

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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5026 19th Ave



"I Have Trodden the Winepress Alone." Is. 63, 3.

"ISAIAH 53"

THIS is the Bible in miniature; the essence of the Gospel of Jesus Christ; the length, the breadth, the height and depth of the cross of Christ; the full stature of our Savior.

The Bible in Miniature

"All we like sheep have gone astray, we have turned every one to his own way." In the parable of the one lost sheep, the ninety and nine in the wilderness were all obedient and meek — were they not? Remember, the Lord addressed this parable to the Pharisees "which trusted in themselves that they were righteous, and despised others." — Pity these men! In fact, every hoof of the ninety and nine belongs to a straying sheep. "All we like sheep have gone astray." — The wandering sheep is ignorant of its folly and perdition. Sin blinds us; sin drugs us. Persistent sinning sears our conscience. We become rebellious, "Who is the Lord, that I should obey his voice?" We wax worse and worse, deceiving and being deceived by our sin." — "Treasuring up wrath against the day of wrath and the revelation of the righteous judgment of God." — "And who hath warned you to flee from the wrath to come?" —

Ye who think of sin but lightly,
Nor suppose the evil great,
Here may view its nature rightly,
Here its guilt may estimate.

"The Lord hath laid on Him the iniquity of us all." The griefs and sorrows, the wounds and stripes and bruises, the smitings, the afflictions, the chastisement of death and condemnation heaped on Christ Jesus, are God's dread punishment for sin — our sins, yours and mine, "the iniquity of us all." We passed the cross unheeding. "We did esteem Him stricken, smitten of God." "Another sheep," we thought, "being punished for its folly." We thought the Lord's heavy hand rested on Him, because, He more than any man, had offended God. But with crashing emphasis that explanation for Christ's afflictions is shattered. — "He was wounded for our transgressions; he was bruised for our iniquities. He hath borne our griefs and carried our sorrows." You

thought He was afflicted because He was bad, and you were good. But He was afflicted because you were bad, and you were spared because "He was afflicted."

This is the essence of the Gospel. "Christ died for us." The wounds were His, ours is the healing; the bruises were His, ours is the balm; death and condemnation were His, ours is the peace of God that passeth all understanding. — Hear the Lord's own sevenfold Amen: 1. Surely, He hath borne our griefs; 2. He carried our sorrows; 3. He was wounded for our transgressions; 4. He was bruised for our iniquities; 5. The chastisement of our peace was upon Him; 6. With His stripes we are healed; 7. The Lord hath laid on Him the iniquity of us all. — Let the sons of men repeat the loud Amen!

THE TEXT

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken — Is. 53, 4-8.

The Full Stature of Christ

The wounds and stripes, the death of the "Man of Sorrows" have another aspect. "He was cut off out of the land of the living." Follow to the judgment hall. View the speedy mock trial of Jesus before Caiaphas; listen to the voices of of them that prevailed as He stood before Pilate. "He was oppressed and afflicted." The trial and death of Jesus was violence and oppression. False witnesses were heard, truth was crushed to earth, justice yielded to hatred and envy and mob-rule, and Jesus was the victim, "cut off" of the land of the living by this violence. — Yet He told the women of Jerusalem, "Weep not for me, but for yourselves and for your children; for if these things be done in the green tree, what shall be done in the dry?" One cannot view the violence done to Christ without thinking of the words, "It is a fearful thing to fall into the hands of the living God," and the words of the Lord in the Psalm, "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." The judgment, speedy and violent, which the "Green Tree suffered, is justly deserved by the dry tree. "For the transgression of my people was He stricken."

Innocent — O Lamb of God Most Holy

The prophet glories in the innocence of the Lamb that was led to the slaughter. "He hath done no violence neither was any deceit found in His mouth." His very

enemies, the "Bulls of Bashan that beset Him" admitted His innocence. Christ challenged them, "Which of you convinceth me of sin?" Pilate repeatedly declared, "I find in Him no fault at all." Judas finally cried out in despair, "I have betrayed innocent blood!" The malefactor on the cross confessed, "We receive the due reward for our deeds, but this man hath done nothing amiss." The centurion who crucified Him exclaimed, "Certainly, this was a righteous man — truly, this man was the Son of God." And this excludes any hidden and secret sin, unknown to men, but revealed to God, the Searcher of men's hearts. Christ knew no sin. He is the sinless Son of God. The Angel of the Lord declared His holiness to Mary, "That holy thing which shall be born of thee shall be called the Son of God." Thus the blood that was shed for sinners on Calvary is the precious blood of God. It is *His innocent* suffering and death that prompts us to ask:

For Thee the Father's hidden face?
 For Thee the bitter cry?
 For us the Father's endless grace,
 The song of victory?

Our load of sin and misery
 Didst Thou, the Sinless, bear?
 Thy spotless robe of purity
 Do we, the sinners, wear?

But this is not an open question. It is the fundamental truth of the Gospel: Christ died for our sins.

Ever Patient, Meek and Lowly

"He was oppressed and afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth." Without complaint, without reviling, as meek as a lamb, Christ suffered all afflictions. — This is the *perfect* sacrifice. "I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting. — Therefore have I set my face like a flint, and I know that I shall not be ashamed." Our Savior was not only submissive in His passion but resolute. There was no turning aside from the way of sorrows. There was no flint in the *heart* of Jesus, yet He set His face like a flint. We would bleed and die for the sins of the world. This is the perfect sacrifice. It overwhelmed the heart of God. It overwhelms the hearts of men.

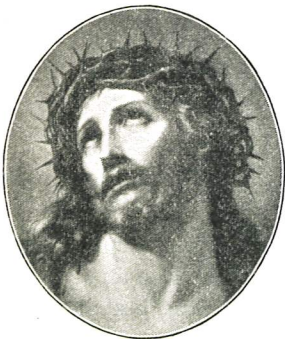
Lord Jesus, is it even so?
 Have we been loved thus?
 What love can we on Thee bestow
 Who hast exchanged with us?

We love Him who first loved us. The love of Christ constraineth us. A. P. V.

NAMES OF CHRIST IN THE SCRIPTURE

By J. T. Bougher

IN 2 Peter 3:18 we are admonished to grow in grace and in the knowledge of our Lord and Savior. One of the best ways to begin this growth is to commit to memory a goodly number of His different names and their respective meanings.



So wonderful is the *Person and work of the eternal Son of God* that the Holy Spirit in causing the Bible to be written used upwards of two hundred separate designations in expressing His greatness and glory — each with a difference significance.

As our space confines us to a limited number of our Lord's titles and their meanings,

we urge our readers to develop the list as opportunity offers:

1. Alpha and Omega, Rev. 1:8 (First and last letter of the Greek alphabet signifying His eternal existence).
2. Author and finisher of our faith, Heb. 12:2 (Originator).

3. Ancient of days, Dan. 7:13 (His eternal Deity).
4. Advocate, 1 John 2:1 (He pleads our cause).
5. Bread of life, John 6:35 (As spiritual food).
6. Beloved, Matt. 12:18 (One greatly loved).
7. Bridegroom, Matt. 25:1-13 (As the Espoused One).
8. Christ, Luke 2:11 (Messiah; the Anointed One; Luke 4:18).
9. Chief corner stone, Eph. 2:20 (The Principal Stone).
10. Captain of our salvation, Heb. 2:10 (One who leads through).
11. Creator, Isa. 40:28 (Maker of all things, John 1:3).
12. Counselor, Isa. 11:26 (From sin's penalty).
13. Deliverer, Isa. 11:26 (From sin's penalty).
14. Door, John 10:9 (Christ, the Door through whom all who enter will be saved).
15. Elect, Isa. 42:1 (Chosen of God).
16. Eternal Life, 1 John 5:20 (Life everlasting).
17. Faithful witness, Rev. 1:5 (Real evidence).
18. First and last, Rev. 1:17 (a name of honor).
19. Foundation, Isa. 28:16 (on which our faith is built).

