

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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ELIJAH'S ASCENSION AN ANTITYPE OF CHRIST'S ASCENSION

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire parted them both asunder; and Elijah went up by a whirlwind into heaven. 2 Kings 2:11.

Three only of the seed of Adam have passed from earth to heaven without dying — Enoch, Elijah, and Jesus. The first two were of the earth, but Jesus was from heaven. Says John the Baptist, "He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all." John 3:31. Enoch and Elijah being naturally born men, were of the earth and therefore earthly, Christ, however, coming from heaven, and having become man in His mysterious incarnation, is above all, "made higher than the heavens." Heb. 7:26.

Despite the fact, however, that Enoch and Elijah were of the earth earthly, they were in their ascension, antitypes of Christ. Our text treats of Elijah's ascension. This antitype answers to the type in little details as well as in the general outline. There is, in the first place, a similarity in the circumstances accompanying both. Acts 1:9, 10, we read of Christ's ascension: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight, while they looked steadfastly toward heaven as he went up." In the case of Elijah we read, ". . . and Elijah went up by a whirlwind into heaven," literally, and Elijah went up in a storm into heaven. The plural heavens as the original has it are primarily the visible firmament or sky which overhangs the earth. Thus Elijah, like our Lord, was taken bodily from the earth into the upper region of the air, and was then lost to sight. As the disciples beheld with their eyes how Jesus was taken up into heaven, until a cloud hid him from their view, so Elisha, the servant of Elijah, we are told, "saw it," saw it all, until "he saw him no more," v. 12. So far as we can gather from the expressions employed, no cloud received Elijah, as in the case of Jesus, but he gradually vanished from sight. Unquestionably certain, however, is the fact that Elijah's ascension like that of the Lord, was a bodily and visible one. It was not a spiritual or imaginary, but a real ascension. The conception of liberal or modernistic commentators

that the prophet was simply whirled away, and disappeared from earth, perhaps undergoing some secret death and burial as Moses did, has no support in the narrative, but is rather obviously refuted by the error of "the sons of the prophets at Jericho," we hear of, who sent out fifty strong men to seek for Elijah among the hills, but found him not (vv. 16, 17).

Our narrative furthermore reports, that when Elijah was about to ascend, "there appeared a chariot of fire, and horses of fire, and parted them (Elijah and Elisha his servant) both asunder." It remains doubtful whether the presentation here is that of a chariot which conveys Elijah to heaven, or of a host of chariots and horses which surround him as he ascends. Rather do we hold, in conformity with the plain words, "and Elijah went up by a whirlwind into heaven," that the heavenly chariots accompanied his ascension, and that the actual mode of Elijah's ascent was by the whirlwind or storm. "Chariot of fire and horses of fire" appeared, we are told. Material fire can hardly be thought of here, but the glory and the brightness of celestial beings. When these are made visible to men, they have the semblance of fire, or at any rate create that impression in the mind, even as God's angels are called "a flaming fire" in Psalm 104:4.

The record of Christ's ascension does not tell us of such accompanying circumstances as "chariot of fire and horses of fire." And yet, gathering from the words of the Psalmists who predicts the glorious ascension of our Savior, speaking as he does in Psalm 47:5, "God is gone up with a shout, the Lord with the sound of a trumpet," or Psalm 68:32, 33, "O sing praises unto the Lord; Selah: to him that rideth upon the heavens of heavens, which were of old" — do we not find a similarity here? Millions of the celestial hosts have saluted our Lord and Savior at his ascension to heaven after having performed the glorious work of the world's redemption, and shouted for joy.

There is, however, one thing in which Elijah's ascension was not an antitype to that of Christ. The ascension of Christ was equivalent to His sitting at the right hand of God, where all power in heaven and earth was given Him as our brother and Savior. Not so with Elijah. Essentially he received in his ascension no more power and glory than which is the inheritance of all those who die in the Lord. Elijah

was but a poor human being, a sinner like all men, who had been redeemed in no other way but through faith in the promised Savior, and only as such he entered the kingdom of glory even as those do enter this kingdom who believe in their Savior unto the end.

One point, we think, ought not to be overlooked in connection with Elijah's ascension. He ascended to heaven, the kingdom of glory, in his **body**. The question may arise, how is this fact compatible with the words of Scripture, flesh and blood cannot inherit the kingdom of God?" We may not understand nor explain the transaction involved here. We can safely assume, however, that by a miraculous act of God in the very rapture of Elijah's ascension a transition had taken place from the earthly to a glorified body. We believe, we are not far from the mark in making the statement, that what occurred here, is an exemplification of that which shall happen collectively and individually to the righteous who are alive on the earth at our Lord's second coming. To us this seems to be attested by the well-known words of St. Paul in 1 Thess. 4: 16. 17, — "The dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord"; so also in 1 Cor. 15: 51. 52, "Behold, I show you a mystery. We shall not all sleep, but we shall be **changed**. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed."

The Great Lesson of Elijah's Ascension

When Elijah had suddenly been taken up to heaven, Elisha his servant stood a moment like in a dream. Then, recovering himself, and gazing after his beloved leader's vanishing form, he cried, "My father, my father, the chariot of Israel, and the horsemen thereof." He felt in his intense grief, as if the strength of Israel had been that day taken from it. But he soon regains himself, and passes on, to carry on Elijah's work to which he now had been called, that of restoring the worship of the true God in Israel. Are we not at once reminded of the disciples after the ascension of their Lord and Master, as they went forth after the miraculous outpouring of the Holy Ghost in conformity to His great commission preaching the Gospel throughout the world, thus carrying on the blessed work of salvation?

Even so today. We often regard with feelings of grief the removal of a great teacher or leader of the Church as a great loss to her. But why spend out time in profitless brooding over such loss, instead of showing his spirit and fulfilling his desire for the perpetuation of the great and blessed work of the church by throwing ourselves heartily in such work? The Church of Christ best shows its regard for the workers

of the past and for their work, not by standing still where they have left off, but by carrying forward the work they have begun in true faithfulness. There are ever new fields of labor opening up in the Church, and these fields must be entered upon with vigor and zeal for the spreading of God's kingdom on earth.

J. J.



THE DYING LEGACY

Remember the words of the Lord Jesus, how He said: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." John 10: 27.

I

How we treasure the last saying of a dying parent! How specially cherished and memorable are his last looks and last words! Here are the last words — the parting legacy — of a dying Savior. It is a legacy of **peace**.

What peace is this? It is His own purchase — a peace arising out of free forgiveness through His precious blood. It is sung in concert with "Glory to God in the highest" — a peace made as sure to us as eternal power and infinite love **can make** it! It is **peace** the soul wants. Existence is one long-drawn sigh after repose. **That** is nowhere else to be found, but through the blood of His cross! "Being justified by faith, we **have** peace with God." "He giveth his beloved **rest!**"

II

How different from the false and counterfeit peace in which so many are content to live, and content to die! The world's peace is all well, so long as prosperity lasts — so long as the stream runs smooth, and the sky is clear; but when the storm is gathering, where is it? It is **gone!** Often when the cup is fullest, there is the trembling apprehension that in one brief moment it may be dashed to the ground. The soul may be saying to itself, "Peace, peace"; but, like the writing on the sand, it may be obliterated by the first wave of adversity. But, "Not as the world giveth!" The peace of the believer is deep — calm — lasting — **ever-lasting**. The world, with all its blandishments, cannot give it. The world, with all its vicissitudes and fluctuations, cannot take it away! It is brightest in the hour of trial; it lights up the final valley-gloom.

III

Believer! do you know this peace which passeth understanding? Have you learned the blessedness of waking up, morning after morning, and feeling, "I

am at peace with my God"; or beholding by faith the true Aaron — the great High Priest — coming forth from "the holiest of all" to "bless His people with peace"? Waves of trouble may be murmuring around you, but they cannot touch you; you are in the rock-crevice athwart which the fiercest tornado sweeps by.

Oh, leave not the making up of your peace with God to a dying hour! It will be a hard thing to smooth the death-pillow, if peace be left unsought till then. Make sure of it **now**. He, the true Melchizedek, is willing **now** to come forth to meet you with bread and wine — emblems of peaceful gospel blessings. All the "words of Jesus" are so many rills contributing to make your peace flow as a river.

"These things have I spoken unto you, that in me ye might have peace." —The Bible Banner.

THE SUFFERING JESUS

Zechariah 13: 6-9

Modern unbelief is not different from that of any time, only better known on account of universal means of communication. It is mainly ignorance; however, this not an excuse but rather a sin because it is willful (Luke 23: 34; 1 Tim. 1: 13); it is disobedience (Romans 5: 12, 19); and the wages of sin is death, separation from the gracious God and his salvation.

