

THE NORTHWESTERN LUTHERAN

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

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THE WITNESSING SPIRIT

When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning. John 15: 26, 27.

"Savior, I Thy Word believe,
My unbelief remove;
Now Thy quickening Spirit give,
The unction from above;
Show me, Lord, how good Thou art,
My soul with all Thy fullness fill;
Send the Witness, in my heart
The Holy Ghost reveal.

Dead in sin till then I lie,
Bereft of power to rise;
Till Thy Spirit inwardly
Thy saving blood applies;
Now the mighty gift impart,
My sin erase, my pardon seal;
Send the Witness, in my heart
The Holy Ghost reveal.

Blessed Comforter, come down
And live and move in me;
Make my every deed Thy own;
In all things led by Thee;
Bid my every lust depart,
And now with me, vouchsafe to dwell;
Faithful Witness, in my heart,
Thy perfect love reveal."

For nineteen hundred years Christians have been saying, "I believe in the Holy Ghost," but what it really is they believe about Him, few can tell. They know, of course, that He is the third Person in the Godhead, but what His true relation is to the Father and the Son, and what constitutes His peculiar office and work they can give but little account, nor are they capable of fully appreciating the same. We need not wonder at this. Not only does the Holy Ghost not reveal Himself in so concrete a manner as does the Father and the Son, but the very method of His operation on man must forever remain an inscrutable mystery to finite mind. Clearly does Christ indicate this in his intercourse with Nicodemus, saying, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one that is born of the Spirit." John 3: 8.

Yet, mysterious as the Holy Ghost is, both as to His Personage and His office and work, it is of paramount

importance to every Christian to recognize more and more the precious doctrine of the Holy Spirit without whose presence and operation there can be no spiritual enlightenment, no faith in Christ the Savior, no renewal of life or fellowship with God, no attainment of eternal salvation. And since He is the Author of that wonderful change in man which Scripture calls regeneration, since He is the fountain of all true holiness of life in the saved, since it is He who baptizes believers into the one body of which Christ is the head, the holy Christian Church — and is Himself the gracious Habitant of that body, fitting it by His presence and the means of grace for its glorious destiny every new effort to shed light on His blessed work should be welcomed with gladness by every child of God.

Blessed Mission of the Holy Ghost

"When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

These words of Christ are a distinct declaration concerning the mission of the Holy Ghost. That mission is to testify of Christ. What a mighty and glorious Witness — the Holy Ghost! He is a Witness possessing the very highest qualifications. This appears even from the appellations by which He is here mentioned: "The Spirit of truth," whose special office it is to reveal the Word of God, the eternal truth, the Gospel of Christ and to make it a real, living power for the salvation of man; "the Comforter," or Advocate, who comes to the aid of the feeble and helpless disciples of Christ, pleading their cause before God, and pouring into their hearts divine strength and wisdom; and finally, proceeding eternally from the Father, His Witness is that of the Father Himself.

And what is that witness or testimony? Briefly stated, it is the testimony that Christ is the eternal Son of God, and as such is the only Savior and Redeemer of mankind in its sinfulness and lost condition. Without this testimony of the Holy Spirit there would be no knowledge of Christ the Redeemer. But He does not testify of Himself — He shall not speak of Himself," says Christ John 16: 13; He is commissioned by Christ to bear witness of Him. And this the Holy Spirit does solely through the means of

grace — Word and the sacraments of Baptism and the Lord's Supper. And whosoever hears the Word of God with a heart longing to know and believe the truth, him the Holy Ghost convinces of the precious and absolutely certain truth of the Gospel of Christ, assuring him that through Christ he is indeed saved, a blessed child of God. No witness can give us this assurance, be he angel or the most exalted among men, save the Holy Spirit. It is therefore with a feeling of unmerited grace we Christians confess in our Catechism: "I believe that the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith."

The Holy Ghost a witnessing Spirit! Such He also is with us Christians.

Our Own Witness-Bearing

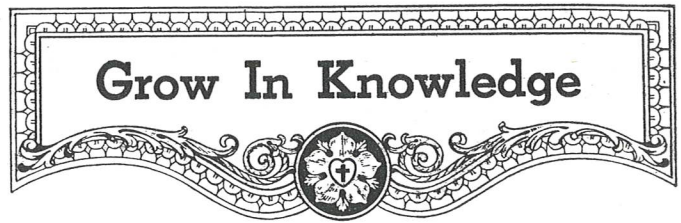
"And ye also shall bear witness, because ye have been with me from the beginning."

Due to the witness of the Holy Spirit to Christ, the disciples also are witness-bearers of Christ. They were competent witnesses, for they had for years been in His following — were, in fact, His closest companions, who had ample opportunities of beholding their Master's works, and of listening to His discourses on the purpose of His Mission in the world. Truly they could say, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life — that we declare unto you, that ye also have fellowship with us." 1 John 1:1-3. We know the method of their testimony. The apostles and other disciples of Jesus have witness to Him by preaching and teaching the Gospel in all the world. In fact, the whole of the New Testament which they have written by the inspiration of the Holy Ghost is an act of obedience to this authoritative direction of the Master, "Ye shall bear witness."

The Holy Spirit is still witnessing in the Church to Him who is its Savior and Lord; and it is the part of all who receive this witness in the power of the same Spirit to extend the testimony of Christ the Savior to all the world. Christianity is a witnessing religion as none other, having a witness to bear which alone can bring true joy and everlasting happiness to men. And it has ever been found in the history of the Christian Church that those who by the grace of God have received the inspired witness to the Lord and Savior, have received with Him all the spiritual and immortal blessings which God made Him the Medium of carrying to human souls; and thus have become instrumental in extending the glorious Gospel testimony to the ends of the world.

May each one of us become a witness-bearer to Christ the Savior and thus be joined to "the great cloud of witnesses with which we are compassed about." Heb. 12:1.

J. J.



CHRISTIAN BURIAL

Someone recently wrote in a letter to the press that he believed that no minister had the right to refuse to officiate at any grave. No human being, he contended, could be put under the ground like an animal. Living in a Christian country, it is generally contended, we should bury our dead, whosoever they may have been in life, with Christian decorum.

Many ministers accommodate themselves to this view. They stand at the graves of men who all their life stood aloof from the Church and perform the burial rites of the Christian Church. They try to justify their practice by saying that they abstain from any judgment as to whether the soul of the departed is with God or elsewhere and do not in any way indicate that they bury him in the hope of a blessed resurrection. They use the occasion only, they say, as an opportunity to proclaim God's truth to those assembled at the grave, people whom they might otherwise never reach with God's message.

That argument may sound quite good, but is this really sound practice? Is it right in principle? Is it consistent? Is Christ thereby really confessed? Is such practice in harmony with God's Word?

In the first place we find no fault with the assertion that a human being should not be buried like an animal. That is one reason why we do not approve of cremation. It may be the quickest way to dispose of the carcass of an animal to get a heap of logs piled around and set them ablaze. But should human bodies be disposed of in that crude way? It is only with feelings of revulsion that we read of the heathen practice of feeding the corpses of the dead to the sacred vultures. We believe that the mortal remains of a human being should be treated with respect and committed to mother earth in a manner that betokens our acknowledgment of the fact that death is the great leveller, to whom all alike fall a prey, so that in the end he who wore a crown sinks back to the same dust as he who carried a beggar's staff.

But though in death the bodies of all go the same way, do the spirits of all fare alike? "He that believeth not shall be damned." These are the words of the great Founder of Christianity. Their meaning is obvious. Jesus put them also in this form, "He that believeth on the Son hath eternal life, but he that believeth not the Son shall not see life, but the wrath of God abideth on him." Jesus tells us that there were once two men to one of which he assigned the name of Lazarus, leaving the other unnamed, but to whom we

are accustomed to apply the name "Dives," that is, the rich man. Both died. At his death the one was carried by the angels into Abraham's bosom. The other, when he died, found himself in hell. There was a great difference in the ways in which their spirits went. And so it is right through time. Of the broad way which leads to destruction the Lord says that there be many that go in thereat. As in the case of Dives the bodies of many are taken to the place of burial with great pomp, whilst others, as in the case of Lazarus, are shovelled into the earth very unceremoniously. Yet both come under that divine fiat, "Dust thou art, and unto dust shalt thou return"; yet while the dust must return to the earth as it was, the spirit returns to God who gave it, there to hear the sentence.

It has been the Christian custom since the very earliest times that the mortal remains of those who died in the faith were laid to rest with Christian ceremonial betokening the Christian hope. And although no direct instruction is given in the Bible as to the ceremonial that might be used at the grave, and in what cases only it should be used, it is surely a logical conclusion that Christian burial ceremonies are only for Christians, only for such of whom we may reasonably hope that they died in the faith of Jesus Christ and have entered into the rest prepared for God's people.