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| <p>20. Fountain, Zech. 13:1 (A perpetual flow; in Christ, living water for thirst and cleansing).</p> <p>21. Faithful and true, Rev. 19:11 (Dependable).</p> <p>22. Great God and Saviour, Titus 2:13 (Almighty One).</p> <p>23. Guide, Luke 1:79 (To Direct).</p> <p>24. God blessed forever, Rom. 9:5 (His greatness unsearchable, Ps. 145:3).</p> <p>25. Head of the Church, Eph. 5ff 23 (Chief).</p> <p>26. Heir of all things, Heb. 1ff 2 (Rightful Owner).</p> <p>27. Holy One, Acts 3:14 (Righteous).</p> <p>28. I AM, John 8:58 (Ever existent).</p> <p>29. Image of God, 2 Cor. 4:4 (Revealing God).</p> <p>30. Immanuel, Matt. 1:23 (God with us — expressing both divine and human nature).</p> <p>31. Jesus, Matt. 1:21 (His earthly name — “to save”).</p> <p>32. Jehovah, Isa. 12:2 (Affording scope to His eternal existence and power).</p> <p>33. Judge, Acts 10:42 (One who sits in judgment).</p> <p>34. Just One, Acts 7:52 (Ever true).</p> <p>35. King of the Jews, Matt. 2:2 (Rejected Messiah).</p> <p>36. King of kings, Rev. 19:16 (Supreme headship).
What a wonderful Savior He is!</p> <p>37. Lamb of God, John 1:29 (Sin offering).</p> <p>38. Light, John 8:12 (No darkness).</p> <p>39. Lord, Rom. 1:3 (Greatest).</p> | <p>40. Mediator, Heb. 12:24 (Of new covenant).</p> <p>41. Messiah, John 1:41 (Expected, yet rejected).</p> <p>42. Mighty God, Isa. 9:6 (All-powerful).</p> <p>43. Our righteousness, Jer. 23:6 (His righteousness imputed to us).</p> <p>44. Prince of peace, Isa. 9:6 (Perfect peace).</p> <p>45. Priest (Great High Priest), Heb. 4:14 (Ever interceding).</p> <p>46. Propitiation, 1 John 2:2 (Sacrifice).</p> <p>47. Redeemer, Job 19:25 (Blood-bought).</p> <p>49. Refuge, Isa. 25:4 (A shelter).</p> <p>50. Resurrection, John 11:25 (Raised from the dead).</p> <p>51. Rock, 1 Cor. 10:4 (A safe foundation).</p> <p>52. Savior, Luke 2:11 (One who saves).</p> <p>53. Shepherd, Isa. 40:10. 11 (Seeks, feeds, guards, and finally leads His flock into the heavenly fold).</p> <p>54. Son of man, Luke 19:11 (His humanity).</p> <p>55. Son of God, Luke 1:35 (His divinity).</p> <p>56. Sun of righteousness, Mal. 4:2 (Dispeller of Darkness).</p> <p>57. Teacher, John 3:2 (Instructor).</p> <p>58. Truth, John 14:6 (Reality of fact).</p> <p>59. Vine, John 15:1 (Fruit-bearing).</p> <p>60. Word, John 1:1 (Expressing the Divine mind).</p> <p>61. Wonderful, Isa. 9:6 (Astonishing).</p> |
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COMMENTS

Jagged Edges In St. Louis, Missouri, exists an organization of ministers known as a “Round Table of Christians and Jews.” Well, that table isn’t round any more. So many ministers, priests, rabbis have resigned lately leaving the once “round table” quite jagged. When this heterogeneous association organized they accepted as one of their cardinal principles that of “*recognizing the right to be different and agreeing to disagree amicably.*” The “disagree” is still there but the “amicably” is out. They are downright “peevd” with one another. It seems that a Baptist minister, a Methodist minister and a rabbi were guilty of disturbing the erstwhile placid waters. At the bottom of the turbulence is this man Taylor — the President’s diplomatic represen-

tative to the pope, who together with the pope, is to make wars to cease unto the end of the earth.

Now the membership of the St. Louis “Round Table of Christians and Jews” includes a few Roman Catholic priests — they like Mr. Taylor very much; but there are the Methodists, Baptists, and Rabbi Isserman — they don’t like Mr. Taylor very much — and all amicability and friendship ceased right then and there. To be sure, they retained the “agree to disagree” and the “right to be different” — but they just dropped the “amicably” from their “cardinal principle” — that’s all.

How did this all come about? There was a joint meeting of the “brotherhoods” of three congregations — Second Baptist Church, St. John’s Methodist church and

Tempel Israel (quite a brotherhood), so the report in the *Christian Century*. At this meeting Rabbi Isserman expressed his disapproval of the appointment of this Mr. Taylor as the President's representative at the Vatican with the rank of ambassador. We don't blame the Rabbi, but his fellow-members of the "Round Table" did, at least, five Roman Catholics did — and expressed their feelings by resigning from the membership. The Protestants and Jew agreed that this is a dangerous mixture of Church and State; whereas, the Catholics agreed that it is a very fine thing for the President to do — and, they said some unkind things, as though the others were a bit jealous. Anyhow, that was the end of the "Round Table" and the platform to "agree and disagree amicably." We confess that we are a bit worried. Not about the association so amicably organized, on such altruistic principles — but we are worried about the "round table." You see, we believe God who says: "How can two walk together, except they be agreed" and therefore, had no misgivings or false notions about the permanency of the association. Such associations, so organized, against God's principle of Truth, cannot endure. But, and this worries us, who is going to restore to the "table" its lost "roundness" so ruthlessly made jagged by this rupture?

Oh, that men could see or would learn from God's word! Oh, that men would understand that that "table" about which this heterogeneous association gathered never was "round" but had dangerously sharp corners to begin with. These men — ministers, priests, and rabbi came together, each with grave differences of opinions, deeply rooted in their very being — but they thought they could abnegate themselves and deny their own convictions. However, when the test came they were found wanting. The experiment had to fail because they had no common basis of conviction. They disagreed with God that walking together" (doing a thing jointly) demands agreement.

And so man's wisdom once again came to naught to vindicate the wisdom of God. Oh, there is wisdom in "being a fool for Christ's sake" and clinging firmly to the Word and avoiding all entangling alliances. What if they call us bigotted and narrow-minded. May the "Round Table" idea never find acclaim in the Lutheran Church — may we ever see its jagged edges!

W. J. S.

* * * *

Let's Organize "The International Council of Religious Education," so it is reported, is again much disturbed. This time their problem is 'drinking among church people.' This organization, we take it, has made another survey among the 41 Protestant churches affiliated with the Council and the results are shocking, according to P. R. Hayward of Chicago, the editor of the *International Journal of Interreligious Education*. In a meeting of Church editors, P. R. Hayward, had this to say: "Drinking among church people today

affects many of the best and more devoted members and not merely a fringe of the less desirable persons, as was the case 25 years ago. There is an increase, in at least moderate use, among many church people."

As true as it is that, "The kingdom of God is not meat and drink," Rom. 14:17, and as equally true as it is "that the children of the kingdom" labor not for the "meat that perisheth" — yet they do "eat and drink" and have done so from the beginning of time. In the Scriptures we have so many references and accounts of drinking intoxicating drinks that one would have difficulty in tracing them all. And yet, in all the Scriptures, one is not able to find one word that prohibits this — yes, overindulgence, intemperance, drunkenness — of this the Word has enough to say: "Drunkards shall not inherit the kingdom of God," 1 Cor. 6:10. Here we are on safe ground — and let us speak out openly and unafraid on this subject. It is as necessary to instruct our people in this as it is to teach them: "thou shalt not kill" or "thou shalt not commit adultery," etc. But let us not go beyond the Scriptures and make a sin or a wrong where there is none as the fanatics and the moralists do. This always weakens our case.