No wonder that Jesus suffered not only from ignorant heathens but also and much more from that organization which he had established on earth to proclaim his righteousness, the church. Zechariah 13: 6, "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."

"Thou borest our transgression, that we might have salvation." That is the dominating note in the spoken and written word of our Evangelical Lutheran church from the beginning; salvation, life and righteousness of God by our substitute, the Redeemer Jesus Christ; thereby our fathers overthrew the sham work-righteousness of Rome, and thus we stand today against both Rome and the Calvinistic sects, for they have another spirit than we.

What is the result of seeing Jesus dying on the cross? Our Lord told his disciples, Matthew 26: 31, taking his words from Zechariah 13: 7, All ye shall be offended because of me this night; for it is written, I will smite the shepherd and the sheep of the flock shall be scattered abroad." That process has been going on ever since God gave us the Gospel. When Jesus offers forgiveness, the proud man feels offended because it implies that he is a sinner. Put before a decision, men rather turn against Jesus and his messengers than against their own sin; and being satisfied with their condition, they are sleeping on, feeling happy when they manage to forget what ails them and damns them.

"And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein." If we take "religion" in its broadest sense including anybody who is a member of any religious organization, we find this division today, that in our country about one-third is nominally on the church rolls, and two-thirds is not connected with any church; it is so in our own state. What a mission-field! When we consider that the one-third embraces all false creeds and religions, even heathens, then we must most emphatically say, What a field!

The Lord closes with a promise, verse 9, "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God." Fire: temptation, tribulation, persecution. The church will be purged of those seeking earthly benefits; faith will stand out as the one thing needful. The true believers left shall call on his Name. By the Gospel heaven has come to earth; the wounds of Jesus have opened the gate of heaven and keep it open for all penitent sinners who come with the sure confidence that the Word of the Cross will bring them salvation and life. Thy peace be with us, O Jesus! — Fr. Soll.

BECOMING A LITTLE CHILD

Howard Vincent O'Brien, writing in the Chicago News, quotes a cynical worldling as saying:

"I keep hearing those words about having to be like a little child before you can enter the kingdom of heaven, and they make me mad. I'm not a little child. I'm a tough old codger and wise. But where has it got me? I seem to have been in the wrong school, and the thought of having to go back to kindergarten annoys me. At the same time I've got a sneaking suspicion that that's just what I've got to do."

There is no greater thing than a child-like faith. Nothing brings so much peace and comfort to the soul in the midst of all the turmoil and uncertainty of life, when everything seems to be crashing and going to smash, as being able to trust in the Lord with the same confidence as the little child trusts its dear father. It is hard for men to cast aside all their vaunted wisdom and throw overboard all the intellectual accomplishments of the best brains in the world, to accept the Gospel of Jesus Christ as it stands and to bring reason into subjection to faith, but that is the only wise thing to do.

It was to teach his disciples that lesson that Jesus once called a little child from its play, set it up as a model for them and said, "Verily, I say unto you, Except ye be converted and become as little children, ye shall not enter the kingdom of heaven."

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There lies the road to peace and security in the hectic but fruitless struggle of men to work out their salvation spiritually and economically. The lightning may flash and the thunder crash, but the little child clings to its father and feels safe there. So it is with the Christian in whose heart dwells child-like faith in the all-overruling power of God and the saving power of Jesus. There is no safer and more comforting place than the arms of Jesus.

I. P. F.

ON SPIRITISM

There is a kind of superstition which many in our day are turning to. Offered the Spirit of God for the asking, offered it by the Lord himself, in the misery of their unbelief they betake themselves to necromancy instead, and raise the dead to ask their advice, **and follow it**, and will find some day that Satan had not forgotten how to dress like an angel of light. Nay, he can be more cunning with the demands of the time. We are clever: he will be cleverer. Why should he dress and not speak like an angel of light? Why should he not give good advice if that will help to withdraw people by degrees from regarding the source of all good? He knows well enough that good advice goes for little, but that what fills the heart and mind goes for much. What religion is there in being convinced that there is a future state? Is that to worship God? It is no more religion than the belief that the sun will rise tomorrow is religion. It may be a source of happiness to those who could not believe it before, but it is not religion. Where religion comes that will certainly be likewise, but the one is not the other. The devil can afford a kind of conviction of that. It costs him little. But to believe that the spirits of the departed are the mediators between God and us is essential paganism — to call it nothing worse; and a bad enough name too since Christ has come and we have heard and seen the only-begotten of the Father. Thus the instinctive desire for the wonderful, the need we have for a revelation from

above us, denied its proper food and nourishment, turns in its hunger to feed upon garbage. As a devout German says — I do not quote him quite correctly — “Where God rules not, demons will.” (“Where gods are not, specters rule.” Ed.) Let us once see with our spiritual eyes the Wonderful, the Counsellor, and surely we shall not turn from Him to seek elsewhere the treasures of wisdom and knowledge. — “Annals of a Quiet Neighborhood.”

“STUPENDOUS MIRACLE”

The survival of the Jewish race is indeed a stupendous miracle, wrought out before the eyes of every generation of men throughout the entire Christian era. Yes and before the Christian era. Why did not this people go under in the time of Nebuchadnezzar, Antiochus and Pompey? Is the clear-cut guarantee of national survival given by Jehovah Himself through the Prophet Jeremiah to be ignored?

“Thus saith the Lord which giveth the sun for a light by day and the ordinances of the moon and the stars for a light by night which divideth the sea when the waves thereof roar: the Lord of Hosts is His name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever.” Jer. 31: 35. 36..

— Samuel H. Wilkinson.

Comments

The Sectarian Church in America Ever since the Oxford and Edinburgh meetings last year in England, which were to find a way to a world-wide church taking in all Protestant sects, the sectarian church leaders have felt more or less at sea. These American church leaders were not treated with great respect by their European brethren, so they were relegated to the learner's bench where they were somewhat dazzled and also puzzled by the brilliant scholarship displayed by the theologians of the older church. They came back home trying to understand just why they had not been appreciated and why the whole thing at Oxford and Edinburgh could not have been carried with the rush and activity of the Rotarian go-getter style, as is the American method of getting things done. Why all this deliberation and debating of abstruse theological doctrines too deep for the understanding of the American world-betterment uplifters?

The prophet or mouthpiece of the union-at-any-price sects in this country is the *Christian Century*.

This journal wails: "The church has come upon a time of waiting. It does not know how to act; yet it has not learned to wait. This is particularly true of the American church whose outstanding characteristic for two generations has been in activity. Europeans have coined the word 'Activism' to designate the quality which differentiates the American type of Christianity from the European type. The latter, in turn, has been labeled by the word 'Quietism,' which denotes a mood and attitude of waiting upon God while He does the acting."

Then the Century correctly describes this American church. It stood for morality in private and public life. "Worship was a means to these ethical ends, and was even scorned unless it issued in programmatic activity. The church was conceived in this same activistic, not to say mechanistic, fashion as an instrument, or an engine, or a dynamo of progress, in the sense that the increase of these values spelled progress. Jesus became a moral teacher and leader; his life was interpreted in moralistic terms; the ineffable meanings with which the church had invested his personality were held to be irrelevant, confusing the ethical issues which his teaching raised." In simpler language, "The task of the church, then, was to infuse the social order with the teaching of Jesus." Or, to state it still more plainly, apart from this high-flown language, the sectarian churches believed that their job was to uplift society by preaching the moral reforms that were fathered upon poor Jesus, as they saw Him. Jesus the Savior of souls became Jesus the savior of human society, the teacher of new laws for the protection of human life and property. Jesus was made to stand for the "Social Gospel."

Tarred with the same stick are the conservative churches, in the belief of the Century. Their preaching of regeneration or new birth "was conceived as a moral event," which again was to serve the public order, and not as one might think, to comfort, enlighten and save the soul of the one reborn. Fundamentalists are dismissed as millennialists, because, no doubt, they were too other-worldly for these go-getter uplifters.

But now what to do? The Christian Century's wail continues: "A church that yearns to help the world today is in profound perplexity to know what to do. Not in a century has there been such chaos in respect to specific programs." Hardly ever have we seen a deeper despair or a clearer confession of bankruptcy than this moving plaint of the sectarian churches of America. Out of this slough of despond there seems to be no way that these churches can take. There is a way out, and that is the faith in Him who died to save our souls and bodies from everlasting condemnation and hell-fire. But these advanced churches do not believe in a dying Savior nor in hell-fire nor, for that matter, in any of the age-old teachings of the

Lord God for the salvation of men. All these have been cast aside, so they must forever wander in darkness, unless the Lord takes pity upon them and leads them back to His light, and this the Lord cannot do as long as they do not accept the Bible as God's inspired Word. Their plight should be a warning to us.

