Outside of the class-room the knowledge of music acquired is made use of in various ways. At various occasions, when the type of music studied is edifying, the chorus presents some of the chorals learned. The spirit of "Do all to the glory of God" is continually impressed upon the student as well as the thought, that it must be done as good as in any way possible, when done to the glory of God.

During the last seven or eight years the chorus also went farther afield to present concert programs. There were a number of urges that prompted this activity. It seemed good in our day, to carry the information concerning the value and the greatness of Lutheran church music to as many of our people as possible, as we are tending so strongly in our increasing amount of English work in the church to lose sight of our own treasures in the use of the less edifying English hymn. Such concert trips at the same time brought our institution directly to our people and helped to create a feeling of unity and good spirit between us. In like measure it would tend to form a stepping stone for such boys and girls likely to come to us, that they could thus see part of school life here at first hand. Our own students made use of the opportunity too, to encourage others to come, thus having the opportunity for active mission work. At the same time the anticipation of such public appearances encouraged the student quite naturally to more intensive work, which is so necessary where there is little time to devote to the work in music. And at the same time such trips offered the students clean and wholesome enjoyment, the break in the routine of school life tending, as always, to increased effort afterwards.

It can only be hoped that some time in the future it may be possible to give more time and more teach-

ers for this important part of our institutional work. In a church where the observance of the oft-repeated encouragement of the Lord to "sing unto Him" plays such a large part, it would be of the greatest value to make work in music an important part of our institutional work.

W. S.

MEALS AT COLLEGE

"How do you like the meals at college?" "Do you get enough to eat?" Such and similar questions are often discussed between students and their friends and relatives. It therefore seems proper to use this medium to give our people some information on this phase of our student life.

The following statements are based upon the statistics of the school year 1935-1936 at Dr. Martin Luther College, New Ulm, Minnesota. Since all of our institutions operate in about the same manner, this will give the reader a fair picture of what it takes to hold "body and soul together" at our colleges.

What Does it Cost to Serve Meals to Our Students?

In serving 100 students the cost per meal per student is as follows:

- \$.07 for foodstuff.
- .02 for service (cooks, hired girls, transportation, kitchen and table ware).
- .01 for steam, gas, electricity for power and light, water.

\$.10 Total cost per student per meal.

What Do the Students Get for This Amount?

Breakfast: Cereal daily. Coffee-cake or rolls Sunday.

Dinner: Meat, potatoes, vegetables (canned or fresh), or
A one dish dinner, pickles, pudding, or soup, pie.

Supper: Cold meats or cheese, macaroni or potatoes (fried, creamed, or salad).
Sauce and cookies daily. Cake Sunday.

Coffee, milk, bread, butter jam, jellies, syrup served with all meals. Fresh fruit whenever possible.

The meals are well balanced and satisfying to most students. We say **most** students, for even a mother cannot satisfy all the members of her family if it's a question of meals.

How is it Possible to Serve Such Meals At So Low a Cost?

Three factors play an important part in keeping down the cost:

I. **Contributions of foodstuffs by congregations.** Congregations within the territory of an institution set aside a day on which the members are asked to bring potatoes and other vegetables, also fresh or

smoked meats, lard, honey, jams, jellies, etc. Ladies' societies can fruits or vegetables for which the college supplies the containers. The college is then notified and a truck is sent out to get these donations. At Dr. Martin Luther College this meant a saving of 20%, amounting to about \$1000.

II. **Economical buying.** This does not mean that one buys the cheapest grade of goods. It is often advisable to make comparison between the different grades of canned goods. Experience has shown that a better grade is often cheaper in the long run. Markets must be studied. With all modern means of transportation it may be advantageous to buy short in certain lines. Sometimes it pays to make a contract for the school year as a protection against a rise in price. The buyers at our institutions have certainly done their part to keep down the cost of meals.

