

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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“He shall feed His
Flock like a Shepherd:
He shall gather the
Lambs with His arm.”

Isaiah 40.

Rev C Buenger Jan 41
5026 19th Ave

JESUS SAID, "I AM ---"

THE titles of our Lord Jesus Christ in the Scriptures are numerous and glorious. None, however, are so appealing as those by which He was pleased to call Himself in the New Testament, usually with the introduction, "I am."

Announcing the birth of the Savior to Joseph the angel of the Lord said, "Thou shalt call his name JESUS: for he shall save his people from their sins." On two occasions the Lord claimed this blessed name for Himself. In the garden of Gethsemane before His apprehension He said, "Whom seek ye?" They answered, "Jesus of Nazareth." Jesus saith unto them, "I am he," and He added, "If therefore ye seek me, let these go their way: that the saying might be fulfilled, which he spake, of them which thou gavest me have I lost none." — True to His name, Jesus. Later, when Saul of Tarsus was still breathing out threatenings and slaughter against the disciples of the Lord, Jesus appeared to him on the way to Damascus and said, "I am Jesus whom thou persecutest." Read the full and blessed meaning of this name "Jesus" again in the title on the cross, "Jesus of Nazareth, the King of the Jews."

Messiah

At the well in Samaria the woman whom Jesus met said unto Him, "I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things." Jesus saith unto her, "I that speak unto thee am he." John 4, 25, 26. The Hebrew "*Messiah*," the Greek "*Christ*" are one. This name must be read in the light of the Old Testament. Trace it again there in your daily devotions in the family circle and mark that Jesus is the promised Messiah, even as He said, "I am he."

That convincing ninth chapter in the Gospel of St. John which relates the healing of the man born blind reaches its climax in the words, "And Jesus said unto him: Dost thou believe on the *Son of God*? He answered and said: Who is he, Lord, that I might believe on him? And Jesus said unto him: Thou hast both seen him, and he it is that talketh with thee." John 9, 35-38. — How blind many are to this fundamental truth of Christology! Jesus is the Son of God. He repeated this statement under oath before Caiaphas, although He knew that it would provoke the verdict of blasphemy and His death sentence.

Christ Jesus, the Son of God, also called Himself the "Son of man," indeed, this is His favorite name. It is interesting to observe how often He calls Himself the Son of man and how seldom He was called so by others. There are scores of passages in the New Testament in

which Jesus uses this name and not six in which others use it of Him. It was like the Lord Jesus to designate Himself the Son of man, for "He made himself of no reputation." He humbled Himself. And this will explain the name "Son of man," it is the Son of God made man, made under the Law to redeem them that were under the Law, that we might receive the adoption of sons.

How many descriptive names — even as He spoke in parables — the Lord applied to Himself! — "I am the *Bread of Life*. Moses gave you not that bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world." John 6. — "Then spake Jesus again unto them, saying: I am the *Light of the world*." John 8, 12. Without Christ we are wrapped in darkness, the spiritual darkness of ignorance, the darkness of sin, sorrow, and death. "He that

followeth me shall not walk in darkness, but shall have the light of life." How familiar, condescending the word of Jesus is "*I am the door*, by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Through Christ all men (Jews and Gentiles) have access to the Father. Jesus has said, "*I am the Way, the Truth, and the Life*, no man cometh unto the Father but by me." John 14.

Easter reminded us of the fact that Jesus is *the Resurrection and the life*. He tells us, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this?" John 11, 25, 26.

Faith in Christ acknowledges Him as our *Lord and Master*. He reminds us, "Ye call me Master and Lord, and ye say well, for so I am." Christ is indeed more closely bound to His disciples. "*I am the vine*, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." — Without Christ Jesus we are, we can do nothing. He is "All in all."

We note that with but few exceptions Jesus introduces Himself with the words, "I am." Does it not remind one of the name "Jehovah," I am that I am? And Jesus is "the same yesterday, today, and forever." From everlasting to everlasting He is God, — my Lord and my God!

A pearl of great price is the Lord's, "*I am the good Shepherd*." Observe, that Jesus does not say, "I am a good shepherd," but "*the good Shepherd*." With this word He embraces all that God's word has said about the good Shepherd and adds, "I am that Shepherd." With this word the Savior leads us immediately to the



green pastures of the word of God — as every faithful shepherd does — and we need but to feed upon these pastures to know that Jesus is the *good* Shepherd.

Peter reminds us, "Ye were as sheep going astray; but now returned unto the Shepherd and Bishop of your souls." 1 Peter 2, 25. The Epistle to the Hebrews adds, "That great shepherd of the sheep through the blood of the everlasting covenant." Heb. 13, 20. The good Shepherd gave His life for the sheep. — And now we turn to the green pastures of prophecy. Ezekiel portrays the good Shepherd: "Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep. — I will feed them in a good pasture. — I will seek that which was lost, and bring again that which was driven away, and I will bind up that which was broken, and will strengthen that which was sick." Ez. 34. — Isaiah says, "He shall feed his flock like a shepherd: he shall gather

the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Is. 40. — What faithfulness and love! — Jesus is that good Shepherd! Every sheep and lamb in His fold has known and believed it. A stranger they will not follow. No man shall pluck them out of His hand.

The *Lord* is my Shepherd; I shall not want. *He* maketh me to lie down in green pastures: *He* leadeth me beside the still waters. *He* restoreth my soul; *He* leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for *Thou* art with me; *Thy* rod and *Thy* staff they comfort me. *Thou* preparest a table before me in the presence of mine enemies: *Thou* anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever. — This is faith's answer to the Savior's word, "I am the good Shepherd."
A. P. V.

One Is Your Master— In The Class-Room— Even Christ



"**T**HOU art not yet fifty years old" — thus did the scribes and teachers in Israel on one occasion judge and condemn that Teacher sent from God, our Lord Jesus Christ. These, I take it, were older and experienced men; certainly they were *set*, in their ways; but the younger generation followed their elders and said of Christ, "We will not have this man to rule over us." Together the fathers and children of Jesus' generation turned to the disobedience of their forefathers and rejected That Prophet.

We have known and seen the folly and blindness of that generation. There is a riper judgment concerning Christ, which, thanks to the instruction they have received in *our* schools, that even the children among us have. It is expressed in the words of the forty-fifth Psalm, "Thou art fairer than the children of men, grace is poured into thy lips. Therefore God has blessed thee forever." We turn to Christ our Lord and Master with the conviction, "Never a man spake as this man." We look to Christ and say, "Lord to whom shall we go, Thou hast the words of eternal life." — And let this be our conviction as we enter the class-room, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." — Are we convinced

that no other foundation of knowledge can be laid than that which is laid, which is Christ Jesus?

In answer to the invective, "Thou art not yet fifty years old," the Lord answered, "Which of you convinceth me of sin?" Not yet fifty years, yet how rich and faultless His life! "He went about doing good." — But Jesus would not be judged by *men* and by outward appearance. He said, "There is one that seeketh and judgeth." Jesus was without sin. He was God's Anointed in Whom the Father was well pleased. Christ was faithful and worthy in God's sight to assume that mission for which He was called. He was true to God, true to Himself. He became obedient to the death of the cross. Thus He stands before us and all men.

Our Lord did not answer His accusers with His life and conversation only, He placed His *doctrine* before them. "We *know* that we speak, and if I tell you the truth, why do ye not believe me?" Not yet fifty years old, still He speaks with such authority. Indeed, for His words are the eternal truth which *He* speaks who came from the bosom of the Father. — How our hearts burn within us as He speaks to us on the way, opening the Scriptures unto us. His words are spirit and life. They inspire us to go and teach the things which we have heard

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and seen. And it is not the part of hirelings that we play in our vocation and calling as teachers. — Yes, did we choose our profession, or was it not that we were — here let Paul speak for us — “Apprehended by Christ.” There is a difference between our choosing something and being chosen, gripped by something. So did the words of Christ burn in our hearts, so were we gripped by them, that we cannot but speak the things which we have heard and seen. And when the Savior finally puts it in these words, “Lovest thou Me? — Go, feed My lambs!” We must say, “Here am I, send me, send me.”