Z.

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Narrowmindedness has often been the name with which the Lutheran firm insistence upon pure doctrine was branded. Not to hold fellowship with unbelievers is impressed upon us by 2 Cor. 6:14. Scripture warns us again and again against receiving false doctrine or to belong to a church which tolerates all manner of beliefs. We read in Hebrews 13:9: "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace." Any church that harbors all manner of different and conflicting beliefs is bound to fall to pieces and to fail in its purpose of building up its members.

An outstanding example of a church where one may believe anything he pleases and get away with it," as the editorial writer in the Living Church puts it, is the Anglican or Episcopalian Church. Nor do its leading churchmen attempt to lay down a rule of faith. The Archbishop of York, chairman of the Commission had no authority to define what is the doctrine of the Church of England; it was not asked to do so; it made no attempt to do so. It was appointed to survey the doctrines held by different groups and individuals within the Church of England; and this it did." And yet the editor of the Living Church, as far as we know a highchurch man himself, bitterly complains of the actions of a priest of the Church in the diocese of Maine — "a priest who is the son of a clergyman and was educated at a church school and college as well as the General Theological seminary and who certainly ought to know better — participated in a joint Communion service on Wednesday evening in Holy Week conducted by a Methodist minister, assisted by a Baptist, a Congregationalist, a Universalist, and a Unitarian minister as well as by himself." Surely disregard for doctrine and practical unionism can go no further.

Z.

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An Easter Show The News Bulletin reports that, "One hundred thousand people are expected to attend the Easter Sunrise Service at Temple University Stadium, near Philadelphia, conducted annually by Messiah Lutheran Church of which the Rev. Dr. Ross H. Stover is pastor . . . The services for this largest gathering of its kind in America will be elaborate and distinctively beautiful. Hundreds of people will assemble to create a huge living scene of the Resurrection. A cross of 42 vio-

linists in white garments will be placed in the background of a great black-robed choir. Twelve trumpeters and two small page boys dressed in white will stand above the choir over them will appear the words 'He is Risen'; and high above all will shine a great illuminated cross."

The staging of this 'greatest show on earth' — beg pardon — in America, must have cost some time, effort and money. But let us not begrudge the expense. Rather let us ask simply: What was the net profit of this great show? If great numbers of on-lookers is a benefit, then they had that — provided it did not rain. If amazement and wonder at the hugeness of this show was aimed at, this probably too was attained. If the sermon by Dr. Stover on "What Easter Means to the Christian" reached all the "spectators," probably some one in that mass of humanity got some comfort for the soul out of it, providing the risen Christ was held up as the resurrection and the life. But if this whole undertaking was staged to impress the world with the greatness of the Lutheran church in general and the Messiah Lutheran Church in particular, then the net profit is nil. All these shows and dramatizations of the life and death and rising of Christ cannot so well portray and cannot so deeply move the heart as the simple preaching on these stories in the humblest of settings as found in the lowliest of chapels. The Lord needs not the frippery and tawry trappings of Hollywood stage settings to bring home to us our need of Him and His great deeds for us — all these but degrade and besmirch His glory at the Son of God. Z.

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Taking In Too Much Territory When a certain church or denomination adopts a set of resolutions setting forth its stand on some political or social question of the day, the impression is often given that that is the position of every church and of all denominations. If some official of the Federal Council of Churches prescribes to the nations of the earth what course they should pursue to preserve the peace of the world, he is assumed to be the spokesman of all the churches, though many do not belong to the body which he represents.

It is no wonder, then, that, if one Lutheran body endorses a certain political course, editors and the general public at once take for granted that they are speaking for all Lutherans. When the Nebraska Augustana Lutheran Conference at its state convention approved the Nebraska Anti-Liquor League's plan for circulation of initiative petitions demanding more drastic regulations for the control of alcoholic liquors and called upon all congregations to respond to such petitions and to arrange for freewill offerings for the support of the Anti-Liquor League, a paper carried the headline, "Lutherans Approve Control of Liquor."

Headline readers, as most people are, carry away the impression that the Lutheran Church, like the Methodists, Baptists, etc., not only condemns the use of all alcoholic drinks but also resorts to political pressure to enforce its own peculiar views upon the public in general, when, for instance, our own Lutheran Synod does nothing of the sort.

There is not much that we can do about such intentional or unintentional misrepresentations, except to remind our people that it is a common human failing to take in too much territory and that there are still Lutherans whose views concerning liquor are still sanely Biblical and who as a church still keep out of politics, remembering that the weapons of their warfare are not carnal but spiritual.

By resorting to political pressure, quicker and more tangible results can be achieved than by the seemingly slow and cumbersome method of preaching the Gospel to the individual, but by such methods the cause of Christ's kingdom is not advanced even a particle.

I. P. F.

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A Masonic Corner-Stone Laying The Wayne, Nebr., State Teachers College is building a new men's dormitory. The following items concerning the corner stone laying are copied from the program printed in the local paper:

- Opening of Wayne Lodge No. 120 A. F. and A. M. in Wayne hall.
- Grand lodge and other Masons go to Wayne college campus.
- Request to Grand Master Wm. A. Robertson to lay corner stone.
- Grand Master accepts commission.
- Reading of 24th Psalm by Grand Chaplain.
- Invocation by Grand Chaplain.
- Corner stone laying by Grand Master.
- Reading contents of copper box by Grand Secretary.
- Placing of box in corner stone and wedge driven.
- Lowering of stone with band playing.
- Testing with square, level and plumb by Deputy Grand Master, Grand Senior Warden and Grand Junior Warden.
- Consecration ceremony.
- Invocation by Grand Master.
- Grand Master asks Grand Marshal to make proclamation that the stone laying has been done according to ancient rites.
- Benediction by Grand Chaplain.

In addition to the above Masonic ceremonies, there was a selection or two by the band, a vocal trio and a song by the assemblage. The president of the college and the governor of the state were also permitted to intrude with addresses.

It was not a corner stone laying of a Masonic building, as one might gather from the program, but of a state institution. One might ask what right a private organization like the Masonic Lodge has to run the corner stone laying ceremonies in a public in-

stitution, but if you ask such a question you will only be regarded as dumb.

Reading the program one is also puzzled by the protestations of certain Masons that the Masonic Lodge has no religion. We read in the program of a chaplain, two invocations, the reading of a psalm and a benediction. If that is not something religious, we should like to know what is. And what is all this folderol of three high Masonic officials painstakingly testing the corner stone with square, level and plumb? No one will be so foolish as to believe that this was a necessary mechanical operation, that it was done to guard against having a lopsided building. No, it was symbolical. It implied that if you go straight, live on the level and on the square you are building a good life and need fear neither God nor man. Salvation by character, in other words. No Savior needed.

After such public demonstrations as given above, don't let any Mason tell you that there is no religion in Masonry, that when certain pastors and congregations object to membership in the Masonic order they don't know what Masonry is.

I. P. F.

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.

ON LEARNING PRAYERS

By John D. M. Brown, Litt. D., Muhlenberg College

From many patient lips when I was young
I learned beloved childhood prayers that chime
Forever in my memory; they rhyme
Their simple intercessions on my tongue,
And tenderly within my heart are sung
Where'er I go in this or other clime,
Though separated far by death and time
From those dear ones from whom my life has sprung
I have forgotten much I learned in school
Of marching armies and triumphant kings;
I cannot now recite each rigid rule
That governs numbers, capital, and things;
But from my mind no passing years have wrung
These little prayers I learned when I was young.

SOMETHING NEW

It is true that "there is nothing new under the sun," but every time one of us discovers something we have not seen before it is new to us, and we find as much pleasure in contemplating it as though it had just been created. Some years ago it was our privilege to be rather closely associated with an elderly gentleman who had been a lifelong, devoted member

of the church and a daily reader of the Bible. One of the last times we saw him, he was reading the Bible through again; he had done this many times during his life. He made this significant remark: "I'm finding more new things in the Bible now than ever before. And yet there are people who boast that they know the Bible, for they read it through once!"

A similar tribute was paid to the fact that there is always something new in the Bible by an English Lord Chancellor, when he said: "My wife and I have read the Bible through forty-four times together. In my old age I am beginning increasingly to prefer the Bible to any other book of whatever sort. The Bible is always new. Every time we read it we find something we did not note in the previous reading."

This puts the Bible in a unique class. No other book maintains its up-to-dateness as does the Bible. In our libraries we have many books, purchased at considerable sacrifice which at the time seemed indispensable, but today we regard them as merely taking up space. But the Bible has not changed in its authoritativeness, though all of it is centuries old. It has a timely message for all who read its pages.

