

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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CHRIST OUR PROPHET

In our Lenten devotions we do not think of Christ so much as our prophet, but extol Him especially as our Highpriest who offered Himself a sacrifice to God in expiation of our sins. Many there are who appear to be deeply devoted to Christ, but who do not recognize the highpriestly office of Christ at all. To them He is nothing more than the great prophet, the great teacher of righteousness and example of morality, and therefore worthy of emulation. These certainly are not accepting Christ even as their prophet, for if they accepted His teachings they could not fail to recognize Him not only as a teacher, but also as a Redeemer.

But although we worship Christ as the Mediator between God and man by virtue of His atoning death, we do not lose sight of the fact that He is also our prophet. We rightly acclaim Him our prophet, priest, and king.

Christ is referred to both in the Old Testament and in the New as a prophet. Moses spoke of Him as the prophet that Israel was to expect. "The Lord thy God will raise up unto thee a prophet from the midst of thee of thy brethren, like unto me: unto him ye shall hearken." In the Book of Acts we read that this prophet was Christ. He was a prophet like unto Moses because, like Moses, He is leading God's people into Canaan, the Canaan which is above. And He was raised up from the midst of the people of Israel, being, according to the flesh, a lineal descendant of Abraham.

The prophets of old were the teachers of the people, the men who taught the people how to worship God rightly. One who essays to do this, but does it wrongly, is a false prophet. Of them we are to beware. We are accustomed to connect with the term prophet the idea of foretelling future events. Many of the prophets of old did that. Jesus did that. But it was not on that account that they were termed prophets. They were prophets inasmuch as they taught the will of God.

True prophets were as a rule able to prove that God had sent them by the miracles they wrought. When Moses was doubtful whether the Israelites would receive him as a messenger from the Most High, the Lord endowed him with those gifts of mir-

acle, the serpent, the leprous hand, the water turning into blood. Concerning other prophets we read of the signs and wonders which they wrought. Jesus, as the prophet sent from above, also did many signs and wonders, and St. John tells us that the account of them is written — and so also men were permitted to see them for this purpose — "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." The greatest of all His miracles was His resurrection on the third day.

Then, as a prophet, what did Jesus teach? "No man hath seen God at any time," says John, "the only begotten Son, which is in the bosom of the Father, he hath declared him." And what has He declared concerning Him? He declared that God is not a graven image — as the Gentiles depicted Him — but a spirit. He taught the three persons in God. He taught that God reveals Himself to man in His Word. Jesus declared the authority of the Old Testament in His days. "What is written? How readest thou?" That was His rule of faith. Accordingly He also taught, as we see in the Sermon of the Mount, the right understanding of God's law. He taught man's utter inability to keep God's law. He declared that all men are sinners deserving God's wrath and punishment.

But above all Jesus taught the Gospel. He taught that He was come to seek and save that which was lost. He taught that He was come to give His life a ransom for sinners, that as Moses to save from death those who had been bitten by the fiery serpents raised up the brass serpent in the wilderness, so must He, the Son of man, be raised up — on the cross — that all who believe in Him might not perish but have eternal life. The teaching of Jesus, put into a nutshell, is that God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Is Jesus still our prophet? Jesus Christ, the same yesterday and today and for ever. Even as the people declared of Him, "A great prophet is risen up among us," so He is still to us our prophet, our preacher, our teacher. He does not, it is true, teach us personally, as He taught the multitudes at the Sea of Galilee, but He teaches us through His apostles, who in turn teach us through that which, by inspiration of the Holy

Ghost, they wrote in those books which we call the New Testament. When Jesus, therefore, says to the disciples, "He that heareth you, heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me" (Luke 10:16), that is equivalent to saying, He that believeth the New Testament believeth Me; and he that despiseth the New Testament despiseth Me. He, therefore, that rejects the New Testament rejects Him who sent Jesus, the God whom Jesus declared. But he who believeth the New Testament must necessarily also believe the Old, for it is of it that the New Testament declares, "All Scripture is given by inspiration of God."

Those, therefore, who find fault with the Bible, who assign errors either to the Old Testament or to the New, are not accepting Jesus as their prophet or teacher and should not claim to be His disciples. A disciple can never presume to be wiser than his teacher. The disciple's place is at the feet of the teacher. It is the disciple's place to say, "Speak, Lord, for thy servant heareth."

Let us, therefore, at all times, and especially in this Lenten season, be true disciples of this great Prophet. Never man taught as this man teacheth. To Him let us turn and say, "Teach me, O Lord, to do Thy will. Let Thy good Spirit lead me in the right way."

—The Australian Lutheran.



FIRST-FRUITS TO THE LORD

"My Son"

The voice of Solomon, the wisest of men, is still heard above the din and noise of a world gone mad with the lust of personal gain. "My son," says he, "honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine," Prov. 3:9, 10. Ye sons and daughters of God in the Church of the twentieth century, bring to Him your substance, the riches of His blessings, repaying Him in gifts granted by Him; offer up the first-fruits of your increase, the yield of your work and the harvest of your land.

Money, a Modern Convenience

To a large extent money has taken the place of the fruits of the earth. Wages have replaced the increase of the field, and the bank account occupies the place of barns. The use of money instead of direct bartering with the fruit of the field has brought with it a great change in the economics of the world. This

has also had an effect on the economics of the Kingdom. Money has made it much easier and much more convenient to send representatives into the field to preach the Gospel for us. But just because money is such a great convenience in our lives, it is one of the most difficult things to surrender to the service of the Lord. Our heart clings to it for the possibilities it represents.

"Where Your Treasure Is"

The acid test of our devotion to Jesus comes in the use of our money. When it comes to the outright giving of money, most of us stop far short of sacrifice. Our Church usually gets what is left over after we have bought our new automobiles, new implements, new radios, new refrigerators, movie tickets, candy, cosmetics, chewing-gum, and tobacco. It would be well to reverse the order.

Give unto the Lord the first part of every dollar by using —

The Percentage Plan

1. What is the Percentage Plan?

By the Percentage Plan is meant the pledging and giving of a certain percentage of every dollar that we receive. This plan does not call for tithing but for giving a certain percentage of each dollar of our gross income. In this way we do not pledge a fixed sum, as, for instance, \$200 a year, but 10, 15, or 30 per cent of our gross income.

2. Why Should We Adopt the Percentage Plan?

It is the method recommended in the New Testament. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him," 1 Cor. 16:2; "Now, therefore, perform the doing of it, that, as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not," 2 Cor. 8:11, 12.

3. The Percentage Plan Offers Advantages.

It yields higher returns. The giver realizes how little he has been giving under the old fixed-sum plan, and he increases his gifts, not under compulsion, but as a matter of conviction. Again, the gifts readily increase with a growing income. It more effectively induces the wealthy to give large offerings.

It is flexible. The fear of pledging too much, which is always present in the fixed-sum method, is dispelled. Then, too, the habit of limiting one's gift to the pledge, regardless of any increase in income, will come to an end. Pledging is made much easier.

The people of Israel were trained to give one-tenth to the Lord regularly; and still, on the day of Solomon's coronation the people offered to the Lord over three hundred million dollars for the Temple — spontaneously and instantly! 1 Chron. 29.

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own affair. He can please himself, or can submit to the interpretation which a confession offers him. The State, bound to the divine order, leaves a man free to choose whether he will express his sense of religion in working for the national community, or by seeking allegiance with like-minded people on one confession, one Church. The confessions are human communities seeking to mediate between God and man. Those who simply believe in God, on the other hand, hope to be able to avoid this mediator."

After stating that this does not mean founding a state Church in addition to the existing Churches, and that the Churches have withdrawn from collaborating with the State, because of their internal dissensions on doctrine, the article characterizes these Churches "that disunity is their life element," and that "The people do not interest them at all, and they say: 'It is not the people who form the Church, but it is we alone (the clergy), preaching the word, who are the Church.'" Thus their Churches have become private organizations of pastors, theologians and Church officials, that do not merit the support of the State. "Relations have been broken."

As for religious instruction of the young: "Against confessionally determined religious instruction in the schools there is nothing to say, for a child belonging to a particular confession should also have his religious instruction in his confession. But children brought up to believe in God (of the state belief in God?) have the same claim to religious instruction, only it must not be tied up with a confession." These latter children then are to be instructed by a National Socialist teacher: "to recognize in nature the revelation of God."

"As regards Church property, it is stated that 'we shall not be able to deprive ourselves of the painful task of deciding, one day, to whom the so-called Church property legally belongs.'" All the people built the churches, so they cannot be held by those of the confessions. "The Churches themselves are refusing to collaborate with the State in the building

up of the national community, they are withdrawing in a more ossified manner than ever behind a wall of dogma, in order to establish themselves as private pastoral organizations, for a few people. The State gives us the possibility today to confess our religious beliefs without Church allegiance." Z.