When, therefore, we see a Christian minister standing at an open grave to which the mortal remains of one of earth's pilgrims are about to be committed, we naturally conclude that one who confessed the faith, one that was in membership with the church that the minister represents, at least one who, before it was too late, made his peace with God through Jesus Christ the Redeemer, is now being laid to rest in the hope of the resurrection unto life. That is a conclusion that everyone naturally will draw. Or is the minister at the grave merely to be part of the undertaker's scheme to make the funeral impressive? Should ministers of the Church lend themselves to such hollow sham? Surely no minister should hire himself out a mere figurehead. Would the military authorities agree to give a military funeral to one who had not been a soldier, but had held the army and the defence of the country in derision? Would the lodges grant a lodge funeral to anyone who had not been in membership with them? Why then should the Church, that proclaims to the world that without the Christian faith no one will be saved, be officially represented at the grave of one of whom it cannot, even with the widest stretch of imagination, be said that he died a Christian? In what other way can it be more deeply impressed on the churchless that they are aliens from the kingdom of God than by refusing any cooperation of the Church at the burial of their dead?

But, it is said, the funeral service is not for the

dead, but for the living, for the bereaved relatives, they being in need of Christian comfort. Yes, if they are Christians, people who trust in no righteousness of their own, but simply cling to the cross of the Savior, they are in need of Christian comfort, but that their minister can give to them in another way than through a service conducted at the bier or at the grave. If they are not Christians, they will not appreciate Christian comfort. They then need to be called to repentance. They need to be warned that the way of unbelief leads to damnation. That cannot be done in a more impressive way than by refusing Christian honors in the case of those who have died in impenitence. No one would care to suggest that the minister could proclaim the doom of the departed in the burial rites.

What then are people to do in such cases? There are two texts in the Bible which tell pretty plainly what the Church ought to do, and as for those who despise the Church and pass it by, it is their own business and trouble what they will do in such a contingency.

The one text referred to is Jer. 22: 18, 19, "Therefore thus saith the Lord concerning Jehoikim, the son of Josiah king of Judah; they shall not lament for him saying, Ah, my brother . . . he shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." Jehoikim was a wicked king of Judah, he did not walk before the Lord as the good king Josiah had done, and therefore the Lord denied him even an honorable burial. If the Lord did that in the case of a king, how unfitting that the Christian Church should in the case of those who walk in the same evil way, grant a burial with Christian honors!

The other text we find in Matt. 8 where the Savior said, "Let the dead bury their dead." Let those who are spiritually dead, dead in trespasses and sin, dead, because they do not live in communion with Christ who is the light of life, let them attend to the disposal of their dead without any help from the Church.

Let the Church be consistent in this. The Church has a dignity to uphold. The Church has to proclaim salvation through Christ, but it has also to proclaim God's wrath to the unbeliever. And it proclaims this most solemnly when it refuses to identify itself with the burial of those who persistently trod the blood of Christ under foot.

But whosoever shall call upon the name of the Lord will be saved. That truth is proclaimed by the Christian burial. And to Christians it is a source of great comfort when at the graves of their departed dear ones, who died in the faith of Jesus Christ, they are reminded of the assurance given in God's Word, that "blessed are the dead who die in the Lord from henceforth. Yea, saith the Spirit, they may rest from their labors, and their works do follow them."

—The Australian Lutheran.

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WHO AND WHAT WAS JESUS?

That is the most vital and most disputed question in all history. It is a question about which Jesus wants men to be concerned and which He Himself put up to men in the days of His flesh. He once asked His disciples, "Whom do men say that I am?" and a little later, after His disciples had reported some of the views concerning Jesus, He asked them, "But whom say ye that I am?" That question is put up to everyone and clamors for an answer.

Sometimes the thing was turned around and the question put to Jesus Himself, as in John 10:24, where we read: "Then came the Jews round about him and said unto him, How long dost thou make us to doubt? (Margin: "Hold us in suspense?"). If thou be the Christ, tell us plainly." They demanded that He tell them in plain, unmistakable words, without any further hemming and hawing, without any further pussyfooting, whether He claimed to be the Christ.

We are so used to associating the word "Christ" with Jesus that we perhaps regard it as one of His given names, as a sort of second name added to His first name "Jesus." But, as a matter of fact, "Christ" is not so much a name as a title. It is the Greek equivalent of the Hebrew word "Messiah" and was part of the religious vocabulary of the Jews long before Jesus was born. It was the official title which had been given by the Jews in advance to the great Deliverer whom God had promised to them by the mouths of the prophets. The Jews said to Jesus, as it were: You have thrown out a lot of mysterious hints you might be that Christ, but let us have plain speech for a change. Don't keep us in suspense or in doubt any longer. We want to know where we stand. If thou be the Christ, tell us plainly.

They pretended that they were awaiting His answer with breathless suspense. This much was true: there was great suspense in the hearts of the Jews with respect to the coming of the Christ.

Throughout the ages the Jews had been waiting and longing for Him. And especially had the Jews been in suspense in these latter years. They were in expectation. They expected the great news to break at any moment.

But unfortunately the picture which they had formed in their minds of the Messiah had become warped and twisted in the course of time. Whereas God in the Scriptures had promised them a spiritual Savior, a Savior from sin and damnation, the great mass of Jews at this time had visions of a great worldly king, a political and military genius, who would drive the hated Romans out of the country and make Israel a great and independent nation again. It was the dawning of that day which filled their hearts with suspense.

The situation may be likened to that of our day. People today are looking for a great political and economic genius, who will bring order out of the chaos which resulted from the great business crash of 1929. There is great suspense, unprecedented interest in elections, in political and economic programs. On every side we hear the deep sigh, Oh, that someone would find a way to restore our former prosperity! How small in comparison is the interest in spiritual things, in the things which concern the soul. And yet, what is a man profited if he shall gain the whole world and lose his own soul? If all the interest and enthusiasm which is now being devoted to political and economic problems, even only in so far as church members are concerned, could be harnessed and directed toward spiritual things, how well it would be with the souls of men, and how the affairs of the church and Kingdom of God would prosper and flourish! But the god of most people is, as Paul says, their belly. God offers them a Savior from sin and damnation, but they look for a leader to advance their worldly interests.

The Answer of Jesus

Jesus had been asked by the Jews to give them a plain answer as to whether He claimed to be the Christ. Jesus did not sidestep. He gave them a plain answer. In fact He had never sidestepped the issue. He had never kept them in suspense. He had frequently told them who and what He was in language which could not be misunderstood. Only two months before He had said to them, "I am the Son of God," and again, "I came forth from the Father." And on this occasion He repeated and reiterated that claim, for He said, "I and my Father are one." He claimed to be one with the Father, of equal divine majesty with God the Father. One may stand aghast at this statement; one may be shocked by it but no one can say that it is not plain. And as to His mission in life, as to His service to men, He also left no doubt, for He said of His sheep or believers, "I give unto them

eternal life, and they shall never perish, neither shall any man pluck them out of my hand." He claimed that He could impart eternal life to men, that the Father had entrusted the souls of men to Him for that purpose. He had met the challenge of His enemies. He had given them a plain answer as to who and what He claimed to be.

The Answer of Unbelief

They could not misunderstand His claim, but that does not mean that they accepted it. On the contrary, they considered it not only preposterous but actually blasphemous, and so they picked up stones to stone Him. And when He said to them, "Many good works have I shewed you from my Father; for which of those works do ye stone me?" they replied, "For a good work we stone thee not but for blasphemy, and because that thou, being a man, makest thyself God." He made Himself the Son of God; there was no doubt about it, and that was something which they were not going to tolerate.

The answer of modern unbelief as to who and what Jesus was is very much the same. It does not always find expression in physical violence as in the case above, though a sample of that is being given in Red Russia today, and signs are not lacking that such murderous attempts to stamp out faith in Jesus as the Son of God and Savior will spread in these latter days to other countries also. We are living in perilous times when the old order may be overthrown over night.

But at the present time and in our own surroundings the opposition to the claims of Jesus is less crude and, for that reason, perhaps all the more dangerous to the soul. Most modern deniers of the claims of Jesus are not outspoken enemies of Jesus. On the contrary, they pretend to be great friends and admirers of Jesus. They call Him the best and noblest man that ever trod this earth. At the same time, however, they denounce as incredible and preposterous the doctrine that Jesus was the only begotten Son of God and God-appointed Savior who with His vicarious sacrifice on the cross atoned for the sins of the world. They call it an insult to a 20th century brain.

They assert that Jesus Himself never put forth any such preposterous claims but that they have been put into His mouth by over-zealous religious fanatics. But I ask you, If Jesus never claimed to be God, what about His plain statement, "I and the Father are one," and countless other similar statements that fell from His lips? Why then did the Jews call Him a blasphemer and pick up stones to stone Him? Was it because "He tried to be just the best man He could"? It simply will not do to call Jesus a good and noble man and at the same time deny His claim that He was the Son of God and God-appointed Redeemer of sinners. If He was not the Christ and the Son of God,

then He was a liar, deceiver and blasphemer and deserved to be put to death. The answer of modern unbelief to the question, "Who and what was Jesus?" with its loud protestations of respect and admiration for Jesus, is not only ungodly but downright silly.