The world still has the sinister aim of discrediting our person, our work, our aims in the classroom of our parochial school. The loudest sneer is often the voice of the world *within* us, our own flesh. Most discouraging is the disparaging voice of our own brethren who join the world in its attempt to “close our schools.” — Thou art not yet fifty years — this may be said perhaps of the majority of our teachers. And let us remember, the voice of reason speaks loudly to those who are not yet fifty. The spirit of adventure, of romance is still with those who are not yet fifty. New loves, new aims, new methods, new experiments are not uncommon with those who are not yet fifty. And how we like to weave a halo around our new love, our latest discovery, and point to it as the greatest thing we have ever known! — Safer and saner educators everywhere are complaining about the ever-changing curriculum in our schools. We referred to this in the columns of the *Northwestern Lutheran* some time ago. Says one, “An irrational medley and educational vaudeville must be absorbed by the children roused to interest by the enthusiasm of their teachers.” Are we drifting with the tide? What have we to stem the tide?

Moses — His Mother Hid Him

To begin with the God-given *parental* rights and duties. The right and duty of our parents to do what the mother of Moses did in her day, “When she saw that Moses was a goodly child, *she hid him.*” Oh, that all Christian mothers could be convinced of the need of hiding

their goodly children — and all are good, precious children that have been washed by the blood of Christ in Holy Baptism — in the ark prepared for their safety, the Christian School!

What should encourage parents to commit their children to our care? We repeat the challenge, “Which of you convinceth me of sin?” Now, certainly we as teachers in our parochial schools know and confess our sins. Yet with St. Paul we rejoice in Christ who of God is made unto us wisdom, and righteousness, and sanctification. We have Christ’s promise, “I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit.” — A *Christian* as my child’s teacher, one who is of the household of faith, that is the encouragement held out to the Christian parent to send his child to our parochial schools.

“And doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord.” — “And if I tell you the truth, why do ye not believe?” Every Christian teacher knows from experience and from the Scriptures of the depravity of human nature. He knows that a child must be born again by the incorruptible seed of the Word of God, which liveth and abideth. He knows that all flesh is as grass, and all the glory thereof as the flower of the field. The grass withereth, the flower fadeth. — He knows the One Thing Needful, “Godliness is profitable unto all things having the promise of the life that now is and of that which is to come.” And he knows “that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That a man of God may be perfect, thoroughly furnished unto all good works.” — Here is a definite aim, a fixity of purpose for the class-room. This we pursue. This Christian parents should pursue in the education and training of their children. “Ye fathers, bring up your children in the nurture and admonition of the Lord!”

A. P. V.

Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the side of thine house: thy children like olive plants round about thy table.

Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children’s children, and peace upon Israel. — Psalm 128.

COMMENTS

Human Relations Since it has become more and more evident that people are not living together harmoniously, like good neighbors, intent only on another's welfare, our great minds have arranged for institutes of human relations. We have quite a number of them now. By extensive and intensive research these are to determine the cause for the friction and the animosity so prevalent between, and among, all people. Their findings so far have given further proof to the truth that the spiritually blind, though they may know many things, always make themselves look ridiculous or even worse whenever they set out to solve with their minds ills that are created by contaminated souls.

At the University of California the authorities, concerned with the spread of influenza, warned that it was a mouth to mouth disease and that kissing ought to be discontinued until the danger period was over. Why not for a longer period? Or is that custom correlated to higher education? We know that the latter takes in considerable territory and shall never be surprised at anything that is being tolerated, sponsored, or encouraged in order to educate our youth to live life to the full or to the fullest, even though the most sacred human relations are thereby cheapened and devaluated so that all sense of propriety must vanish.

But even more shocking than the side of student-life which the influenza scare revealed was the opinion voiced by a San Francisco expert on human relations. "If there is an influenza epidemic at the university, which there is not, I might suggest that there has not been kissing enough lately." We won't give the argument he used in support of his "finding." But the man meant it. He is a consultant who has successfully deluded himself into believing that he is able to give sound advice on the art of living peacefully and charitably. He also gets paid for such profound thinking. Then we wonder why the nation is daily sinking deeper into the slough of immorality. When such people advise on human relations, the result can only be a still greater loss of moral vision and direction.

Eleven years ago Yale started an institute on human relations. Recently, doubtless after long hours of deepest study, the director announced that they had at least "formed some theories" about why men do not live together as they ought, and that the outbreak of World War II confirmed their theories — aggression is caused by frustration. What a discovery! Just think of the time and the money required to reach that conclusion.

Frustration, disappointment, a sense of defeat, a consciousness of the emptiness of life such as theirs. Many years ago Solomon called it vanity. Eccl. 1:2. So long as people separate themselves from God and seek a really peaceful and satisfactory existence without nourishing their souls with the blood that flowed for all mankind from Calvary's cross, their uneasy spiritual state will al-

ways assert itself in an insatiable desire for things which they do not have as yet and which, think, some one else may have — the pot of gold at the end of the rainbow. Hence they must go after it in one way or another.

If these directors of institutes of human relations would just spend a few cents for a Bible, find therein the Ten Commandments which they now think out of date, absorb the true meaning of Christ's suffering and death and by it the will to "walk circumspectly" by the light that Christ there gives, they would save themselves a great deal of useless effort; they would get rid of their own frustration, and, certainly, the world would have less of the wisdom of fools. They would then be in a position to contribute something to the problem of human relations. All who have come to God by the way of the cross need no research institutions to advise them on good-neighbor policies. S.

* * * *

Millennial Dreams There was a time, within the memory of many of us, when the hopes of millennialists soared high. The time was not far off, they felt, when Jesus would return and establish his thousand-year reign here on earth, from which all the wicked would be barred and in which only the righteous would participate. The world was getting better. Prohibition was gaining ground. War was being outlawed. These were signs of the approaching millennium, they thought.

Then came the first World War. Man was reverting to the state of the savage. The "noble experiment," prohibition, after a brief trial was voted out. Immorality shamelessly reared its head. That was a mighty blow to millennial dreams, and its exponents never fully recovered from it.

But millennialism is still with us. It became more subdued and less cock-sure, but it survived. There are many different shades of millennialists, pre-millennialists and post-millennialists, each with several offspring, but the belief in a millennium is still part of the religious equipment of many sincere people.

Millennialists base their theories on the 20th chapter of Revelation, the only place in the Bible which speaks of a thousand-year reign of Christ, and to the sober reader it must be plain that this is figurative expression and not a designation of just so many years, as much else in the chapter is clearly figurative. The theory held by many is that when Christ comes again only the righteous or true Christians will be raised up and will reign with him and that only after a lapse of a thousand years will the wicked also be called from their graves. This is based on the statement in Rev. 20, 5, 6: "The rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no

power." That there will be no separate resurrection from the grave of the righteous and the wicked is plain from the statement of Jesus, John 5, 28, 29, "The hour is coming, in the which ALL that are in the grave shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

The first resurrection spoken of in Rev. 20 is plainly a spiritual quickening or resurrection or, what we usually call, regeneration. The second death is eternal damnation. Those who had part in the first resurrection, who have been regenerated and come to faith in Christ, will not be touched by the second death, eternal condemnation.

The bodily resurrection of both the righteous and wicked from the grave will be coincidental and concurrent. The trump of the archangel at the coming of Christ will arouse both. Millennialism, with its expectation of a thousand-year reign of Christ here on earth, is but a dream.

I. P. F.

* * * *

"One Hundred Inc." In Beverly Hills, California, which is not far from Hollywood, nine young society women organized the "One Hundred Inc." These nine young women — three of them unmarried — have pledged themselves to but one marriage each. They plan a national organization. The plank on which this group is appearing before the people is defined in the resolution adopted by them at their organization meeting. It reads: "The collecting of husbands has become in some cases a hobby comparable to the collecting of stamps or work or art. This organization is dedicated to the old-fashioned theory of grandmother's day that the first marriage is the best marriage. Whichever member of this organization shall take more than one husband shall forfeit her wedding and engagement rings to the club treasurer. Proceeds from the sale of them, if ever there are such sales, are to be spent in decorations for the marriage of the next single member to enter the wedded state."