But there is this further uniqueness about the Bible. It must be read and re-read before the reader even begins to get hold of any major portion of its truth. One of our greatest preachers has received this tribute, that he is a man of one Book. — Ex.

LUTHERANS

According to the Lutheran Herald, the Lutherans have been in a number of events affecting American history:

The first clergyman ordained in America was a Lutheran.

The first Protestant pastor buried in American soil was a Lutheran.

The first Protestant missionary to the Indians was a Lutheran.

The first book translated for the Indians was Luther's Small Catechism.

The first American flag was unfurled by a Lutheran general.

The first American naval flag was made by a Lutheran woman.

The first Protestant hospital in America was built by Lutherans.

The first president of the Congress of the United States was a Lutheran.

(And still some people talk about the Lutheran as a "bunch of foreigners"!)

The denomination is preparing to celebrate the 300th anniversary of the landing of the Lutheran colonists on the Delaware, in 1638, thus beginning organized Lutheran work in the United States. The celebration will be held in Philadelphia, Tuesday, June 28, 1938.

— Sel.

CONVERSION OF AN ATHEIST

Barker went out to Frankford, a part of Philadelphia, and there lectured against the Bible to a large audience. At the close of his address he invited replies or questions from any of the audience. After a moment's silence a substantial-looking Quaker rose, and said, "Friend Barker, thee said not only that the Bible was a pack of lies and fables, but that every preacher was a hypocrite, and well knew that in his preaching he was telling what was not true — did thee not?" Barker assented that he did say so, and that it was true. "Well, friend Barker, was not thee a preacher so many years ago, and did thee not then preach just as other ministers do?" Barker was taken by surprise, and coloring not a little, he was compelled to admit that he had been a preacher, but had long ago given up everything like preaching. "Well," said the Quaker, "if thee was not a hypocrite then, surely thee could not say that all preachers were hypocrites; and if thee was a hypocrite then, **thee mayest be so now**, in what thee is telling us. And, besides," he continued, "the Bible must be true, for ages ago it exactly described thyself, saying, 'In the last days there shall come scoffers, false teachers, bringing in damnable heresies, even denying the Lord that bought them, by whom the way of truth shall be evil spoken of,' and this is just what thee is doing." Barker seemed not a little confused and, making no reply, the Quaker again said, "Friend Barker, I would ask thee another question — Did thee ever know a mother teach her child to be an infidel? And if thee was dying would thee not just as lief have the Christian's faith and hope as to be without them then?" The questions evidently cut Barker to the quick, and made a strong impression on the audience. Barker did not attempt to answer them, and the assembly soon dispersed. Some years afterward, about 1870, he renounced his infidelity, and preached as a minister till his death. After his conversion he labored with an earnestness and energy bordering on desperation to counteract the influence he had exerted while an infidel; and his excessive labors with pen and tongue, in the pulpit and on the platform, are said to have hastened his death. He was constantly receiving letters from infidels in this and other countries, complaining that he had led them into infidelity, and now had forsaken them. All these letters he endeavored to answer, rising early and sitting up late, that, if possible, he might bring the writers back to the truth. He was in the habit of telling them to read the Gospels, for it was the story of Christ that had converted him. He said what first opened his eyes, and led him to consider the whole subject anew, was the gross immorality and licentiousness to which he saw infidelity led its disciples. And he added that he had never known an infidel who hated and opposed the Bible who was not an immoral man; thus reminding

us of Wilmot, the infidel, who, when dying, laid his hand upon the Bible, and solemnly, and with unwonted energy said, "The only objection against this Book is a bad life!" — Christian Age.

LIKE THE LIGHT OF DOUBLE STARS

the dimming rays of Father Divine give place to the brightening effulgence of Bishop "Daddy" Grace (legally Charles Manuel, a Portuguese), a new lure for those who must be fooled to be happy. Recently "Bishop" Grace, whose lofty episcopal throne is erected in Washington, D. C., invaded Harlem, and bought a residence occupied as a Father Divine "heaven," when the latter's followers hesitated to purchase the property. "Daddy" Grace claims 1,000,000 followers, distributed among one hundred churches. He has not as yet claimed divine honors. To a more orthodox faith he adds a strong Pentecostal flavor with several cute devices of his own invention. His clerical satellites intersperse their bishop's message with songs and chants and emotional exercises. But no chance is neglected in the services to advertise and demonstrate "Daddy" Grace Cold Cream — Hair Straightener — Toothpaste, and other marvelous products. "Grace Magazine," for which miraculous powers are claimed, because prayers are uttered over its passage through the press, is believed to cure diseases and banish evil powers when tied around the necks of the faithful, or secreted in their clothing. So "Daddy" Grace prospers on the sales talks of his college of clergy, though he has had his troubles. Four years ago he was convicted of violating the Mann Act. Later he was under indictment in Federal court for income tax frauds; but the charge was dropped later on the plea that the \$200,000 collected, 1927-32, came from free-will gifts. "Daddy" Grace calls his cult "The House of Prayer For All Nations." In New York that will pain Bishop Manning, for that is what he calls his cathedral of St. John the Divine.

—The Lutheran.

"MOTHER FOR 1938" SEES RELIGION AS HOME FOUNDATION

Ceremonies "enthroning" Mrs. Grace Noll Crowell, 60, poetess of Dallas, Tex., as the "American mother of 1938," headlined New York's observance of mother's day. The gray haired mother of three grown sons was introduced at a radio broadcast by Mrs. Sarah Delano Roosevelt, mother of the president.

"No woman is big enough spiritually or mentally to claim the honor as her personal due," Mrs. Crowell said. "Every mother should make religion the deep foundation of her house, for without it her work would indeed be futile. Boys and girls today need God — desperately. Without Him they would be like rudderless ships on a stormy sea."

—Milwaukee Journal.

A TRICENTENARY HYMN

Inasmuch as the coming of the Swedish settlers to the banks of the Delaware River in 1638 marked the beginning of Lutheranism in America, it is only proper that the Lutheran Church in America should observe that notable tercentenary this year. In fact, it is exceedingly fitting that the Lutheran Church should have a conspicuous part in the celebration, for the civilization that was established in the Delaware Valley in 1638 was a Lutheran civilization.

All this is beautifully emphasized in the Tercentenary Hymn which has just come from the pen of one of our Augustana pastors, Dr. Evald B. Lawson of White Plains, N. Y. Written to the metre of Nicolai's glorious "Wachet auf," which is known as the "King of Chorales," the hymn follows:

God, whose will brought forth creation,
And fashioned every land and nation,
Thrice-holy God, who ruleth all, —
We Thy children come before Thee,
We bow to worship and adore Thee,
In faith upon Thy Name we call.
To Thee our hymns we sing,
Our heart's devotion bring,
Heavenly Father,
Thy truth and grace have sought our race,
Revealed to us Thy loving face.

Pilgrims from the distant ages
Now speak to us from hallowed pages,
Their spirits with our own commune.
Mortal men through faith victorious,
In love attained to sainthood glorious,
To living hope our hearts attune.
By Thine own Spirit fired,
Their ardent voices choired
Psalms and anthems
To Thee, O God, their father's God,
Eternal, holy, gracious God.

God, Thy temple Thou art raising,
Where fervent lips Thy Name are praising,
Thy glory deigns with men to dwell.
We behold fulfillment nearing
Where'er a spire Thy sons are rearing
And songs of high thanksgiving swell.
O Holy Trinity,
We dedicate to Thee
This Thy dwelling,
A temple fair, our home of prayer,
Where we may know Thy loving care.

Holy Flame on altar burning,
Enkindle Thou celestial yearning,
And heaven's guidance e'er impart.
Light of light, from God proceeding,
We yield unto the Spirit's pleading;
O come and dwell in every heart!
According to Thy Word,
Let come to us, O Lord,
Now the Kingdom
Where all shall sing and homage bring
Tho Thee, our Savior and our King.

The reference to the "Holy Trinity" in the seventh line of the third stanza is significant, since this was

the name of the first Lutheran House of Worship in America, dedicated at Wilmington in 1699.

In our estimation Dr. Lawson's hymn is of more than passing interest. It possesses intrinsic worth that should entitle it to a place among the treasured anthems of the Church. — Lutheran Companion.

SOME YEARS AGO CHRISTIAN SCHOOLS

in some portions of China were forbidden to require the teaching of religious subjects in their schools. Recently (April 6) Madame Chiang Kai-shek informed a large group of missionaries that these restrictions are now entirely removed. The reason given is "the courage and self-sacrifice shown by the missionaries on behalf of the Chinese people during the war," a service "so appreciated by the government and the people," says Madame Chiang, that it was "possible to have the law forbidding compulsory religious instruction amended so that religious subjects may henceforth be taught in registered mission schools." This, declared Madame Chiang, was the "greatest testimony in the history of China to the mission work." Madame Chiang added that while she and her husband (both Christians) hardly expected to "be able to bring about a Christian revolution in China" in their day, she had a "vision of a Chinese Christian Church when it can really help China and enrich Christianity all over the world." It is inspiring to realize that our own mission has a noble part in that present achievement and future service.