The Answer of Faith

Who and what was Jesus? We have heard the answer of Jesus and the answer of unbelief. It remains only to hear the answer of faith, and that can be done very briefly, for it merely echoes the answer of Jesus. Faith agrees and subscribes to every claim which Jesus made concerning Himself. Faith is willing to accept the claims of Jesus at their face value. It says with Peter: "Lord, to whom shall we go? For thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God." The true believers trust and follow Jesus as unquestioningly as the sheep the good shepherd, for Jesus says, "My sheep hear my voice, and I know them, and they follow me." And how secure and happy they feel! There are no doubts to torment their hearts, no fears as to what will become of them when everything that is earthly begins to rock and spin beneath their feet and they are catapulted into the great beyond. Even then they feel safe in the arms of Jesus, safe in the arms of that Jesus Who sacrificed Himself for their sins according to the eternal plan of the Father, for in their ears rings the glorious promise of the Good Shepherd: "They shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand."

I. P. F.



Comments

Religious Termites In the course of an editorial the Omaha Bee - News gives the following description of the destructive work of termites:

"They are ugly, vicious, ant-like little insects that eat wood. They swarm about the foundations of homes, devour the joists, beams and timbers in wood structures of all kinds. Termites do not advertise. They thrive in darkness and keep their purpose hidden. That which they would destroy they give the appearance of soundness until they are through with it. They do not put a sign on a house saying: 'We are going to destroy this structure!' Instead they tunnel industriously beneath the house, establish their destroying hordes out of sight, in dank, moist earth.

Then they go to work systematically, insidiously. They eat innumerable tunnels through each timber, following the grain of the wood. The inner substance of the wood is thus devoured, leaving the surface apparently sound. There is no outward appearance that the termites are at work. But when their work is done the timber is a hollow shell, without strength. Only when it falls is the completeness of the destruction revealed. But then it is too late."

We quote the above because it seems to us an apt illustration of what modernist preachers are doing to the structure of the Christian Church. They do not interfere with the outward forms of the Christian Church. They preach and sing and baptize and administer the Lord's Supper. They use the same Biblical words, phrases and expressions which Christians have been accustomed to hearing from their pulpits, but they rob them of their original meaning and content, so that they have become empty shells, unchanged on the outsides but hollow on the inside.

They speak of the inspiration of the Bible, not in a supernatural sense, but in the sense in which the writings of Shakespeare were inspired. They say that Jesus still lives, not that He bodily rose from the grave, but in the sense in which the spirit of Washington and Lincoln still lives among us and influences us for good. They say that Jesus was the Son of God, not as though He had been of supernatural origin, but in the sense that all good people are God's children.

Many sincere Christian people in denominations in which modernists hold forth are thrown off their guard by the fact that they still hear the old familiar Biblical words and phrases. They do not realize that the very foundations of the Christian Church are being undermined.

It is high time that Christian people in such denominations learn that the work of the modernist is patterned after that of the termite, which devours the substance of the timbers but leaves the surface apparently sound.

I. P. F.

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Ethiopia in Straits The long expected collapse of the undisciplined, ragged, poorly equipped Ethiopian army under the constant battering of the Italian troops with all the death-dealing arms of modern warfare has now finally come to pass as these lines are written. Ethiopians fought against Ethiopians in this unhappy war of conquest. A quiet peace-loving people has been slaughtered to make a Roman holiday. Betrayed by its leaders, divided by factions, deserted by its ruler, the emperor Haile Selassie, who has abandoned his throne and fled the country, this nation with some pretensions to Christianity is now handed over to the tender mercies of the Catholic papal power. We may deplore the loss of independence sustained by this free people, but we

deplore still more deeply the loss of religious liberty that the Abyssinian church now sustains.

That this Christian church in Ethiopia is in great peril let no one doubt. All means, fair and foul, the use of soft persuasion and the employment of force will now be the order of the day in Ethiopia for the conversion of the Ethiopian Christians to Catholicism. A horde of priests and missionaries, mostly Jesuits no doubt, will now descend upon this unhappy country to overthrow the old beliefs of the simple-minded people. It is true that Mussolini lists among the seven points that are to govern his policy as regards the conquered race that of religious liberty. But any one who knows what that means in countries where the Catholic church is the ruling church will not be deceived by that high-sounding but often empty name. Leaders of the Romish sect have more or less openly declared that the recovery of Ethiopia for Catholicism is one of the objects of annexing the land to Italy. So no one need be left in doubt on that score.

Incidentally, what a commentary the whole sad affair is on the vain efforts of the dreamers who confidently expected a warless world through the man-made agreements of the League of Nations and the Kellogg Peace Pact! All these safeguards against war broke down before the need and greed of a world power determined to take what it wants by force.

Z.

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On Negro Missions in this country the Eastern Field Bulletin of the Synodical Conference reports some interesting figures. The state of Michigan seems to be the Mecca of many Negroes coming from the South. Their number in this state has increased to about 170,000, thus making up three and a half percent of the total population there. Of these Negroes 120,000 are in Detroit, coming mostly from Georgia and Alabama.

In Detroit as well as all over the country the Baptists have the largest following. The Negro Baptist Church in the United States is listed with a membership of 2,914,482. Next comes the African M. E. with 486,618 members and the African Zion boasting 396,512 members. Statistics from Ohio, Indiana, Illinois, Michigan and Wisconsin show a total number of Negro ministers of 681, of whom 457 had prepared themselves for their calling at neither college nor seminary, hence forming a rather ignorant clergy. In the Southern divisions the average training is much lower, of 5,784 preachers in the South Atlantic states, Delaware to Florida, 4,437 never attended either a college or a seminary.

All of which is to show us the great need of further and more earnest efforts on the part of our Synodical Conference for building up the mission fields in the South and in the North by the use of well-trained

workers, so that these our religiously benighted and often misled black brothers may be brought to the knowledge of the true way of life. Z.

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The Lutheran Church in China, according to the News Bulletin, now consists of ten mission societies, 378 congregations, 29,576 native Christians, 9,896 preparing for baptism. In 1933 the contributions from the Chinese amounted to \$37,000 (Chinese). The 190 Sunday schools had 364 teachers and 6,792 pupils. The ninety-two mission stations had a force of 256 missionaries, fifty-four native pastors, 476 evangelists and 184 Bible colporteurs. The 131 elementary schools, twenty-four middle schools and seven higher schools had 300 teachers and 11,000 students. The Chinese contribution to the schools was \$36,000 (Chinese).

For the last twenty-five years or so our Synodical Conference has its missionaries in China. The impression made upon the huge mass of Chinese population, running into the hundreds of millions, by the Lutheran missions is not very large. Many of the sectarian missions with their easy disregard of confessional Christianity may show larger figures, but do not mean a deeper impression upon the Oriental mind and soul, fortified as it is by many centuries of idolatry. Accommodating Christian beliefs to these pagan notions, as the sectarian missionaries so often do, and as the Jesuits did with such signal outward success two hundred years ago, will not help much to bring these children dwelling in darkness into the light. Only the faithful preaching of the truth as revealed in God's Word can do that. That is the aim of the Lutheran missions. Z.

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The Death of the Church in Russia According to the Five-Year Plan Stalin intends to sweep away all religion out of Russia by 1937. The leader for this terrible undertaking, as the News Bulletin has it, is the Jew Jarislavsky Gubelmann. Among the slogans in the anti-Christian campaign are such as these: "Religion and Communism are irreconcilable opposites. We preach an aggressive war against all religion. It is our duty to uproot every religious notion. There can be no compromise between our program and religion. A follower of Lenin cannot believe on God. We not only fight against all religious prejudices, but also against religion as such." The Russian newspapers and magazines are fully in accord with the government. Thus the magazine or paper "Godless" says: "The clergy has no place in Communism. Every religious message and every religious organization must be prohibited. A million frauds, sins, criminal assaults and epidemics are much less dangerous than the finest, most spiritual and purest notions of God. The

Soviet Union is the first land in the world to declare endless war on religion."

There can be no doubt that the Soviet means business, as the endless line of martyrs in Russia testifies. And yet it is with this most dangerous fire that the modernistic church leaders are playing to achieve their utopian dream of a millennium, where the profit system shall have been taken out of the world and all men shall be made happy by a new distribution of money. The name Communism is repudiated, but the thing is openly advocated by these new prophets of a better world order. Z.

From a Wider Field

A CHRISTIAN'S SERVICE

Father, guard our words and actions,
Lest a weaker brother stray;
Let us watch, lest we offend him,
And from faith he fall away.

For God gave to each a candle,
Some burn brighter than the rest;
Let us not abuse God's Mercy,
And put others to a test.

For the blood-bought souls are precious,
Jesus would not lose a one:
Therefore let us humbly serve Him
Till our life on earth is done.

