

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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PEACE — THAT PRECIOUS FRUIT OF FAITH

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, Rom. 5: 1

Peace! What a charming word! What happy sentiments are associated with it! It is a boon which men everywhere so ardently desire. They would have peace among themselves, in their homes and respective community; they strive for national peace, for international peace, for world peace. People associate social happiness, economic, industrial and national prosperity with peace. For that reason they would have peace established at all hazards throughout the world, be it by abolishing war, by peace treaties, non-aggressive pacts or by mutual economic and commercial agreements.

Yet, desirable as is such peace, it is but earthly peace, and therefore not of lasting value, but transitory. For all things earthly will finally pass away. Of lasting value is that peace only which is the precious fruit of faith. Of this Paul speaks in the words quoted above: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Peace is a favorite word with the Apostle. His epistles are starred all over with this bright word. There are several different kinds of peace mentioned by Paul. He speaks of fraternal peace among Christians, of the peace of reconciliation with enemies, of secular peace, of spiritual peace, of peace of God. Here he speaks of the peace **with God**.

What Does It Imply?

The peace with God has a twofold aspect. First, as it effects God's relation to us. There was a time when God was at peace with man. When men lived in the garden of Eden adorned with the image of God, perfect in his righteousness, God associated with him in unmarred harmony. But then sin entered this relation. What that means, the whole history of fallen mankind to the present time bears testimony. It is a constant inexorable rebellion against the Divine Majesty on the part of man. Peace between God and man was nullified due to man's guilt alone.

Yet while God hates sin and must reward it according to His justice, He willeth not the death of the sinner, but rather that he should turn from his wicked way and live. All through the ages, God, like a lov-

ing Father, has been seeking to bring back the wanderer, to reconcile His erring children to Himself. And when the fulness of the time was come, He sent forth His own Son to restore the lost peace between Himself and man. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be a Propitiation for our sins." It is by faith we lay hold on that Propitiation trusting solely in the merits of our blessed Redeemer, and by such faith we are justified before God, being clothed with the garment of Christ's our Substitute's righteousness — and thus being right with God again, we are restored to that blissful state of sonship with God which made Eden the untroubled garden in which the Father came and walked at eventide. Once more God walks with us. He will be to us a Father, and we to Him as His children. What a blessed relation of God to us! For now it is one of peace.

But peace with God also concerns our relation to God. For one it means peace in our own conscience. What a troubler of peace conscience is! And who is there that is exempt from such trouble? Need we refer to the indictment of Scriptures: "There is not a just man upon earth, that doeth good, and sinneth not"? Eccles. 7: 20. Every single soul on earth finds himself ever so frequently disobeying the dictates of conscience, in thought, word, and deed, violating the law of love toward God and man, the precepts of piety and justice, transgressing the bounds of Christian propriety, and consequently must condemn himself of grave offence committed against the Divine Lawgiver who will surely summon him to the court of judgment. Conscience is indeed the most harrassing troubler of peace. Even the converted child of God, the Christian, ever and anon feels the compunctions of conscience. Do we not hear Paul, the Christian, lamentably complain, "O wretched man that I am! Who shall deliver me from the body of this death?" Rom. 7: 24.

But what alone can appease and satisfy a man's conscience, healing the wounds of bitter remorse and anxious fear; producing a well-grounded hope, and a solid comfort in the heart and mind? It is peace with God through faith in the redeeming blood of Christ. "The blood of Jesus Christ, God's Son, cleanseth from all sin." And he who implicitly trusts in this and therefore is justified from the guilt of sin, has peace of conscience within.

Again, peace with God means peace and security from the assaults of temptation and sin. "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." It is a bulwark of defence round about those who are justified by faith. To them it is given to be strengthened with all might according to His promise and glorious power. What shall sin, the world, and the devil accomplish against those that are at peace with God knowing, as they do, that they are "Kept by the power of God through faith unto salvation?" 1 Pet. 1:5.