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Are Women Backward in keeping up their church dues and in giving for other charitable purposes? According to the News Bulletin, "An interesting situation, divulged during the Stewardship meetings held recently in New York City under the auspices of the National Committee for Religion and Welfare Recovery, is that American women possess more of the private wealth of the country but contribute much less to private charity than do men. So many complimentary things have been said regarding the activities of women in religion and various forms of welfare that the statement of Miss Mary E. Hughes, director of the National Committee's Women's Division, seems almost incredible. She said: 'Women do not give as generously as men, nor do they give to as many types of organizations. Although the wealth of the country is rapidly getting into their hands they have not as yet accepted the principles of stewardship. Women today hold 60 per cent of the bonds and savings and 80 per cent of the insurance policies; they buy 85 per cent of all retail merchandise. They spend but they do not give.'" Z.

A rather serious indictment, we should say. As to its truth, we must take Miss Hughes' word for it. In the sectarian churches a great many of the church activities are left to the women, we believe. They are then also the main givers to the church's upkeep. Possibly after a woman church member has been slaving in getting together all the groceries and dry goods for a church sale and supper, preparing the groceries in the church kitchen and waiting upon table, she does not feel that she should double her cash contribution to the church. We do not know whether it works out that way, but we do know that there is apt to be too much of the Martha service in many churches. As to her tight-fistedness in giving for charity and her lavishness in buying for her personal needs, fancied or real, we must remember that women, too, are afflicted with the same selfishness that curses the whole human race. We are all too niggardly when it comes to give to the Lord. Z.

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The Scientific Training in the development of character as practised today in the public schools receives much light from a paper by Professor H. R. Klatt published in our Lutheran School Bulletin. This scientific method gropes its befogged way without the aid of the light shed by the Word of God; for if science is anything it is independ-

My Share

One man may be able to give 10 per cent of his income, while another can just as easily give 40 per cent.

To illustrate, let us suppose that one man has an income of forty dollars a week. He readily gives one-tenth and still supports a fair-sized family on thirty-six dollars. At the same time another man with the same income but with a small family can possibly live on half of what the other man requires. He can readily contribute much more for the work of the Church. Others may receive eighty dollars a week and be able to live on twenty; most of the rest can be invested in heavenly securities. — No, these figures are not fantastic — if you first give your heart to the Lord.

There are some, of course, who have good incomes, but by reason of various circumstances need the greater portion for maintenance. Of these the Lord expects less.

The Percentage Plan works out in rural districts as well as in the city business world. Old Testament Christians found no difficulty in sacrificing the prime cattle, without blemish and without spot, or in offering up the early yields of their fields. A certain part of our income goes for rent, for taxes, for maintenance and repairs; why not the first part to the Lord? We hear people speak of God's acre. Many have thus found joy in sowing certain acres in wheat for the Lord or in dedicating a counter in the store or a part of their business to His work.

Two Surprises

If any Christian who has never tried the Percentage Plan will make the experiment, conscientiously following it through to the end, in prosperity and adversity, we predict for him two surprises: First, he will be astonished at the increased amount which he by this method gives to the Lord's work; and secondly, he will be surprised at the increased spiritual and temporal joy which the Lord will give to him.

The Reward

The statement that "as-God-hath-prospered" contributions, according to the Percentage Plan, will be rewarded with superabundant spiritual blessings does not need logical proving. Experience has taught this and will continue to teach it.

Proportionate giving will likewise be rewarded with abundant material blessings. A paradoxical law is at work here: The more you give, the more you receive. This sounds altogether illogical, but it is true.

Proportionate giving, according to the Percentage Plan, is, of course, not an insurance against the trials and testings of life. It is not expected to remove the chastenings of the Lord, those visitations which make

us stronger in faith and purer in life. Neither does it open the doors to heaven — we are saved "by grace alone!" But it does open wide the portals to the Stewardship Life.

Wherefore, "bring ye all the tithes into the storehouse that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive," Mal. 3:10. —The Messenger.



Church News from Germany Belatedly we bring a few excerpts from the December 31, 1937, Church Bulletin. We shall refrain from commenting on these statements as given, and leave the reader to draw his own conclusion.

Quoting the Bulletin: "The problem of the Church in Germany (the State Church) offers three solutions in the opinion of Dr. Hans Kerrl, Reich Minister for Church Affairs. Das Schwarze Korps, a publication of the National Socialist Party, in its issue of October 9, included an article entitled 'To the Churches' based on statements made by Dr. Kerrl during a recent party gathering. The International Press and Information Service of Geneva has offered a complete translation." So much for our source.

"That problem, the article states, is capable of three solutions: 1. Domination over the State by the Church; 2. True collaboration between Church and State (even in the case of separation between Church and State); 3. Complete freedom of conscience with the Church confined, as a body, to the cure of souls." The article goes on to declare that the first solution is historically out of date. The second "paralyzed in its effectiveness and abandoned through the fault of the Church." For National Socialism only the third solution may be considered: "the giving up of that common plane on which hitherto Church and State have appeared as great bodies of equal status and mutual independence."

"National Socialism is a religious movement which not only recognizes allegiance to God and the divine order, but puts it into effect. The State itself is therefore, as the national community's form of life, a practical expression of belief in God. That is our state religion and it must go beyond the confessions. It must be independent of the dogmas which we receive as the works of men. There can be only **one divine order**, but how the individual receives it and where and by what means he finds it revealed to him, is his

ent of the Bible. Analysis, experiments, measurements by scientific apparatus are necessary before character can be trained into the child. So they "analyzed about fifty outside agencies that are supposed to train character: Boy Scouts, Camp Fire Girls, Order of De Molay, etc. I think it would do some of our own people good to read what they have to say about these organizations. After they had completed this appraisal they had very little left. The Lord's method of training character did not stand the test. The next step was the establishment of child-guidance clinics, staffed with physicians, psychiatrists, psychologists, and all kinds of social case workers. These set up all kinds of standardized objective tests (intelligence, diagnostic, achievement, attitude, aptitude, etc.) With this new set-up they began their attempts to rehabilitate the bad characters by making a thorough diagnosis of each individual and prescribing methods of mental and social treatment to remove the difficulties. They are still attempting."

Meanwhile today's paper tells the story of the arrest of several gangs of petty thieves and robbers in Chicago, the members so young that even the hard-boiled police was shocked, boys between 12 and 16 years old. We give credit to the police for being shocked — most of us are not shocked at anything any more, not even when a sixteen year old youth stabs his own mother to death for reproving him. That is what crime does to all of us, it covers our sensibilities with such hard callouses that we do not feel the horror and moral wrath over such cold-blooded acts of our youths. Is there any connection between the scientific training of character which rules out the Word of God, and our youthful criminal class? Think it over.

Z.

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Jesus a Coward We are quite accustomed to hearing Jesus denounced by the vilest of names by people who find themselves unable to cope with him in a more manly and respectable fashion. It is doubtful, however, whether any of those outbursts fill us with such regret as do those which are now dinned into the ears of the German people by some of their leaders. Once the birthplace of the Reformation, and now its glory has departed; in fact, it is being driven out.

In the "Atlantic Monthly" of February, Emil Ludwig, in portraying "The German Mind," attempts to prove that the ideas of the present powers there are irreconcilable with Christianity, and that, therefore, their opposition to the Bible is perfectly logical. To attain their aims, Germans even have to return to the old Germanic faith. Recently, in East Prussia, the SS troops, in a body, took an oath to have their bodies burnt after death according to old Germanic rites. The most sincere among them is a soldier like Ludendorff, who, in a number of his periodical, describes the Bible

as 'a document of human hypocrisy, calculated to promote the domination of the Jews and ambitious priests.'

Shocking and untrue as this statement is, it still does not compare with the viciousness of the quotation which Ludwig brings from the "Siegrune," a paper which, he says, has the express approval of the state authorities. Discussing "The Wild Oats of Jesus," the "Siegrune" declares: "The Jewish cowardice of Jesus becomes clear from the fact that his first action was a flight from danger. He must not be held up to the sons of Germany as an example."

One can hardly excuse such blasphemy on the grounds of ignorance; the distortion and the purpose of it are too evident. Surely, if we were ever inclined to question the fact that our God exercises a great deal of patience, such impressions must vanish in the face of what he is tolerating in what was once the land of Luther. Unless the perpetrators of these lies, and all who accept them, repent in sackcloth and in ashes, they will learn that God is not mocked, and that this Jesus will at the appointed time demonstrate unto them that all their great achievements and vaunted courage will collapse with a resounding crash. When that day arrives, this Jesus will not look to them like a coward. They will know that never before have they beheld such majesty and power. It will be they who are then seeking in vain to flee, and, instead of displaying their present arrogance, they will be weeping and gnashing their teeth, and not in Germany either.