Let our highest life's endeavor
Push aside all selfish pride,
Helping those who faint and waver
Close to stay at Jesus' side.

Always watching, hoping, praying
That our faith be bright and strong;
Then some day, with all the ransomed,
We will sing the heavenly song.

Adeline Weinholz.

JUST JOTTINGS

One of the Swedish Lutheran missionaries in Abyssinia, Per Stjaerne, relates a number of interesting meetings with the Ethiopian general Ras Kassa, who is a devoutly religious ruler. Among the things he mentions concerning Ras Kassa are: In talking with Ras Kassa he turns the drift of the conversation into religious channels. Concerning Jesus he remarked: "I think that you make the way of salvation too easy — no fasting, prayers or alms, only faith." Per Stjaerne explained that one could fast, pray and give alms as a Christian, and all this should be done, but not for merit with God. The general, who is a cousin of the Emperor, sat thoughtfully listening to the ex-

planation of the way of faith, and finally he remarked: "Yes, I can understand that for one who believes fasting, prayers and alms does not count toward justification, but they must be truly few in number who actually have such a faith, and they must be especially chosen of God." Ras Kassa has shown his faith in the mission schools in various ways. Once he brought a fine gift of money to the schools. At another time, while visiting a school, the film "Pilgrim's Progress" was shown for his enjoyment, at which several of the native Christians took part and explained the stages of Pilgrim's Progress. It seems to make a deep impression on him, for he remarked on leaving: "This is something my whole people needs." He asked Stjerne, on parting with him for the front, that he would make a number of phonograph records containing talks he had made to his students on Biblical themes. These the general would pay for and take with him to the battle front. He would gather his priests and officers and men around the records to hear the Word of God before going forth to fight for his native land.

The Church of the Holy Sepulchre in Jerusalem is to be repaired and restored. It is owned jointly by the Armenian, Greek Catholic and Roman Catholic Churches, all three of which must agree on the plans of reconstruction. During the earthquake of 1927 the building almost suffered complete ruin. For example, the front wall, which dates back to the Crusades, was badly ruined. The plans for restoration are now being worked out.

Fifty years ago, February 16, 1886, Pastor Hans Knudson, the Danish friend of cripples, died. He had been a missionary at Tranquebar, India, but due to ill health he was forced to return to his homeland and to serve in the home church. Finally, when sixty years of age, he was appointed pastor at the Deaconess Institute of Copenhagen, and there he began the great work which has distinguished his name throughout Denmark and Europe. With his eyes opened to the special needs of the crippled and the disabled he organized a society to care for them. Together they gathered the small sum of seventy crowns and set out to buy crutches, bandages and other necessities for the crippled. And out of this small beginning the society has now a mighty following, with several institutions working day and night, clinics, hospitals, homes, schools, trade schools, etc., in Denmark and other similar institutions in other lands, taking inspiration from his work. —Kristeligt Pressebureau.

THE OPEN WINDOWS OF PRAYER

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

It is not easy to know where to begin the story of this man whose windows were open toward Jerusalem. Those open windows are so eloquent. They have such a tale to tell. It is a beautiful, brave, inspiring story, worthy of its place in the Holy Book. It testifies of the finest heroism, the most lustrous fidelity, the holiest patience. Here is a man that is a man, because he was a true man of God. What was the secret of Daniel's godliness and strength? Those open windows tell us. They were open toward Jerusalem, where the temple of the true God stood. Through those open windows rose the prayers of this man of God, and through those open windows came the breath and Spirit of God to strengthen his faith and give him courage in his fight against Babylonian idolatry and sin.

The hour a man spends at the open lattice of his heavenly hope, at the open windows of prayer and communion with God, are not spent in vain. See what those open windows did for Daniel. In that city of a thousand false divinities, in that wilderness of idolatry, those windows open toward Jerusalem kept Daniel in touch with God to whom he had given his heart, whom he feared, loved, and trusted above all things. In this city, so full of fascinating lures and shameless enticements, those open windows brought strength and courage from God to overcome.

The breath from those open windows kept Daniel's life clean. And why not? It was the breath of God, the Holy Spirit, who alone can cleanse our hearts and lives and keep them clean. But for the sanctifying breath of God Daniel might have been drawn into the dark current of Babylonian sensuality and sinfulness. He might have become unwilling, unworthy, or unable to utter in the ears of Babylon the words of his God. But for the courage and strength that only the Holy Spirit can impart Daniel might have succumbed to the captivating temptations that surrounded him and thus would have denied the Holy One of Israel. But those open windows taught him that Babylon was a terrible place. He saw a sinister shadow in its smiles, he heard the whisper of danger in its applause; and three times a day he knelt with his face toward the Holy City, and his heart going out unto his God — never too busy or tired for that, never too weary, or lazy, or occupied to commune with God in faithful, fervent prayer. What an example!

We live in Babylon, in the Babylon of the world, where we are surrounded by all sorts of temptations, by manifold afflictions, by the hatred and scorn of the ungodly, by idolatry, wickedness, and sin. And we who thus live in this worldly Babylon cannot afford to spend all our time in its streets amid the traffic and the merchandise, the gains and the greetings, the weariness and the sin. We cannot spend all our time in the thick of these things and come out clean, unless we spend some time at the open windows of prayer

and communion with our God. If life's western window of prayer is never opened; if the breath from the hills of God plays in vain around its closed and dust-laden lattice; of morning, noon, and night the vision is the vision of Babylon and the voice is the voice of Babylon; if day after day, and hour after hour we see and hear and feel nothing but the wiles and ways, the temptations and tribulations, the toils and troubles, the greed and gain, the sham and shame of the world, then the seal and signature of the world is set ever more broadly upon our foreheads, its delusions and passions, its lusts and desires make their home in our hearts, and God is crowded out. O the tragedy of neglected and forgotten prayer!

Do not forget that God is near us in this babel of buying and selling, in the toil for bread, in the rush of life. But if you would find Him in the thick of the world, then you must have found Him first waiting for you, as He once waited for Daniel of old, at the window that looks toward Jerusalem, at the window of sweet communion with Him in faithful, fervent prayer. If you rise in the morning with Him in prayer, He will send you forth into the day's life with the purifying breath of His Holy Spirit and the protecting power of His divine presence. And when the day is over and Babylon has done its worst, you will find Him again waiting to sweep the last jangling echoes of the world fight out of your heart. And when you thus lie down in prayer to your heavenly Father, your last thought shall be laden with the peace and rest of that other city — the Jerusalem beyond the hills, the Father's house of many mansions above.

The people who overcome the world are those who see beyond the world. Prayerful people are powerful people. See what prayer did for Daniel. Babylon had published an interdict, forbidden anyone to pray to anything or anybody but the image of the king for thirty days. That decree meant for Daniel no communication at his western windows for thirty days — thirty prayerless days! That was what the interdict said; and after it had been signed and sealed by King Darius it was unalterable. The Persians prided themselves on never going back on anything they had decreed. Babylon had challenged Jerusalem. It had pitted its powers against the powers of the God of Daniel. What did the man of God do about it? "And when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

Babylon had a law that altered not. So had Daniel. He was not a Babylonian. He lived under the law of another city, and he obeyed that law, and it cast him into a den of lions, and it brought him out again and made him a splendid witness for God. What was it our Lord said? "Whosoever shall confess Me be-

fore men, him will I also confess before My Father which is in heaven."

Daniel prayed "three times a day." He could say with the Psalmist: "Evening, morning, and noon will I pray and cry aloud, and He shall hear my voice." Morning saw him on his knees giving thanks for the mercies of the night, and craving guidance, help, protection, and blessing during the day. Noon saw him returning to the exercise, seeking refreshment in communion with his God, and a mind kept above earthly things. Evening found him again in his chamber, giving thanks for the mercies of the day, and seeking pardon for transgressions, a blessing on his labors, and the divine protection during the night. Do we do that?

Teach me to pray, Lord God in heav'n above,
Teach me to know that in Thy boundless love
Thou seest every sparrow that may fall,
And givest what is best for all.

Although my ways are laid in pastures drear,
Though burdens seem more than my soul can bear,
That in Thy love Thou gavest them to me,
Teach me to put my trust in Thee.

Teach me to pray, to take my woes to Thee,
With faith that Thou wilt from them set me free;
And give me strength to conquer every day,
Father in heav'n, teach me to pray.

K. F. K.

ASCENSION

In 1928 five women in the neighborhood of Orange, N. J., were told that they had but one year to live. Employed by a radium corporation, these women had painted the hour numbers on the dials of watches and had pointed the brushes with their lips. Thereby they had poisoned themselves with radium, which made death certain within a given time. The company paid them \$10,000 in cash and \$50 a month until death. So they had \$10,000 and a year to live.

Perchance you have only one year or less to live. Is this an unwelcome thought? The thought of heaven should fill us with joy. Eventually we all want to go there, for we know that we have no abiding city here.