Finally, peace with God means peace amid care and sorrow. Many trials of body and of mind may afflict us. Paul's life was full of suffering, care, toil, persecution and trial. And so is the life of Christians. "We must through much tribulation enter into the kingdom of God." Acts 14:22. Yet having peace with God through faith, we have the comforting assurance that all things must work together for good to them that love God. And though "no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11. To those who rest their faith in Christ when in trouble and sorrow, He will appear as He did to His disciples on the sea, and they will hear through the gloom a voice calling to them, "It is I; be not afraid." "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16:33.

J. Jenny.



ST. PAUL'S CAREER DRAWING TO A CLOSE

"And Paul dwelt two whole years in his own hired house, and received all that came in unto him. Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." With these words the narrative of The Acts abruptly concludes; and we have no further direct information about St. Paul. What, then, do we know of his further career? What has become of Paul after his two years' imprisonment at Rome? Was it his first and last imprisonment there, at the end of which he was put to death, as some, like Kurtz in his History of the Church, and others claim that he was?

It appears that after the two years' imprisonment at Rome, Paul is immersed in a mist, and the last days of the greatest missionary of Christ are lost in obscurity. All we can do is to inquire from his later Epistles what he reveals about his stay in Rome, and

thus discover what happened; while, on the other hand, the tradition of the Christian Church like the testimonies of Clement of Rome, Eusebius of Caesarea, and others, may give us some though not genuine authentic information about this stage of Paul's life and activities.

It is commonly admitted that the last letters the Apostle had written were the so-called pastoral letters — the first and second Epistle to Timothy and the Epistle to Titus. These would be inexplicable if Paul had not been actually acquitted and freed from his imprisonment at Rome. The First Epistle to Timothy shows him as having departed for Macedonia. Chapter 1:3 he writes, "As I besought thee to abide still at Ephesus, when **I went to Macedonia**, that thou mightest charge some that they teach no other doctrine." Evidently he desires his disciple to wait for him at Ephesus, where he intends to rejoin him, as he distinctly indicates (3:4): "These things I write unto you, hoping to come unto thee shortly." Just where the Apostle had written this letter, we do not know, but considering that it was one of the last letters he had written, and judging from its statements just mentioned it must unquestionably have been written after his imprisonment at Rome.

The Second Epistle to Timothy, assumedly Paul's last letter, is even more explicit on the point in question. It clearly points to an imprisonment at the Imperial City. Let us hear some of Paul's utterances. "Be not then ashamed of the testimony of our Lord, nor of me his prisoner" (Chap. 1:8). "For I am now ready to be offered, and the time of my departure is at hand" (4:6). "At my first answer no man stood with me, but all men forsook me; I pray God that it may not be laid to their charge." Compare these utterances of Paul with the closing verse of the Acts. There Luke emphasizes the fact that no one hindered his work, thus certainly Paul fully expected to be released, as he assures the Philippians from Rome: "And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith"; "I trust in the Lord that I also myself shall come shortly" (Phil. 1:25; 2:24). Such expectation on the part of Paul was fully justified by the treatment he had always received at the hands of Roman officials. The imprisonment the Apostle speaks of in Second Timothy clearly is not that of the first, but a second, his final imprisonment when according to tradition he suffered the death of a martyr.

The Epistle to Titus mentions the fact that this servant of the Lord was left by Paul in Crete, to organize the work of the churches there. Paul, however, had been at Crete but once, when he was conveyed to Rome as a prisoner, and that time he had no opportunity of organizing churches there. So he must have left his coworker at Crete during a visit after his Roman imprisonment.

Finally let us not overlook the apparently insignificant item that Paul in his second Epistle to Timothy asks him to bring with him the cloak he had left at Troas. Could that have been a cloak Paul had left at Troas before this imprisonment at Rome? By that time it would have been moth eaten. He must have forgotten it shortly after his visit to that place in his missionary journeys, succeeding his first Roman confinement. According to statements such as these made in the pastoral letters, there is abundant reason to believe that Paul was released after two years' imprisonment at Rome and that he resumed his missionary journeys, visiting the churches of Achaia, Macedonia, and Asia, also undertaking a mission in Crete, and intrusting Titus with the task of putting his work there on a solid foundation. We learn from 2 Tim. 4:20 that he had passed through Corinth and Miletum, the one in Greece, the other in Asia.