—The Lutheran.

HOW MUCH SHALL I GIVE THIS YEAR TO MISSIONS?

A Little Argument with Myself

1. **If I refuse to give anything** to missions this year I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.
2. **If I give less than heretofore**, I favor a reduction of the missionary forces proportionate to my reduced contribution.
3. **If I give the same as formerly**, I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go!"
4. **If I advance my offering beyond former years**, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?

Resolved: **I do believe in greatly increasing the present number of our missionaries**, therefore I will increase my former offerings to **missionary work**.

—Selected.

THE JESUITS HAVE JUST CLOSED AN ATHEIST EXHIBIT

in Rome at the Pontifical Russian College. The purpose was to enlighten public opinion on the methods of Bolshevism to discredit and destroy religion generally and Catholicism particularly. Special pains were taken to show the effect of the Soviet propaganda in Spain, and its destructive effects upon the Spanish religious foundations. The roll of martyrs exhibited was prepared with unexpected restraint, carrying only the members of those religious orders represented in Rome, and then only those whose deaths are quite certain. This presents a much smaller list of victims than that formerly charged against the alleged communistic Loyalist government of Spain. Nowhere in the list, however, appear the names of the priests and monks put to death by General Franco's rebel army because they had dared to provide the Mass for the Catholic Basques of the Loyalist forces, whose solemn protest against the assassination visited upon their priests received no recognition or reply from the Vatican. Sympathy for Catholic woe over the destruction of her priests, and opposition to the officers of the Church, would be easier, however, if it could be forgotten that at the very time the Atheist Exhibit was being held a group of Protestant missionaries was being herded out of Ethiopia with strict command not to return.

—The Lutheran.

WHY THEY DON'T ATTEND CHURCH

An advertising club in Flushing, New York, has completed a survey asking the residents of an extensive area their reasons for not attending church services regularly. Here is a tabulation of the replies:

Twenty-three per cent wanted Sunday for themselves and their families.

Twenty-one per cent stated that they did not go to church because of the unfriendly or insincere people they find.

Nineteen per cent stayed away because the church is always asking for money.

Fifteen per cent stay away because they find the services very uninteresting.

Five per cent do not go because they never experience spiritual help.

Four per cent do not go because no one has ever invited them to go.

Four per cent do not go because the minister is always telling them how to be good.

Nine per cent do not attend for miscellaneous reasons, hardly any two of them the same. — Ex.

ASTROLOGY, A BRAZEN HOAX

Astrologers contend that a person's character and future are determined by certain planets, selected according to their position at the time of his birth. This

is of course an absurd delusion. No proof in support of astrology can be demonstrated. Because gullible citizens by the thousands are annually spending millions in tribute to it, such scientists as Professor Bart J. Bok of Harvard, Professor John Q. Stewart of Princeton, and Professor Frank Schlesinger of Yale — all astronomers of note — have felt called upon to point out the folly of astrology, as well as its harmful effects on its followers. Not only does it keep alive a superstition through which fakers collect money under false pretenses; in the words of Watson Davis, editor of Science Service, the "natural desire to know the truth from the false may be dulled by this constant barrage of unscientific thinking." It is almost unbelievable that reputable newspapers should by their daily articles on astrology encourage this sort of thing. Writing in *The Commentator*, Fred C. Kelly is authority for the fact that there are at least 250 such newspapers. He states that radio, which for a time exceeded the newspapers in carrying astrology to the gullible, has very largely discontinued this type of program. This has been done in response to protests, and it is reasonable to believe that protests to newspapers would be equally effective.

—Lutheran Companion.

MORMONS ARE IN EARNEST

There are some instructive figures in the annual report of the Mormon denomination. Its total membership is 767,752. It has 4,365 missionaries at home and abroad. Every able-bodied adult, before he is 40, has to give two years, after training, to the mission field and at his own charge; the central organization caring for the family during absence. Last year the church spent for charity, education, relief and missions \$4,844,058; through the every-member fast from dinner on a certain Sunday the sum of \$330,885 was collected. Through a security fund of a million and a half the aged, out-of-work, and otherwise needy Mormons were all taken care of. All these sums were raised by tithes and special offerings. We do not minimize the errors of the Mormons when we say that their earnestness is worthy of emulation.

—Lutheran Companion.

STILL CLINGS TO THE BIBLE

Ida M. Tarbell, biographer, recently celebrated her eightieth birthday. Her comment on the Bible deserves quoting: "At eighty I suppose it is natural that one should cling to old things. Yet even when I was young there was one old thing to which I clung and to which I still cling. At the risk of being called old-fashioned, I proudly confess that I still believe in my Bible. If in the past more people had accepted its spirit, we should not have had the bad old days; if more people will believe in it, we shall have good new ones."

—The Lutheran.

Synodical Conference

DAY BY DAY FOR WEEK ENDING
SATURDAY, NOVEMBER 27, 1937

Thursday, November 25. This is Thanksgiving Day in the States. The day is not officially observed here, but that does not keep us from thinking of our many friends in the homeland who today are attending Thanksgiving services and are then sitting down to enjoy the usual turkey or goose, cranberries, and pumpkin pie. We, too, observed the day, but in rather a different way. At 6 o'clock instructions at Mbikpon. Here the headmen are too weak. Consequently the whole church makes little progress. Came home for breakfast and then to Anua with the little baby. They were very ready to take the child after we had explained the situation. Here at Anua the Catholics have a real establishment. It reminded us again how much we need a hospital of our own. It is hardly right that we who have the very best to offer the people, namely the pure Word of God, should have to depend on the kindness of these other denominations to take our patients into their hospitals. In the case of this motherless babe it was, of course, different; but every week we are obliged to take people of our own churches to the Methodist Hospital at Ituk Mban, or to the Qua Iboe Hospital at Etinan. This should not be made to continue.

When we arrived home from Anua, several Ikot Iko headmen and the teacher were here waiting. They informed us that the husband of one of the wounded women, after paying a visit at the hospital, had taken a gun and had gone out into the bush. What is to be done? Now Ikot Iko is in a real uproar. There is no school. Every one is filled with fear. It's up to the missionary to solve the problem. But we told them that there is nothing we can do. The police headquarters at Uyo is the place to go, and to Uyo they went. — What will all this come to? Both women are reported to be very low.

A few moments after a message from the hospital reported that Teacher Bassey had died. He had turned for the worse and at ten o'clock he was reported relieved of all earthly afflictions. Thus within the month we are called upon to lay two of our teachers to rest. With this sad news ringing in our ears we had to go to Afaha to answer a sick call. Found the patient with measles; prescribed treatment and was home again at one.

Had a hurried dinner, then went to get Teacher Bassey's body. Took him to his home at Ikot Oku

which is in Ikono. There the relatives accused us of having taken his life. But these people are so primitive they simply cannot understand. Then we went to Mbiabon for the Ikono teachers' meeting. Arrangements were made for Teacher Bassey's funeral at the meeting. He will be buried at 8 o'clock tomorrow morning. In this climate it is hardly possible to keep a body more than a day. Bassey belonged to the Ikono group of teachers, therefore these teachers will take part in a body.

At 4:30 met with the church council. The members of the church council had come to Mbiabon to settle the case of Stephen Udo and one William. Both are headmen, both want to put away their first wives and marry the second before the church. There is no valid reason for this. In fact, Stephen's first wife bore him a child just two weeks ago. Both are displeased with our judgment, and a long and noisy argument followed; but we cannot change the Word of God for them. They, too, will have to bow or else —.

Finished about 6:30 and then ate our "Thanksgiving Dinner" which we had taken with us — egg sandwiches and a can of baked beans. At 7:30 we went to Nung Ukim, which is very near Mbiabon, for instructions. Had a fine crowd. This is our strongest church in the Ikono district. A few weeks ago they held a great festival to commemorate their first anniversary as members of the Lutheran Mission. After instructions here we drove to Ikot Oku, where ordinarily we also have instructions on Thursday night. But tonight we found only the boy beating a large log (this takes the place of the bell). He was tolling for Teacher Bassey. Here they have the custom of tolling from the time a member dies until he is buried. So the beating will go on all night. The whole church, as is the custom here, was at the home of the dead person. Not a single one turned up for instructions. There are many customs in regard to the dead that by gradual instruction we will have to change. Home about 9:30, then had to prepare a sermon for tomorrow's funeral. Got to bed about midnight, and thus came to a close Thanksgiving Day in the African bush.