Just what Mr. Hayward means when he speaks of "*the best and more devoted members*" drinking — not overindulging, mind you, but just drinking — we are at a loss to understand. Does he mean that our "members" are to be divided into classes with reference to "drinking" or "not drinking" — that the "best members" are tee-totallers and the "poorer ones" drinkers who indulge temperately or intemperately? That division, of course, is new to us. As far as we know the Scriptures we find them classified as: "believers" and "unbelievers" — "He that *believeth* and is baptized shall be saved; but he that *believeth not* shall be damned," Mark 16:16. Now believers are such who "*use this world as not abusing it*," 1 Cor. 7:31. They believe what God says, "for all things are ours . . . and ye are Christ's," and will, therefore, "whether they eat or whether they drink do it all to the glory of God." So we need have no fears, cares or apprehensions as far as the "believers," Christians are concerned. They will live wisely in this world and conform their lives to the Gospel of Christ. They will be glad to hear a warning ever and again against intemperance in food or drink. These will cause us no trouble.

But that other class "*the better class*" — consisting of total abstainers — according to Mr. Hayward — these may cause much trouble in the Church. They may consider themselves good Christians *because they are* total abstainers. That is a dangerous, spiritually dangerous, state of mind — that is pharisaical and damning. The only difference between these and the drinker is that one *drinks* unto himself damnation and the other *thinks* unto himself damnation. Both are equally guilty of *unbelief* — and he "that *believeth not* shall be damned" whether he drinks or does not drink.

The drinker is a problem, says Hayward! How solve it? "Preach the Word," says God, "be instant in season,

out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Hayward says: organize a "United Front" to combat intemperance. Oh that men could believe God when He tells them that His Spirit has organized them into a "united front" and has given them (this

one body) His Word to teach and preach as the only effective and unfailing weapon against all the onslaughts of the devil. Let's stick to that Word alone. No man-made organization will ever improve on it!

W. J. S.

NEWCOMERS TO THE HYMNAL

9. VEXILLA REGIS PRODEUNT

1. The royal banners forward go;
The cross shines forth in mystic glow
Where He in flesh, our flesh who made,
Our sentence bore, our ransom paid;
2. Where deep for us the spear was dyed,
Life's torrent rushing from His side,
To wash us in that precious flood
Where mingled water flowed and blood.
3. Fulfilled is all that David told
In true prophetic song of old;
Amidst the nations, God, saith he,
Hath reigned and triumphed from the tree.
4. O Tree of beauty, Tree of light,
O Tree with royal purple dight,
Elect on whose triumphal breast
Those holy limbs should find their rest;
5. On whose dear arms, so widely flung,
The weight of this world's ransom hung,
The price of humankind to pay
And spoil the spoiler of his prey, —
6. O Cross, our one reliance, hail!
So may thy power with us avail
To give new virtue to the saint
And pardon to the penitent.
7. To Thee, eternal Three in One,
Let homage meet by all be done
Whom by the cross Thou dost restore,
Preserve, and govern evermore.

This hymn comes to us from the sixth century. Its author Bishop Venantius Fortunatus (530-609) was one of the popular Latin hymn-writers of the early Middle Ages. He was educated at Ravenna and for a time travelled in Gaul as a wandering minstrel. It is said that, when during his student days he was threatened with blindness, he recovered his sight by anointing his eyes with oil from a lamp that burned before the altar of St. Martin of Tours, in a church in Ravenna. In A. D. 565 he made a pilgrimage to the tomb of St. Martin at Tours, and on this journey he won the friendship of Queen (Saint) Rhadegunda, who was separated from her husband Clotaire, King of Neustria (Lothair I). She persuaded him to settle at Poitiers, where he later became priest. He was made Bishop of Poitiers in A. D. 599.

Archbishop Trench describes Fortunatus as a "clever, frivolous, self-indulgent and vain character." His contributions to the hymnology of his day seem to have been very considerable, but the general quality of his poetry is

not very high. He represents the "last expiring effort of the Latin muse in Gaul," to retain something of the "old classical culture amid the advancing tide of barbarism." However, in some of his efforts he rises above his level to lofty heights of true poetry, as in his "Pange, lingua, gloriosi" (also included in the new hymnal), and in the famous "Vexilla Regis."

The account usually given about the origin of this hymn is very likely legendary. Mearns gives this summary of the story in Julian's *Dictionary of Hymnology*: "Fortunatus was then living at Poitiers, where his friend, Queen Rhadegunda, founded a nunnery. Before the consecration of the nunnery church she desired to present certain relics to it, and among these she obtained from the Emperor II a fragment of the so-called True Cross, from which circumstance the nunnery received its name of the Holy Cross. This relic was sent in the first instance to Tours, and was left in charge of the Bishop, in order that he might convey it to Poitiers. In the Abbé E. Briand's *Sainte Radegonde*, its journey to Poitiers is thus described: 'Escorted by a numerous body of clergy and of the faithful holding lighted torches, the Bishop started in the midst of liturgical chants, which ceased not to resound in honor of the hallowed wood of the Redemption. A league from Poitiers the pious cortège found the delegates of Rhadegunda, Fortunatus at their head, rejoicing in the honor which had fallen to them; some carrying censers with perfumed incense, others torches of white wax. The meeting took place at Migné, at the place where, twelve centuries and a half later, the cross appeared in the air. It was on this occasion that the hymn "Vexilla" Regis" was heard for the first time, the chant of triumph composed by Fortunatus to salute the arrival of the True Cross. . . . It was the 19th November, 569.'"

The original text had eight stanzas. Later another stanza and a doxology were added. The popularity of the hymn is attested by the fact that many have essayed to put it into English. Julian lists 37 English translations. The fourth stanza has been the crux of the translators. The author wrote:

Impleta sunt quae concinit
David fideli carmine,
Dicendo naionibus:
Regnavit a ligno Deus.

Percy Daermer rightly says: "The reference is to Ps. 96, 10; but neither in the Hebrew, the authentic Septuagint, the present Vulgate, nor of course in the English versions, is there anything answering to this." Perhaps

Fortunatus referred to an interpolated text. It is generally conceded that John Mason Neale's translation of this stanza, our third above, is the finest rendering of these lines. Our translation otherwise is only partly based on Neale, his excellent first stanza being retained.

The tune for this hymn is called Andernach. It is of

early 17th century origin, and the composer is unknown. Archibald Jacob, in *Songs of Praise, Discussed*, writes: "This tune shows that both in rhythm and melody, some of the influence of plainsong still remained. . . . It is a powerful tune, of considerable dignity.

W. G. Polack.

THE FEDERAL AID-TO-EDUCATION BILL

By A. C. Stellhorn, Superintendent of Schools

An appraisal of this bill (S. 1305) must take several things into consideration:

1. That our present large and costly system of public schools, colleges, and universities is the product of local initiative, not of Federal aid or decree; that it is financed by local taxation and is under the control of the States and their local governmental units, such as counties, townships, and cities.

2. That the States and local governmental units have not been miserly about their school taxes and school expenditures. In 1930 (the latest official figures available to us at this moment) our country spent \$2,615,068,177 for public education, a per-capita cost of about \$21.80. Value of all property used for public-school purposes was \$7,143,803,297.

3. That he who pays the bill will and should control the schools and that so far this duty and privilege has devolved upon the taxpayers in local governmental units, while the proposed Federal aid will change this perhaps considerably despite all precautions in wording a Federal law, as we shall see later.

4. That untrammled and unhindered local rights and freedom are a heritage and a power that the American people should refuse to sacrifice despite the most tempting Federal "aid" which in reality is but additional money drawn from their own pockets by the Federal Government).

5. That the Federal Government has already run up a staggering debt of over 41 billion dollars, largely because of its unprecedented attempt to give local aid and exercise local control; and the end is not yet in sight.