As to the journey in Spain which Paul had planned so resolutely Rom. 15:24, 28, how and when could he have made it save after his first Roman imprisonment? Clement of Rome, A. D. 96, seems clearly to imply that Paul went to Spain, for he says that in his journeys "he reached the limits for the West" — and that hardly applies to Rome, but rather to Spain, the extreme point which the great Witness of Christ aimed to reach before appearing before the Judge to say that all the world had heard His name. But there is nothing to reveal the time or the circumstances of this exploration, though some faint traces would let us see Paul in that far off land. Thus it is and the city of Astigi in Spain boasts of the Apostle as its patron, who had personally preached the Gospel there; and in the city of Lezuza, ancient Libiosa, a stone is marked upon which Paul is said to have stood and preached.

The release of Paul from his first Roman imprisonment probably occurred in A. D. 63, and his subsequent activity lasted about four years. According to Eusebius, his death took place in A. D. 67. How and upon what grounds he came to be rearraigned before the imperial court and thus was imprisoned for the second time in Rome to which he alludes in the Second Epistle to Timothy we do not know. We should remember, however, that in A. D. 64 Nero's persecution of the Christians broke out. Undoubtedly the rumors of that terrible persecution had spread far and wide throughout the Roman empire and the adjacent provinces. Paul was probably in the Orient when he learned of the devastation of the Roman church and the fearful struggle of the brethren. According to tradition he departed for Italy with the intention of encouraging the faithful, and also was aware that at Rome he would be given the "crown." It is said the Apostle rented a barn outside of Rome, where he resumed his preaching. He was denounced and again imprisoned. But this was no longer the custodia militaris. He showed himself to Timothy, laden

with chains "as a malefactor." Whether he was charged with a crime committed in Italy, perhaps with complicity in the burning of Rome, as with promulgating a religion which to the Romans was particularly obnoxious, inasmuch as Nero is said to have decreed "Christiani non sint," Let there be no Christians, at any rate, Paul was held prisoner even to the extent of being incarcerated in the dreadful dungeon of the Mamertine Prison.

It appears that Paul had been arraigned before the tribunal more than once. At the first time he was not condemned. Possibly he was able to disprove a charge of criminal conduct. This he seems to indicate with the words 2 Tim. 4:16, 17. "At my first answer no man stood with me, but all men forsook me. I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion."

He was not sure that death was imminent. He hopes that Timothy will hasten to arrive before winter, bringing the cloak left at Troas probably to shelter him in the cold dungeon of the prison, and the books, especially the parchments. Nevertheless, he speaks as though he were giving him parting words of advice; and feeling the end of his life approaching this old combatant for the cause of Christ speaks the ever memorable words, "I have fought the good fight, I have finished the course, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day; and not only to me, but also to all them that have loved his appearing." 2 Tim. 4:7, 8.

No doubt Paul was finally condemned to death because he was a Christian, in accordance with the policy begun by Nero in A. D. 64. Tradition related the Apostle was beheaded, as became a Roman citizen, on the Ostian Way.

Traditional Story of the Apostle's Martyrdom

Most pathetic according to tradition was the last day of this greatest of Christian missionaries. When the door of the prison opened and he started forth to his martyrdom, it was a lovely morning in summer. The hard shoes of the soldiers rattled over the stones of the lively streets. Their naked swords glistened in the rising sun. Pedestrians stopped with ironical curiosity to observe the ragged old man who was being led forward his arms bound behind his back.

Even at this hour he was in quest of souls whom he might lead to Christ. As the centurion, marching near him, looked at him with compassion, the prisoner ventured to speak of the Lord. "Believe in the living God," he said, "for he will raise me from the dead, and all those that believe in Him."