Christ has ascended to heaven to prepare a place for us. So He tells us in John 14:3. Therefore He will come again to receive us unto Himself.

Forty days after Easter Jesus ascended on high, and on Ascension Day we gather in our churches to commemorate this coronation of Jesus as He returned to the glory of heaven to rule as King of kings and Head of His Church.

Christ had prepared this heaven for us, and He wants all to be saved and to enter into heaven's glory. But many, alas! will not go to heaven. They who live unto the flesh, they who trust in themselves, they who are hypocritical shall not enter it. Only those are in

heaven who have been washed white in the blood of the Lamb, who in his mortal life have been cleansed from all their sins. — Sel.

AT EASE IN ZION

“Woe to them that are at ease in Zion.” Amos 6:1.

We need to take a look at ourselves as citizens of Zion, of the Church. Are we at ease in Zion? Are we making an easy time of our life as Christians? There are two things to consider here. One is our life as followers of Jesus Christ. Jesus said that each one must take up his cross, he must deny himself, he must lose his life, and all these things spell hardships. To avoid these things or flee them or grumble under them is to betray weakness, a heart set on ease and pleasure rather than on the doing of the Lord's will.

Then, too, what are we doing in the way of aggressive work in the Church? How liberal are we in the support of the Church? Are we willing to forego some pleasures or indulgences in order to do more for Christ and the winning of souls? Or are we at ease in Zion? content with things as they are? looking no farther than our own little boundaries? neither caring nor sharing? We may also ask, What do people get when they come to us for spiritual advice, for knowledge, for comfort, for strength, for cheer? Do we fill their hands, or must they go away empty because we ourselves are empty-hearted?

“Woe to them that are at ease in Zion!”

K. F. K.

PENTECOST

On Pentecost Day the Christian Church observes its annual birthday. Through the outpouring of the Holy Spirit the Christian Church was founded on Pentecost. This Church was established to carry out the commission which Christ gave to His disciples to preach the Gospel in all the world. The forces of hell have risen against the Church, but have not prevailed. This is one of the greatest miracles of the ages. The Church has withstood the foes from without and the foes from within. Today the Gospel is still preached to a sin-sick world as the only balm and healing for the troubled souls of men.

That the Church still stands is possible only because of the work of the Holy Spirit, who through the preaching of the Gospel and the administering of the sacraments continues to convert sinners into saints, who believe that Jesus, by shedding His blood, has redeemed them and made them His own.

On that first Pentecost all those who were assembled “with one accord in one place” were filled with the Holy Ghost. If this miracle is to take place today, then we must also gather with one heart and soul in our sanctuaries to hear this Gospel, through which the Holy Spirit enters our hearts. — Sel.

GOD'S HAND

The mind of a pious workman named Thierney was much occupied with the ways of God which appeared to him full of inscrutable mysteries. The two questions How? and Why? were constantly in his thoughts, whether he considered his own life or the dispensations of providence in the government of the world.

One day, in visiting a ribbon manufactory, his attention was attracted by an extraordinary piece of machinery. Countless wheels and thousands of threads were twirling in all directions; he could understand nothing of its movements. He was informed, however, that all this motion was connected with the center, where there was a chest which was kept shut. Anxious to understand the principle of the machine, he asked permission to see the interior. “The master has the key,” was the reply. The words were like a flash of light. Here was the answer to all the perplexed thoughts. Yes, the Master has the key. He governs and directs all. It is enough, what need I know more? “He hath also established them forever and ever; He hath made a decree which shall not pass.”

THE BIBLE FOR THE BLIND

It is natural that I should think first of those who have not the light of truth's day. I cannot recall a farther-reaching benefit to the blind. For wherever the Bible goes, it carries new hope to the handicapped and quickens their wills to rebuild their broken lives. I never forget that the Bible is the Lord's rod and staff comforting multitudes who though not physically hindered, live in a vale of shadow. It has always been a grief to me that many people do not look upon the Bible as a book for daily use, but only to be read in church or on holy days and special occasions. The Bible is a book to live with, to think from, and to die by.

The spiritual culture we derive from reading frequently this amazing Witness of the Ages is as vital as the daily bread which nourishes our bodies. Again and again we must listen to the heart-molding words of the Prophets, or we shall lose the sense of God's presence.

Yes, we the blind and seeing, the wise and simple alike, need the Bible daily as “a book of remembrance,” if our spirits are to strike deep roots in faith and send up flowering boughs of achievement far into the future. — Helen Keller.

To the above the Bible Banner comments as follows:

There are 120,000 blind in our country. During the century (1835-1935) The American Bible Society has supplied sightless readers with over 100,000 embossed Bibles in thirty-one languages. What a record, and how deserving of encouragement this unheralded service is!

Surely every Bible lover will rejoice that the Word of God has been brought within the reach of the blind and that in this way, too, the promise of God has been fulfilled, "I will bring the blind by a way that they know not."

Many of them have had their eyes opened to its truth, while many of those who have the gift of sight do not even read the Word of God, preferring to grope in darkness. "For judgment came I into this world, that they that see not may see; and that they that see may become blind."

God grant that what this suggests to every thoughtful mind may be a challenge to those who live along, day by day, in neglect of what God offers through His means of grace. Yes, a challenge also to us who do read it to be more faithful in its use and thus emulate these physically blind and spiritually enlightened readers of the Word, as they finger and feel their way across its sacred pages "out of the darkness into the light." G.

"THE UPPER ROOM AND THE SUPPER ROOM"

The early Church prayed in the upper room, while the twentieth century Church cooks in the supper room. The supper room has taken the place of the upper room; play has taken the place of prayer; feasting the place of fasting. There are more full stomachs than bended knees and full hearts. More fire in the Church range than in the pulpit. Ice cream chills than the fervor of the Spirit.

The early Christians were not cooking in the upper room the day when the Holy Ghost came; they were at prayer in the upper room. They were not waiting on tables, they were waiting on the Lord. They were not waiting on the fire from the cook stove, but the fire of the Holy Ghost from above. They were detained in the upper room by the commandment of God, and not entertained in the lower room by the cunning of man.

They were filled with the Holy Ghost and not with stew and roast. How much better for the Lord if the cooking band were put out and the praying band let in. Let us have less sham and ham, and more of heaven; less pie and more piety; less use for the cook and more for the Book. Put out the fire in the kitchen, and give the Holy Ghost an opportunity to build it in the hearts of men. More love and more life; fewer dinners served in the supper room, and more sinners saved in the upper room.

— From a tract of the Gospel Missionary Union.

WORSHIP AT THE OLYMPIC GAMES

Among the foreign guests who are coming to Germany to the Olympics there will be several thousands who belong to Christian societies. They along with the many other Olympic competitors, will not only want to get acquainted with the German country and its people, but will also want to get a glimpse of the church life in the Motherland of the Reformation. For that reason an "Evangelical Olympic Committee" has been organized with a representative from the German

Evangelical Church, Free Church and the Free Church organizations combined, in order to organize a program. The president of the committee is consistorial-adviser, D. Schubert, who also represents the Church foreign office. The Evangelischer Pressedienst reports the following concerning the provisional program: On August 1, the opening day of the Olympics, a religious service will be held in the Berlin Cathedral at noon, at which General Superintendent Dr. Zoellner will preach the sermon. There will also be a service on the open platform of the athletic field. In addition to this, the committee is making provisions so that all the Olympic competitors and guests may be able to attend religious services, whether it be in the open or in the near-by churches. The Youth Organization for Resolute Christianity, which numbers millions of followers in the Anglo-Saxon countries, is going to erect a large tent near the athletic field that will seat 2,500 people. Here there will be held regular morning and evening devotions. For the series of evening meetings, church music arrangements have been made.

DENMARK TO CELEBRATE QUADRICENTENNIAL

The Lutheran Church of Denmark was officially founded in 1536, four hundreds years ago. This event was celebrated in 1636 and 1736, but not in 1836, on account of the stranglehold that Rationalism then held. This year there will be a celebration of the Quadricentennial. An appeal is being sent to members of the United Danish Lutheran Church in America also to celebrate by building a Hans Tausen Chapel at Dana College, Blair, Nebr. Tausen was one of the principal reformers. He had studied under Luther at Wittenberg and on his return to Denmark in 1524 began to preach the Reformation. Together with Bugenhagen, he was the principal agent to bring about the Council of Copenhagen, which, in 1536, gave the Papacy a home-trip pass out of Denmark.



THE STUDY OF HISTORY AT OUR INSTITUTION

Instruction in history is given at our institution throughout the eight years of High School and College departments. In both departments each course is a separate and complete unit. Each of these two courses covers practically the same ground but is worked out so as to give the student a survey of history that is in keeping with his mental development.

Many do not continue their studies beyond the high school years, hence the desirability of giving them a course in history that is a well-rounded unit. In the history course as pursued in the High School department more emphasis is laid upon the facts of history, whereas in the College department more is said about causes, ideas, religions, philosophies, art, and economic forces.