May this change of heart come soon. May God preserve us from looking with disdain upon Jesus, whom so many despise, but who, in truth, "is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." 1 Jn. 2:2. S.

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Church Division Confusing At a young people's Forum recently held in Milwaukee at the YMCA three clergymen appeared together on the same platform — a Catholic, a Protestant and a Jewish Rabbi — to further confuse the minds of the young men assembled there in regard to the **division** of the churches. Surely that was not their intention! Their intention by appearing together on the same platform and at the same time was to **refute** the idea that the churches are divided. But what they accomplished had the opposite result. If they did not successfully prove the **division** of the churches by their very act the minds and powers of deduction of these people who saw and heard them must be dull beyond description. Not one of the "ministers" explained why they were in different camps. The priest did not tell these young men why he is not a rabbi, nor did the rabbi explain why he is not a priest, or a minister, neither did the Methodist minister explain why

he is not a priest or a rabbi. Yet those young people knew that those men addressing them are just what they are because they **disagree** in their opinions on religion, and that neither one nor the other of them would leave their camp for the other. — Division, division, division was clearly and soundly demonstrated by their very act.

What **confusion** such a make-believe affair must create in the minds of such who are able to think clearly and logically. We would hate to discredit all these young men who heard and saw them by saying that they did not arrive at this conclusion: how can these three men representing three distinct opinions claim to be in agreement, as they do by their act of appearing together and talking on the same subject, being careful not to contradict one another? Surely some of those young men thought of this!

What is the use of making believe. Some wise man among us once said: "You can't fool all the people all the time."

No need of telling you that the "religion" these speakers preached to the assembled young people had nothing to say on either heaven nor hell. It was, as it had to be by the very nature of the case, just a jumble of words and moral phrases in which the frequent word "religion" was the only clue that conveyed to the minds of the people that they were listening to "ministers" and not to soap-box orators. Confusion, confusion! The devil's tactics always confuse — the performers as well as the audience!

W. J. S.

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Horrors in Russia During the last weeks we have heard and read much of the "purge" in Russia. It is a story of intrigues, fears and ambitions that beggars description. Plots arrayed against plots within plots that challenge imagination. All human instincts were subordinated to attain the goal each had set for himself. One of the unfortunates caught in the dragnet of the secret police was a certain Rosengolz, former commissar of foreign trade. He was indicted for treason and murder and "confessed" both. At his trial an interesting and, to us unbelievable, thing happened. In order to stamp Rosengolz as a traitor and conclusively prove his culpability a piece of paper, found in a secret pocket of the prisoner's clothes, was produced at this trial. On that paper was scribbled a prayer which read: "May God be resurrected and His enemies be smitten by the arrows of His faithful servants." This, of course, stamped him as a man with "**religious tendencies**" and was produced as the last link in the chain of evidence against him.

Think of the blessing we, by the grace of God, enjoy in our country. If such or any prayer were found on the person of a criminal here, the prosecuting at-

torney would never reveal it, knowing full well that the prayer would be used in favor of the prisoner. And the chances are that the judge would be inclined toward leniency **because of the man's "religious tendencies."** That is just one of the differences between Russia and the United States. Let us appreciate this gift of God.

W. J. S.

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Pastor Niemoeller What to do with Pastor Niemoeller, the militant protagonist of the Confessional Church of Germany, is the question that is bothering the heads of the German nation, now that Niemoeller is convicted. His penalty was a fine of 1,500 marks and a seven months' term of imprisonment which, however, was considered fully paid by the Pastor Niemoeller while waiting in prison before the trial was begun. The fine of 1,500 marks was also paid and so Pastor Niemoeller became technically a free man. Yet immediately after the trial he was taken again by the secret police and transported to a concentration camp. It was said at first that this action was taken to protect him from popular indignation aroused by so light a sentence. But according to the "New York Times" he is being held at the concentration camp to prevent him from preaching. The account follows: "Opinion in the ministries was divided. One group of officials held it would be better to release him and then rearrest him the first time he attacked the government's church policy. Another argued it would be best to send him to a concentration camp and hold him until it seemed safe to release him."

So ends another skirmish between the government and the Confessional Church with both sides, it seems, willing to call it a day. If nothing more comes of it than this we fail to see where either side has gained.

Why not end the whole matter by a final and complete SEPARATION of church and state? Secretly many have been entertaining this hope. Let either the church declare its independence or the state sever its relation with the church and let each shift for itself. This course would close the mouths of all critics. But — is the Confessional Church willing? Is the State willing? There's the rub! Neither side, it seems, is willing to take this step; both sides are afraid, perhaps, of losing by the separation.

Thank God for the separation of church and state in America! We wonder how many really often think of this and thank the Lord for His grace to us? The Christian will and does!

W. J. S.

— That a man may lift up his head to heaven, he must find nothing on earth whereon to lean it.

— Luther.

— Hem the day with prayer and it will be less likely to ravel out before night.

— Selected.



From a Wider Field

This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 42nd St., Milwaukee, Wis. Please mail all communications for it to his address.

LOST AND FOUND

By Edna Danielson Erickson

And he must needs pass through Samaria. Jn. 4:4

Man's paradise, with all its perfect beauty,
Its harmony, its peace and pure delight,
Lay hushed in silence 'mid the evening twilight
As shadows faded into deeper night.

The trysting-place, that place of all most hallowed
Where man with God had fellowship sublime,
And love, and joy, and perfect trust were reigning,
Must witness now the grief of Love Divine.

A broken tryst — while man from God is hiding;
O droop, ye flowers, that ye may not see
The yearning heart of Love Divine now bleeding;
O sing, ye birds, your notes in minor key.

He could not rest where Eden's flow'rs were blooming,
The Lord of Glory in that hallowed home,
Since one He loved had wandered from the pathway,
Out there, amid the wilderness, to roam.

The scorching sun, the burning sand, the desert
Could not dispel the sorrow of His loss;
And so to woo and win the lost and erring
On Calv'ry's hill He plants a rugged cross.

All ye who labor and are heavy laden,
Accept His gracious pardon full and free;
And find anew, within a fairer Eden,
His love divine revealed by Calvary.

A REPORTER WRITES HIS CONFESSIONS

The story in the February issue of "Quill" as to how a newspaper reporter back in 1919 promoted a lynching reminds us again how responsible a function news reporting is and how irresponsibly it is often exercised. The story is told, as a warning to his younger colleagues, by the reporter himself, Mr. Dan Magill, now associate editor of the Athens, Georgia, "Banner-Herald." Mr. Magill writes:

One morning we received a tip that a woman had been killed in a nearby county, not far from Athens. A young Negro man was suspected of the crime. I published an extra, using the most glaring headlines I could find in the printing shop. I also threw in a few adjectives to whet the appetite of the readers for more of the same, which was soon coming. I think I ran out three extras on the murder during the day, and in the last one, the main headline ran something like this: "Black Brute Captured!"

Understand, I had no hatred of Negroes. I was just dumb. But I thought I was a sensation as a newspaperman.

In every extra I put out I fanned the flames of racial prejudice. I whipped up the emotions of those who read the paper to such an extent it is very likely that I was responsible to a very great degree for what followed. I had no idea what I was doing except that I thought I was getting out a very fine newspaper.

The jail was stormed that afternoon and the Negro taken out. I went to the lynching that night. Everybody else went. But upon approaching the spot where the Negro was tied to a tree — burning — I turned and hastened back to town.

No one ever knew for certain whether he was guilty. But the stories I had put in the Athens "Herald" left no room for doubting that he was guilty. They were not based on a careful assembling of the facts. It was not reporting I was doing. I accepted things as they appeared to be. I simply didn't know what I was doing. I was just a young fellow playing havoc with human emotions. I had no real sense of responsibility. I had no sense of any kind.

One's first reaction to a confession of that kind is doubtless the impulse to pay tribute to the man, intelligent, honest and brave enough to make it. Mr. Magill not only has profited by his mistakes, but he is anxious that such mistakes shall not be made again. It is a commonplace that in no respect are newspapers failing so notably as in the accomplishment of their primary task, the fair reporting of the news. The fault does not lie for the most part with the reporters, at any rate with those who have had the advantage of journalistic training. It lies with the publishers. "Possibly," Mr. Magill says in closing his article, "if reporters were shown in some concrete way that . . . newspapers value factual, unbiased, objective reporting . . . the result would be a higher grade of reporting." But do they?

The Holy Spirit has been made responsible for many weird things in the past; but the latest and worst manifestation is that perpetrated by the head of a sordid cult. This cult was founded by Wilfrid Messier of Montreal, Canada, who recently presented the Holy Spirit to his followers as a horse-race tipster. This "messier" cheat gathered a small group of deluded disciples about him in his tenement headquarters, and persuaded them to hand over their pitiable savings and household money (\$660), for which for a few days he fed them dry bread and canned tomatoes. He assured them that if they were faithful, he would win enough money on the races, through the Holy Spirit's special indwelling in his lofty being, to take them all to California, where he would set up "a new kingdom until the Transformation (the second coming of Christ)." With the money in his pocket, however, Wilfrid Messier decamped. Fortunately he was caught. These cults get messier and messier.