This is interesting! The divorce stench of Hollywood and points east, west, north and south, we take it, has reached Beverly Hills and has caused an acute case of nausea there, in fact, a long delayed rebellion among those people who still wish to be considered — just decent and respectable — not to talk of Christian at all. It surprises us that this reaction has been delayed so long

a time and just how long the commonly called decent members of society would countenance this flagrant demolition of the home and state without protest. Here we have such a protest. It is true that the proportions of the "One Hundred Inc." is not awe-inspiring as to numbers — only nine young ladies is their boasted membership — but at least there are nine that have joined the anti-divorce movement. They have decided to return to the traditions of their grandmothers — one wedding and no more for one person!

We do not take upon ourselves to judge the sincerity of these young organizers; neither do we intend to do so; we take their sincerity for granted. But we are sorry that their decision of ONE SPOUSE has no better foundation. As much as every Christian must deplore and deprecate the scandalous licentiousness of "society" generally — especially in our own land — which smiles tolerantly on those who put away a wife or a husband (often not one — not once, but many and many times) — and as much as we sympathize with the rebellion of these ladies against the shameful traffic, yet we are able to find small comfort in the efforts of these good women. Their opposition and rebellion against this scandalous thing is purely sentimental, so it seems. They oppose the indecency of more than one marriage because their grandmothers had but one husband. No mention is made of the sinfulness, the immorality, the shamefulness of the whole business of divorces — but merely the fact that grandmother didn't do it. That foundation has in it the seed of decay.

So much would we like to see these women succeed that we wish they would have been convinced from the WORD that they must not do as many of their society friends and acquaintances have done — because it is sinful and abhorrent to the Lord — and not because their grandmothers had but one husband. — That is pure sentimentalism and will get them nowhere.

The Christian man and woman, the Lutheran Christian, hates the immoral practice of divorce because God hates it — because it disrupts the God-intended unity of the family, Church and State — because it destroys and debases both body and soul. "Whoremongers and adulterers God will judge." Hebrews 13:4. The Christian needs to hear this repeated again and again lest the callousness of our times ensnare them. Here too the reminder of the Apostle Peter is well worth applying: "Be sober, be vigilant; because your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour; whom resist steadfast in the faith." W. J. S.

— Nor can we forget that the Christian gospel is not limited to this world. It has promise of the life that now is, but it also has promise of the life which is to come. Our churches have made a great mistake in recent years in that they have not proclaimed with more assurance and power the message of immortality. The crucified Jesus rose from the dead and He showed Himself not merely to two or three, but to many. It was on this faith in the resurrection that the early church

was built. Without that faith it could never have endured the cruel persecution of the Roman Empire. To reverence human beings as the children of God, we must have the faith that human personality can survive the death of the body. The church has all too often left this message to the spiritualists. It needs at this point also to recover its own gospel.

THE PRESIDENT --- MR. TAYLOR --- THE POPE

EVER since President Roosevelt has carried out his proposal to dispatch a representative to Rome to act with the pope in an endeavor to bring about a cessation of hostilities and peace in war-torn Europe, much has been written and much more said about the matter. The action of the President has been discussed under three points. 1. What is the rank of Mr. Taylor — the President's personal representative or that of an ambassador? 2. Has the President a right to make such an appointment; and, 3. Is the appointment of Mr. Taylor prejudicial?

It is the opinion of many who are not so well informed that Mr. Taylor is just serving in the capacity of a personal representative of President Roosevelt. The President went to great trouble to inform the citizens of the United States that Mr. Taylor is merely his personal representative at the Vatican. Our daily newspapers picked up this information and disseminated it among the reading public together with the impression that it had the sanction of the Federal Council of Churches. Even the *Christian Century* (February 21, 1940) was led to believe that this was their attitude toward the affair and openly attacked the Federal Council of Churches in its columns. However, in the next issue of the *Christian Century* came a denial by the Officers of the Federal Council of Churches calling attention to the incorrectness of the charge and avowed that they at all times opposed any kind of diplomatic relations with the Vatican. Out of it all comes the question that every American citizen has a right to know and to which he has a right to demand an unequivocal answer, "What is the status of Mr. Taylor at the Vatican?"

Dr. George A. Buttrick, president of the Federal Council of Churches, addressed a letter to the President asking him for definite information on this question. This was written after February the 14. Up to the present time the President has not answered the question. So the *Christian Century* reports of March 20, 1940. Since the President will not help to clarify the situation it is necessary to draw one's own conclusions. The evidence will be found in a letter which was given to Mr. Taylor upon his departure for Rome and which he presented to the pope on his arrival. This letter definitely establishes the status of Mr. Taylor in the mind of the President. We quote this letter from the *Christian Century* of March 13.

My Dear Mr. Taylor:

Reposing special faith and confidence in you, I am asking you to proceed at your earliest convenience to Italy, there to act as my personal representative with the RANK OF AMBASSADOR to his holiness Pope Pius XII. My purpose in entrusting you with this mission is set forth in my letter of December 23, 1939, to the pope (a copy of the letter is enclosed).

I am also asking you to personally convey further communications to his holiness. I may from time to time request you to serve as a channel of communication for any views I

may wish to exchange with the pope. You will, of course, communicate to THIS GOVERNMENT any matter which may come to your attention in the performance of your mission which you may feel will serve the best interests of the United States.

With all best wishes and success on your mission, I am

Very sincerely yours,

FRANKLIN D. ROOSEVELT.

The words in capital letters (capital letters are ours) will indicate to us just what Mr. Taylor's status at the Vatican is. He is not just a personal representative of the President but has the RANK OF AN AMBASSADOR and is not to report to the President, personally but to the UNITED STATES GOVERNMENT. The *Christian Century* also reports (issue of March 13, 1940) that Mr. Taylor "is officially listed as an ambassador with the other ambassadors in the Pontifical Directory for 1940." If Mr. Taylor is to act merely as the President's personal representative or observer, why should he be honored with the RANK OF AMBASSADOR and why report to the GOVERNMENT? In that case he would have no relation to the government at all merely to the President. If, on the other hand, he is to be considered an AMBASSADOR and report to the GOVERNMENT he is a representative of the government of the United States. That much is clear. The President clearly conveys that information in his letter.

2. Has the President a Right to Make Such An Appointment?

We quote from *The Christian Century* of March 13: "We reaffirm that the appointment of Mr. Taylor to the papal court with the rank of ambassador and with instructions to report to this government in an un-American, unconstitutional, illegal, and high-handed act by the President of the United States. He is exercising the power which he does not possess. It is due the American people that he clarify his intention in this matter, that he give specific assurances concerning the status of Mr. Taylor and set a specific time limit upon the ambassador's tenure of office. If it is the President's real intention that this appointment is something else than that which he has described in the series of his official letters, he is under obligation to disabuse the Vatican as to its erroneous understanding of his intention, before that understanding weaves itself into precedent and policy from which a future President can only with great political difficulty deliver it.

The constitutional implications of the appointment of an ambassador by presidential fiat must be obvious to every senator of the United States. This power is jointly shared, under the Constitution, by the President of the Senate. In this purported investiture of Mr. Taylor with the rank of an ambassador, Mr. Roosevelt has discovered an ingenuous way of circumventing the constitutional right of the Senate to participate in the naming of representatives of this government to foreign powers. Obviously, if the device of naming "a personal representative" as an

ambassador is allowed to pass unchallenged by the Senate in this instance, a precedent will be established by which the President, failing at some future time to secure the Senate's confirmation of a diplomat nominated by him for a foreign post, can go over the head of the Senate and appoint him as a personal representative with the rank of ambassador. There is no diplomatic function which such an ambassador cannot be empowered to exercise."

This seems to answer the question, "*has the President a right to make such an appointment*" fully and clearly. Certainly it is a distinct shock to the citizen of the United States who has pondered on this matter just a little. We, as citizens, want to feel that we can trust our highest executive at all times and feel absolutely secure in the confidence we repose in him that he will uphold the Constitution and not act contrary to its letter or intention. We have a right to this confidence. The President, on the other hand, realizing this, or accepting this as a fact, ought to be scrupulously careful not to undermine this confidence by any action of his. That is not asking too much.

3. Is the Appointment of Mr. Taylor Prejudicial?

By this we mean, is the appointment of Mr. Taylor prejudicial in favor of one religious denomination over against other religious bodies?