The Provisions and the Purpose of the Bill

The provisions of this sizable (44-page) bill may be conceived in the main as being twofold: 1. The amounts of money to be appropriated as Federal aid to education. 2. Policies and regulations concerning the acceptance and expenditure of such money allotments. The provisions are for six fiscal years, beginning with the fiscal year which ends on June 30, 1940, and ending with the fiscal year that ends on June 30, 1945. Nothing is said about the succeeding years. In most cases the appropriations increase for the first two or three years and then remain at the highest figure annually; but in the case of elemen-

tary and secondary schools they increase by twenty millions annually for the entire period, the successive annual appropriations for the six years to be 40, 60, 80, 100, 120, and 140 millions.

In the following table the five areas are listed for which Federal aid is proposed, together with the total amounts for the six-year period:

I. Grants to States for the Improvement of Public Elementary and Secondary Schools	
A. General Federal Aid	\$540,000,000
B. Improved Teacher Preparation	30,000,000
C. Construction of School-Buildings	170,000,000
D. Administration of State Departments of Education	10,500,000
II. Grants to States for Adult Education	75,000,000
III. Grants to States for Rural-Library Service	30,000,000
IV. Grants for Cooperative Educational Research and Demonstrations and for Administration (3 per cent. of I, II, III, and V)	26,205,000
V. Education of Children Residing on Federal Reservations and Foreign Stations	18,000,000
Total	\$899,705,000

This amount, it must be understood, is not a present to the taxpayers, but an *assessment*, something in addition to present school taxes, with the exception that the Federal Government does the assessing in the form of heavier taxation or more borrowing and appears to play Santa Claus to the States. In other words, it is a measure that will make the American people spend almost a billion dollars more for public education during the next six years than it is spending now.

Not this alone. This money is held out to the States. The States are not, as formerly, required to meet the "present" with an equal new appropriation, but there is a provision that the States must themselves have made appropriations for the areas of education for which they wish to accept aid from the Federal Government; in other words, States must spend their own money in fields for which they hope to obtain aid, which has the tendency and the obvious purpose of inducing the States to increase their expenditures.

The letter of this bill guards strictly against any exercise of control by the Federal Government over the States and local government units, except that it places the States and local authorities in a position of accountable custodians

of Federal money and makes them responsible to the Federal Government in the expenditure of this money. In itself this is as it should be, if Federal aid is accepted. All provisions in this bill regarding such accountability seem entirely in order and altogether reasonable. But the danger lies in the fact that aid is accepted, that States and local authorities are made beneficiaries of the Federal Government and responsible to it, and that a new order is thereby being instituted.

For several decades now a certain element within the United States has attempted, but failed, to persuade the central government to take a hand in education, if not to control it. The proponents of this step were much bolder in the past than they are now. They had visions of a Secretary of Education in the President's Cabinet and some of them even of hindering or destroying private and parochial schools. Financially they were less bold, restricting themselves to about 100 million dollars annually. Today every precaution is taken to rule out Federal control; but, to make up for it, the hand-out is increased by many millions annually and by almost nine hundred millions in six years. Once the principle is accepted on which this innocent-looking offer is based, we shall have the machinery for increased Federal control; and once education is out of the control of local authorities, the American people might as well get ready to take their orders from one central power.

Besides the tempting gifts of money this bill may also appeal to some on account of its express purpose of "assisting in equalizing educational opportunities among and within the States." Altruistic as this may sound, the question certainly is whether there is a need for such equalization of opportunities, especially at the risk of upsetting the educational order of the nation. The *New York Sun* some years ago objected to it as unfair, saying:

"Many States have made heroic sacrifices in the up-building of their public schools; these would be the first to be called upon for additional money to make up the ar-

rearages in other States, which, for whatever reason, have sacrificed proportionately less."

How the philosophy underlying this bill may affect our private lives and our maintenance of religious and charitable work is pointed out by H. E. Wood in the *Lutheran Witness* (1939, No. 26, p. 448). "For more than a century," he says, "65 cents of each earned dollar has been required for food, clothing, and shelter. Until recently the people of this country paid their entire tax bill — local, State, and Federal — with five cents of each earned dollar. . . . We are now required to contribute 28 cents in taxes, direct and hidden. This leaves only 7 cents for family luxuries, investment, and the support of charitable and religious organizations. . . . America stands to face with a philosophy which requires either a lowering of our standard of food, clothing, and shelter or curtailing activities of those institutions which in the past we have supported either for charitable or religious reasons." (*Note.* — Mr. Wood is writing on the companion bill in the House, HR 3517.)

Churches are clamoring for needed funds now. The more church-members are taxed for public needs, the less they have to support their church, and the more difficult it will be to support their own Christian schools; the more will also the Roman Catholic Church try to obtain State funds for its schools, and the more likely it will be to get them. In the end we may lose our own schools but help to support those of the Roman Catholic Church through taxation.

If the reader is not convinced of the dangers of this and similar bills, let him read a book entitled *The Federal Octopus*, by Sterling E. Edmunds, which may be ordered from Mr. Edmunds at 1218 Olive St., St. Louis, Mo.; or an address of the late Dr. J. Gresham Machen, entitled, "The Christian School the Hope of America," published by the National Union of Christian Schools, 10119 Lafayette Ave., Chicago, Ill. — *Lutheran Witness*.

RETURNING FROM NIGERIA

Rev. and Mrs. Wm. H. Schweppe and Miss Helen Kluck

OUR Lord tells us in the 91st Psalm, "He shall give his angels charge over thee, to keep thee in all thy ways." How wonderfully the Lord kept this His promise we were privileged to experience on our recent trip home from our mission field in Nigeria, Africa. Little did we realize when we left Port Harcourt that our trip would be such a long and such a momentous one.

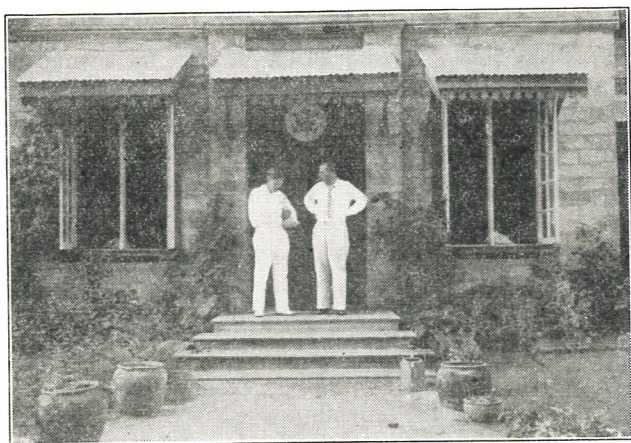
It was on Friday, the 25th of August, that we boarded the "Amstelkert," a Dutch steamer, at Port Harcourt, which is just ninety miles from our home in Ibesikpo, Southern Nigeria. The whole white staff of our Mission had made the trip to the port to see us safely off, and on board ship the eight of us had a most enjoyable farewell

dinner. The Kretzmans, the Koepers, and Miss Rapier left us at three o'clock. Two hours later the big ship slowly moved away from the pier and Port Harcourt disappeared behind us.

People on the boat were talking about another crisis in Europe. Things looked very bad, we were told, and we were glad that we had chosen a Dutch steamer for our trip rather than a German one.

Sunday, the 26, shortly after our services, we pulled into Santa Isabella on the beautiful island of Fernando Po. We had planned to spend our few hours there walking through the town and perhaps taking a little motor trip into the mountains of this beautiful Spanish possession.

But we were disappointed. Because of the critical situation, even the Spanish government was taking no chances, and no one was permitted to go ashore. A Spanish warship had taken up its position in the harbor and was ready to defend the harbor should events make it necessary. While we were there, a German banana steamer which ordinarily calls at the British Cameroons steamed into Santa Isabella as a port of refuge.



We left in the evening for Kribi, which is in the French Cameroons. This is only about a five-hour run, but since the light house of Kribi was blacked out we had to stay out at sea until the next morning. Here again no one was permitted to go ashore excepting the disembarking passengers. Just outside of Kribi we saw a most beautiful fall dropping from a cliff right into the sea. It is the only one of its kind in the whole world, we were told.