—The Lutheran.

**"THEREFORE I WILL LOOK UNTO THE
LORD; I WILL WAIT FOR THE GOD OF
MY SALVATION; MY GOD
WILL HEAR ME"**

We go to God by prayers. God commandeth thee to ask, and teacheth thee how to ask, and promiseth that which thou asketh, and is angry if thou asketh not; and yet, askest thou not?

— Andrews.

Hast thou no pining want, or wish, or care,
That calls for holy prayer?
Has the day been so bright
That in its flight
There is no trace of sorrow
And thou art sure tomorrow
Will be like this, and more
Abundant? Dost thou yet lay up thy store,
And still make plans for more?
Thou fool! This very night,
Thy soul may wing its flight.

Hast thou no being than thyself more dear,
That ploughs the ocean deep,
And when the storms sweep
The wintry, lowering sky,
For whom thou wak'st and weepst?
Oh when thy pangs are deepest
Seek then the covenant ark of prayer;
For He that slumbereth not is there;
His ear open to thy cry.
Oh, then on prayerless bed
Lay not thy thoughtless head.

Arouse thee, weary soul, nor yield to slumber
Till in communion blest
With the elect ye rest, —
Those souls of countless number;
And with them raise
The note of praise,
Reaching from earth to heaven,
Chosen, redeemed, forgiven;
So lay thy happy head,
Prayer-crowned, on blessed bed.

— Margaret Mercer.

A MODERN MESSAGE IN STONE

Travelers through southern Kansas, astonished to find the level prairies broken at one point by a small hill, are due for yet another surprise. Flung boldly across the side of that hill is a message. Stone letters sixteen feet high and twelve feet wide form the text, visible for miles:

CHRIST DIED FOR THE UNGODLY —
Rom. 5, 6

For thirty-two years the message has stood there. Conductors on the Santa Fe line, from whose tracks it may be seen, are always glad to answer queries of interested passengers, for the man who conceived and built the sign with his own hands, and who since that time has devoted a month out of every year toward its maintenance, is one of them and they are proud to claim fellowship with him.

He is Fred Horton of Arkansas City, Kansas, recently retired after forty-three years as train dispatcher for the Santa Fe.

Thirty-two years ago he "got religion." But it was not in any spectacular way.

"It was just that I discovered I was a lost sinner," Fred Horton says simply, "and so I tried to figure out what I could do to help my fellow men."

He knew that the number of persons he could reach by word of mouth would be limited. Then, too, he wanted to do something other than preach in a church. He wanted to get the attention of the many who do not go to church, and in such a way that they could not help but remember.

The sermon in stone came to him like an inspiration.

The responsibility of a family did not permit young Horton to give up his job as a train dispatcher, so he had to work on his text in spare hours, often by moonlight. After two months' labor it was completed, but the result did not satisfy him. He spent seven more months rebuilding it; lifting, moving, and placing something like two hundred tons — 400,000 pounds — of native rock. Finally it was finished to his satisfaction.

Completion meant, however, only the beginning of Horton's cherished life work. At least thirty days' time each year is required to keep the sign in good condition.

From all over the world have come to him letters written by travelers who have read his sign. He, himself, will preserve it for its large, ever-changing audience during his lifetime, and arrangements have been made for other hands to do the work after he is gone.

— Rose King in The Christian Herald.

**AGAIN — PUBLIC FUNDS FOR
SECTARIAN SCHOOLS**

The Annual campaign for public funds for parochial schools has begun early this year, and in a different form. It was precipitated by two inconspicuous paragraphs in the 300-page report of the President's advisory committee on education. This report urges federal support for elementary and secondary education, including health and welfare service, transportation, books and scholarships, in order to equalize educational opportunity. Specifically, it suggests a federal appropriation of \$855,000,000 for these purposes, and recommends that aid in some of these categories be extended to public and private schools alike. (For practical purposes, "private" schools are Roman Catholic parochial schools.) The American Association of School Administrators and a commission of the National Education Association, in session at Atlantic City, developed strong opposition to this recommendation. There is practically unanimous approval of

a federal grant in aid of public schools; but there is strong disapproval of the inclusion of sectarian schools. It was explained on behalf of the President's committee that this feature was inserted to prevent the filing of a minority report by the representative of the National Catholic Welfare Conference. Finally it was agreed to give a general approval to the report as a recommendation of federal aid to education, and leave it to the policy commissions of the two organizations to wrestle with moot points, including this highly controversial question. It is to be noted that the report proposes that aid to non-public schools be limited to the purchase of reading materials, transportation, scholarships and health and welfare services. Even with this limitation, it is a very large question, argument about which, though stilled at Atlantic City, will very soon break out at Washington with increased vigor. —The Christian Century.

The Chinese Communists have given a new argument to the Fascist nations against the Christian Church. At a Catholic Mass conducted by a Belgian priest at Linfeng, Shansi, and attended by the chief officers of the Communist Eighth Route Army — which previously had financed its operations by kidnapping Christian missionaries and holding them for ransom — General Chu Teh addressed the audience, and pointed out the similarities between Christianity and Communism. Both, said he, "were striving for peace and seeking justice and righteousness for the masses, and neither Christians nor Communists expected any reward for their endeavors." General Chu entered further into the precarious fields of interpretation when he treated the Christian conception of Satan, and decided that "the devil was active now, and that the devil today was Fascism, which should be purged from modern life." It is a curious thing to contemplate this Communist change of attitude toward Christianity, but its purpose is political, and justified to themselves on the basis of "a united front with all progressive institutions and individuals co-operating in the fight against the Japanese and Fascism." However, the spirit of Christianity needs to penetrate further into the Communist methods of procedure before the proposed union can have any real value. —The Lutheran.

A LENTEN PRAYER

Almighty and everlasting God, who hast sent Thy Son, our Savior Jesus Christ, to take up Himself our flesh, and to suffer death upon the cross, that all mankind should follow the example of His humility, mercifully grant that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ, Thy beloved Son, our Lord. Amen.

THE FOURFOLD GIFT

A physician has said that every human being needs the blessing of God through the fourfold gift of work, play, love and worship.

Work of some useful sort there must be, if life is to be sane and worth the living. To keep tense nerves from snapping and toil from becoming drudgery the rest of recreation must be found in some form. It is love that supplies the motive for endeavor. No one seeking only his own good ever reaches his highest success or finds satisfaction in achievement. And the life that does not link its efforts, its affections and its pleasures with God Himself is missing the meaning and the crown of existence. The swelling tide of thankfulness when days are sweet, the uplifted look for guidance when problems bewilder, the swift cry for help in time of danger, and the belief that all our treasures are safe in a Hand more strong and tender than our own, belong of right to every soul.

— Exchange.



SYNODICAL CONFERENCE CONVENTION

The thirty-sixth convention of the Ev. Luth. Synodical Conference will be held, God willing, August 4-9, 1938, at Watertown, Wis., in the congregation of Rev. F. H. Eggers. Details will be published later.

George V. Schick, Ph. D.,
Secretary.

HYMN BOOK COMMITTEE REPORT

(Conclusion)

The work of the Intersynodical Hymn Book Committee is rapidly nearing the end of its first draft of the hymns that are to be considered for the New Hymn Book. The hymns appearing in this issue of the NORTHWESTERN LUTHERAN are part of the last group tentatively adopted by the plenary committee. Other hymns tentatively accepted by this committee have been published in former issues of the NORTHWESTERN LUTHERAN.

Your committee (of the Wisconsin Synod) is very sorry to say that very few pastors of our synod have shown any interest in the New Hymn Book, judging from the correspondence which this committee has received. That means that your committee worked very much in the dark with regard to the desires and wishes of the brethren.

We take this opportunity to appeal once more to the brethren to let us hear from them in regard to any changes or corrections in tunes or hymns they may desire. Kindly address all communications to Reverend Arthur Voss, 5847 W. Elliot Circle, Milwaukee.

W. J. S.

No. A 522

1. Praise Thy Creator, His power extolling,
My grateful soul, His love adore.
Quickly the moments, the hours are rolling.
Nearer the everlasting shore.
From Him thy life and all things came.
Bless, O my soul, His holy name.
Hallelujah! Hallelujah!