It is a generally conceded fact that the pope is the head of a church body, the head of the Catholic Church, whatever his claims to the contrary notwithstanding. We know just what the pope does claim for himself — volumes have been written about it by Catholics and Protestants alike. In the Apology of the Augsburg Confession (*Triglotta*, page 235) we read: "But the adversaries (Catholic) require (a new Roman definition), that the Church be defined thus, namely, *that it is the supreme outward monarchy, of the whole world*, in which the Roman pontiff necessarily has unquestioned power, which no one is permitted to dispute rightly." But in spite of His claims he is the head of but one thing and that is — The Roman Catholic Church — that and no more. And as such, and only as such is he recognized by the various Protestant Churches.

It is, then, with the head of a *Church Body* that the President is dealing through Mr. Taylor, and because of this fact it constitutes a flagrant, unwarranted violation of the national principles of separation of church and state, one of the very foundation stones of our democracy. And we are not in a mood to excuse the President and plead ignorance or even altruism in his defense. In fact, it seems as though the President entered upon this matter a

bit superciliously in that he disguised his intentions "by an irrelevant gesture toward Protestants and Jews, who were induced to make an initial expression of cooperation by the President's misleading statement that the letter simultaneously sent to the pope contained only "similar greetings" and expressions of desire to utilize the forces of religion in the interest of peace." The facts later revealed that the letter written to the pope was entirely different as to contents. Such deception (whether intended or not) is not worthy of our President. He was aware of the fact from the beginning that he was dealing with the head of a Church Body — a body that has ever made claims of its supremacy over kings and rulers and usurped the right to dictate to civil rulers and demanded such recognition from the world by divine right.

And, didn't the President know or feel that in dealing with the pope he was discriminating against all other Church Bodies and tacitly preferring that Church Body before all others? And paradoxical as it may seem — the Protestants greatly outnumber the Catholics in this country but their influence seems to be of no importance to the President. The government must not discriminate; it must treat all Church bodies alike, that is required by the principle of religious freedom or else it doesn't mean a thing. We would take this same stand if any other Church Body were involved, even if it were a Lutheran body. When Christ said: "Render unto Caesar the things that are Caesars and unto God the things that are God's," He drew a defining line between state and church as being two separate entities. And we want that separation to stand. We desire no special privileges, recognition or favors to be granted the Lutheran Church by our government, but neither do we want to see any other Church Body receive special favors, privileges or recognition. That is prejudicial and a gross violation of the Constitution of our country. We hope the President will see the error of his way and be big enough and honest enough to admit it and immediately take the necessary steps to stop this unconstitutional, prejudicial and un-American procedure.

This incident ought to teach us by what a thin thread hangs our religious liberty, the separation of state and church, which we enjoy in the United States, and how easily it can be circumvented to favor one Church Body or another. Let us be on the alert and that means — let us turn to our God in true repentance for having valued and appreciated this gift of God so little and pray Him to preserve it unto us and to our children.

W. J. S.

If it had not been the Lord who was on our side, now may Israel say; If it had not been the Lord who was on our side, when men rose up against us; Then they had swallowed us up quick, when their wrath was kindled against us: Then the waters had overwhelmed us, the stream had gone over our soul: Then the proud waters had gone

over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth. — Psalm 124.

SEARCH THE SCRIPTURES

By Pastor E. Schaller

I. A Text and Its Message

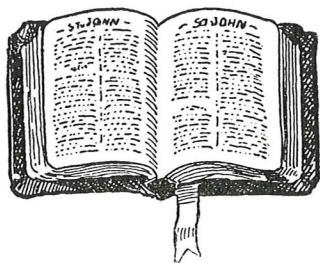
II. A Biblical Study

I.

"God, who created all things by Jesus Christ"

Ephesians 3, 9

The subject and the center of the entire Bible is Jesus Christ Who said: "Search ye the Scriptures, for . . . they testify of me."



The Son of God, therefore, appears to us in the very first chapter of the Bible, where the story of Creation is unfolded. For our text declares that, when God made heaven and earth, He created them by Christ Jesus.

This same great Truth is frequently reported in the Scriptures. John says: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. *All things were made by Him*; and without Him was not anything made that was made," John 1, 1-3. And in writing to us of God's dear Son, St. Paul calls Him "the image of the invisible God, the first-born of every creature: *for by Him were all things created*," Col. 1, 15-16.

When John says that the world was made by the Word, meaning Christ, we have a clue by which we may find the Son of God in Genesis 1. There God creates all things by *speaking*. He *said*: Let there be light; and there was light. The speaking God is the Son, begotten of the Father from eternity. By Him the universe was made. Here is the first great mystery of the Bible: God the Father creates through the Word, which is His Eternal Son, Who afterward became flesh and dwelt among us.

II.

The first chapter of the Bible is one of the most

amazing and undoubtedly the most scientifically accurate account ever written. We can point to but a few instances in these columns of the incredible accuracy and wisdom with which Moses recorded the story of the world's beginning. They are understandable only after it is realized that God Himself inspired the facts that Moses here revealed.

We are, of course, entirely aware of the wide-spread impression that science has wholly disproven the Biblical account of the origin of the world, and that only simple-minded people and crack-pots still believe in the first chapter of Genesis. It is amazing what high-pressure propaganda will do. If the result were not so sad, it would be amusing.

Truly intelligent people with a willingness to investigate have long since learned that the theory of evolution which made the story Moses told of Creation sound like a fable has completely collapsed, and is upheld only by those who love to dream their own dreams. As Sir William Dawson, the great geologist of Montreal, wrote in his book, *Story of the Earth and Man*, the doctrine of evolution is "one of the strangest phenomena of humanity, a system devoid of any shadow of proof." Dr. P. A. Kober, the Chicago bacteriologist, simply writes: "Materialistic evolution is dead. Those who still teach it are scientifically behind the times."

More and more, keen and sober investigation of Genesis 1 discloses the fact that, if Moses personally understood all that he wrote under God's guidance, he was certainly one of the greatest scientists of history. In any case, we do well to hold fast to the words of Holy Writ: "By faith we understand that the worlds were framed by the Word of God," Hebrews 11, 3, and not forget the warning of our Lord Jesus Christ: "For had ye believed Moses, ye would have believed me: for he wrote of me," John 5, 46.

GREAT HYMNS INSPIRED BY AFFLICTION

"Songs in the night" that have brought comfort and courage to Christians

By Ivan H. Hagedorn, S. T. D.

From the earliest days of the Christian Church, midnight hours of Christian experience have ever been times of song. Paul and Silas, with bleeding backs and aching muscles, sang praises at midnight in the Philippian jail, and down through the years no night of suffering or affliction has been dark enough to quench the brave songs of those whose hope is in the Everlasting.

Dr. Hagedorn tells us how some of our best-loved and noblest hymns were born in the travail of crushed hearts and hopes

HOW barren life would indeed be without the refining power of sorrow! A dusky philosopher once said, "Unless a man is in trouble, his prayers ain't got no suction." The Talmud expresses a similar truth: "As the

olive does not yield its oil before it is bruised, so Israel will never produce the fruits of righteousness before the affliction of God comes upon them." Out of the bruised heart is born the song, out of the troubled spirit prayer rises as incense before God, and out of the tragedies of life have come some of our noblest hymns.

"**Jesus, I My Cross Have Taken,**" by Henry Francis Lyte (1793-1847), came from the pen of one who surely had many a cross to take in following his Master. Henry Francis Lyte was born on the classic Tweed. Along its meandering way, such men as Dr. Horatius Bonar, James Thomson, and Thomas Campbell lived, wrote or preached. Amidst such an inspiring environment Henry Francis Lyte was to write two of the greatest hymns of all time, — "Jesus, I My Cross Have Taken," and "Abide With Me."

Lyte entered college with the thought of becoming a doctor, but changed his plans, and became a minister of the Church of England. After being jostled about from one parish to another, he at length became vicar of All Saints Church, at Brixham in South Devon, and here he labored faithfully for a quarter of a century. It would appear that he had been in the ministry for a considerable time before he had any change of heart. He was called one day to the bedside of a neighboring clergyman. In the gathering shadows, these two men became conscious that they had not found their peace in God. They had been looking upon their profession merely as a means of livelihood, and instead of being able to hold aloft the light to others, they found themselves groping for it themselves.