Tuesday morning we were in Duala, the main city of the French Cameroons. Here we were permitted to go ashore and we were impressed by the size and the beauty of the city. Duala was a very famous city when the Cameroons still belonged to Germany and was the scene of much activity during the World War I. While in one of the shops of Duala we met a clerk able to speak English. By Wednesday evening all the cargo had been located, and we were ready to proceed on our journey.

After two days we arrived at Lagos. As soon as we could leave the boat, we went to the American consulate to get the consul's advice and opinion regarding the situation in Europe. He informed us that Germany had begun to bomb Warsaw and that most likely war would come. He, however, saw no reason why we should not continue our journey being on a neutral boat. Just before we left Lagos the following morning, the consul came aboard the ship himself and advised us to get in touch with our nearest diplomatic office should we experience any difficulty. Lagos was in readiness for trouble. Soldiers had been stationed all over, and every German home was being guarded. Several German women came aboard with trunks filled with their most valued possessions hoping to get back to Germany.

Evidences of War

On Sunday morning we found ourselves about a mile out of Accra, which is in the Gold Coast. Since Accra has no dock, the ship must stay out a long way, and all loading and unloading must be done by means of surf boats manned by native crews. At Accra a major earthquake had taken place not so long ago, killing over sixty people. We wanted to go ashore to see the damage, but no one was permitted to do so. Several German passengers came aboard here. Two German mothers with their children had boarded the "Amsterkerk" here at Accra two weeks before on the ship's southward journey. Their intention was to make a two week's cruise and to get off again at Accra on the ship's homeward journey. Their homes had suffered severely in the earthquake. So they were making the cruise in order to rest and steady their nerves again and in order to give their husbands time to make necessary repairs on their houses. But now they did not disembark. Their husbands came aboard to join them. They were leaving behind their home with all their possessions having had no chance to pack even their most valued things. Their hope was to get back to Germany or at least as far as Liberia, which would be neutral.

We left about noon. Then about four-thirty we heard over the ship's radio the King's official declaration of war. It came as a kind of relief after the many hours of anxiety. But soon we were to experience the first real effects of the war. That night about nine o'clock we pulled into the harbor of Takoradi. It was rather uncanny. The whole port was blacked out. As soon as the ship had tied up at the pier, we heard the tramp-tramp of marching feet in the darkness. Several soldiers came aboard to seal and to guard the wireless transmitter. These were followed by several British officers who called into conference all the German passengers. These British officers were very polite and very considerate of these German people. They expressed their sorrow for the turn of events. They were to take all Germans off the ship for internment. But they said that all could continue their journey if they thought they could get by the French ports which lay ahead. Two of the men decided it would be better to be interned by the British than by the French and chose to go ashore in the custody of the officers. It was very sad to see the families thus torn apart. The third man decided to take a chance by continuing the journey with his wife.

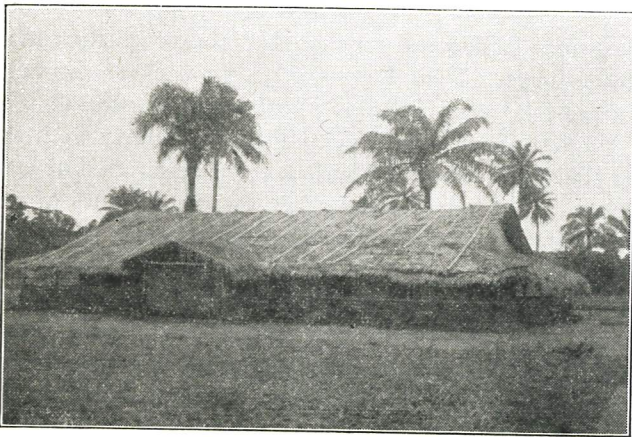
The next noon the ship slowly steamed out of the Port of Takoradi. We were now headed for Port Bouet, a French port on the Ivory Coast. News of several sinkings had already come over the wireless adding to our excitement. The life boats of our ships were all thoroughly inspected and put into special readiness. Each one was fitted out with flares, sails, a short wave transmitter, and quantities of food, then hung over the side ready to be entered.

We arrived at Port Bouet on Tuesday morning, September 5. The first persons aboard were the French

officers who without much questioning took the remaining German from his wife to be interned. The German women were permitted to continue only because the British officers had passed them in the previous British port. Before leaving Port Bouet we, too, had to line up with our passports for inspection. We began to appreciate more than ever that we were Americans.

Ordered to Return

From Port Bouet we headed for Liberia. Late on Wednesday night we arrived at the light house of Gr. Bassa in Liberia. After but a few hours there, a radio message came through from the office at Amsterdam ordering the ship to return to the Gold Coast and there to await further orders. So back we went to Takoradi. We arrived there on Saturday morning. No one, not even the captain, knew why we were there nor how long we would have to remain. Thus one anxious day followed the next.



Everyone's nerves became more and more tense. The native crew on board began mutiny. Only with difficulty could the ship's officers get them quieted. At night everything had to be blacked out. That, as everyone knows, did not help toward the cheerfulness of the situation.

Finally, the following Thursday afternoon, the long-awaited message of instruction came. We were to proceed to Liberia and pick up all available neutral cargo at all ports. Therefore the three days back to Liberia. Here we then spent ten days picking up cargo at six different places. Since none of these smaller ports have docks, it was necessary to do all loading by means of surf boats paddled by natives. This was indeed a slow process and every one's patience was being more and more strained, for the day due in Europe was already past.

Sailing Again

Our next stop after leaving Liberia took us into British territory again, to Freetown in Sierra Leone. Here three years ago we had received our first glimpse of Africa, but what a different sight the harbor presented to us this time! While we were still miles away, a war plane came out to meet us, circled very low about the ship, then went back to shore. The harbor was enclosed by means of a tremendously long steel net held in place by floats about fifteen or twenty feet apart. This net was to act as protection against possible attacks by submarines. Inside this huge net enclosure we counted over fifty ships, all English and French, as we learned later, and waiting to proceed on to Europe in convoy. Also we saw four or five smaller battleships at strategic points about the harbor.

A pilot was sent out to our ship. Since it was still before six o'clock in the evening, the steel net gateway was opened, and we took our place with the other floating monsters. The following day thirty of the ships in the harbor slowly moved out, one every ten or fifteen minutes, to take up their formation outside the harbor for their escorted trip to England and France. Although we were ready to go at the same time, our ship was not permitted to leave until the following day. Being on a neutral ship, we were not to be near the convoy.

Colonel Lindbergh

Just before we left, ten men came marching aboard, in appearance more like pirates than anything else. Their clothes were dirty and torn. Old torn towels and handkerchiefs served as protection from the heat of the sun. They were Dutch and Danish survivors from a sunken German steamer. The German boat had been sunk by the English battleship "Ajax" which played such an important part in the sea battle with the Admiral Graf Spee off the coast of South America. It was most interesting to hear them tell of those anxious moments of excitement when, without being able to rescue a thing, they had to make for the life boats.

Also to come aboard at Freetown was a Mr. Amos, the charge d'affaires to the Governor of Gambia. He was going to Bathurst, our next stop. As soon as he learned that we were Americans, he engaged himself in conversation with us. "I have some very charming American friends," he said, "I wonder if you perhaps know them. They are Colonel and Mrs. Lindbergh." He had been in charge of all arrangements during their stay in Bathurst when a few years back the Lindberghs flew there to South America.

(To be concluded)

WAR AND PEACE

We speak of the war with bated breath,
Of its cruel hands that reek with death;
But we sing with joy in this world of sin
Of the peace Christ came to usher in.

From this waring world with its crimson sod
We lift our eyes to the Son of God
And pray that bloodshed soon may cease
And men with men may dwell in peace.

Sheboygan, Wis.