Friday, November 26. Early breakfast and then to Ikot Oku for the funeral. The church was more than packed and we made the most of the opportunity to present the Law and the saving Gospel to the multitude. Perhaps it is just what Ikot Oku needed for a very necessary spiritual awakening. Teacher Bassey had made a fine confession before he died, one which proves that our work is not totally in vain, in spite of our many disappointments. On Tuesday night his people picked him up from his bed of sickness and told him that they were taking him to another home. When he discovered that they were taking him to a spirit prayer house, he refused to be

taken another step. He begged to be taken to the hospital. His people became angry and left him on the road. Our teacher at the station was informed, and he was taken there. There Mrs. Schweppe found him when she arrived with the car to take him to the hospital.

Came home from the funeral soaked with perspiration. The sun seems to be getting hotter every day. After lunch tried to rest a little before going back to Ikono for the weekly Mbiabon headmen's class, but not much chance for rest here. Was interrupted by the message that one of the women of the Ikot Iko machete incident of last Sunday had died. Her son came and asked us to take her body home. So to the hospital and then to Ikot Iko with the body. The crying, the wailing, and the confusion were nearly unbearable. But this is a most unfortunate case. The murderer is still at large, and every one is frightened. When he is caught, it will mean another responsible task for the missionary.

Went back to Obot Idim to pick up my lunch, then drove to Mbiabon for the Ikono headmen's class. The attendance is not as large as in Ibesikpo, but enough attend to make it very much worthwhile. After the class we listened to complaints brought against William. He had become so angry with the decision of yesterday that when he got home he took his machete and emphatically sent his first wife away. After all, the savage in these people is still quite near the surface. He had attended the headmen's class, and therefore we took him to task right away. But it was useless. The only result was a big argument. He left the church, and all the way home through the bush his raving voice could be heard.

After eating a few sandwiches, went on to Ikot Mbon for instructions. These instructions in the various churches are not without their diversions. In the midst of the period tonight there was suddenly a great commotion. The cause was a snake which had found its way into our meeting. The unwelcome visitor was promptly dealt with, and the instructions went on. Went back to Mbiabon again for instructions. Here we were met by a group of excited men who reported that William, on his way home after the afternoon meeting, had in his anger flogged his father-in-law. They had brought William with them. Thus, after a short lesson, we took up the case again. But William will not listen to the Word of God. We could do nothing with him. Therefore we told him that he can no longer be a headman nor a member in the Lutheran Church and suggested to the flogged man that he let the court deal with this offender. — Got home late, tired, and much disgusted with this accursed polygamy business which is the real scourge of this country.

Saturday, November 27. 6:30 instructions at Mbierebe. This is a large church which is now

gradually beginning to take shape. In the last three months we have been privileged to baptize 157 here in Mbierebe; all but 20 were adults. After instructions, home for breakfast. Then to Afaha to meet with the Afaha headmen. When getting ready to leave Afaha, a woman came with a tale of woe. Her husband had last night taken after her with a machete, she claimed. She has not been home and has not had food for herself or for her child since. We went to the husband's compound to look into the trouble. There we learned that one is as bad as the other. She, too, had taken the machete after her husband. After listening to the argument for a while we put before them a choice — either to live in peace or to receive a visit from the magistrate's police. They chose to live in peace; but how long will it last? So long as marriage continues to be just a "Kuhhandel" we shall have no end of these troubles.

Then jumped onto the motor bike and went to see headman Jonah of Ikot Akpan Abia who had been down for a week. Found him with a very bad boil. Promised to return later in the day with the nurse to give him proper treatment. Home at 12.

After lunch rested for a while, then late in the afternoon returned to Jonah as promised. In the evening got some writing out.

So comes to a close another week "at the front," or here in the African bush. Tomorrow morning another week will begin. Just what it will hold in store for us only the Lord knows. This, however, we are sure of: enough will happen to keep time from lying heavy on our hands. We do not, thank God, have to deal every week with murder. Otherwise this week has not been an unusual one. We have learned to follow the axiom which Dr. Nau prescribed shortly before he left: "Hope for the best, but fear the worst!"

P. S. — The murderer has been found — hanging in the bush. He had hanged himself shortly after the atrocious deed.

W. H. Schweppe.



TO THE UNKNOWN WRITER

Recently the mail carrier brought us an envelope containing a five dollar bill held between two cards. On the face of one of the cards were the words:

Pastor Brenner:

I have stolen this amount of money and cannot make restitution. Please use this money for your church or for the Synod, as you see fit. I hope that this will be an acceptable restitution.

Dear Unknown:

We owe you an answer, and hope you will see these lines. Thank God that He has stirred your conscience with the bitterness of remorse, "for godly sorrow worketh repentance to salvation not to be repented of."

You know that the restitution of the stolen money will not cleanse you in the eyes of God. But it is written: "The blood of Jesus Christ his Son cleanseth us from all sin. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Your loving Savior says to you: "Son, be of good cheer; thy sins be forgiven thee." And He seals this forgiveness to you through your baptism and confirms it again and again through His Holy Supper. The Son has made you free; you are free indeed.

Forgiven, you now hate the money you had coveted and taken, you hate your sin of taking it, yes, all sin. You want nothing about you and in you that is displeasing to your gracious Lord. But you cannot return the stolen money to the rightful owner. What now?

You place it into the hands of your God, for you really had taken it from Him. The spirit that moves you to do this is indeed a thankoffering for His grace that is acceptable to Him in Christ.

And it surely pleases Him that this money which had brought you curse is now to be used to bring His saving grace to others who need it and whom it will save as it saved you.

This will not be your last thankoffering. Your conscience cleansed, you will now want to serve God all the days of your life in works of love and true holiness. May He who has sought and found you again keep you in His grace unto everlasting life.

* * * *

"I have stolen." Theft is a grievous sin, but by no means a rare sin. He who can truthfully say that he has never with his hands taken what was not his own has cause to thank the restraining grace of God.

But, one can also steal with the heart. Discontentment, murmuring, envy and covetousness — are theft.

We steal when we withhold from our neighbor the help the Lord wants to give him through us.

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:15.

We steal when we refuse our God the thankofferings due to Him and neglect His work.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3:8.

This may be a more respectable way of stealing, but it is just as damnable. The Unknown comes to

us with a frank confession of his sin. He makes no attempt to extenuate the wrong or to justify his act.

Does his confession not touch our heart and cause us to search our own soul and our life? Have we no confession to make to our God as to our use of the worldly goods He has entrusted to us? God grant us all true repentance and work in us the fruits of true repentance.

We are sending this thankoffering of a penitent man to the Debt Retirement Committee to point the way to others who have found grace and are thankful.

John Brenner.

THIENSVILLE SEMINARY NOTES

The present school year is nearing its end. God willing, the closing service will be held in the seminary chapel on June 9 at 9:30 A. M. A class of 12 will be graduated as candidates for the holy ministry.

By the grace of God we were spared any serious disturbance or interruption of our work. Although numerous cases of a slight indisposition occurred, both the teachers and the students of the seminary were granted good health, and the prescribed work was completed. As in former years, many congregations from the immediate vicinity and beyond brought provisions for our refectory. For particulars we refer to the special report by Prof. F. Brenner.

One slight change was made in the course of studies, lectures on pedagogy have been reintroduced. When in the fall of 1936 it became known that the graduating class in New Ulm for 1937 was very small and that a shortage of teachers was imminent, the then Senior Class of the seminary decided to do something about it. Everyone of the 26 members of the class declared himself willing to do emergency school work, and they, at once, privately took up the study of pedagogy. The services of the Synod's Executive Secretary of Education were secured and the local Calvary Lutheran Church granted the use of its parochial school for some practice lessons. To both, the local congregation and its pastor and to the Executive Secretary, Mr. F. W. Meyer, we extend our hearty thanks for their splendid cooperation.

Thereupon the seminary faculty and board of regents took up the matter and devised ways and means for a regular course in pedagogy to be given every other year to the combined Senior and Middle Classes in the seminary. They were moved not so much by the thought that a candidate for the ministry should eventually be able to take over a class in some parochial school but rather that the work of a pastor itself will profit if he is familiar with the basic principles and methods of education. During the intervening years a course in Catechetics will be given. The new course was turned over to Prof. Lehninger, the regular Professor of Catechetics. By making Catechetics and Pedagogy alternating courses,

an increase in the number of periods on the weekly program was avoided.