Eagerly, they sought the pages of the Bible, and in its precious pages they found the assurance they needed. Lyte confesses: "I was greatly affected by the whole matter, and brought to look at life and its issue with a different eye than before; and I began to study my Bible and preach in another manner than I had previously done." Shortly afterward, he wrote, "Jesus, I my cross have taken, all to leave and follow thee."

The great preacher, Spurgeon, urges students to be much at death-beds. He says, "They are illuminated books." Certainly, Henry Francis Lyte amply proved the wisdom of those words. At a death-bed he found his Lord, and he found the inspiration for a great hymn.

"**Stand Up, Stand Up for Jesus,**" by the Rev. George Duffield (1818-1888), was inspired by the very tragic death of the Rev. Dudley A. Tyng. Mr. Tyng was the pastor of the Church of the Epiphany, in Philadelphia. He was possessed of very strong and ardent convictions regarding slavery. One Sunday, he was fearlessly discussing the subject with his congregation, when one of his wardens indignantly arose and protested, and then led a group of enraged people from the service. Mr. Tyng was obliged to resign. With a few loyal followers he organized the Church of the Covenant, at first holding services in a hall. Then the revival of 1857-58 hit Philadelphia, and with might and main Mr. Tyng hurled him-

self into the battle for the Lord. His work attracted the attention of the whole city. At the last service that he was destined to address was a crowd of five thousand men. He challenged them to stand fast for God.

Then the tragic accident occurred, which cut short his career. While at his home in the country, "Brookfield," near Conshohocken, he left his study to go to the barn, where a machine operated by mule power was shelling corn. With the kindness inherent in his nature, Mr. Tyng paused to pat the animal on the neck. The sleeve of his study gown caught in the machinery and his arm was literally torn out. So serious was the injury, that the outcome was fatal. Just before the end, he roused himself and said to those weeping about his bedside, "Sing, sing! Can you not sing?" And then he, himself, began to sing, "Rock of Ages." Shortly afterward, upon a question from his father for a message to give to the world, he uttered the words which inspired the hymn. He said, "Let us all stand up for Jesus."

The Rev. George Duffield, his intimate friend, preached his funeral sermon. After the service he returned home, with the last words of Tyng ringing in his ears. The following Sunday he preached a sermon to his own flock on the text, "Stand, therefore," and closed the service with the poem, which has not been changed in any way from the original, in the course of the years.

George J. Webb composed the tune "Webb" in 1837, while crossing the ocean. The tune is perfectly wedded to the words. The power of this hymn to stir the heart is well illustrated by a story from a well-known radio preacher. During one of his broadcasts this hymn went out over the air. A cripple, listening in, wrote: "I have been on crutches for more than twelve years, but today, when you sang, "Stand Up, Stand Up for Jesus," I got up from my bed and stood on crutches out of respect for the Master."

"**What a Friend We Have in Jesus,**" by Joseph Scriven (1820-1886), was discovered by the author when his fiancée was drowned on the eve of the wedding they both had so happily anticipated. No one was able to heal his bruised heart as that Friend who is above every friend. He was inspired to write the lines that we so love to sing:

What a Friend we have in Jesus,
All our sins and griefs to bear!

Following the tragedy, Joseph Scriven devoted all his life and property to the service of Christ. It is said that he beautifully lived out in his own life the spirit of the friendliness born in his own heart through his close and intimate fellowship with his Master and Friend, Jesus Christ.

"**I Shall Not Want: in Deserts Wild,**" by Charles F. Deems (1820-1893), is also a hymn which was inspired by tragedy. The Civil War laid many heavy burdens upon this Methodist preacher. His son Theodore, a lieutenant in the Confederate Army, was mortally wounded

at Gettysburg. On the last day of 1863, the father recorded in his diary, "All is dark. O Lord, teach me to stay my heart upon thee! My property is greatly diminished, my home totally broken up, my first-born hath been slain, my servant is dead, my children's prospect of education is restricted, and many of my friends are wounded or prisoners."

These experiences, according to another son, the Rev. Edward M. Deems, formed the background for the writing of the hymn. According to him, his father, one night in 1872, felt himself overborne by the cares of his struggling church. Upon retiring, he found strength in repeating the Twenty-third Psalm. "The Lord is my shepherd; I shall not want." He repeated it so often that, at length, he found himself paraphrasing it in meter and rhyme until four stanzas were completed. Upon waking the following morning, he wrote down the verses as he recalled them, and another hymn was born.

"O Love That Will Not Let Me Go," by George Matheson (1842-1906), is a hymn whose beauty and mystical suggestiveness have given it a wide usefulness. It was written by the great blind preacher of St. Bernard's, Edinburgh. Dr. Matheson gives an interesting account of the circumstances under which his immortal hymn was written. "My hymn was composed in the Manse of Innellen, on the evening of June 6, 1882. I was at that time alone. It was the day of my sister's marriage, and the rest of the family were staying overnight in Glasgow. Something had happened to me which was known only to myself, and which caused me the most severe mental suffering. The hymn was the fruit of that suffering. It was the quickest bit of work I ever did in my life. I had the impression rather of having it dictated to me by some

inward voice than of working it out myself. I am quite sure that the whole work was completed in five minutes, and equally sure it never received at my hands any re-touching or correction."

What a glorious God we have! Here is one of his children, in the midst of blindness, loneliness, and suffering, who conceives of him as the Love that clings, the Light that follows all my way, and the Joy that can sing despite the rain and best of all, that he brings to beautiful blossom and fruitage the life that loses itself in him. The hymn is ordinarily sung to the tune, "St. Margaret," composed by Albert L. Peace.

"It Is Well with My Soul," by Horatio G. Spafford (1828-1888), is a hymn that indeed is written from a very tragic background. Horatio G. Spafford was a Chicago lawyer. When the great Chicago fire of 1871 raged through the city, Mr. Spafford lost all his material possessions. About two years later his wife and four children set sail for a holiday in Europe. The vessel on which they sailed was destined never to reach its port. A collision in mid-sea sent the vessel to the bottom of the ocean. Mrs. Spafford was later picked up, but the four children were lost. As soon as the broken-hearted Mrs. Spafford could, she cabled her husband the short but sad message, "Saved alone."

On receiving this terrible news, Spafford exclaimed, "It is well; the will of God be done." He gave expression to his faith in the hymn that has blessed so many souls:

When peace, like a river, attendeth my way,
When sorrows like sea-billows roll;
Whatever my lot, thou hast taught me to say,
It is well, it is well with my soul.

OBITUARY

† PASTOR PAUL FERDINAND BAST †

The sudden death of Paul Bast, pastor of Pilgrim Lutheran Church of Minneapolis, Minnesota, brought deep sorrow into the hearts of all who knew and loved him as a coworker in the Kingdom of the Lord. Apparently in good health, he was generally known as one of the physically strong and mentally alert workers in the Church. God had endowed him with splendid gifts. His faithful service in the ministry, his apt leadership in the congregation, and his progressive principles and ideals as a missionary were of outstanding value, not only to his own con-



gregation, but to the church at large with which he was affiliated. He had dedicated his life to the cause of his Master, and with all humility and faithfulness he pursued that cause unto his end.

At the time of his death Pilgrim Congregation, under the leadership of its pastor, had nigh completed plans to proceed with the building of a new church. This building project had been the fond dream of our departed brother for some time, and together with the members of his parish had spent many weary hours to make final arrangements to begin this project. At this juncture the Lord of the Church, according to His divine wisdom, called the shepherd of his flock into the Church Triumphant.

The departed brother was born on the 3rd day of June in the year 1893 in the small Michigan town of Friedholm. Here he was baptized, receiving the name Paul Theodore Ferdinand. In the year 1907 his parents, Pastor Carl Bast and his wife Christine, née Paustian, located in Good Hope, Wisconsin. Here in St. John's Congrega-

tion Paul renewed his baptismal vow in holy confirmation. Soon thereafter he entered Concordia College at Milwaukee, Wis., in preparation of the holy ministry. In June, 1915, he was graduated from the Theological Seminary at Wauwatosa, Wisconsin, and was called into the mission field in and about McIntosh, South Dakota. Pursuant to the acceptance of this call he was ordained a Lutheran pastor on the 8th day of August, 1915, and thus would have completed 25 years in the ministry on this date in 1940. The labors in the South Dakota mission field were terminated by his acceptance of the call from the parishes at Lake Elmo and Withrow, Minnesota. When our Wisconsin Synod opened a mission in Minneapolis Pastor Paul Bast was the choice for this important position. Under great difficulties and many privations he labored here for seventeen years. By his unselfish service he succeeded through the grace of God to organize Pilgrim Lutheran Congregation, which at the time of his death has a membership exceeding three hundred communicants.