It is not my purpose to discuss the whole history course; in these paragraphs I shall restrict myself to a survey of the course given in the Freshman year of the College where the instruction in religion and in history is combined. This course comprises a study of the history of the Orient and of Greece and a study of the Old Testament.

In the beginning of the course the first eleven chapters of Genesis are studied. The creation of the world by the word of the Lord is discussed. The significance of the fall of man into sin and also of the promise of the Redeemer is pointed out. In the moment of Adam's sin that attitude of rebellion against Jehovah was born which is peculiar to the nature of all men, the essence of which is mistrust against the Lord, the object of which is the glorification of man: ye shall be as gods. Having declared the awful consequences of this attitude of the flesh Jehovah sets over against it His promise of the Redeemer by which He reveals a new glory far greater than that shown in the creation of the world. Thus the Spirit of God strives with the flesh of man. And in this conflict is the essence of all human history. The majority of the descendants of Adam persisted in this attitude of the flesh which proclaims man as the measure of all things so that finally only Noah remained as one who lived by the Spirit looking not to man but to the Word of God concentrated in the promise of the Redeemer. The account of the flood and of the salvation of Noah gives occasion to note how these conflicting forces of sin and grace work themselves out to their final end in each individual. Thus these first chapters of Genesis serve as an introduction to all human history where these same forces are at work to the end of time. Now as then the great majority of men hold to the opinion reflected even in the textbooks that treat of these matters. But because we believe His Word the Lord has opened our eyes to see that Another is the measure of all things: the Christ who has redeemed us. By Him who stands in the midst of all human history we would measure all things.

Thus prepared the student now turns to contemplate the development after the flood. He studies the two great cultures of the Orient, that of the Nile valley (Egypt) and that of the Tigro-Euphrates valley (Babylonia). By the year 1000 B. C. these nations have done their work, their measure of sin is full, they are ripe for judgment.

Again the student turns to Genesis reading chapters twelve to fifty. He notes how the Lord in Abraham and his descendants elects His own people leading them in His peculiar manner. But ever paramount in all His dealings with this people is the promise of Him who was to come. Continuing through the historical books of the Old Testament the student notes the rise of the nation of Israel to its greatest glory under Saul, David, and Solomon. Then follow the division of the kingdom and the gradual decline. It is again the flesh which distrusts Jehovah and glories and trusts in man that brings on this decline in Israel leaving only a remnant that lives by the Word that the Spirit proclaims by the prophets. These prophetic writings are now read by the student in their proper historical setting. Thus he notes how sin and grace work themselves out in the history of Israel.

Returning to the year 1100 B. C. the student now takes up the rise of Greece and in the development of this culture he beholds the highest achievement of man who lives by the flesh, who believes that man is the measure of all things and who knows nothing of Him who says: without me ye can do nothing. The Greeks attained the heights of human achievements. Their brilliant creative genius in practically all fields of endeavor, music excepted, is the treasure-house upon which all modern European culture is based. The Greeks laid down the ideas and forms of epic poetry, of drama, of art, of philosophy, of historical writing, and of pure democracy. But they could not escape the judgment of God that "that which is born of flesh is flesh." Following the final effort in the Hellenistic age to survive, they disappear as a political power about 150 B. C. Rome's empire follows and the fullness of time with the New Testament dispensation. This age is the subject of study in the Sophomore year. It will be the theme of a second article on the study of history in our institution.

A. P. Sitz.

Announcements

DISTRICT CONVENTIONS NORTH WISCONSIN DISTRICT

If God be willing, the North Wisconsin District of the Joint Synod of Wisconsin and Other States will convene for its regular biennial sessions from the 24th to the 30th of June in Trinity Congregation at Marinette, Wis. (Rev. A. Gentz, pastor).

Opening services will be held at 10 A. M., June 24. All delegates are kindly requested to hand their credentials to the secretary immediately after services. These credentials must be signed by the chairman and secretary of the respective congregation.

Memorials must be in hands of the President, the Rev. E. Benj. Schlueter, not later than the 10th of June.

Request for quarters must be with the local pastor before June 1. Lodging and breakfast will be gratis, whereas dinner and supper will be served by the ladies of the congregation at reasonable prices. G. E. Boettcher, Sec'y.

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PACIFIC NORTHWEST DISTRICT

The Pacific Northwest District Synod will meet in St. Paul's Church, Tacoma, Washington, June 9-11. The opening services will take place at 9 A. M.

Pastor A. Sydow will deliver an essay on "The Case of the Walther League." Pastor F. Soll's essay will treat of "The Modernist and We."

Pastors and delegates are asked to announce their coming to the local pastor; lodging and meals will be provided. William Lueckel, Sec'y.

NEBRASKA DISTRICT

The Nebraska District will convene June 24-29 in Immanuel Ev. Luth. Church at Hadar, Neb. (Rev. George Tiefel, pastor). Opening services will be held on Wednesday morning at 10:30 o'clock. The following essays are on the program: "The Prophet Elijah" (Prof. F. Brenner); "Paul as a Model Missionary" (H. Spaude); "Smalcald Articles" (A. C. Baumann). Please register in due time with the local pastor. Im. P. Frey, Sec'y.

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MICHIGAN DISTRICT

The Michigan District will convene, God willing, June 18 to 23, 1936, in St. Matthew's Church, Benton Harbor, Michigan (H. C. Haase, pastor).

Lodging will be furnished gratis. Requests for quarters should reach the local pastor before June 6. Those driving their own cars are asked to state this when requesting lodging. Dinner and supper will be served at a nominal cost.

All memorials should be in the hands of the District President by June 1.

Credentials of lay delegates must be signed by the chairman and the secretary of their respective congregations, and should be handed to the District Secretary before the opening meeting. Pastors are asked to forward the names of their regular and alternate lay delegates to the District Secretary as soon as possible.

Pastor Hugo Hoenecke will present an essay on the subject: "Should dinners, socials, theatrical performances, and other similar activities be permitted in our congregations, particularly if they are to be used for raising money for synodical or congregational purposes?"

Karl F. Krauss, Sec'y.

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SOUTH-EAST WISCONSIN DISTRICT

The South-Eastern Wisconsin District convenes June 22-26 at St. John's Ev. Luth. Church, Wauwatosa, C. A. Otto, pastor. Opening service, Monday, 10 A. M. Closing service, Thursday evening.

Papers: Die Worte Christi, Lukas 12:49-53, eine ernste Predigt gegen die heutigen Unionsbestrebungen, Prof. A. Pieper; Conservative Lutheran Order of Service, with a view to the present-day liturgical innovations, Prof. M. Lehninger.

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

Everyone is to provide for his own lodging. Meals will be served at the church hall. W. Keibel, Sec'y.

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WEST WISCONSIN DISTRICT

The West Wisconsin District of our Synod will meet June 22 to 26 at Northwestern College, Watertown, Wis. The business meeting will be held in the gymnasium, the services at St. Mark's Church. The first session begins Monday afternoon at 2 o'clock. The opening services on the same day at 7:30 P. M. Communion service on Thurs-

day at 7:30 P. M. The sessions will come to a close Friday noon.

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

Two essays are to be read. Prof. W. Schumann: "The Call to the Ministry." Pastor K. Timmel: "Home Missions."

Quarters are to be had at the College Dormitory. Delegates are to bring their own sheets, pillows, covers and towels. Meals, beginning with supper on Monday evening, will be served at the college kitchen at a moderate price.

A. W. Paap, Sec'y.

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MINNESOTA DISTRICT

The Minnesota District will meet for its tenth biennial convention in Dr. Martin Luther College, New Ulm, Minnesota, June 22 to 26, 1936. The first session will begin June 22, at 2 P. M.

The following papers have been assigned: "Societies of Our Young People and Their Activities in Relation to the Church" — Rev. Theo. Albrecht; "The Use and the Abuse of Music in the Lutheran Church" — Prof. H. Sitz; "Die Gestaltung der christlichen Kirche im ersten Jahrhundert" — Prof. G. Westerhaus.

The "Housing" committee will bring further information regarding lodging and meals. The credentials of the lay-delegates should be signed by the president and the secretary of the congregation. Pastors are requested to mail the return-postcard promptly. Announcement of services later.

Arthur W. Koehler, Sec'y.

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DAKOTA-MONTANA DISTRICT

The District will convene from June 16 (9 A. M.) to June 19 (M.) at Bowdle, South Dakota (Pastor P. G. Albrecht).

German services will be held Tuesday evening with Holy Communion. Pastor D. F. Rossin will preach the main sermon, while Pastor L. Lehmann will deliver the confessional address. Another service will be held on Thursday evening in the English language, in which Pastor Schmeling will preach.

A German essay entitled: "Gleichgueltigkeit in bezug auf die reine Lehre hat immer den Verlust des seligmachenden Evangeliums zur Folge," will be read by Pastor Schlegel, while Pastor E. Schaller will read an English essay on the subject: "The foolishness of preaching."