III. **Kitchen management.** This is the most important factor. All other things mean nothing if the kitchen force does not know how to prepare and serve meals so that our boys and girls may relish them. The garbage can tells the story. At our institution we have a kitchen force that not only knows how to prepare and serve meals but also how to eliminate waste; therefore they deserve the most credit for keeping down the cost of meals.

What Do Our Students Pay?

Each high-school student residing in the boys' dormitory pays \$120 a year, or \$3.34 per week for room and board. Each male student of the normal department pays \$100, or \$2.78 per week. All girls residing in the girls' dormitory pay \$180, or \$5.00 per week.

After deducting \$2.10 for meals per week we have a balance for maintenance of dormitories. This covers fuel, light, water, janitor service, repairs and renewals with a slight balance for administrative purposes. Thus we find the housing and feeding of our students a self-paying proposition.

How Are the Meals Served?

Meals are served in family style. The students are grouped eight to a table. The tables are set before the students enter. During the meal things are passed as at home. The one that takes the last piece steps up to the serving counter and gets a second helping. All have a chance to get enough. After the meal the students stack the dishes at their respective tables. Students who work for their room and board then cart them out and wash them.

The dining rooms have a friendly appearance and everything possible is done to make the boys and girls feel at home.

In conclusion, a word to the fathers and mothers: Do not worry about the meals we are serving to your sons and daughters. We are taking care of them to the best of our ability.

H. R. K.

GOLDEN WEDDING ANNIVERSARY

On Sunday, February 21, Mr. and Mrs. George D. Sprain, faithful member of Christ Lutheran Church, West Salem, Wis., celebrated their fiftieth wedding anniversary in the company of their children and grandchildren. At a devotional service held at their home, the undersigned had a brief address based on Matt. 28:20f. A thankoffering of \$5.00 was donated by the aged couple for our missions. J. H. Schwartz.



Announcements

PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

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

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

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

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

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

H. Lau, Sec'y.

LAKE SUPERIOR CONFERENCE

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

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

Confessional Address: W. Roepke; Th. Thurow.

Sermon: R. Marti; E. Rupp.

Kindly make timely announcements with Pastor Geyer.

E. C. Rupp, Sec'y.

DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE

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

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

Sermon: Pietz, Martin.

Confessional Address: Von Rohr, Schaar.

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

PASTORAL CONFERENCE OF THE PACIFIC NORTHWEST DISTRICT

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

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

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

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

W. Schulz, Sec'y.

PASTORAL CONFERENCE OF THE NEBRASKA DISTRICT

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

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

Speakers: Pastor A. Eberhart; Pastor Victor Schultz.

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

SOUTHEASTERN MICHIGAN DELEGATE CONFERENCE

The Southeastern Michigan Delegate Conference meets April 20-21, at 10:00 A. M., at Scio, Mich., Rev. A. Wacker. Preachers: O. Peters; G. Press.

Confessional Address: J. Gauss; J. Nicolai.

Work: Sermon, H. Heyn; Exegesis of 1 Cor. 3:15ff., E. Leyrer; Paper on Missions, A. Maas. P. Heyn, Sec'y.

FOX AND WOLF RIVER VALLEY JOINT PASTORAL CONFERENCE

The Fox and Wolf River Valley Joint Pastoral Conference will convene April 27 to 28, 1937, at Kaukauna, Wis. (P. Oehlert, Pastor). First Session at 9:00 A. M.

Papers to be read: Exegesis, Titus 1: R. Lederer; Titus 2, P. Uhlig; Titus 3, G. E. Boettcher; John 20, 17: W. C. Baumann; Mark 9:49, 50; P. Oehlert; 1 Cor. 15:39: I. Boettcher; Historical Background to the Book of Maccabees in Defense to Its Exclusion from the Canon: T. H. Thormahlen; The Relation of Prayer to the Means of Grace: W. Plischke; Types of Christ in the Old Testament as Established in the Fulfillment of the New Testament: P. Froehlke; Was ist der Himmel nach der Schrift? O. Neumann; Sermon Study and Detailed Outline — Luke 15:11-32: P. Westmeyer; Luther Before the Diet of Worms: W. Speckhardt; Sheol, Hades, Hoelle, Grab: Was ist unter diesen Ausdruecken zu verstehen in den Stellen, in welchen sie in der Schrift vorkommen? W. Pankow; Are Our Members Obligated in Any Respect to Buy from Fellow-Lutherans? O. Schreiber; Are Christians of the New Testament Permitted to Eat Blood? H. Pussehl: What Can We Do to Improve Congregational Singing? M. Zimmermann; What Should Be Our Attitude toward Boy Scouts? R. A. Karinsky.