2. Trust not in princes nor in their treasure,
Earth-born they are and soon decay.
Riches and pomp and glory and pleasure
Fade like the flowers of yesterday.
Since, then, no man can help afford,
Trust ye in Christ, our God and Lord.
Hallelujah! Hallelujah!
3. Blessed, yea, blessed are they forever
Whose help is Jacob's Lord most high,
Whom from the truth no foe can sever,
And who by faith to Christ draw nigh.
To all who trust in Christ the Lord,
Counsel and help He doth afford.
Hallelujah! Hallelujah!
4. God the Almighty, the great Creator,
Ruler of skies and land and sea,
All things ordaineth and sooner or later
Brings them to pass unfaillingly.
His rule extends o'er rich and poor;
His promise ever standeth sure.
Hallelujah! Hallelujah!
5. Penitent sinners, for mercy crying,
Pardon and peace from Him obtain.
Ever the wants of the needy supplying,
Their faithful God He doth remain.
He helps His children in distress,
Widows bereaved, the fatherless.
Hallelujah! Hallelujah!
6. Praise ye, O praise ye the Lord of glory,
Exalt Him while He lends you breath:
Tell ye the wonderful, gracious story
Until your eyelids close in death.
Oh, praise with all the heavenly host
Father and Son and Holy Ghost.
Hallelujah! Hallelujah!
5. Then come, if sinner be thy name,
And if thou see thy lost condition,
To Him, who never puts to shame
The soul that comes in true contrition.
Why dost thou stand in thine own light?
Why choose for life death's endless night?
And why in bondage live forever,
When Christ from sin would thee deliver?
Do not His Spirit longer grieve;
My Savior sinners doth receive.
6. Say not: "My sins are far to great,
His gifts of grace I scorned and slighted!"
Say not: "Repentance is too late,
I came not when His love invited."
O trembling sinner, have no fear,
In penitence to Christ draw near;
Come now, though conscience still is chiding;
Accept His mercy, e'er abiding.
Come, burdened one, Thy soul relieve,
My Savior sinners doth receive.
7. But do not say: "There's time as yet,
I still may taste sin's joy and pleasure,
The sun of grace will never set,
I'll later seek the heavenly treasure."
No, while He calls give Him thine ear,
And to the mercy seat draw near,
They who dream on, by sin deluded,
May come too late, and be excluded;
Come now to Jesus, come, and live:
For Jesus sinners doth receive.
8. Oh, draw us ever unto Thee,
Thou Friend of sinners, gracious Savior;
And may we ever fervently
Desire Thy pardon, peace, and favor.
When guilty conscience doth reprove,
Reveal to us Thy heart of love,
May we, our wretchedness beholding,
See then Thy pardoning grace unfolding.
May each confess with fervency:
"My Savior, Christ, receiveth me!"

(441, *Ev.-Luth. Gesangbuch.*)

No. A 523

1. My Savior sinners doth receive,
Though vile and grievous their transgression;
Though naught on earth their souls relieve
No man for them make intercession;
Though wretched and with guilt opprest,
Bereft of gladness, peace, and rest,
Though outcasts, under condemnation,
There's hope, there's life, there's full salvation,
There is a refuge, they may live,
My Savior sinners doth receive.
2. His ever-tender heart of love,
With deep compassion overflowing,
Caused Him to leave His throne above
Unmeasured grace on us bestowing.
To save man from eternal loss,
He bore the anguish of the cross,
His life as ransom price He offered
In sinner's stead hell's pangs He suffered,
Our ransom's paid and we may live,
My Savior sinners doth receive.
3. His loving bosom now remains
A refuge for the sad and weary;
He cleanses them from sin's foul stains,
And cheers them, though their way be dreary.
He casts into th'unfathomed sea
The load of their iniquity,
And gives assurance by His Spirit
That they are saved through His own merit;
Yea, all may live who but believe
My Savior sinners doth receive.
4. Could we but see His loving heart,
How after sinners it is yearning,
When they like wandering sheep depart,
And when as penitents returning;
Behold poor Peter at his fall,
And Jesus' loving look recall;
Zacchaeus in his lost condition
Receives from Him a full remission,
All weary souls He would relieve;
For Jesus sinners doth receive.

No. A 524

1. Christians, awake, salute the happy morn,
Whereon the Savior of the world was born;
Rise to adore the mystery of love,
Which hosts of angels chanted from above;
With them the joyful tidings first begun
Of God Incarnate and the Virgin's Son.
2. Then to the watchful shepherds it was told,
Who heard th'angelic herald's voice, "Behold,
I bring good tidings of a Savior's birth
To you and all the nations upon earth;
This day hath God fulfilled His promised word,
This day is born a Savior, Christ the Lord."
3. He spake; and straightway the celestial choir
In hymns of joy, unknown before, conspire;
The praises of redeeming love they sang,
And heaven's whole orb with alleluias rang:
God's highest glory was their anthem still,
Peace upon earth, and unto men good will.
4. To Bethlehem straight the enlightened shepherds ran,
To see the wonder God had wrought for man,
And found with Joseph and the blessed maid,
Her Son, the Savior, in a manger laid:
Then to their flocks, still praising God, return,
And their glad hearts with holy rapture burn.
5. Oh, may we keep and ponder in our mind
God's wondrous love in saving lost mankind;
Trace we the Babe, who hath retrieved our loss,
From His poor manger to His bitter cross;
Tread in His steps, assisted by His grace,
Till man's first heavenly state again takes place.
6. Then may we hope, th'angelic hosts among,
To sing, redeemed, a glad triumphal song:
He that was born upon this joyful day
Around us all His glory shall display;
Saved by His love, incessant we shall sing
Eternal praise to heaven's almighty King.

John Byrom.

No. A 531

1. All hail the day so rich in cheer
For every earth-born creature:
God's only Son from heav'n draws near,
And takes our human nature,
And of a Virgin born is He;
O Mary, by the Lord's decree,
Thou art to be a mother:
See the miracle of love:
God Himself, from above,
Came to be our Brother!
2. A Child of wonder, Virgin-born,
Is come for our salvation
Upon this happy Christmas morn,
To comfort all creation!
Had not this Child for us been born,
We all should still be lost, forlorn,
No heavenly hope possessing!
Dear Lord Jesus, thanks to Thee
Now and through eternity
For this grace and blessing!

(17, *Ev.-Luth. Gesangbuch.*)

* * * *

The report of the hymn book committee will not appear in the Northwestern Lutheran in the future. However, each pastor will receive the report in pamphlet form of the hymn adopted. No doubt, before this notice reaches you you will have received the first of these pamphlets. The pastors are kindly asked to refer to the pamphlets in sending in their corrections or suggestions, as the case may be. Kindly address all communications to Reverend Arthur Voss, 5847 W. Elliot Cir., Milwaukee, Wisconsin. Your Committee will be glad to hear from members of our synod.

W. J. S.



Our Missions

NEGRO MISSION

A meeting of the general board for Negro mission was held in Chicago in the month of January. Both the inner mission work and foreign mission work among the Negroes were thoroughly discussed. One of the important problems confronting the board was the disposition of the school in Selma, Alabama. Because of the stringent laws as well as the scholastic requirements of the State of Alabama, it would seem wise to offer a full high school course to the students in Selma. A committee was finally appointed to take this under advisement and report at a later date. At Piney Woods, although a privately owned school, our church is still the only denomination doing religious work there. At our College in Greenboro twelve students are enrolled in the theological department. In Jackson, Mississippi, a new church will soon be erected for the rapidly growing congregation. A number of friends have made this possible by voluntarily contributing \$3,000.00 for this purpose.

Dr. Nau, just returned from Africa, was present and made an exhaustive report on the Mission in Africa. He reported some of his many experiences, his difficulties and the fruits of the work. Much of this has been reported in the Northwestern Lutheran in Dr. Nau's Day by Day, hence need not be repeated. Dr. Nau reminded the board members that we did not enter a field that was entirely new, but one that existed before we were called to serve there. There are at this time 32 congregations. Some of them are so large that it would require the whole time of one missionary. He also said that this mission will require more men and more support than we at first expected. A special committee was appointed to consult with Dr. Nau and try to establish just what will be required of us to successfully carry on the mission work in Nigeria. This committee is to report at the next meeting of the board.

Buildings that will be needed in the near future are: A dwelling for the deaconess at a cost of about 300 pounds (\$1,500.00); a permanent parsonage for each missionary at the cost of 350 pounds (\$1,700.00); a building for the girls' school at a cost of about 300 pounds (\$1,500.00).

W. J. S.



Our Synod

FROM THE ADMINISTRATION

God willing, the General Synodical Committee will meet in St. John's School, Milwaukee, Wis., during the week of May 15.

Notice is being given at this time in order to enable the brethren whose duty it is to attend the meeting to arrange their program at home accordingly. Further announcements will be made later.

All Boards and committees are requested to submit their reports in the proper form for the program that will be printed for the district conventions. They should be in the hands of the undersigned by May 5. Corrections and additions will be made after the meeting of the committee.