Our departed brother was united in holy wedlock to Martha Kniephoff of Milwaukee, Wisconsin. God blessed this union with four children, Agatha, Bertwin, Paul Jr., and Richard. This happy family was suddenly

broken up when the father and husband was suddenly overtaken by a heart attack on Sunday, March 3, at 5:45 o'clock. Thus he attained the age of 46 years and 9 months. Besides the immediate members of his family he leaves to mourn his aged parents, his mother-in-law, Mrs. Anna Kniephoff, one brother, Pastor Carl Bast, two sisters, Ruth and Irene, and many other relatives and friends.

The funeral services were conducted at St. John's Lutheran Church in Minneapolis on Thursday afternoon, March 7, and the mortal remains were laid to rest in Hillside Cemetery of the same city. Pastor Paul Dowidat preached the funeral sermon, basing his words on Psalm 37, 5. Pastor A. Ackermann, President of the Minnesota District, also spoke words of condolence to the bereaved in behalf of the Synod and Pastor Arthur Koehler, chairman of the St. Croix Conference, officiated at the grave.

May the heavenly Father comfort the hearts of the sorrowing and grant that the work our departed brother so successfully conducted during his service in the ministry may continue to prosper for the salvation of many precious blood-bought souls and the glorification of God's holy name.

C. P. K.

ARTICLES OF ORGANIZATION OF AN INDIAN MISSION

THE appended "Articles of Organization" were sent us by Pastor W. J. Wehausen. They are a copy of the original articles under which this Indian congregation organized on May 23, 1920, while Pastor Wehausen labored among them. That is about 20 years ago. These

munions service was also held at East Fork on May 23, 1920, eight guests participating. The Articles of Organization were signed by 11 Indians.



Three Generations of
Baptized Apaches

articles were adopted on the day of the first confirmation ever witnessed there. Three boys were confirmed, Walter Aday, Paul Gass and Marian Savage. The first com-

1. When we were baptized we "renounced the devil and all his works and all his ways." We believed in God the Father who made us, God the Son who died for us, God the Holy Spirit who made us Christians. We became children of God that day. This made us brothers and sisters of Jesus. We are different than other people who are not baptized. We stand against the devil and his children. This is a hard, long fight. We want to fight this fight together as one family.
2. We are a happy family of Christians. The devil does not like this. He tries hard to make us sin. It is so easy to forget the love of God and to sin. We want to help each other when any one of us falls into sin. We want to pray for each other.
3. We cannot be happy when a brother or sister does not seem to care for God's word any more. We will go to them and see what is the matter. We will be good to them. We will try our best to get them back into our family. We will try often. We will be good to them as Jesus is always good to us. If this brother or sister will not listen to us they cannot belong to our happy family any more.
4. We are happy children of God. We wish that all our people would be happy too. We want to help all our people come to Jesus with us. We want them all to come into our happy family.

5. Jesus said to His disciples, "Go ye therefore, and teach all nations." The Lutheran Church has done what Jesus wanted them to do. For about 28 years they have sent missionaries to us. They have told us, "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3, 16. This was good news to us. For this we are thankful.
6. Brothers and sisters from the East have been good to us. They came into our camps. They taught us in our Mission School. They preached to us every Sunday. There is still work to be done. We want to help them do this work. We will tell our neighbors to come to church. We will ask them to send their children to our Mission School. We want to live so that our people can see that we are God's children. We can tell them of the Savior who died on the cross for all. We must tell them that Jesus

rose from the grave and went to heaven to make a home for all that believe in Him. We must tell them that without Jesus they will be forever lost.

7. God in heaven gives us all we need to eat and to wear. Often we have something left over. This we want to give back to God. He will use our money for His church. We cannot let our brothers and sisters in the East do it all for us.
8. We will bring our little children to be baptized. As they grow up we want them to know that Jesus loves them. We want them to be confirmed. With them we will often go to the Holy Supper. There Jesus will forgive our sins and make us better Christians.
9. We ask our Father in heaven to help us for Jesus' sake. Our hearts and souls belong to Him. Keep us your happy children and bring us to heaven, dear Jesus. Amen.

NEWS BRIEFS



Since Professor A. Schaller has accepted the call extended him by the Seminary Board a vacancy will have occurred at Dr. Martin Luther College, New Ulm, Minnesota. The College Board has, therefore issued an appeal to all pastors and congregations of our Joint Synod to propose candidates for the

vacancy. Read the announcement for further details.

God, in His Wisdom, has again called a very able and energetic young man in the death of Pastor Paul Bast. His obituary may be read in this issue of the *Northwestern Lutheran*. God's ways are past finding out.

Mrs. Louise Melcher, a life-long member of St. Paul's Lutheran Church, Ixonia, Wisconsin (R. C. Hillemann, pastor), recently remembered our Wisconsin Synod in her will. The sum is \$500.00 which she distributed as follows:

General Administration	\$200.00
Indian Mission	150.00
Negro Mission	150.00
Total	\$500.00

What this widow has done many others could do throughout our Joint Synod, we are sure. In fact, it ought to be the joy of anyone's life to leave a part of those gifts that the Lord has given us to the Treasury of the Lord where it is so sorely needed. How can we

better express our appreciation and thanksgiving to the Lord than in this way. Let us think about that!

Pastor C. Erhart of Sault Ste. Marie has been called to Lomira, Wisconsin. He has accepted the call and will arrive in Lomira in the very near future to assume his duties there.

The Inter-Synodical Hymn Book Committee met in St. Louis from the 25th to the 29th of March. It is hoped that the committee will be able to finish its work soon by permanently adopting the remaining hymns. If this is possible the printer will be able to begin his work shortly.

We must not forget May 26. This is the Sunday which the Anniversary Committee has chosen and recommends to all congregations in the Joint Synod for the 90th anniversary celebration. Let us all make that Sunday our Sunday. We have enough time to make all the preparations necessary so that this Sunday can be observed Synod-wide.

And let us not forget that our aim is to wipe out our debt which is hampering us so noticeably in our work. Let it be our resolve to **wipe out the debt so that we can put all our idle young men to work in the Lord's vineyard.** The Lord hath need of them. Let's go to work.

The Stewardship Secretary of the American Lutheran Church reports that during the last seven years gifts to the local congregation have increased by 50 per cent, to budgeted benevolences 24 per cent, other gifts 23 per cent, making an increase in the total of all gifts of 45 per cent. This is a particularly noteworthy trend since gifts to religious and charitable enterprises have declined during recent years.

A Lutheran Church map of the Ohio Valley region which includes Western Pennsylvania, Eastern Ohio, and West Virginia, is being published by the Pittsburgh Synod of the United Lutheran Church. The geographical location of all Lutheran Churches will be indicated as well as synodical affiliations. The Pittsburgh Synod has more than 300 congregations in this area. The American Lutheran Church, the Augustana Synod, and the Synodical Conference also maintain more than 300 churches in this territory. Insert maps of large cities will give city locations of churches.

An Alsatian reports that thousands of Lutherans in France's Alsace-Lorraine have been obliged to leave their homes and to seek refuge in other parts of the country. This evacuation was made necessary because the 25 mile wide Maginot Line runs directly through a territory densely populated by these Protestants.

The French government allows these refugees 10 francs (now about 24 cents) per day for their subsistence. Since most of them are charged about half of that amount each day for the most meager living quarters they are unable to provide adequate food or clothing for themselves.

And even though they are now living in an agricultural section of the country they are obliged to pay 47

francs and more per bushel for potatoes — their most essential food.

Sponsors of the Lutheran Emergency Appeal for a \$500,000 war relief fund wish to give help to these homeless Lutherans.
— *News Bulletin*.

MY SHEPHERD

I have a shepherd in whose care
No sparrow falls without His will,
Who speaks to troubled hearts such words
That all grows calm and all grows still;
And in my life there is no hour
Beyond His gracious love and power.