W. M. Czamanske.

OUR SYNOD

VARIOUS ITEMS

By President John Brenner

In a way, this is the quiet season of the church year. Though the officials and smaller committees, naturally, continue to perform the duties of their office throughout the year, larger meetings are avoided, as every pastor is kept busy with his pastoral duties at this time. Consequently there is not much to report.

Yet we are not at a stand-still. The real work of the Church is, after all, that which is done in our homes, congregations, schools, and missions, that of sowing the seed of the Living Word into the hearts of the young and the old. This Word carries to the sinner the saving grace of God and makes the saved fruitful in all good works. Our entire apparatus and whatever organizations we may have in our churches and in the Synod are merely to serve the one great purpose — that the Gospel be preached abundantly to all who can be reached.

Nevertheless, a little information can be given:

The Bulletin

The copy for the next regular bulletin has arrived. The editor, Pastor E. Hoenecke, has gathered information on the new missions of our Districts. The bulletin will tell the story of our growth and will offer views of some of our missions.

Our missionary work is a work of faith. Faith moves us to undertake it, and in faith we are to carry on even if there should be no visible results, for we have the definite promise that the Word will not return void. But the Lord at times permits us to see fruits of our labors to cheer our hearts, and the bulletin wants to carry this encouragement to all the fellow-workers in the Synod. Make sure that bulletins are ordered for all the members of your church, and see to it that they are not wasted but distributed carefully and read.

Debt Retirement

On June 30 notes to the amount of \$61,722.78 will come due. Will the congregations that have not yet completed their collection for Debt Retirement get busy now, it is just the right time, and provide sufficient monies to enable Treasurer Buuck to meet all demands? The fact is that the entire debt would soon be wiped out if all of these congregations would follow the example that has been set them by others.

Our Jubilee

The committee that is to make the preparations for the celebration of the ninetieth anniversary of the founding of our Synod has been augmented. Chairman Klingmann of the Board of Northwestern College has appointed Prof. E. Kowalke and Pastor K. Timmel, and Chairman G. Bergemann of the Seminary Board, Pastor W. Sauer.

This committee will, no doubt, be heard from in the near future.

Our Finances

On February 14 all of the bills for January had been paid and the deficit the treasury had showed for several months wiped out. A very satisfactory increase in collections was reported.

For this we thank our Lord. Let us tell our congregations the good news and urge them to keep up the good work. The writer is conservative and does not like to break with precedents. But here is a precedent with which we should by all means break, and that most decisively, the precedent that we close the first year of a biennium with a deficit. There is no good reason for it, and it works great harm to our cause, which is the cause of our Lord.

The General Synodical Committee

will meet in the week of May 19.

I HAVE REMEMBERED THY NAME, O LORD, IN THE NIGHT

Ps. 779: 55

THE following item, taken from the Mason City, Iowa, *Globe-Gazette* was sent to us by its author with the comment that it might be of interest to our readers. We are of the same opinion, and so here it is:

I am indebted to Otis Moore, former M. E. pastor at St. Ansgar (now occupying a pulpit in Cedar county) for an effective substitute for the old practice of "counting sheep" when sleeplessness lays its heavy hand on you. It consists of learning by heart and repeating Bible verses running through the alphabet. As a suggestion he compiled for "The Christian Advocate" the following:

Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you.

Behold what manner of love the Father has bestowed upon us that we should be called the children of God.

Commit thy way unto the Lord, trust also in Him and He shall bring it to pass.

Depart from evil and do good, seek peace and pursue it.

Enter into His gates with thanksgiving and unto His courts with praise.

For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life.

Greater love hath no man than this, that a man lay down his life for his friends.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat.

In all thy ways acknowledge Him and He shall direct thy paths.

Judge not that ye be not judged.

Keep thy heart with all diligence for out of it are the issues of life.

Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer.

Many are the afflictions of the righteous, but the Lord delivereth him out of them all.

Nation shall not lift up sword against nation, neither shall they learn war any more.

Overcome evil with good.

Pray without ceasing.

Quench not the spirit.

Rejoice evermore.

Study to show thyself approved unto God, a workman that needeth not to be ashamed.

This is the victory that overcometh the world, even your faith.

Unto Him that is able to do exceeding abundantly above all that we ask or think.

Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life.

What shall it profit a man if he gain the whole world and lose his own soul.

EXcept ye be converted and become as little children, ye cannot enter into the kingdom of heaven.

Ye are my friends if ye do whatsoever I command you.

Zaccheus stood and said unto the Lord: Behold, Lord, the half of my goods I give to the poor and if I have taken anything from any man by false accusation I restore him fourfold.

"The idea," Mr. Moore explains, "is not to make yourself a slave to this system. If in going through the alphabet in this way, your memory lapses, wait a minute perhaps to try to recall the verse, but if it does not come easily, go on. But here is the real value of the matter, meditate upon such of the verses as especially fit your mood or your need. Your mind will be profitably engaged, perhaps notably so. Perhaps you would prefer sometimes to use the same system with the first lines of hymns, even singing over a stanza to yourself, for example:

"'A charge to keep I have,'

"Or you may follow through the alphabet, letting your mind dwell on Bible characters or secular heroes of history. But do not follow the system slavishly. Be free to move on if you encounter a lapse of memory.

"Rest of body and spirit, as well as of mind may come to you, and your subconscious mind will build up wholesome and valuable content.

"Does all this seem to you childish? It is not one-tenth as childish as many of the stunts that psychologists set much store by. 'And every day in every way, you'll be getting better and better.'"

While we are reluctant to apply the maxim of the little Frenchman, Emil Coue, quite so generally as to say, "in every way," yet it is obvious that devoutly meditating on the Scriptures and fixing them in your mind cannot fail to enrich us spiritually in heart and in mind. "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9.

G.

From A Wider Field

CHRIST IN THE OLD TESTAMENT

General Superintendent Chapman

JESUS CHRIST is the Hero of the Bible and of every book in the Bible. In Genesis He is the "seed of the woman" that bruises the serpent's head. In Exodus He is the Paschal Lamb whose blood protects all who take refuge under it. In Leviticus He is the great High Priest, whose intercession is accepted. In Numbers He is the Guiding Pillar of cloud and fire. In Deuteronomy He is the Prophet like unto Moses. In Joshua He is the Angel with the drawn sword. He is the just Judge of the Book of Judges, the Model Husband (of the Church) in the Book of Ruth, the unerring Seer in Samuel, the faultless King in the Book of Kings, the un-failing Sovereign in Chronicles, the typical Preacher of Ezra, the Restorer of the waste places of Nehemiah, and the Deliverer of the nation in Esther. He is the Lord of the resurrection in Job, the Good Shepherd of the Psalms, the personification of Wisdom in Proverbs and Ecclesiastes, the ideal Lover of the Canticles. In Isaiah

He is the suffering Savior, in Jeremiah He is the Balm of Gilead, in Lamentations He is the only Hope. In Ezekiel He is the Reviver of the dry bones of the valley, in Daniel He is the unfailing Friend. In Hosea He is the Redeemer of the unworthy, in Joel He is the Outpourer of the full measure of the Spirit. In Amos He is the Giver of abundant harvest. In Obadiah He is the Enlarger of Israel's inheritance. In Jonah He is the God of mercy. In Micah He is the Gatherer of the nations to Zion. In Nahum He is the Healer of Bruises, in Habakkuk He is the Inheritance that cannot be destroyed. He is the Author of Israel's song in Zephaniah, the Builder of the temple in Haggai, the Opener of the cleansing fountain in Zechariah, and the Purifier of the sons of Levi in Malachi. He is the Second Adam as the head of the new creation, the true Moses as the Prophet whose words cannot fail, the real Aaron and Melchizedek as priest of the Most High God, and the Son of David as the King eternal, and the Companion of Jehovah as the Second Person in the adorable Trinity. — *Biblical Digest.*

THE ORIGIN OF A SUPERSTITION

The origin of holy water, as used in the Catholic Church, is curiously reported by the *Canadian Messenger of the Sacred Heart* in its April issue. Originally it was a provision in ruder times to encourage the presentation of clean hands for the "holy food." When water was not easily available the communicants would wrap their right hands in a clean cloth. "In those times the faithful did not bless themselves with the holy water. In fact, it was not holy water at all that was employed. It was ordinary water in a large font either outside the church or in the porch or vestibule." These fonts, inscribed with texts designed to stimulate the spiritual consciousness of the believers, led at length to the belief in, and bestowal of, a special blessing upon the water within the font, and thus contributed to its sacramental significance. When cleaner customs came to be established in an advancing civilization the sacramental content of the holy water was too thoroughly established to allow its disuse to be considered, even though by this time its purpose was differently accomplished by placing the Host in the mouths of the communicants. This development of a sanitary precaution into a sacrament offers a suggestive illustration of the persistence of ceremonies beyond their power and value. Simple things become mystical to account for their forgotten reasons.