They proceeded towards the gate of Ostia, in the

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southwestern part of the city. Beyond the Tiber, on the Via Ostiensis, they passed the spot on the right side of the road where the Emperor Constantine was later to erect the first basilica in honor of the Apostle. There was a country-house here, owned by a Christian matron, Lucina. About a mile farther, they turned to the left on the road, where they selected the spot for the execution. It was a hidden, deserted grove, whose wholesome springs had earned it the name *Aquae Salviae*. Having arrived there the condemned man asked the centurion for permission to meditate. He prayed standing, with outstretched arms, facing the holy city of his fathers in the East. He reviewed his early persecution of the Christians a last time; he asked for forgiveness, though certain that it had already been granted him. He prayed further for the salvation of Israel, for the churches which he had founded and for the whole of Christendom as well.

His penalty included the flogging, that customarily preceded decapitation. He once again offered to the rod his shoulders which had been flogged so many times during his life, when finally he bowed to the stroke which laid his venerable head in the dust.

Thus far the traditional story of Paul's martyrdom, which story we reproduce substantially from Baumann's life of St. Paul.

According to tradition the sainted body was borne by Lucina to her villa, about a mile from the place of execution. It rested there until 258, when it was interred in the necropolis of the Appian Way. In the fourth century it was finally transferred to its place beneath the altar of the basilica dedicated to the Apostle—the famous church *San Paolo fuori le mura*, which today is one of the most beautiful churches in the world. A noble monument erected by men in honor of the great Apostle indeed, yet how insignificant in the face of that imperishable monument which the Lord and Head of the Church had set at the beginning of the Apostle's career with the ever memorable

words: "He is a chosen vessel unto me, to bear my name before the Gentiles, and Kings, and the children of Israel; for I will show him how great things he must suffer for my name's sake." Acts 9:15.16.

J. J.

"MODERNISM" AN ANCIENT HERESY

What is there that is new in Modernism? Some of us, for a long time, have been trying to find out. A reader of the *Southern Methodist*, who has been making a study of ancient heresies, recently sent in the following tabulation of the result of his investigations:

1. **The Gnostic Heresy** (first and second centuries).

Claimed to have a deeper and truer view of Christianity.

Rejected the inerrancy of the Holy Scriptures.

Belief in one's self is belief in God.

Christ delivers men by His coming and not by an atonement.

Rejected the virgin birth of Jesus.

Ridiculed orthodoxy.

Salvation by illumination.

2. **Marcionites — Improved Gnostics** (second century).

Had a truer understanding of Paul.

Christ revealed good-will.

There is no value in the death of Jesus.

Held the Scriptures imperfect.

Denied the virgin birth of Jesus.

Ridiculed orthodoxy.

Salvation by good-will.

3. **Neo-Platonic Heresy** (third century).

Bible not a positive revelation.

God is the supreme mind.

To commune with one's self is worship of God.

Denied the virgin birth of Jesus.

Christ a mere man.

Consciousness of God's salvation.

Ridiculed orthodoxy.

4. **Manichean Heresy** (third century).

Had a refined and superior view of Christianity.

Rejected Moses and the prophets.

Declared the New Testament corrupted.

Denied the virgin birth of Jesus.

Denounced orthodoxy.

5. **Pelagian Heresy** (fourth century).

Found a better interpretation of Christ.

Adam's fall injured only himself.

All mankind born in an incorrupt state.

The death of Jesus was of no value to man.

The teaching and example valuable.

Salvation by character.

Ridiculed orthodoxy.

6. **Socinianism** (sixteenth century).

A more rational view of Christ.

Matter eternal — creation impossible.

Denied the virgin birth of Jesus.

Denied the three persons in the Godhead.

Death of Jesus only an expression of love.

Salvation by character.

Ridiculed orthodoxy.

7. **Modernism — as stated by Kant** (eighteenth century).

A scientific view of Christ.

Man has the attributes of God.

Repudiates the atonement.
 Denies the virgin birth of Jesus.
 The Bible quite imperfect and not trustworthy.
 The value of Jesus is in leadership and teaching.
 Salvation by character.
 Ridicules orthodoxy.