What became of the graduates of 1937? In former years, when many mission opportunities offered themselves to our Synod, everybody would have felt happy at the prospect of having 26 candidates to assign to the various fields. But things have changed. When the Assignment Committee met in May of 1937 they had a grand total of two permanent calls to dispose of. In addition to the 26 members of the class of 1937 there were several men left over from former classes besides the tutors of Watertown and Saginaw whose time of service expired. During the course of the year all former tutors received calls, and also further six men of the class of 1937. One member of the class decided at once to continue his studies in some other school; three were employed as tutors; the greater number are serving in parochial schools, two as helpers in the Bethesda Home at Watertown, one as Secretary for the Lutheran Radio Committee of Milwaukee, while two were left entirely without employment.

Brethren, the harvest still is great, and in spite of the seeming overproduction the laborers still are few. Why can we not send forth the laborers whom the Lord has graciously given us in response to our prayer?

Thiensville, April 27, 1938.

Joh. P. Meyer.

MICHIGAN LUTHERAN SEMINARY

June 14 will be commencement day at Michigan Lutheran Seminary at Saginaw, Mich. The graduation exercises are to take place on the evening of that day at our St. Paul's Church. There are seventeen in the graduating class, 13 boys and 4 girls.

The morning and afternoon will again be devoted to field events of all kinds, including a regular game of the C and D League of Saginaw Valley, of which our school is a member. All friends are cordially invited to visit our school on that day and spend the day with us on our beautiful campus.

At its meeting last night the Board of Regents of our school called the Rev. Werner Franzmann to succeed Prof. E. Berg, who has accepted the call as Inspector at Northwestern College.

The M. L. S. Alumni will likewise meet on commencement day for their annual session.

Otto J. R. Hoenecke, Director.

Saginaw, Mich., May 7, 1938.

WINNEBAGO LUTHERAN ACADEMY

The graduation exercises of this school will be held on June 12. Church service at 4 P. M., academic program at 7:45. Friends of this institution are cordially welcome.

G. E. Bergemann, Director.

† GILBERT E. TIMM †

On May 4, Gilbert E. Timm, a teacher in St. Paul's Lutheran School at Arlington, Minn., died after an operation for appendicitis in the hospital at Glencoe, Minn., at the age of 26 years, 7 months, and 1 day.

Gilbert Edward John Timm was born on October 3, 1911, in Milwaukee, Wis., the only son of Teacher E. W. Timm and his wife Anna, née Wandschneider. He attended St. Lucas Lutheran School in Milwaukee, which school his venerable father has been serving since 1896. On April 5, 1925, he was confirmed by the now sainted Pastor Wm. Kansier. After his confirmation he attended Concordia College, Milwaukee, for four years. He continued his studies at Dr. Martin Luther College, New Ulm, Minn., to prepare himself as a teacher in our parochial schools. After his graduation in 1932, he accepted a call as teacher in the Christian Day School at Arlington, Minn., instructing the four lower grades. This school he served with great faithfulness and excellent ability until his death. On July 3, 1936, he entered holy wedlock with Miss Lydia Rudolph, daughter of Pastor and Mrs. Carl Rudolph of Watertown, Minn., who besides his parents, three sisters, and other relatives mourn his untimely death.

Funeral services were held at Arlington, Minn., on May 6, Pastor R. Heidmann preaching a sermon in German on Psalm 23, and Director Karl Schweppe delivering an address in English. The undersigned preached an English sermon on Psalm 73:23, 24 at the service held on May 9 in St. Lucas Church, Milwaukee. A children's chorus and the teachers' chorus of Milwaukee sang appropriate hymns. Burial took place in Woodlawn Cemetery, Milwaukee.

May the God of all grace and mercy comfort the hearts of those that mourn! Ph. H. Koehler.



Announcements

INSTALLATIONS

Authorized by President E. R. Gamm, I installed the Rev. G. J. Schlegel as pastor of our congregations at Moberge and Glenham, South Dakota, Sunday, May 1, 1938. May the Lord bless his work among us.

Address: The Rev. G. J. Schlegel, South Dakota.

H. C. Oswald.

Upon authorization by President Wm. Nommensen, I installed the Reverend A. L. Mennicke, on May 1, 1938, as pastor of St. Matthew's, Winona, Minn. The Reverend V. Mennicke assisted.

Address: 717 W. Broadway.

Walter A. Schumann.

Authorized by the First Vice-President, Pastor G. Schlegel, the undersigned installed President E. R. Gamm on the second Sunday after Easter as pastor of Christ Congregation

at Marshall, Minn., and St. John's Congregation at Milroy, Minn.

The Lord bless pastor and congregations.

Address: Rev. E. R. Gamm, 410 S. 4th St., Marshall, Minn. Wm. Lindloff.

CHANGE OF ADDRESS

Rev. A. L. Mennicke, 717 W. Broadway, Winona, Minnesota.

ARIZONA CONFERENCE

The Arizona Conference will meet from May 31 to June 3 at Whiteriver, Arizona, Pastor R. Otto.

Sermon: F. Knoll.

Papers: Biblical Pedagogy, R. Zimmermann; The Bringing Home by the Preacher and Teacher the Doctrine of Sanctification, O. Hohenstein; A Mission Biography, P. Behn; Life Insurance, H. Rosin; Individual Soul Service, F. Knoll; Church Discipline in and by the Local Congregation, O. Hohenstein; Importance of the Sermon in Public Worship, E. Sitz; Arguments of the Chiliasts and Millennialists, E. Sitz; Communism and the Christian Church, E. Guenther; Treatise on Social Activities Based on Scriptural Ground, with Personal Views, R. Deffner; Exegesis of 1 Cor., E. Sprengeler; Appropriate Reading Matter for Indian Schools, E. Guenther. Arthur C. Krueger, Sec'y.

EASTERN DELEGATE CONFERENCE

The Eastern Delegate Conference of the Southeast Wisconsin District will meet on Trinity Sunday, June 12, at 2 P. M., in Jordan Ev. Luth. School Building, Corner of So. 77th St. and W. National Ave., West Allis, Wisconsin, Pastor J. Ruege. A. C. Schewe, Sec'y.

MANKATO DELEGATE CONFERENCE

The Mankato Delegate Conference will meet Tuesday, June 14, 10 A. M., at Immanuel School in Mankato, Minn.

Essays: Occasional Services, R. Palmer; On the Accreditation of our Institutions, A. Ackermann.

W. Schuetze, Sec'y.

CROW RIVER VALLEY DELEGATE CONFERENCE

The Crow River Valley One-Day Delegate Conference will meet June 7 at Monticello, Pastor G. C. Haase. First session at 10:00 A. M.

Papers: Practical Suggestions for Reestablishment of Family Altar, E. Binger; What Stand Should the Pastors Take in Officiating at Religious Services on Decoration Day, High School Graduation, etc., W. P. Haar; How to Stimulate Attendance at Holy Communion, W. J. Schulze.

Karl J. Plocher, Sec'y.

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference meets at St. Peter, Minnesota (Pastor G. H. Albrecht), on Wednesday, June 22, at 9 A. M. Please announce your coming to G. Th. Albrecht.

A. Martens, Sec'y.

SOUTHWESTERN MINISTERS AND LAY DELEGATE CONFERENCE

The Southwestern Ministers and Lay Delegate Conference will meet on June 7 in Tomah, Wis. Opening service in the English language at 9:30 A. M.

C. W. Schroeder, Sec'y,
422 2nd Ave., Baraboo, Wis.

MISSISSIPPI VALLEY DELEGATE CONFERENCE

The Mississippi Valley Delegate Conference will convene June 1, 9:00 A. M. — Please register early!

Rud. P. Korn, Sec'y.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference will meet, D. v., May 31 and June 1, at 9:30 A. M., at St. John's Ev. Luth. Church, East Mequon, Wis. (K. Lescow, Pastor).

Sermon: C. A. Otto (A. Petermann).

Papers: German Work: Exegesis Hebrew, Mittelstaedt, Schewe; Gen., Shiley, Tacke; How How to Deal with Indifferent Church Members, Ebert; Youth and Church, Discussion to be led by Koelpin. K. Lescow, Sec'y.

JOINT WINNEBAGO CONFERENCE

The Joint Winnebago Conference meets, D. v., May 23 and 24 in Westfield, Wis., the Rev. E. Messersmidt, pastor.

Papers have been assigned to Weyland, Strasen, Kleinhans, Renner, Clausing.

Confessional Address: P. Bergmann (M. Fleischer).

Sermon (German): Reim (Wojahn, Kobs).

Members announce at once! M. Huebner, Sec'y.

LAKE SUPERIOR DELEGATE CONFERENCE

The Lake Superior Delegate Conference will convene June 14 at Florance, Wis., with Pastor Melvin Croll.

The opening service will be held at 9:00 A. M. (C. S. T.) with Pastor G. Fischer preaching a sermon on "Christian Education."