— Ex.

ETHICS IN THE LEGAL PROFESSION

A federal judge in New York disbarred a lawyer from further practice in federal courts last week. The lawyer's name was Louis S. Levy. Apart from the fact that he was a "veteran" and had been an "attorney for many years," as well as a trustee of various art collections, readers of most newspapers found out little about him. The fact was, however, that Louis S. Levy was *the* Levy of Stanchfield and Levy, and that Stanchfield and Levy has been for years one of the half-dozen (or less) top-ranking legal firms of New York. This disbarment comes on the heels of the penitentiary sentence of Martin T. Manton, former senior judge of the United States circuit of appeals. The Levy disbarment is a sequel to the Manton conviction. Without going into the intricate details of the shady deal which caused Federal Judge Knox to call Levy "in mind, heart and action venal and corrupt," it can be said that the lawyer, while trying a case in Manton's court, arranged for a quarter-million dollar loan for one of Manton's business associates. The loan, incidentally, has never been repaid, although made seven years ago. We do not know how these recent events in New York have affected the legal profession throughout the country, but we should think they would have been profoundly disquieting. Nothing could be better calculated to add to the distrust in which the public is increasingly holding that profession. Suspicion is abroad that the law is an avenue which ambitious and not too highly principled young men enter as a road to wealth, and that there

are coming to be altogether too many short-cuts on that road. Such a suspicion is unfair to hosts of lawyers who pursue their profession with as untarnished ideals and as keen a sense of public duty as any of the great legal figures of the past. But scandals like this Manton-Levy affair, at the very top of the profession, when coupled with the service to social reaction rendered by sessions of bar associations, both state and national, keep public distrust alive. Is it not time that the committees on legal ethics which most bar associations maintain as a form awoken from their slumber and led the profession in some badly needed self-examination? — *Christian Century*.

"THE BIBLE OF THE WORLD"

Some one has published what he calls *The Bible of the World*. Into this volume of 1,440 pages he has thrown parts of the Old Testament and parts of the New Testament together with selections from the doctrines of Buddhists, Mohammedans, Hindus, Parsees, Confucianists, and Taoists. One might defend such a publication by saying that the students of Comparative Religions need such a volume. The students of Comparative Religions need more than this. They need no extracts from the Bible and from the analects of Confucius and of the non-sense of the Zend-Avesta. The students of Comparative Religions have access to the complete publications of any and all religions to be found in our libraries. The publication of such a conglomeration of extracts from pagan, Jewish, and Christian sources makes its appeal to the ordinary reader and will confuse and perplex the simple Christian. It is a sad sign of the times that a number of university men hail this publication as "one of the greatest editorial achievements of our time."

Our Savior did not tell us that we were to sit at the feet of Zoroaster, Buddha, or Mohammed. He told us of the One who came into this world "to bear witness of the truth." Of this Jesus, God said, "This is My beloved Son, in whom I am well pleased; hear ye Him."

After we have heard Him and learned from Him, then we are told to go and teach all nations. We are not to learn their deceits and wickednesses, but we are to teach them God's light and goodness.

— S. in *Lutheran Witness*.

THE PASTOR'S INCOME

There is a saying current among clergymen that is so nearly true as to rate as "grim" humor. It is represented to have been the final sentence in a call issued to a minister by a congregation requesting him to become their pastor. It read, "If the Lord will keep you humble, we will keep you poor."

The quality of humility has always been among the requirements of truly Christian men in the pastorates of

truly Christian churches. It is said that the lack of this attribute and the appearance of caste and superiority among the clergy of a folk church in Europe were primary causes of the decline of their influence upon their people. But certainly the divine example and the New Testament's teachings specifically call for humility.

As to being poor, there is the Pauline advice that love of filthy lucre disqualifies a man for the pastorate, and this comment he amplifies into the ethical principle that "the love of money is the root of all evil." Such citations are enough to determine the proper attitude of a sincere and consecrated minister toward personal wealth. But congregations can be "over-zealous" in keeping the pastor's capital reserve and his annual income at such a sum as will protect him from temptations. There is a medium between poverty and riches that should be the position of a clergymen's financial position. Unless his congregation looks fairly at his economic necessities, he will become inefficient and the church he serves will be the subject of just criticism in its community.

The externals of the minister's activities require him to have money with which to dress neatly and decently. A shiny garb is not a disgrace, especially if the shine is on the elbows of his coat and the knees of his trousers as well as on the seat of this latter garment: but raggedness is unseemly. He and his family are entitled to a reasonably commodious house in which to live, and the budget for food should contain a margin for the entertainment of guests. (The parsonage need not be the congregation's hospice, however.) A congregation that is keen in its discernment of what will make their pastor continuously effective will intimate their expectation of his keeping "up to date" in his reading and the finance committee of the church council will study the cost of such books and periodicals as will inform their pastor as to facts, will stimulate the rearrangement of his thinking and excite new approaches to the proclamation of scriptural truths. Especially subscriptions to the church papers and magazines should be financed. Books and papers are the tools of parsonage production. They reward provision for the pastor's access to them. They do not stop the flight of time, but they enable the minister to keep in step with the progress of the years.

—The Lutheran.

By the Recent Action of the United States Court of Appeals, public school authorities will have no power or right to compel their pupils to salute the national flag. Since this ruling is contrary to former decisions of the highest courts of Massachusetts, Georgia and New Jersey, the case of the Gobitis children, of Minersville, Pa., will be carried to the United States Supreme Court for final judgment. The Gobitis family follows the teachings of

"Jehovah's Witnesses," Judge Rutherford's stream-lined, sound-truck-equipped model of Pastor Russell's Watch Tower effusions, which declare among other things that "to salute the flag is to bow down to a graven image." Unfortunately this challow and unintelligent interpretation has been matched by an equally unhappy and ignorant devotion to a patriotism that denies its own basic principle of a free conscience. The sober comment of Judge Maris in this latest decision is worthy of careful attention. "Compulsory flag-saluting is designed to add to the security of the state by inculcating in its youthful citizens a love of country. . . . That particular compulsion happens to be abhorrent to the particular love of God of the little girl and boy now seeking our protection. One concept or the other must yield. Which is required (to yield) by our Constitution? We think the material and not the spiritual. Compulsion, rather than protection, should be sparingly exercised."

—The Lutheran.

PERFECT INNOCENCE

Innocent —

From reeking stable — to the grave,
The pondering Youth — the suffering Man,
The Giver given, the lost to save!

Innocent —

The King of kings — to paupers come
The righteous Son with sin enrobed,
The darkened world for a home!

Innocent —

From Bethlehem to Golgotha!
From virgin arms to ghastly cross
The perfect answer to the Law!

Innocent —

Let earth behold Him in suspense
That sinless life, that bloody price,
The guilty sinner's innocence!

Paul Katus.