I have a shepherd whom the sea,
The stars, the sun, the moon obey,
Who watches o'er my every step
And seeks me when I go astray;
If bruised by my own wilful quest
He binds the wound and gives me rest.

He sometimes leads me through the vale
Where dark and heavy shadows be;
'Tis then He firmer clasps my hand
O'er perilous clefts to carry me;
How could I know a single care
When Jesus leads me everywhere.

Esther Schumann.

ANNIVERSARIES

ANNIVERSARIES

Rev. and Mrs. Wm. Schlei were married 50 years on December 1 and celebrated their jubilee in a special service which was conducted in the St. Peter's Lutheran Church on this same evening. In spite of inclement weather the church was filled with the many friends and relatives who came to celebrate this great occasion with the couple. Pastor Gladosch of Morrison, an old friend of the family addressed the couple in words fit for the occasion, whereupon Pastor Schlei expressed the fact that the celebration had but one purpose, namely to thank and to praise God for the many blessings of the past years. The undersigned preached on Judges 18, 5. 6. The congregation, which Pastor Schlei had served 43 years up to the time of his resignation 7 years ago, served a lunch after the services.

* * * *

A few days later, December 6, another old couple of the St. Peter's Church, Mr. and Mrs. John Damm, Sr., celebrated their 50th wedding anniversary in the circle of their children, relatives, and friends. Pastor Schlei, their former pastor and friend, and also the undersigned

pointed out the great grace of God in Christ and the mercy which was new every morning in the past 50 years.

G. A. Schaefer.

REDEDICATION

On August 6, 1939, the St. Peter's Church, newly re-decorated, was again dedicated unto the Lord. The theme of the decoration is simplicity itself. The auditorium is done in a cream color with stone effect about 4 feet from the floor, and stenciling only around the windows. Two fine paintings which were painted by the decorator, Mr. Clarence Bishop, Green Bay, are found on each side of the altar-niche; the altar-niche proper has the effect of the heavens at the Baptism of Jesus with the Dove as the center point. New rugs, altar cloths, light-fixtures and side-lights complete the decoration. A lectern, a gift of Mrs. Aug. Schwalbe, Sr., and new hymn-boards were the new pieces of furniture added.

May God's Holy Spirit prove his power on our hearts through the Light of the Gospel. Amen.

G. A. Schaefer.

The most important anniversary for the members of the Wisconsin Synod is our 90th Anniversary, which is to be celebrated in May of this year.

Every congregation of Synod is so vitally interested in the contemplated observance of that event that it will not

delay making preparations now.

God has been gracious to our Synod during the past 90 years. We want to acknowledge that publicly. We want to give thanks to the Lord our God whose compassions fail not and whose mercies are new every morning.

ANNOUNCEMENTS

CALL FOR CANDIDATES

As Professor A. Schaller has accepted the call to the Seminary, the college board of Dr. Martin Luther College requests the members of Synod to nominate candidates for the vacancy thus created. The new Professor is to teach principally Latin and Mathematics. Nominations should be in the hands of the undersigned before April 16, 1940.

H. A. Sitz, Secretary.

THE GENERAL SYNODICAL COMMITTEE

God willing, the General Synodical Committee will meet in St. John's School in Milwaukee, Wisconsin, on May 22, 1940, at 9:00 A. M.

Preliminary Meetings:

General Mission Board, May 20, 10:00 A. M., St. John's School.

School Committee, May 20, 10:00 A. M., Jerusalem School.

Board of Trustees, May 20, 2:00 P. M., St. John's School.
Committee on Transfer of Properties, May 20, 7:00 P. M., St. John's School.

Conference of Presidents, May 21, 9:00 A. M., St. John's Parsonage.

Representatives of Educational Institutions, May 21, 2:00 P. M., Grace Church.

The Reports of all Boards and Standing Committees must be in the hands of the undersigned at 12:00 M., May 10, 1940.

The Committee on the Assignment of Calls will meet in Thiensville on May 24, at 9:00 A. M.

John Brenner.

SOUTHWEST CONFERENCE OF THE MICHIGAN DISTRICT

The Southwest Conference of the Michigan District will meet on April 10 and 11 at Stevensville, Mich.

Papers: W. Essig: 1 Tim. 2; A. Fischer: Romans 8 — Lenski's election versus the Synodical Conference Stand; W. Franzmann: Romans 11. Everyone should study John 13: 10A.

Sermon: Hugo Hoenecke, E. Lochner.

Confessional: A. Hoenecke, M. Haase.

L. Meyer, Sec'y.

DODGE-WASHINGTON COUNTY PASTORAL CONFERENCE

The Dodge-Washington County Pastoral Conference will meet April 2 and 3 at Slinger, Wis., with the Rev. E. Scharf (9:30 A. M.).

Sermon: Cares, Barthels.

Confessional Address: Pietz, Reinemann.

Papers, Martin, Bradtke, Stern, Schaar, Von Rohr.

Please announce!

H. Cares.

JOINT SOUTHWESTERN-MISSISSIPPI VALLEY CONFERENCE

The Joint Southwestern-Mississippi Valley Conference convenes Wednesday, April 10, in La Crosse (W. Gutzke, pastor). Communion service at 9 A. M. Speaker: H. J. Schwartz (F. Senger).

Essayist and Time Schedule: 10:30 A. M.: Exegetical Treatment of Colossians, W. Schumann; 1:30 P. M.: "God's Plan of Salvation According to Ezekiel 36, 16-27," H. J. Paus-tian; 2:45 P. M.: "To What Extent Would We Unify Our Liturgy?," Aug. Vollbrecht (Co-essayist: A. Berg).

Brethren are to provide for their own meals but excuses are always in order.

R. W. Mueller, Sec'y.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will meet on April 16-17 at Escanaba, Mich., with Pastor W. Lutz. The first session will begin at 9:30 A. M., C. S. T.

Papers: Suspension from Holy Communion by the pastor, W. Lutz; Isagogical Survey of Galatians, C. Henning; Pastor at the Sick-bed; K. Geyer; Catechesis on the Second Commandment, L. Lehmann; The Prophet Micah, H. Hopp; The Doctrines of Election and Conversion with reference to the Lutheran Union, T. Thurov; Old Testament Quotations in the Gospel of St. Matthew, M. Croll; Exegesis 1 Cor. 6, P. Eggert.

Sermon: A. Gentz; K. Geyer.

Please announce.

E. C. Rupp, Sec'y.

PACIFIC NORTHWEST CONFERENCE

The Pacific Northwest Conference will meet at Portland, Oregon, with Pastor Wm. Lueckel, April 9 to 11, noon to noon.

Papers: Christian Citizenship by Pastor H. Wiechmann; Exegesis, 1 Tim. 4:7-11 by Pastor F. Schoen; Book Review by Pastor L. C. Krug; Homiletical Study, 1 Pet. 3:18-22 by Pastor A. Sydow; Christian Science by Pastor A. Levenhagen.

Preacher: Pastor M. J. Witt.

Sermon Critic: Pastor R. Jaech. E. F. Kirst, Sec'y.

NEBRASKA DISTRICT PASTORAL CONFERENCE

Pastors of the Nebraska District will meet April 9-11 in Zion Church, Fort Morgan, Colorado, Rev. H. Schulz. The first session will open at 9 A. M., Mountain Time.

I. Practical Papers

1. L. Tessmer: Divorce with Special Consideration of Matthew 19:6-9.
2. H. Fritze: What is the New Heaven and the New Earth According to the Scriptures?

II. N. T. Exegesis

1. O. Kreie: 1 John 5.
2. A. Degner: Hebrews 9.

III. O. T. Exegesis

1. V. Winter: The Moral and Ceremonial Law in Relation to Each Other in the Light of the New Testament Gospel.
2. V. Schulz: Isaiah 63.

Sermon: R. Stiemke.

Confessional Address: E. C. Monhardt (L. Tessmer).

L. Sabrowsky, Sec'y.

CONVENTION OF THE SYNODICAL CONFERENCE

The Evangelical Lutheran Synodical Conference of North America will meet August 1-6 in Chicago within St. James congregation (the Rev. A. C. Dahms, pastor), which has kindly invited the Conference to meet in its midst. Two essays are to be delivered: Prof. A. Schaller of New Ulm, Minn., will speak on "The Brotherhood of Faith," and Dr. T. Laetsch of St. Louis will deliver an essay on "The Holiness of God."