Each congregation of the Conference is asked to send at least one delegate.

Please announce to Pastor Croll before June 11.

H. A. Kahrs, Sec'y.

ST. CROIX DELEGATE CONFERENCE

The Croix Delegate Conference will meet for a one day conference on June 7 in Hastings, Minn., with Pastor A. Baer. Conference opens at 9:00 A. M. with a Divine Service in which Pastor Dowidat (Ernst, alternate) will deliver the sermon. O. P. Medenwald, Sec'y.

DISTRICT CONVENTIONS

NORTH WISCONSIN DISTRICT

God willing, the North Wisconsin District of the Ev. Luth. Joint Synod of Wisconsin and other States will convene for its regular session in Grace Ev. Luth. Congregation of the pastor E. Benj. Schlueter at Oshkosh, Wis., June 20 to 24 a. c.

The opening services will take place at 10:00 A. M. Monday morning. The lay delegates are kindly requested to deliver their credentials immediately after the opening services to the secretary. They must bear the signatures of the chairman and secretary of their respective congregations.

The local pastor kindly requests that all announcements be made by June 4. Quarters will be gratis, whereas for meals 35 cents will be charged.

All memorials and petitions should be sent to the president, the Rev. W. Pankow, before June 1, both in English and German writing. G. E. Boettcher, Sec'y.

SOUTHEAST WISCONSIN DISTRICT

The Southeast District of the Joint Synod of Wisconsin and other States convenes, God willing, June 27 to July 1, 1938, at St. John's Ev. Luth. Church, Burlington, Wis., L. Baganz, pastor.

Opening service on Monday morning at 10 o'clock.

Closing service on Thursday evening with the observance of Holy Communion.

Essays and essayists: 1) The Doctrine of the Divine Call with Reference to Present Day Abuses, Prof. A. Zich; 2) Exegesis on Judges 2, 1-4, Pastor G. Hoenecke (German).

Reports and memorials are to be in the hands of the president, Pastor P. Bergmann, by June 1.

Lay delegates are to present their credentials to the undersigned immediately after the opening service.

Requests for lodging are to be sent to Pastor L. Baganz (495 Madison St., Burlington, Wis.) not later than June 15.

Lodging and breakfast are furnished gratis; dinner and supper at nominal prices. W. Keibel, Sec'y.

WEST WISCONSIN DISTRICT

The West Wisconsin District of our Synod will meet June 20 to 23 at the St. Paul's Church, Ft. Atkinson, Wis. (Pastor Henry Gieschen).

The first session will be held on Monday afternoon at 2 o'clock. The opening services on the same day, June 20, at 7:30 P. M.

Memorials must be in the hands of the President, Pastor Wm. Nommensen, not later than June 1.

The delegates from the various congregations are kindly requested to hand their credentials, signed by the president and secretary of their respective congregations to the secretary of the district in the first session.

Lodging and breakfast will be furnished gratis. Dinner and supper will be served at a nominal price.

Requests for quarters should reach the local pastor before June 5.

A. W. Paap, Sec'y.

NEBRASKA DISTRICT

The Nebraska District of the Joint Synod of Wisconsin and Other States will meet in St. Paul Ev. Luth. Church, Norfolk, Neb. (J. Witt, pastor), June 15 to 20.

The first session is to begin Wednesday at 9 A. M. The credentials of the lay delegates should bear the signatures of the chairman and secretary of the congregation which they represent.

Services with communion will be held on Sunday morning, and a school service on Sunday evening.

Essays: "The Smalcald Articles" (Pastor A. C. Bauman) and "The Problem of Keeping Our Young People with Our Church" (Pastor Harold Schulz).

Please register with the local pastor!

Im. P. Frey, Sec'y.

DAKOTA-MONTANA DISTRICT

The Dakota-Montana District will convene from June 22 (10 A. M.) to June 28, 1938, at Elkton, So. Dak. (Pastor Wm. Lindloff).

Opening services with holy communion will be held on Thursday evening at 8.

Essays will be read by Prof. Walter Schumann of Watertown, Wis., and Pastor Theodore Bauer of Hettinger, No. Dak.

Congregational delegates will hand their credentials, signed by the chairman and secretary of their congregations, to the secretary immediately after the opening session.

The local pastor requests that you announce your attendance or non-attendance as well as the number of delegates you expect to bring at an early date.

Signed: Herbert Lau, Sec'y.

MICHIGAN DISTRICT

God willing, the Michigan District will convene June 27 to July 1 in Zion Congregation, Toledo, Ohio, the Rev. Geo. Luetke, pastor.

The opening service will be held Monday evening at 7:30. Immediately following this service the organization of the District will take place, and the President will deliver his biennial report.

The lay delegates are to present their credentials, properly signed by the president and the secretary of their respective congregations, to the Secretary of the District immediately after the opening service.

The first meeting of the District will be held Tuesday morning at 9:00 o'clock.

Pastor Edgar Hoenecke of Plymouth will read an essay before the convention on the subject "Christian Stewardship."

All overtures or memorials are to be in the hands of the District President not later than June 10.

All pastors, teachers, and lay delegates desiring quarters during the convention at Toledo will please notify Pastor George Luetke, 954 Belmont Ave., Toledo, Ohio, by June 15; later requests can not be considered.

Lodging and breakfast will be furnished gratis; dinner will be served at the price of 35c; supper at 25c.

A. W. Hueschen, Sec'y.

MINNESOTA DISTRICT SYNOD

The Minnesota District Synod will meet at Dr. Martin Luther College in New Ulm. Date: June 27, at 2:00 P. M., till and including July 1.

Credentials of delegates shall be signed by the president and secretary of the congregation. All memorials to Synod should be submitted to the District President by June 5.

W. P. Sauer, Sec'y.

LUTHERAN HIGH SCHOOL REUNION

The Lutheran High School of Milwaukee is this year holding its first annual reunion on the 17th, 18th, and 19th of June, at Milwaukee. Since the founding of the school approximately two thousand people have enrolled. The purpose of the reunion is to have every person who has at any time attended the school come back to renew old friendships and acquaintances, to see the many changes which have taken place, and to make many new friends.

For the evening of June 17, a moonlight boat ride on Lake Michigan is planned. Persons having attended a similar previous excursion will welcome this opportunity for another enjoyable evening. For others the ride will prove a novel experience, long to be remembered.

Registration will take place at the school, beginning Saturday noon, June 18, and will continue throughout the afternoon.

On Saturday evening, the banquet, which has been an annual event, will be held at the Milwaukee Athletic Club. The Rev. A. Wagner, of Chicago, is to be the guest speaker, Professor G. Martin of the High School will preside as toastmaster.

Sunday morning, June 19, services will be attended at various churches in the city. Lists will be furnished in the program, stating the locations of the churches and the time of services.

Dinner will be served at the High School Sunday noon. Immediately after the dinner, a business meeting will be held to decide several matters of importance.

Following the meeting, class reunions will be held at various points in the school. Further entertainment is being planned by a capable committee.

Sunday evening, June 19, the senior class of the Lutheran High School will be graduated. Exercises will take place at Concordia College Gymnasium.

For information regarding reservations for the reunion, write to Mr. R. Ambelang, Reunion Committee Chairman, at 2237 No. Palmer St., Milwaukee, Wis.

M. R.

BOOK REVIEW

A Conservative Introduction to the New Testament. By Samuel A. Cartledge, A. M., B. D., Ph. D., Professor of New Testament Literature and Exegesis, Columbia Theological Seminary, Decatur, Georgia. Zondervan Publishing House, Grand Rapids, Mich. Bound in blue cloth, gold stamped title, 196 pages, and index. Price, \$1.50.

Since the school of modern criticism practically is supreme in this country on the source of the books of the Bible, there is a great dearth of books on the introduction to the Old and New Testaments, books that are sound in conservative doctrine. The present volume tries to supply this want, felt by so many students who still believe that the Bible is God's Word. As the writer says, "The purpose of this Introduction is to make it possible for the student of the Bible to read and study his New Testament more intelligently." The book consists of two parts, one on the general introduction, and part two on the special introduction to the different books of the New Testament, to which is added an appendix. The author turns away from the modern critics who, consistently followed, must end in the position of Bultmann who says, "that we cannot now make out any clear picture of the life of Jesus, nor can we be sure of a single word he ever spoke," page 65. One may differ with some of the author's positions, as when he says, page 61, "Both Matthew and Luke had Mark before them," and "there were no copyright laws, so they appropriated most of Mark's material with little or no change." On the whole there is found also here a certain fearful kowtowing to biblical science or "Wissenschaft," so-called, which is not altogether without danger for the believing Bible student. Read and studied with care, we believe that this introduction may be of great service to all Bible lovers.

Z.