—o—

Treasurer Buuck informs us that the requisitions for the month of February have been paid. This sounds very encouraging and should spur us to more vigorous efforts to cover past deficiencies and to raise the full quota in the coming months. If every congregation will check up on its own contributions and inform its members, it will not be difficult for the Synod to reach the goal.

The Exploration Committee, Pastors J. Gauss and Im. Frey, is now in Arizona, and a number of congregations have already been visited. We hope and believe that this visit will be productive of much good. Our synodical lines are rather far-flung, and it must be our constant endeavor to keep all parts in as close a contact as possible.

For this, our Constitution makes due provision. The Joint Synod carries on all of our missionary work in all the districts and in all other fields. It does this through the Joint Mission Board. But this Board is composed of two members of each District Mission Board. Thus each district maintains close contact with the work in its immediate field but at the same time keeps the general cause in mind and cooperates with the other districts in its support.

While the local interests are by no means slighted, the Christian learns to see beyond the bounds of his parish and district and to take a lively interest and an active part in the missionary work done elsewhere, perhaps very far away.

The individual member of each district brings in his mission offerings as a member of the Joint Synod, and the monies so collected are by the Joint Mission Board distributed as fairly as possible according to the needs of the various fields and with a view to the furtherance of the common cause. "Look not every man on his own things, but every man also on the things of others." Phil. 2:4. That is true brotherliness: "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12:26.

It may interest the reader to learn that the Lutheran Augustana Synod at its convention last year by a vote of 164 to 30 adopted a similar system.

The Central Board will consist of one pastor and one layman from each of the thirteen conferences together with the president and vice-president of the Synod as ex-officio members. The functions of this Board are very similar to those of our Joint Mission Board.

The purpose of our Constitution is good, and our Board has always faithfully endeavored to manage its affairs accordingly, though mistakes may have been made, as they are made everywhere where frail men are at work.

It is at the other end that there is still room for improvement and development. We are referring to the "giving" end. If we all want to work for each other, it will be necessary that everyone of us shoulder his responsibility for the common cause. The true missionary spirit, with which we all should be filled, will not permit us to let the brethren bear the burdens for us. We will want to contribute according to our ability and assume at least our fair share of the costs. The monthly reports of the treasurer still show too great an inequality in contributions from the various churches and districts. Let us again give this matter our serious attention.

Consider, for instance, the report of the *Debt Retirement Committee*. After almost three years of appeal and admonition, only 35 of 553 congregations have completed (successfully) their collection for this purpose. We are told that many others are at work, and are thankful to hear this. But, why so late? and, what about the others? The Missouri Synod is making an attempt to wipe out its indebtedness of over \$600,000 before its convention in June.

Do you not believe, brethren, that we are well able to reach our goal before the meetings of the districts in June? Personally, we are convinced that it could be done easily. True zeal for the cause of Christ and honest love of the brethren is able to accomplish great things in a very short time.

John Brenner.

SYNOD'S DEBT RETIREMENT

More than two and one-half years have elapsed since synod's "drive to end drives" was inaugurated. Judging from experiences locally, members of our congregations throughout the Pacific Northwest district are eager to learn with what success the debt retirement program has met.

Latest figures available disclose that the total subscriptions amount to \$269,450. Of this sum \$160,341.61 have actually been received in cash. Because of a stipulation incorporated by the synod of 1935 in the Debt Retirement Resolution, to the effect that any monies contributed toward this program might be recalled should synod at the expiration of the specified two years in which this program was to be in effect have failed to retire the entire debt, approximately \$650,000, none of the funds received could be applied on the indebtedness until the various contributing congregations had waived their right to recall. To date \$121,450 have been thus released. Of that amount \$76,338 have been applied on the debt. The debt at the present time, therefore, with further reductions which have been effected, stands at \$541,874.77.

The undertaking, consequently, has not been in vain. The debt is considerably smaller and, in the event that all present subscriptions are paid and the right to recall waived, will be reduced by one-half of its original figure. Furthermore synod's burden of interest has been and will be substantially lightened.

But regardless of any favorable aspect the program may present, when the original resolution of synod is recalled, it must be said that we have failed miserably. Why? Primarily, it would seem, because the endeavor was not universally undertaken. At the time of writing but 35 of synod's 553 congregations have completed the program. Many apparently are still engaged in the work; of many, however, it appears quite certain, that no move in this direction has been made.

Before we begin to place the blame for this failure in any certain place, let us examine matters at home. Our fair apportionment in this program was approximately \$2,500. What, however, has been contributed? Latest figures from Treasurer Jaech show that we have raised only about one-half, \$1,286.15. Accordingly, the undertaking fared very little better in our midst than it did elsewhere in the synod.

It is not yet too late to make up for this shortcoming. By resolution, at its convention this past summer, synod agreed to continue the debt retirement program until it has been successfully completed.

May synod's renewed appeal not meet with deaf ears on the part of our district's congregations where this program either has been ignored entirely or not successfully concluded! — R. H. Hoenecke in The Pacific Northwest Evangelist.

NOTES FROM THE NORTHWESTERN COLLEGE

Professor E. Berg, who is at present a member of the faculty at our Michigan Lutheran Seminary at Saginaw, Michigan, has accepted the call to the position of Inspector at Northwestern College. Professor Berg will enter on his new duties at the end of this school year.

The inspection in the college dormitory has been carried on since last September by two graduates from our theological seminary, Mr. R. Gensmer and Mr. J. Raabe.

The health of students and faculty has been exceptionally and uniformly good during the first six months of this school year.

The College Board, after carefully considering income and outgo connected with the college farm, decided that the slight profit shown by keeping cows and chickens was not sufficient to make it advisable to continue operating the farm. It required the services of an extra man, caused considerable work for the janitors beside their regular duties, and would in the not very distant future have occasioned considerable expense either to build a new barn or else to make extensive repairs to the present building. The horse, cows, chickens, and machinery have been sold. The barn and a few small buildings have been sold and will be torn down immediately by the purchaser. The hired man has already found a better-paid position in Addison, Illinois, at an institution of the Missouri Synod. By the end of this school year the farmyard which has so long been a landmark and something of an eyesore will have disappeared.

During the course of the year the following pastors have sent gifts of foodstuffs and other products from members of their congregations: M. Nommensen, E. Fredrich, H. Zimmermann, R. Marti, O. Kuhlow, H. Gieschen, A. Paap, H. Geiger, H. Backer, W. Keturakat, W. Zank, W. Nommensen, H. Kleinhans, H. Nitz, G. Kobs, E. Pankow, L. Kirst, W. Wadzinski, F. Loeper, A. Dasler, W. Seidensticker. We wish to express our sincere thanks to these pastors and to the members of their congregations for their trouble and for their gifts. It was largely due to annual gifts of this kind that it was possible to keep cows on the campus without a deficit, since the gifts always included a great deal of grain.

We gladly call attention to the brief but very informative account of the history of Northwestern College which appears in the Northwestern Lutheran Annual for 1938. Northwestern College has for 73 years been an important part of the work of our Synod, and its life's story will surely interest all those whose hands have been occupied in carrying on this work through good times and bad times. K.

STATISTICS OF SYNOD DECEMBER 31, 1937

Pastors		Scholars In	
Active	564	Day School	11,000
Emeriti	33	Summer School	6,642
Professors		Saturday School	5,514
Ordained	34	Confirmation School	2,270
Not Ordained	16	Sunday School	29,874
C. r. m.	5		
Total	652	Schools	
		Day Schools	159
		Summer School	1,264
		Saturday School	215
		Sunday School	556
		Confirmation Schools.....	166
Congregations		Ministrations	
Members	578	Child — Baptisms	6,662
Not Members	140	Adult — Baptisms	533
Preaching Stations	90	Child — Confirmation	5,667
Total	808	Adult — Confirmations	1,647
		Communicants	336,521
		Marriages	3,111
		Burials	3,203
Members		Subscribers to	
Souls	258,866	Gemeinde-Blatt	4,504
Communicants	173,108	Northwestern Lutheran.....	3,853
Voting	55,276	Junior Northwestern	6,367
Ladies	14,528		
Teachers			
Pastors	54		
Male	188		
Woman	118		
Funds raised for Synod	\$ 421,269.15		
For other purposes	46,488.01		
For Home Purposes	1,543,499.19		

Poland Mission

Pastors	8	Scholars in S. S.	562
Congregations		Sunday Schools	11
Members	8	Child Baptisms	80
Not Members	4	Child—Confirmations	67
Souls	2,845	Communicants	2,248
Communicants	1,848	Marriages	25
Voting Members	669	Burials	38