Congregations desiring to join the District should send a copy of the constitution to the chairman of a committee which will examine them. The chairman is Prof. H. Oswald, Mobridge, So. Dak.

Congregational delegates will see that their credentials are signed by the chairman and secretary of their congregation. Announcements should be made at an early date to Pastor P. G. Albrecht, Bowdle, South Dakota.

Herbert Lau, Sec'y.

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet in St. John's School at Milwaukee, Wis., on Tuesday, May 26, at 2:00 P. M., and continue in session until it has finished its work. The Committee on Assignment of Calls will meet at Thiensville after the adjournment of the General Committee.

Preliminary Meetings

- 1) The General Board for Missions, Republican Hotel, Monday, May 25, 10:00 A. M.
- 2) The Representatives of our Educational Institutions, St. John's School, Monday, 9:00 A. M.
- 3) The Board of Trustees, St. John's School, Monday, 2:00 P. M. (Self-Insurance.)
- 4) The Conference of Presidents, Parsonage, Monday, 7 P. M.

Written reports are requested, all of these to be in the hands of the undersigned by Saturday, May 16, noon.

Tentative order of business:

Tuesday afternoon and evening: Institutions, Indigent Students, School Committee, Belle Plaine.

Wednesday forenoon: Mission Board.

Wednesday afternoon and evening and, if necessary, Thursday: Board of Trustees (Self-Insurance) and Committee Reports. John Brenner.

MEETING OF SYNODICAL CONFERENCE

The Ev.-Luth. Synodical Conference of North America will meet August 6-11 in Indianapolis, Ind., within Rev. H. M. Zorn's congregation. Essayists: Prof. T. Laetsch: "The Holiness of God," and Prof. T. Hoyer: "Union Movements." Details pertaining to this convention will be published at a later date.

L. Fuerbringer,
President of the Synodical Conference.

EASTERN CONFERENCE

The Eastern Conference will meet on the second Sunday p. Trinity, June 21, 1936, 2 P. M., at Calvary Lutheran Church, Thiensville, Wis., Pastor S. Westendorf.

Essay: Pastor H. Herwig: Principles and Methods of Raising Moneys for Local and Synodical Purposes.

M. F. Rische, Sec'y.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet on June 2 and 3, 1936, at Racine, Wisconsin (Rev. Th. Volkert, 735 Grand Ave.). The first session will begin at 9 o'clock, Central Standard Time. Communion service on Tuesday evening.

Sermon: A. Lossner (John 7:25-31); O. Nommensen (Luke 7:35-50).

Confessional Address: A. C. Bartz; C. Buenger.

Essays: As formerly announced.

Please make early announcement with the local pastor. Edmund Sponholz, Sec'y.

SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference will convene May 26, at Mauston, Wis., A. Winter, pastor. The session will open with a service at 9:30 A. M. in which C. Siegler (G. Vater) will preach the sermon.

Papers: Exegesis: 1 Cor. 14:1-25 — W. Paustian; Exegesis: 1 Cor. 14:26-40 — H. Pankow; Isagogical Treatise: Gospel of St. John — G. Vater; Acts — P. Monhardt; Release of Members — G. Gerth; Reading of Sermon — A. Look (P. Monhardt). L. M. Bleichwehl, Sec'y.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference meets, D. v., at Tess Corners, Wis., Pastor E. Tacke, June 9 and 10. First session at 9:30 A. M.

Essays: Spiritism, G. Schoewe; Exegesis, 2 Tim. 4:5ff., M. Rische; Hebrews, chap. 1, H. Hartwig (J. Mittelstaedt); Lutheran Practice with Regard to Ordination, S. Westendorf.

Sermon: K. Lescow (A. Maaske) English.

K. Lescow, Sec'y.

CHIPPEWA-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE

The Chippewa-Wisconsin River Valley Pastoral Conference will meet June 2 and 3 at Rozelville, Wis., St. Paul's Congregation, Pastor O. Kuehl. First session at 10:00 A. M.

Essays: Synergismus, E. E. Prenzlöw; Die Schriftlehre vom Teufel, J. F. Henning, Jr., Old Testament Exegesis, I. J. Habeck; Exegesis 2 Timothy, E. Walther.

Sermon: Wm. Baumann (O. Engel), English.

Confessional: O. Hoffmann (F. Kammholz), German.

Please announce! E. E. Prenzlöw, Sec'y.

CROW RIVER VALLEY DELEGATE CONFERENCE

The Crow River Valley Delegate Conference will meet June 9 and 10 at Delano, Minn., Pastor H. Bruns.

Papers: Lenz: What Methods Should We Employ when Dealing with Indifferent Church Members? Bruns: The Duties of the Church Officers. Hempeck: Genuegende Vorbereitung unserer Jugend zur Konfirmation. Teacher Karth: Ist es notwendig, Sonntagschule neben Gemeindeschule zu halten?

Sermon: Pastor W. Voigt — K. J. Plocher.

Please notify Pastor Bruns as to how many delegates you are bringing along. Karl J. Plocher, Sec'y.

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference meets, God willing, with Pastor J. C. A. Gehm at Darfur, Minnesota, on Wednesday, June 17, beginning at 9 A. M. Everybody is requested to bring his 1935 Synodical Report along. Please register in due season with the local pastor.

H. A. Scherf, Sec'y.

LAKE SUPERIOR DELEGATE CONFERENCE

The Lake Superior Delegate Conference will meet June 2, 9 A. M., C. S. T., at Abrams, Wisconsin, Pastor P. C. Eggert.

Sermon: Pastor Melvin W. Croll.

Armin L. Engel, Sec'y.

MANITOWOC DELEGATE CONFERENCE

The Manitowoc Delegate Conference will meet Monday, June 15, at the First German Lutheran Church at Manitowoc. Sessions begin at 9 A. M. — All delegates are to make their own arrangements concerning dinner.

Essay: The Christian and his Money, Kleinke.

E. H. Kionka, Sec'y.

REDWOOD FALLS CONFERENCE

The Redwood Falls Delegate Conference will meet Tuesday, June 16, at Wood Lake, Minn. Opening session at 9 A. M.

This meeting will be devoted to the study of the printed program for the various districts of Synod.

Pastor Schmidt requests that the brethren announce and state how many delegates each parish will send.

A. W. Blauert, Sec'y.

GENERAL TEACHERS' CONFERENCE

The General Teachers' Conference convenes July 7 to 10 in Concordia Teachers' College, River Forest, Ill. Opening services July 7, at 10 A. M. Board and lodging in Concordia College. The following essays are to be presented: "Does Graduation from the Lutheran School and Confirmation Terminate the Religious Education of the Child?" (Prof. F. E. Mayer). "Points of Emphasis to be Considered in the Teaching of Religion." (Supt. B. Schumacher). "The Teacher and His Time." (Supt. W. J. Nickel). "Professional Ethics in the Lutheran School." (W. Gotsch). "Diamond Dust." (Supt. S. Roth). "Tangibles and Intangibles in Education." (Dr. A. Haentzschel). "The Inerrancy of the Bible." (Prof. W. Arndt). "Soul Service." (Supt. A. C. Stellhorn). "Discipline in the Present Day Age." (R. F. Nordbrock). "Conservation in our Schools." (Prof. W. C. Eifrig). "Report on the New Catechism." (Prof. E. Koehler). Announce yourself before June 30 to the undersigned.

C. W. Linsenmann, Chairman.

GRADUATION EXERCISES

Northwestern Lutheran Academy

The graduation exercises of our Academy will be held on June 12 this year. They begin at 10:30 (C. S. T.). Please note that the exercises will be held out at the Academy instead of at Zion Lutheran Church. All friends of our institution are cordially invited to attend these exercises.

K. G. Sievert.

THANKS

During the past months the Northwestern Lutheran Academy received the following gifts: From Pastor Bauer Akaska, canned goods; Pastor Schnitker, Faith, canned goods and eggs; Mrs. W. Harmel, Lemmon, prepared horse radish; Mr. Otto Weinkauff, Shadecoll, the tailfeathers of a peacock.

I wish to thank the kindly donors most heartily for these gifts.
K. G. Sievert.

BOOK REVIEW

In our last number in the review of the book **Negro Slavery** we stated that the writer was the Miss Anna Hoppe known to many of our readers as a hymn-writer and translator. The book is from the pen of a different writer of the same name, as we since have been informed. We take this means of correcting the wrong impression given our readers.
G.

Healing in His Wings. Meditations and Prayers for the Sick. By Alfred Doerffler. Concordia Publishing House, St. Louis, Mo. Price 10c per package, net, postpaid.

Pastor Doerffler's activity along these lines has already brought us two collections of meditations and prayers for the sick: *The Burden Made Light* and *The Yoke Made Easy*. These are both favorably known. While each of these came to us in book-form the new collection marks a departure in that it makes its appearance in loose-leaf. There are sixteen sheets, 5 $\frac{1}{2}$ x8 $\frac{1}{2}$, assembled in an envelope on which is printed a table of contents. The selection of texts is a happy one and the meditations on them are well suited to their purpose. The loose-leaf form commends itself to the pastor for his sick-calls, both for carrying and for distribution.
G.