Confessional Sermon: O. Neumann (A. Oswald).

Note: Announcements should be made before April 22 to the Rev. Paul Oehlert, 801 Grignon St., Kaukauna, Wis. W. F. Zink, Sec'y.

MIXED PASTORAL CONFERENCE OF MILWAUKEE AND VICINITY

The Conference will meet on April 13 and 14 in Milwaukee, at Trinity Church, No. 9th and Highland. Communion service on Tuesday evening, Pastor Blakewell (Prof. Brenner) preaching.

Essays: O. Kaiser, "Church Discipline — Excommunication"; P. Bergmann, "Nuisances at Lutheran Funerals"; J. Mueller, "Seven Letters to Churches in Asia Minor"; W. Sauer, "How do we Justify our Wording of the Lord's Prayer in the Light of the Evangelists' Account?"

A. H. Schroeder.

INSTALLATION

Authorized by President E. R. Gamm the undersigned installed Rev. H. C. Schnitker on the fourth Sunday in Lent as pastor of the Bethlehem and Willow Lake congregations. May God make him a blessing unto many.

Address: Rev. H. C. Schnitker, Willow Lake, South Dakota. L. G. Lehmann.

CHANGE OF ADDRESS

R. Behmer, 4857 No. 41st St., Milwaukee, Wis.

NOTICE — MINNESOTA DISTRICT

The Rev. H. C. Nitz has tendered his resignation as Secretary of the Minnesota District, because he has accepted a call into the West Wisconsin District. Pastor W. P. Sauer, Buffalo, Minnesota, till now Assistant Secretary of our District, has been appointed as Secretary of the Minnesota District. He has consented to serve in this capacity until the next convention of the District.

The Minnesota District Conference of Pastors will meet in Belle Plaine, Minnesota. The sessions begin Tuesday, April 27, 10:00 A.M. Please send announcements to the local pastor, the Rev. W. Schuetze, Belle Plaine, Minn. Details will be published by the Secretary as soon as possible.

A. Ackermann, President of the Minnesota District.

Mankato, Minn., March 15, 1937.

NOTICE

H. Oswald accepted the call as professor at Northwestern Lutheran Academy. E. R. Gamm, Sec'y.

ACKNOWLEDGMENT AND THANKS

The undersigned was enabled to distribute at San Carlos in the Christmas season Christian booklets and other good things to many Indian school children and other Apaches, through the kind remembrance with gifts by the mission friends here indicated:

Arizona: Tucson, Mr. and Mrs. C. Hanson. **California:** Orange, Mrs. J. F. Mueller, Ladies' Aid. **Michigan:** Clare, Mrs. C. Binhammer; Detroit, Mrs. Thusnelda C. Bach. **Minnesota:** St. Paul, Rev. J. Plocher, St. John's Girls' Mission Society; North St. Paul, Mrs. F. Zarpel, Christ Church Ladies' Aid. **Nebraska:** Norfolk, Mrs. Emil Raasch, St. Paul's Ladies' Aid. **Oregon:** Portland, Mrs. E. Karg, Grace Church Ladies' Aid. **Wisconsin:** Cudahy, Rev. Ger. Hoencke, Ladies' Aid; Beaver Dam, Rev. L. C. Kirst, St. Stephen's Ladies' Aid; Fond du Lac, Rev. C. Aeppler; Rev. G. E. Bergemann; Green Bay, Mrs. J. E. Rehbein, St. Paul's Ladies' Aid; Greenleaf, Rev. B. Gladosch, Congregation T. Morrison; Hartford, Mrs. H. C. Berndt, Sewing Society; Lake Mills, Miss Frieda Behnken, Lutheran Girls' Club; Marinette, Miss Hattie Bormann, Trinity Sunday School; Milwaukee, Rev. J. C. Dahlke, Jerusalem Ladies' Aid; Rev. E. Ph. Dornfeld, St. Mark's School; Rev. Walter A. Hoencke, Young People; Miss Anne Wille; Town Newton, Mrs. Walter Kolb, Ladies' Aid; North Freedom, Mrs. Herm. Klaetsch; Mrs. M. Schuster; Oakwood, Mrs. Schwartz, Ladies' Aid; Watertown, Mrs. Ed. C. Jaeger.

Thanks to all contributors, heartily! May the Lord in return give them many blessings to enjoy.

F. Uplegger.

MINNESOTA DISTRICT

December, 1936, January, February, 1937

Red Wing Conference

Rev.	Budgetary	Budgetary
Theo. Haar, Bear Valley	\$ 93.00	\$ 5.00
E. G. Hertler, Brownsville	6.40	
R. Jeske, Caledonia	360.35	
R. F. Schroeder, Dexter	102.46	
Karl A. Nolting, Frontenac	176.95	20.00
T. E. Kock, Goodhue	73.09	
F. W. Weindorf, Grace, Goodhue	70.93	8.00
F. W. Weindorf, St. John's, Goodhue	180.93	3.75
E. G. Hertler, Hokah	13.10	
E. G. Hertler, LaCrescent	72.00	
T. H. Albrecht, Lake City	760.76	25.00
C. A. Hinz, Mason City	97.84	
Theo. Haar, Mazepa	98.00	5.00
A. Eickmann, Nodine	294.48	35.52
M. C. Kunde, Oronoco	44.67	7.00
M. C. Kunde, Pine Island	25.11	4.50
J. R. Baumann, Red Wing	232.71	
R. Jeske, Union	87.90	

Karl A. Nolting, West Florence	190.00	
Paul E. Horn, Zumbrota	318.15	41.85
Total	\$3,298.83	\$ 155.62

Mankato Conference

R. J. Palmer, Alma City	136.00	
W. Schuetze, Belle Plaine	299.40	
A. Jul. Dysterheft, Helen	141.00	
L. F. Brandes, Jordan	358.00	26.00
H. E. Kelm, Lanesburg	224.81	10.00
A. Ackermann, Mankato	389.66	366.84
R. A. Haase, North Mankato	40.00	
A. H. Mackdanz, St. Clair	74.06	5.00
Ernst C. Birkholz, St. James	148.76	40.35
O. K. Netzke, Smith's Mill	29.75	
Total	\$1,842.04	\$ 448.19

St. Croix Valley Conference

O. P. Medenwald, Amery	107.65	
Wm. Franzman, Baytown	77.55	
G. F. Zimmermann, Cady	62.54	
Otto E. Klett, Centuria	25.00	31.00
O. P. Medenwald, Clear Lake	19.11	
L. W. Meyer, E. Farmington	111.13	
G. F. Zimmermann, Elmwood	63.77	
Wm. Franzmann, Grant	20.00	
A. H. Baer, Hastings	55.66	
Paul T. Bast, Minneapolis	23.81	
Paul C. Dowidat, Minneapolis	1,011.69	361.00
R. C. Ave Lallemand, North St. Paul	138.00	
Wm. H. Schweppe, Nye	13.49	
Wm. H. Schweppe, Osceola	35.59	
E. W. Penk, Prescott	21.90	
P. R. Kurth, St. Croix Falls	7.28	
G. A. Ernst, St. Paul	54.97	54.00
A. E. Frey, St. Paul	15.00	10.00
A. C. Haase, St. Paul	755.65	83.32
C. P. Kock, St. Paul		40.00
J. Plocher, St. Paul	619.92	159.12
Arthur W. Koehler, So. St. Paul	19.11	
J. W. F. Pieper, Somerset	3.40	
J. W. F. Pieper, Stillwater	87.00	
A. W. Saremba, Weston		8.55
H. E. Lietzau, Woodbury	52.00	
M. C. Michaels, Woodville	28.00	
Total	\$3,429.22	\$ 718.99