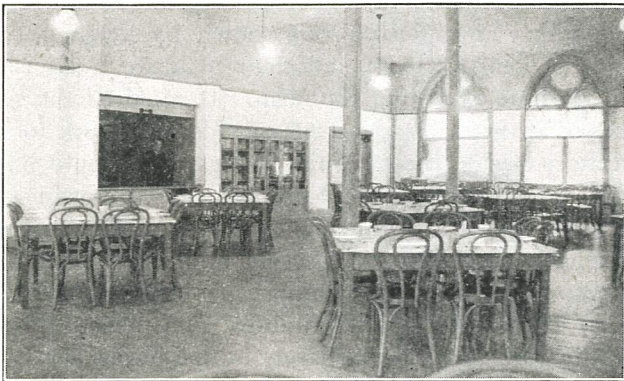
(These figures are included in first Column)

For Home Purpose	Zl. 17,227.90
Funds raised for Synod	Zl. 1,966.05

G. E. Boettcher, Sec'y.

**DR. MARTIN LUTHER COLLEGE,
NEW ULM, MINNESOTA**

With the meeting of the Committee on Assignment only about two months away, our thoughts are beginning to fix themselves on the number of calls that will be available for our graduating class this year. The names of 14 will be presented to the Committee 8 of boys and 6 of girls. In recent years our classes have been disposed of quite readily. We hope we shall have the same experience in May. Congregations planning to draw on this class would do well to transmit their calls to their district president before so very long. It will be a real incentive to these young people if they need not remain on a waiting list during the summer months, and it will make us all feel that the Church is still alive to its opportunities and privileges.



Our work since September has progressed without any serious disturbance. Our enrollment is a little larger than last year, and teachers and students have met from day to day under conditions that gave little cause for gloom or disappointment.

During October and November we conducted a class in typewriting for the members of our upper classes. Although the time was short, the results were quite satisfactory. The students think that the instruction ought to extend over about four weeks more, but, for the present, it will hardly be possible to make that kind of arrangement. We feel, however, that we have brought them along so far that only further practice is necessary, and that is something the individual can take care of himself if he is interested in attaining greater speed and skill.

During the winter we have had activities of various kinds both literary and musical. We also had several educational films and numerous athletic contests. All in all, life was not monotonous. Soon after Easter, Professor Adolph Koehler of Concordia Seminary, Hankow, China, now in the States because of the war, will speak to us about the mission work and the religious conditions over there. We certainly are looking forward to his lecture.

Our choir is preparing for a concert early in April. Just as there was no tour last year, so there will be

none this year either. If congregations in the neighborhood desire to have these singers appear, their wishes will be considered. Next year a tour may be in order.

We are pleased to announce that Pastor Norman A. Madson of Princeton, Minnesota, has agreed to speak at our Commencement Exercises on June 10. We had tried repeatedly to gain his consent for this purpose, but, until this year, something always prevented his coming. Pastor Madson is well known to many of us, and his address, we are sure, will be worth hearing. We shall be glad to have you here with us on that day, or on any other, too.

C. L. Scheweppe.

† **MRS. HERBERT J. LEMKE** †

After an illness of several months Mrs. Herbert J. Lemke of Crandon, Wis., died at a Green Bay hospital on February 2, 1938, at the age of 29 years and 10 days.

Mrs. Ethelyn Lemke, née DeLeers, was born January 24, 1909, at Wilson, Michigan. Upon the removal of her parents to Green Bay she was baptized and later — May 20, 1923 — confirmed. After her graduation from high school and completion of the nurses training course she served as nurse in this locality and at the Hickory Grove sanatorium for several years.

On July 8, 1936, she was united in marriage with Pastor Herbert J. Lemke. The deceased proved a truly faithful helpmeet for the husband in his large field of labor and bore the hardships of a missionary's wife without murmuring. A few months ago the Lord presented this union with a daughter. The tender child with its father, the parents and two sisters of the deceased, keenly feel the great loss.

The funeral service was held on February 5, 1938, at Green Bay, the undersigned basing his sermon on on Rev. 7:13,14. Interment was at Green Bay. "Blessed are the dead which die in the Lord."

R. Lederer.

† **PASTOR E. J. MOEBUS** †

On February 24, 1938, Pastor E. Moebus departed this life at Orange, California. Death came unexpectedly, being preceded by a cerebral hemorrhage. He attained the age of 72 years and 8 days.

The deceased was born February 16, 1866, in Lodz, Posen, a son of John Moebus, a merchant, and his wife, Maria Moebus. He was baptized, instructed and confirmed at the place of his birth. Certain traits of character which the youth revealed influenced his pastor to seek to win him for service in the church, but the father's consent could not be won; still the young man throughout the years of his schooling at high school and college remained in close contact with his pastor and the church. Before he had attained his twentieth year he served the customary period in the military, finishing it in 1885. It was then that the

urge to enter the ministry became dominant in his life. The Church in America needed men: together with six others he came over here to help supply the need. He received his training at Dr. Martin Luther College in New Ulm, Minn.

His first charge was Belle Plaine and Blakely, Minn., to which he took his young bride, Miss Maria Hoyer, in 1890. Ten years he remained at this station. The Altenheim and the Kinderheim at Belle Plaine are monuments to his activity there. Randolph, Wis., was his next field of labor, and from here he served Fountain Prairie and founded Fox Lake. Serving several charges and teaching school besides proved to be too great a strain for his health; his doctors as well as his brethren in the ministry advised a rest. So the small congregation at Creston, California, came to be his next charge. The climate and comparative rest restored him to such a degree that he soon sought a wider field for his endeavors: the congregations at San Luis Obispo and Paso Robles are here the markers on the trail of his missionary career.

His organization ability become known far and wide, and the Texas Mission Board decided to call him as a missionary at large to the Gulf Coast and Rio Grande Valley, just opening up then, and he accepted in 1910. For two years he visited all places between Corpus Christi and Brownsville, succeeding in chartering congregations at Mercedes, Bishop, Kingsville, and preaching stations at Corpus Christi, McAllen, Mission, San Benito, Harlington, Brownsville and Donna; some since have become flourishing congregations.

Due to the failing health of his wife, he was forced to resign. Returning to California he founded the congregation at Ventura. Ixonia, Wis., and Green Lake, Wis., later were served by him, and in 1926 he accepted a call to Winchester, Texas, where he labored for eight years. Old age, ill health, and the demise of his spouse after forty three years of loving and helpful companionship caused him to resign and return to California for recuperation. It was here he received and responded to the last call — to his heavenly home.

After a farewell service at Orange, Cal., the mortal remains were conducted to Trinity Hill, Texas, where they were consigned to their last resting-place. The large concourse of people, former parishioners, brethren in the ministry, friends, that assembled to pay final tribute to the memory of the deceased bore witness of the esteem in which he was held. — Adapted from the La Grange (Texas) Journal by G.

GOLDEN WEDDING ANNIVERSARY

By the grace of God Mr. and Mrs. C. B. Engel, members of St. Paul's Church, St. James, Minn., were

privileged to observe the rare occasion of their golden wedding March 6. The brief address was based on Psalm 45:17 by their pastor. An offering of \$13.45 was designated for Twin City mission.

Ernst C. Birkholz.



INSTALLATIONS

Rev. R. Kaschinske was installed as pastor of Immanuel's Church at Greenwood Twp., Mich., on Sunday Invocavit, March 6, by authorization of President K. Krauss. The grace of our Lord Jesus Christ abide with pastor and congregation.

Address: Rev. R. Kaschinske, R. 4, Box 78, Yale, Mich.
B. J. Westendorf.

Authorized by President Ad. Ackermann, the undersigned installed Pastor H. C. Sprenger on the first Sunday in Lent as pastor in St. Peter's Congregation at Balaton, Minn. May God grant His grace to pastor and people.

Address: Rev. H. C. Sprenger, Box 438, Balaton, Minn.
R. Schierenbeck.

Authorized by President W. Pankow of the North Wisconsin District, I, the undersigned, ordained and installed the Candidate of Theology Harold Wicke as assistant pastor and teacher of Bethlehem's Ev. Luth. Congregation of Hortonville, Wis., on March 6th a. c., being assisted by the Rev. W. Pankow. May God bless his work!

Address: Rev. Harold Wicke, Hortonville, Wis.

G. E. Boettcher.

ORDINATION AND INSTALLATION

At the wish of President J. Witt Candidate Victor Tiefel was ordained and installed in St. John's Congregation, Platteville, Colorado, by Victor Schultz on March 6, 1938.

V. Schultz.

CALL FOR NOMINATION OF CANDIDATES MICHIGAN LUTHERAN SEMINARY

As Prof. E. Berg of Michigan Lutheran Seminary has accepted the call as Inspector at Northwestern College, Watertown, the Board of Regents of Michigan Lutheran Seminary herewith request nominations of candidates to fill the vacancy. The professor to be called is to be professor of mathematics and English, but should especially be capable of teaching mathematics. He is also to supervise athletics in the institution.