Doctrinal Declarations. A Collection of Official Statements on the Doctrinal Position of Various Lutheran Synods in America. Concordia Publishing House, St. Louis, Mo. Price, 25c.

Under the Table of Contents we read the following explanation: The documents presented in this collection will be of service to those who are studying the doctrinal differences of the Lutheran synods with a view to bringing about an honest agreement. The various theses and declarations present the doctrinal position of those who framed or adopted them. The compilers and publisher assume no responsibility in this respect.

The collection comprises two parts. In the first we find: The Confessional Paragraphs of the Constitution of the Larger Lutheran Organization — The Evangelical Lutheran Synodical Conference of North America — The United Lutheran Church in America — The American Lutheran Church — The American Lutheran Conference.

In the second part we find, under the heading, Additional Doctrinal Declarations: Toledo Theses (Iowa and Ohio Synod). The Madison Agreement (Opgjoer; Norwegian Lutheran Church). The Washington Declaration (United Lutheran Church). Minneapolis Theses (American Lutheran Conference). Intersynodical (Chicago) Theses (Iowa Synod and Buffalo Synod). A Brief Statement (Missouri Synod). The Savannah Resolution (United Lutheran Church).
G.

Motherhood Prayers for All Occasions. From the German Edition of Dr. F. Pieper. Translated and Edited by W. H. Dau. Concordia Publishing House, St. Louis, Mo. Price, 40c.

This is an English rendition of that section of Stark's Prayer-book which is devoted especially to the spiritual needs of expectant mothers. We do not doubt but this collection of prayers in prose and verse will be most welcome to many of our Christian sisters at a time when comfort and courage are so necessary to them. The book contains eighty pages, good paper, clear type, bound in flexible cloth with a mottled effect of green and red.
G.

Biography of Dr. Friedrich Bente. By Josephine Bente (Mrs. Frederick Bente). Concordia Publishing House, St. Louis, Mo. Price, 75c per copy, postpaid.

Dr. Bente died in the year 1930 after a very active and blessed service in the Lord's vineyard up to the time when he suffered a stroke in 1924. The biography which preserves for posterity the life-story of a man who helped make history

is from the pen of his widow and will no doubt find high appreciation, especially among the many students who studied under him at Concordia Seminary.

The biography comprises 112 pages, with Dr. Bente's picture fronting the title-page. The covers measure 5-7 $\frac{1}{2}$ and are covered with black silk-grained cloth. A facsimile of Dr. Bente's signature appears on the front cover.
G.

Beneath the Cross of Jesus Sermons on the Lord's Passion. By Clarence E. Lee. Augsburg Publishing House, Minneapolis, Minn.

The book contains seven sermons: *Watching beneath the Cross of Jesus*; *Scornful voices beneath the Cross of Jesus*; *Religious leaders beneath the Cross of Jesus*; *Jesus innocent beneath His Cross*; *Praying beneath the Cross of Jesus*; *Confessing our faith beneath the Cross of Jesus*; *Returning from beneath the Cross of Jesus*. These titles or themes briefly state the contents of the series. The language is simple and suited to its high purpose.
G.

Why Not Mixed Marriages? By William Dallmann, D. D. Northwestern Publishing House, Wis. Price, per single copy, 5c; per hundred \$1.50; plus postage.

The little four-page tract briefly gives answers to the question propounded and amply adduces Scripture proof. Published at the request of the Mixed Conference of Milwaukee and Vicinity.
G.

A Song Forever. By Paul Hutchens. Print of Wm. B. Eerdmans Publishing Co., 234 Pearl St., N. W., Grand Rapids, Michigan. Price, \$1.00.

This is a story for young and old, but particularly the young, for whom the "fast life" both literally and figuratively, is most alluring. The story being from "The Reformed Press" contains some features which are unusual to the Lutheran reader, but the lessons of courageously confessing the Savior, of leading a clean life to glorify Him, of obedience to parents, of charity for our fellow-men, etc., will certainly meet his approval.
G.

Voices from Calvary by Harry Rimmer, D. D. Print of Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price, \$1.00.

These are not the last words of the dying Savior, as the title might lead one to assume, but with the exception of the last they are the utterances of others. The book is an earnest, winning witness for the dying Savior and an eloquent appeal for Gentile and Jew to accept Him as the only salvation of a lost world. There are, however, some points where we see differently than the writer. As one of these we note the writer's views on Israel's Return at the final Advent of the Lord. He says, page 28, "If, then, Israel persists in her rejection of Him Whom she crucified not once but often, the only other possibility of her redemption is to await the return of Him Whom she rejected. We are told in Zechariah 12:10, which words we here give, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon Him whom they have pierced, and they shall mourn for Him, as one is in bitterness for his firstborn." This, then, is the end of Israel's obsession. When the Lord Jesus Christ is revealed from heaven in flaming glory, Israel can no longer refuse to receive Him Whom she has oft refused. Accompanied by angelic hordes, surrounded by His enraptured church, He will return. When the feet of Jesus rest upon the Mount of Olives, Israel will receive her King. In that hour the curse will be blotted out, and happy indeed will be the Jew who has lived through the frightful days of the Great Tribulation, to see the return of the Lord."

Again we quote from page 33, "Through Israel, God had planned and purposed to bring the knowledge of Himself into the hearts of all races. This plan He will yet accomplish in the return of His Son Jesus, to fulfill the covenant promises and establish His Kingdom over the hearts of men."

We expect no other millennium than the day of grace which we are now enjoying since the Outpouring of the Spirit on Pentecost Day. For us the Savior's final Advent is the Day of Judgment. Hebr. 10:26, 27.

The voices from Calvary are: The Voice of Israel, The Voice of the Gentile World, The Voice of Africa, The Voice of the Mob, The Voice of the Centurion, The Voice of Magnificent Faith, The Voice of Magnanimity.
G.



After Thorwaldsen: Height, 2 feet, 3 feet, 4 feet
3 inches, 5 feet, 5 feet 6 inches, 6 feet

STATUES OF CHRIST

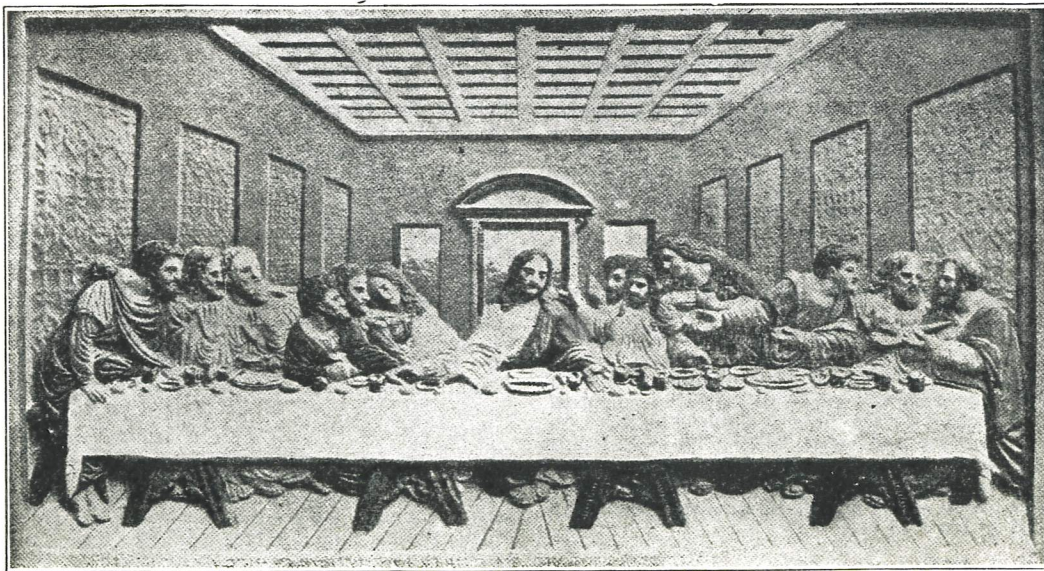
Many congregations take advantage of the present low prices of church furniture to redecorate their church.

We are offering the finest grade of church furniture at very low prices, also oil paintings, statues of Christ, after Thorwaldsen or Hofmann and the Lord's Supper made in relief of a very durable composition. Either White Finish. Decorated or Extra Richly Decorated.

Please write for our large illustrated catalog for church furniture. These statues as well as the Lord's Supper are very often selected as a donation.



After Hofmann: Height, 3 feet 8 inches,
4 feet 3 inches, 4 feet 6 inches,
5 feet, 6 feet



The Lord's Supper after Leonardo Da Vinci. No. 1. 15×27 inches, 1 inch deep, 20×40 inches,
3 inches deep; 23×42 inches, 3 inches deep; 24×59 inches, 7 inches deep;
decorated or richly decorated