Redwood Falls Conference

R. Heidmann, Arlington	194.00	33.75
A. C. Krueger, Cedar Mills	140.72	47.65
A. W. Blauert, Danube	153.35	
C. J. Schrader, Echo	81.00	
C. C. Kuske, Emmet	29.71	12.95
Im. F. Albrecht, Fairfax	270.50	1.00
C. C. Kuske, Flora	42.81	6.07
Hy. Boettcher, Gibbon	121.68	21.15
M. J. Wehausen, Morton	111.20	
A. W. Blauert, Olivia	111.95	
A. W. Fuerstenau, Omro	54.00	49.25
Edw. A. Birkholz, Redwood Falls	169.79	
Aug. Sauer, Renville	90.90	
G. R. Schuetze, Seaforth	4.83	1.50
G. R. Schuetze, Sheridan	70.17	27.71
E. G. Fritz, Wellington	232.00	9.00
Aug. Sauer, Winfield	55.10	
C. W. A. Kuehner, Winthrop	88.49	22.30
F. E. Traub, Wood Lake	508.92	22.50
Total	\$2,531.12	\$ 254.83

Crow River Valley Conference

W. G. Voigt, Acoma	273.90	
W. P. Sauer, Buffalo	159.85	
Alvin Leerssen, Crawford's Lake	98.77	
E. H. Bruns, Delano	206.60	
M. Schuetze, Ellsworth	103.00	
Im. F. Lenz, Graceville	78.20	
W. J. Schulze, Hutchinson	196.88	79.47
Chr. Albrecht, Johnson	31.06	

Karl J. Plocher, Litchfield	273.80	15.56
W. P. Haar, Loretto	260.94	
J. Weiss, Lynn	49.50	
E. A. Binger, Malta	33.14	
G. C. Haase, Monticello	13.00	
Alvin Leerssen, Montrose	78.26	
W. C. Nickels, Pelican Lake	111.28	19.75
H. C. Nitz, Rockford	180.20	
Total	\$2,148.38	\$ 114.78

New Ulm Conference

J. E. Bade, Balaton	\$ 176.05	17.05
Benj. Borgschatz, Brighton	10.32	20.68
J. C. A. Gehm, Darfur	50.10	
H. A. Scherf, Eden	99.00	
P. Gedicke, Essig	7.00	5.00
Paul W. Spaude, Lake Benton	55.90	16.70
W. Frank, Morgan	62.50	
G. Hinnenthal, New Ulm	892.65	40.00
F. Kohler, Nicolett	439.89	
R. Schierenbeck, Sanborn	220.00	
G. Theo. Albrecht, St. Peter	\$ 165.19	
Wm. C. Albrecht, Sleepy Eye	386.85	34.00
Paul W. Spaude, Verdi	24.03	4.69
Karl Brickmann, Vesta	67.06	
Total	\$2,656.54	\$ 138.12

Walther League, Minnesota District, Wal-		
ther F. Hinck, Treasurer	17.61	
Grand Total	\$15,923.74	\$1,830.53