ANNIVERSARY OF CHURCH DEDICATION

Wilson, Minnesota

On the twenty-sixth day of November, 1939, Trinity Lutheran Church of Wilson, Minnesota, was privileged to celebrate the twenty-fifth anniversary of the dedication of its present house of worship. Two services were conducted. Pastor Herbert Kirchner, President of the Western Wisconsin District, delivered the English sermon, and Pastor Arnold Eickmann of Nodine preached in German.

May the Lord continue to bless His people.

R. W. Mueller.

ANNOUNCEMENTS

CANDIDATES FOR PROFESSORSHIP AT THE THEOLOGICAL SEMINARY, THIENSVILLE, WIS.

The following have been nominated for the vacancy caused by the death of Professor F. Brenner at our Thiensville Seminary:

- Prof. E. R. Bliefernicht, New Ulm, Minn.
- Pastor H. J. Diehl, Lake Geneva, Wis.
- Pastor Otto Eckert, Saginaw, Mich.
- Prof. Martin Franzmann, Watertown, Wis.
- Pastor Adolph Haase, St. Paul, Minn.
- Pastor R. Huth, Milwaukee, Wis.
- Pastor Edgar Hoenecke, Plymouth, Mich.
- Dr. Henry Koch, Bronxville, N. Y.
- Pastor Leonard Koeniger, Manitowoc, Wis.
- Prof. E. E. Kowalke, Watertown, Wis.
- Pastor Georg Lillegard, Newton, Mass.
- Pastor W. H. Lehmann, Libertyville, Ill.
- Pastor Henry Nitz, Waterloo, Wis.
- Dr. Henry Nau, Greensboro, N. C.
- Pastor Walter Pankow, New London, Wis.
- Pastor Ed. Reim, Neenah, Wis.
- Prof. Adalbert Schaller, New Ulm, Minn.
- Pastor Egbert Schaller, Clear Lake, S. D.
- Prof. W. Schaller, Saginaw, Mich.
- Pastor Walter Schumann, La Crosse, Wis.
- Prof. Carl Schweppe, New Ulm, Wis.
- Pastor Arthur Voss, Milwaukee, Wis.
- Prof. S. C. Ylvisaker, Mankato, Minn.

The Board of Regents of the Theological Seminary at Thiensville, Wisconsin, will hold its meeting for the election of the new professor in the Tower Room of the Seminary on March 11, 1940, at 9:00 A. M.

All communications and protests must be in the hands of the Seminary Board at that time.

W. F. Sauer, Secretary,
270 E. Juneau Ave.,
Milwaukee, Wis.

ORDINATIONS AND INSTALLATIONS

Authorized by President Herbert Kirchner the undersigned ordained and installed the Rev. Martin Wahl in St. James Congregation at Cambridge, Wis., on February 4, 1940.

May the Lord bless his work.

Address: Rev. Martin Wahl, Cambridge, Wis.

E. A. Wendland.

* * * *

Authorized by President J. Witt the undersigned with the assistance of Pastor L. Gruendemann, ordained and installed Candidate Lester F. Groth as Pastor of the Zion Lutheran Church at Colome, S. D., on Septuagesima Sunday, January 21, 1940. May the blessings of the Lord rest upon his labors.

Address: Rev. Lester F. Groth, Colome, S. D.

W. J. Oelhafen.

INSTALLATIONS

Authorized by President J. P. Bergmann, the undersigned installed the Rev. H. J. Wackerfuss as pastor of St. James English Lutheran Church, Evanston, Illinois, on January 7.

Pastor A. Mittelstaedt and Professor C. Trapp assisted.

Address: Pastor H. J. Wackerfuss, 1224 Darrow Avenue, Evanston, Illinois.

* * * *

Authorized by President P. J. Bergmann, the undersigned installed his son, Dr. Alfred von Rohr-Sauer, as pastor of St. John's Church at Burlington, Wis., on January 28.

Address: Dr. Alfred von Rohr-Sauer, 495 Madison St., Burlington, Wis.

Alfred W. Sauer.

CHANGE OF ADDRESS

Pastor F. E. Stern, 524½ W. Portland, Phoenix, Arizona.

ROSEBUD DELEGATE CONFERENCE

St. John's of Herrick, So. Dak., will be host to the Rosebud Delegate Conference March 11 and 12, beginning at 1:00 P. M. Monday.

Papers: Exegesis: Continuation of Matt. 5 — F. Zarling; Continuation of Isaiah 1 — L. Gruendemann. Catechetical: Continuation of Third Article — G. Geiger; Lord's Prayer, Part I — W. Oelhafen. Isagogical: Types of the Savior in Leviticus — N. Mielke. Homiletical: Sermon for Chriticism on Heb. 9: 11-14 — R. Stiemke.

Speaker: F. Zarling. Alternate: W. Oelhafen.

Announce in time to local pastor.

N. M. Mielke, Sec'y.

CONDENSED TREASURER'S STATEMENT

For January 31, 1940

Cash on hand July 1, 1939		\$ 39.40
Receipts from Districts		203,228.32
Revenues		33,574.91
Extraordinary Receipts:		
Previously reported	231.74	
Missouri Synod for Missions	50.00	
Rudolph Yanke for Missions	3.00	
Erna Kuehl for Indigent Students	5.25	
E. F. A. Riess for Missions	3.00	
		292.99
		<u>\$237,135.62</u>
Disbursements		236,080.00
Surplus		\$ 1,055.62
	Budget Debt	
Debt on July 1, 1939		\$198,393.75
Receipts from D. R. C.	3,900.00	
Collection for Debts	1,108.28	
Minn. Sale of Lot	504.20	
	5,512.48	
Debts paid plus \$49.91 In. Dep.	24,452.36	24,452.36
		<u>\$173,941.39</u>
Available for Debts	none	
New loan made		23,624.44
Budget debt on January, 1940		<u>\$197,565.83</u>
	Church Extension Division	
Debt July 1, 1939		\$122,405.29
Cash balance June 30, 1939	35.41	
Repayments	5,636.43	
Interest	1,329.77	
Collections	815.71	
	\$7,817.32	
Church Ext. Debt paid	6,265.00	6,265.00
Available for Debts	\$1,552.32	
Church Ext. Debt on January 31, 1940		<u>\$116,140.29</u>
	Total Debt	
Budget Debt		\$182,165.74
Church Extension Debt		116,140.29
		<u>\$298,306.03</u>
Inmates Deposits		15,400.09
Total		<u>\$313,706.12</u>
	Chapels Money	
Balance on December 31, 1939	\$ 296.93	
Receipts for January	291.14	
Available for Chapels	\$ 588.07	

THEO. H. BUUCK, Treas.

Gifts for Confirmation and Easter

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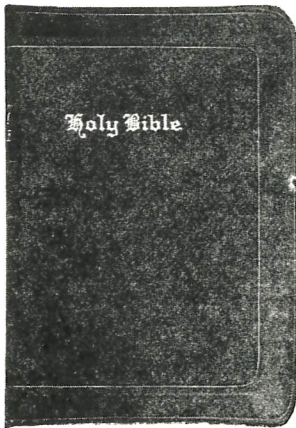
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ISAIAH,

CHAPTER 43

B. C. 712.

*1 The Lord comforteth the church with his promises.
14 He foretelleth them the destruction of Babylon,
18 and his wonderful deliverance of his people.*

BUT now thus saith the LORD
a that created thee, O Jā'qob,
b and he that formed thee, O Is'ra-el,

a ver. 7.
b ver. 21.
ch. 44. 2, 21,
24.
c ch. 44. 6.
d ch. 42. 6;
45. 4.

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- The Gospel Dispensation.
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- Parables of our Lord.
- Miracles of our Lord.
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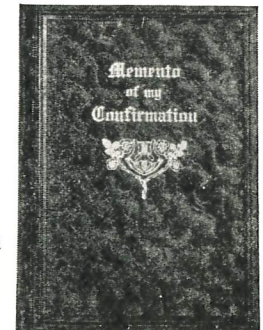
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