L. Fuerbringer,

President of the Synodical Conference.

NORTH-WISCONSIN DISTRICT

Pursuant to an invitation of Zion's Ev. Luth. Congregation of Rhinelander, Wis. (Pastor: Paul Gieschen), the North-Wisconsin District of the Joint Synod of Wisconsin a. o. St. will hold, D. v., its 12th regular biennial convention in its midst June 17 to 20.

The opening services will take place Monday morning at 10 o'clock. Immediately after these services the lay-delegates of the respective congregations will, please, hand their Credentials to the secretary of the District. They must be signed by the Chairman and Secretary of their respective congregation.

The first session will be held at 1:45 P. M.

All announcements to attend the sessions must be in the hands of the local pastor by June 1. All later announcements for lodging can not be considered. All delegates should consider that it is a difficult matter for any congregation to find proper lodging for about 200 delegates under present housing conditions. Therefore no requests for lodging, or changes in lodging can be considered after June 1.

All petitions and memorials must be sent in English and German to the President of the District, Pastor W. Pankow, by the 1st of June.

A paper will be presented by Pastor E. Reim of Neenah, Wis., for discussion.

Meals will be served at the usual price.

Please make your announcement at the earliest date possible.

Hortonville, Wis., March 20, 1940.

G. E. Boettcher, Sec'y.

ORDINATION AND INSTALLATION

Authorized by President Walter Pankow the undersigned ordained and installed Orvin Sommer as pastor of Peace Ev. Luth. Church, Waucousta, Wis., on February 11. Rev. G. Pieper assisted.

Address: Rev. Orvin Sommer, 471 Ellis St., Fond du Lac, Wis. G. E. Bergemann.

ACKNOWLEDGMENT AND THANKS

The missionary at San Carlos, Ariz., acknowledges with cordial thanks and in behalf of his Indian mission congregation, receipt of Christmas gifts from the mission friends indicated below. All gifts were very welcome for the meeting of needs and the giving of Christmas cheer. A special need was met with the money donations which enabled us to procure instructive and edifying Christian literature for Indians able to read, particularly the 300 school children affiliated with this station, also to help along in the same way outside of this district. Gifts were received from:

California: Los Angeles, Grace Church Mission Endeavor Soc., Mrs. Larson; Miss Ina Baumann; Miss Edith Doenges; Orange, Emanuel Ladies' Aid, Mrs. J. F. Mueller; Mrs. O. A. Klammer.

Michigan: Owosso, Salem Ladies' Aid; Saginaw, Fr. Pietsch; St. Joseph, N. N.; Tecumseh, Rev. R. W. Scheele, Ladies' Aid.

Minnesota: New Ulm, Mr. and Mrs. F. H. Retzlaff; Redwood Falls, Rev. E. A. Birkholz, St. John's Ladies' Aid; Pine Island, Oronoco, St. John's Y. P. S., Rev. M. C. Kunde; North St. Paul, Christ Church Ladies' Aid, Mrs. Wm. Ott; St. Paul, St. John's Girls' Missionary Society, Miss A. Nommensen.

Nebraska: Norfolk, St. Paul's Ladies' Aid, Mrs. E. Raasch; W. A. R.

Washington: White Bluffs, Rev. L. C. Krug.

Wisconsin: Appleton, St. Paul's Ladies' Aid; R. R. 3, Rev. Th. Brenner; Beaver Dam, Rev. L. Kirst, St. Stephen's Ladies' Aid; Baraboo, T. Caledonia, Rev. G. Gerth, St. Paul's Ladies' Aid; Coleman, Luth. Ladies' Aid, Mrs. O. Rudolph; Cudahy, St. Paul's Luth. School, Mr. R. Bode; Fond du Lac, Rev. G. E. Bergemann, St. Peter's Ladies' Aid; addit. by N. N.; Rev. C. Aeppler; Green Bay, St. Paul's Ladies' Aid, Mrs. J. E. Rehbein; Hartford, Peace Congregation Sewing Society, Mrs. H. C. Berndt; Hartland, Rev. H. Hartwig, Zion Ladies' Aid; Ixonia, Rev. M. Taras, Ladies' Aid; Lake Mills, Luth. Girls' Club, Mrs. H. Gruchow; Marinette, Miss H. Borman, Trinity Lutheran Sunday School; Milwaukee, Rev. R. O. Buerger, Gethsemane Ladies' Guild; Rev. J. C. Dahlke, Jerusalem Ladies' Aid; Rev. Walter Hoenecke, Young People's Society; Miss C. Pape; Miss Anne Wille; Miss Magdal. Thurow. North Freedom, Mrs. H. Klaetsch. Town of Newton, Rev. Ed. Kionka. T. Morrison, Rev. Br. Gladosch, Congregation Oakwood, Rev. M. Plass, Ladies' Aid, Mrs. L. Schwartz. Readfield, Rev. F. C. Weyland, Ladies' Aid, Mrs. E. Huber. Rhinelander, Rev. Paul J. Gieschen, twice. Stevenspoint, Otto AuDell. South Milwaukee. Mr. and Mrs. R. Kleist. Watertown, Mrs. Ed. C. Jaeger.

May God bless them all, the kindly givers!

F. Uplegger.

It is with sincere thanks that we herewith acknowledge receipt of gifts, by which the following givers have enriched our Christmas festivities at Peridot in Apacheland:

St. John's Congregation, Wrightston, Wis., Pastor F. C. Uetzmann; St. Paul's Ladies' Aid, Greenleaf, Wis., Pastor W. Valleskey; Immanuel's Ladies' Aid, Manitowoc, Wis.; Pastor T. Uetzmann; Pupils of Bethesda School, Milwaukee, Wis., Miss Ruth Schaller, Teacher; Pupils of primary grades, Thiensville, Wis., Miss R. Petermann, Teacher; Mr. H. Jaeger, South Milwaukee, Wis.; Miss Clara Denninger, Monroe, Mich.; Mrs. Ida Wuergler, Milwaukee, Wis.; Mr. and Mrs. Willi Sick, East Chicago, Indiana; St. John's Junior and Senior Walther League, Orange, California; Grace Lutheran Missionary Endeavor, Los Angeles, California; Pupils of Miss Helen Weber, Vincennes, Indiana; Sewing Society of Peace Lutheran Church, Hartford, Wis; Ladies' Aid, Orange, California, Immanuel's. H. E. Rosin.

CONDENSED TREASURER'S STATEMENT

February 29, 1940 — 8 Months

Cash Balance July 1, 1939	\$ 39.40
Receipts from Districts	218,392.39
Revenues	38,274.65
Extraordinary Receipts:	
Previously reported	292.99
Erna Kuehl for Students	5.00
Rudolph Yanke for Missions	3.00
H. C. Grother for Missions50
	301.49
Total	\$257,007.93
Disbursements	266,634.34
Deficit	*\$ 9,626.41

Budget Debt

Debt July 1, 1939	\$198,393.75
Receipts from D. R. C.	3,900.00
Collection for Debts	1,518.67
Minn. sale of Lot	504.20
Total	\$5,922.87
Debt paid plus \$49.91 Inmate Dep.	26,352.36
	\$172,041.39
New Loans made	23,624.44
	\$195,665.83
Accts. Payable	8,130.21
Total Budget Debt on February 29, 1940	\$203,796.04

Church Extension Division

Debt July 1, 1939	\$122,405.29
Cash Balance June 30, 1939	35.41
Repayments	6,302.71
Interest	1,372.74
Collections	876.78
Total	\$8,587.64
Church Extension Debt paid	6,265.00
	\$116,140.29
Available for Debts	\$2,322.64
Church Ext. Debt on Feb. 29, 1940	\$116,140.29

Total Debt

Budget Debt	\$180,265.74
Church Extension Debt	116,140.29
	\$296,406.03
Inmates Deposits	15,400.09
Accts. Payable	8,130.21
Total Debt on February 29, 1940	\$319,936.33

Chapel Money

Balance on January 31, 1940	\$ 588.07
Receipts for February	969.06
Available for Chapels	\$ 1,557.13

THEO. H. BUUCK, Treasurer.