According to the constitution of the Synod all pastors, professors, teachers, and members of congregations within the Synod are entitled to nominate candidates. Such nominations are to be sent in within fifteen days from the date of publication of the vacancy. Nominations for the professorship at Michigan Lutheran Seminary are to be sent to the

Secretary of the Board, O. Frey,
1435 Bliss St., Saginaw, W. S., Mich.

GENERAL PASTORAL CONFERENCE OF MINNESOTA DISTRICT

The General Pastoral Conference of the Minnesota District meets at Zumbrota, Minnesota, April 26-28, the first session beginning at 10:00 A. M.

Papers: Pulpit and Communion Fellowship, Rev. H. Boettcher; Breaches in Lutheran Intercongregational Ethics and Treatment Thereof, Rev. L. Brandes; Justification of the Individual Cup, Rev. E. Bruns; An Explanation and Demonstration of the Common Service, Rev. C. Bolle; What Constitutes a Popular Mission Sermon, Rev. P. Horn; Exegesis,

1 Cor. 13, Rev. W. P. Sauer; Die Privatseelsorge eines Pastors, Rev. W. C. Albrecht; How May the Custom of Polygamy among Heathen be best Treated by our Missionaries, Rev. Im. Albrecht.

Sermon: Rev. J. Plocher (Rev. A. C. Haase).

Confessional: Rev. W. C. Albrecht (Rev. R. Jeske).

Pastor Paul Horn requests early registration.

H. E. Lietzau, Sec'y.

PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Pastoral Conference of the Dakota-Montana District will meet at the Northwestern Lutheran Academy, Mobridge, South Dakota, from April 19 (9 A. M.) to April 21, 1938.

Papers: Preparation for and homiletical rules to be observed in the writing of a sermon (continuation), Pastor O. Heier. The Communion Liturgie and its origin, development, and significance, Pastor Theo. Bauer. Advantages and Disadvantages of Accreditation of our Academy, Prof. H. C. Oswald. Isagogical and Exegetical Treatment of Obadiah, Pastor E. Hinderer. What policy the missionaries are to pursue among polygamous peoples, Pastor P. G. Albrecht. Besides above-mentioned papers Prof. E. E. Kowalke's essay "The Church and its Youth" is to be discussed. **Please bring your copies!**

Sermon: Pastor H. Mutterer (Prof. H. C. Oswald).

Confessional: Pastor H. Lau (Pastor Wm. Lange).

Remarks: A nominal charge will be made for meals. Announcements should be made to Prof. H. Oswald.

Herbert Lau, Sec'y.

PASTORAL CONFERENCE OF THE NEBRASKA DISTRICT

The Pastoral Conference of the Nebraska District will meet May 3 to 5 at Firth, Nebr., Pastor E. F. Hy. Lehmann. The first morning session will begin at 9:00 A. M.

Papers (in the order in which they were assigned for 1938): "The Evangelical Way of Leading a Lodge Member from Darkness to Light" — Pastor R. F. Bittorf. Discourses on the 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. 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 Orval Kreie. An Exegesis of Isaiah 55 (continuation from verse 7) — Pastor Fritz Miller. An Exegesis of Hebrews 8 — Pastor L. C. Gruendemann. "The Moral and Ceremonial Law in Relation to Each Other in the Light of the New Testament" — Pastor V. H. Winter.

Sermon: Pastor W. J. Oelhafen; Pastor Norbert Mielke.

Confessional Address: President J. Witt; Pastor Orval Kreie.

Please announce in due time! L. A. Tessmer, Sec'y.

BOOK REVIEW

Working Together. A Study of the Organization and Administration of the Sunday-School. By W. O. Kraeft, M. S. Concordia Teachers College, River Forest, Ill. Price, \$.25.

Instructors Guide for Working Together. A Study of the Organization and Administration of the Sunday School. Prepared under the Auspices of the Sunday-school Teacher-Training Committee. By W. O. Kraeft. Price, \$1.00.

Both of the above are printed by the Concordia Publishing House, St. Louis, Mo., and, as the titles show, are companion books. They are basic texts of the Concordia Teacher-Training Series. In Working Together there are eight chapters, each with a number of sub-heads, in which all the details are gone into very carefully. The Instructors Guide is carefully worked out and offers a wealth of material for the guidance of the instructor. No Sunday school teacher will fail to profit by a perusal of these pages.

G.

Proceedings of the Twentieth Convention of the Central Illinois District of the Ev. Luth. Synod of Missouri, Ohio, and Other States, Assembled at Bloomington, Ill., October 3 to 8, 1937. Price, 20c. Order from the Secretary or Business Manager.

This report is printed in the Central Illinois "District Lutheran," Vol. XII, No. 1. Beside the usual data of a District Meeting this report contains the conclusion of a Doctrinal Essay on the Christian Home which is most timely and worthy of careful perusal.

G.

Devotional Prayers for Personal and Family Use. By the Reverend William Jay of Argyle Chapel, Bath, England. Revised and Edited by the Reverend Oliver D. Baltz, Ph. D., D. D., LL. D., pastor emeritus, Kountze, Memorial Ev. Luth. Church, Omro, Nebr. Print of the Lutheran Literary Board, Burlington, Iowa. Price, \$1.50.

"To talk with God, and prayer is talking with God, is the Christian's sublime experience. He who is neglectful of prayer, or does not pray, deprives himself of one of life's rare privileges and denies himself life's richest experience." (From the Preface to the American Edition.)

These prayers are remarkable not only for their clear emphasis on sin and grace, but also for their astonishing wealth of Scriptural diction. As you read these outpourings of the heart at the throne of God it soon becomes your conviction, this man knew his Bible: so it is not at all surprising that he should lay such strong stress on sin and grace, that being the content of God's message to sinful man. We commend the book to every Christian.

G.

Exercises in Bible History, Old Testament and New Testament. Print of Concordia Publishing House, St. Louis, Mo. Price, 45c for each Testament.

"The purpose of these Exercises in Bible History is to enlarge and enrich the study of Bible History for the pupils of the middle and upper grades (5-8) and to encourage them to work independently and consistently. They are designed for self-directed study. They are prepared to accompany the "Advanced Bible History." These exercises certainly offer a great help to teacher and pupil. The sheets are punched for loose leaf filing.

G.

O Lamm Gottes unschuldig. By Prof. Theodore Laetsch. Print of Concordia Publishing House, St. Louis, Mo. Price, 5c per copy; 48 per dozen; \$3.00 per hundred.

A devotional collection for Lent, in German. The prayers precede, the devotions follow. We recommend the collection to our readers who are so fortunate as to understand the German.

G.

ACKNOWLEDGMENT AND THANKS

Gifts at Christmas time from the following donors permitted the undersigned to provide Christmas joy to the Apache Indians in his charge and to supply other helpful material for his work among them in the Name of the Savior:

Miss Ruth Petermann, Peridot, Ariz.; St. John's Ladies' Aid, Allegan, Mich.; St. Paul's Ladies' Aid, Arlington, Minn.; Ladies' Aid, Johnson Creek, Wis.; Ladies' Aid, Escanaba, Mich.; Ladies' Aid, Graceville, Minn.; Mrs. H. C. Stalp, McNeal, Ariz.; Emmanuel's Ladies' Aid, New London, Wis.; Ladies' Aid and Rev. O. P. Medenwald, Amery, Wis.; Ladies' Aid, Hortonville, Wis.; Zion Lutheran Aid Society, Toledo, Ohio.; Mothers' and Daughters' Circle, Neenah, Wis.; Young People's Society, Pigeon, Mich.; Rev. W. Lammert, Portland, Ore.; Ladies' Aid, Hopkins, Mich.; Trinity Ladies' Aid Society, Thiensville, Wis.; St. Paul's Ladies' Aid, Ft. Atkinson, Wis.; Ladies' Aid, Libertyville, Ill.; Rev. Theo. J. Mueller, La Crosse, Wis.; Dorcas Society, Waukesha, Wis.; Ladies' Aid, Brownsville, Wis.; Ladies' Aid, Knowles, Wis.; Young People's Society, Brownsville, Wis.; St. Paul's Sunday School, Sheboygan Falls, Wis.; Zion Lutheran Ladies' Aid, Rib Falls, Wis.; St. Paul's Ladies' Aid, Menominee, Wis.; St. John's Ladies' Aid, Rib Falls, Wis.; St. Paul's Ladies' Aid, North Fond du Lac, Wis.; Bethlehem's Ladies' Aid, Raymond, So. Dak.; St. John's Ladies' Aid, Whitewater, Wis.; Nathanael's Sunday School, Milwaukee, Wis.; Lutheran Ladies' Aid, Ridgeway, Minn.; Our Sewing Circle, Rockfield, Wis.

May the Lord bless you all!

Arthur C. Krueger,
Lower Cibecue, Arizona.