Memorial Wreaths

For	From	
Claus Holst	Rev. F. W. Weindorf	\$ 3.75
Mrs. Frank Raasch	Rev. F. W. Weindorf	8.00
Yvonne E. Moldenhauer	Rev. G. F. Zimmermann	1.00
Mrs. John Timm	Rev. G. F. Zimmermann	25.25
Alvin Sell	Rev. Im. F. Albrecht	2.00
Chas. Voose	Rev. F. E. Traub	11.70
Mrs. E. Thompson	Rev. F. E. Traub	5.50
Mrs. Christine Ulrich	Rev. Benj. Borgschatz	6.00
Paul Klemenhagen	Rev. Aug. Sauer	5.65
Mrs. Wenzloff	Rev. C. G. Schmidt	13.00
Everett Quade	Rev. R. J. Palmer	10.50
Mrs. Christ Wicht	Rev. Im. F. Albrecht	1.00
G. Loggatz	Rev. Hy. Boettcher	7.00
Rose Marie Bartz	Rev. M. J. Wehausen	2.60
Wm. Wenholz	Rev. F. E. Traub	14.00
Benjamin Wandersee	Rev. Alvin H. Leerssen	1.00
Robt. Maischel, Sr.	Rev. W. C. Nickels	2.50
Marcus Bruska	Rev. W. C. Nickels	17.25
Mrs. Christina Ulrich	Rev. Benj. Borgschatz	1.50
Doris Schnittker	Rev. G. Hinnenthal	36.65
Ewald Bergemann	Rev. G. Hinnenthal	7.00
Total		\$ 182.85
J. W. Meier	Rev. Ernst C. Birkholz	56.45

Correction: Reported previously as \$7.00.

H. R. KURTH,
District Treasurer.

TREASURER'S STATEMENTS

February 28, 1937 — 8 Months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration	\$ 65,941.26	18,136.67		18,136.67	
Educational Institutions	25,530.59				
Theological Seminary	2,970.14	11,296.91	74.49	10,671.00	551.42
Northwestern College	3,498.03	34,945.40		31,286.60	3,658.80
Dr. Martin Luther College	2,613.59	29,586.00	31.29	28,470.16	1,084.55
Michigan Lutheran Seminary	1,143.34	8,789.09	34.03	8,265.57	489.49
Northwestern Lutheran Academy	546.49	6,349.23	462.99	5,667.01	219.23
Home for Aged	2,313.63	5,026.88		3,929.39	1,097.49
Missions, General	64,755.31	721.75		721.75	
Indian Mission	8,583.94	19,331.11	50.05	18,137.25	1,143.81
Negro Mission	5,686.20	10,017.44		10,017.44	
Home Mission	24,950.89	70,863.14		70,863.14	
Poland Mission	4,168.96	6,197.32		6,197.32	
Madison Students	797.46	1,789.28		1,789.28	
African Mission	330.06				
Indian Mission, Fire Loss	3,745.87				
Indigent Students	2,337.70	60.00		60.00	
General Support	6,237.61	12,281.00		12,281.00	
School Supervision	189.66	1,960.01		1,960.01	
To Retire Debts	1,018.98				
Total	\$227,359.71	\$237,351.24	\$ 652.85	\$228,453.59	\$ 8,244.80
Revenues	35,335.86				
	\$262,695.57				
Disbursed	237,351.24				
Surplus	\$ 25,344.33				

Debt Statement

Debt on June 30, 1936	\$478,878.25
Debts made since	130,353.33
	\$609,231.58
Debts paid	151,386.73
Total Budget Debt February 28, 1937	\$457,844.85
Church Extension Debt	165,420.29
Total Debt February 28, 1937	\$623,265.14

We acknowledge with thanks the following donations:

Previously reported	\$4,765.81
Mr. Ernst Kuesel, Spring Valley, Wis., for General Administration	25.00
Memorial Wreath to A. A. Schipporeit for General Administration	1.00
Rev. G. Schmelzer, Sebewaing, Mich., for Debts	10.00
Rev. E. F. A. Riess, Beaver Dam, Wis., for General Support	2.00
Lutheran Ladies' Aid of St. Paul's Church, Crandon, Wis., for Memorial Wreath for Wm. Kobin for Missions	3.00
	\$4,806.81

THEO. H. BUUCK, Treasurer.