If these seven citations do not illustrate the fact that heresy is essentially the same in the twentieth century as it was in the second, what do they illustrate?
 — The Gospel Message.



Comments

Poor China! As we glance over the news items of today's paper we are led to feel pity for poor China. Whatever pertains to China seems to run oversize. It is an immense country, for which the Jap has an inordinate appetite. It has suffered some abbreviation by reason of this appetite, and each time it was a tidy slice which the little Jap appropriated. But instead of being satisfied he always comes back with a still greater appetite, bent on having more — and the big fellow seems helpless before the inroads of his hungry neighbor. Today it is 3,000 men that are entering Tientsin — infantrymen, cavalrymen, tankmen they come — prepared for a long stay.

Earthquakes in China are always on a large scale, and the toll of human life they take generally runs into thousands. The rivers of China are mighty streams and often resent being confined to their beds. It is the Yangtze which is going on a rampage today. Five years ago this river took a levy of 200,000 lives from China's teeming millions. But that is not all we read of China's misery. Here in the next column we read that the Nona or living Buddha of eastern Tibet, a traitor to his duty of guarding the province has permitted the communists to enter, himself fleeing betimes with 5,000 rifles which he seized from the local militia. The Communists showed their temper by slaying five hundred priests.

The provinces of Szechuan and Honan, located in the south central part of the country, are at present facing an awful future. It seems that of late years this district, formerly a veritable granary of the land, when not suffering from devastating floods is wasted by wide-spread droughts, so that the harvest again and again is a failure. Just now thirty million people are said to be threatened with starvation in these two provinces. What has made the situation worse is the fact that during the last two years roving bands of Communists have swept through the countryside plundering and destroying much of the little food which was still on hand.

How acute the situation has grown is evidenced by the fact that in some of the worst-affected districts investigators have come upon cases of cannibalism. Again, starving parents, crazed by hunger, have sold their own children, just to obtain a little money in order to eke out an uncertain existence a little longer. Dogs and cats there are none, they have long disappeared; even an occasional rat, gaunt from starvation, brings a good price as an article of food. The doctors say that millions who may be fortunate enough to survive the famine will in the course of time fall a prey to the diseases which deficiency, long drawn out, is bound to bring in its wake. An Associated Press dispatch from the district reports China International Relief officials as saying that in the last fifteen years this land has suffered sixty-eight floods and famines, costing a death-toll which runs into millions and a financial loss which would balance all of China's debt. Outlawry and banditry follow each catastrophe. Armed bands, from one to five thousand strong, roam the land, pillaging, plundering, kidnaping and killing those who live in the poorly protected towns and villages. Yes, I think you will agree with me: Poor China!

"When thou hast eaten and art full, thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God." Thus spoke Moses to the children of Israel, Deut. 8: 10. In spite of the most solemn promises Israel forgot God. God is not mocked. These many centuries has He punished Israel and the end is not yet. Compared with China's plight we have been sitting in the lap of luxury. We cannot prove ourselves worthy of the gifts which God in His mercy has showered on our broad land; but we can, at least, prove ourselves appreciative and thankful. Gratitude seeks a mode of expression. Let us follow the example of the Macedonians of whom St. Paul says that they "first gave their own selves to the Lord." If His Spirit governs us we will willingly and generously contribute of our substance for the spread of His Kingdom.
 G.

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The Church and Politics This being a year of the presidential election, political strife and warfare will fill the air. It has been well said that the two greatest breeders of disagreements among men are religion and politics. But that the two should no be mixed together is an accepted axiom in our church. In this we differ greatly from the sectarian churches which are only too likely to meddle in the affairs of state. The danger of an over-zealous patriot within our church circles, and worse yet, on our pulpits, to influence others of his church or congregation to vote a certain ticket is by no means as remote as some of us would like to believe. Political convictions are strong as a rule, and may easily

move the holder to win supporters for his political beliefs by appealing to his friends in the church. Canvassing for votes on the strength of church affiliation is not rare, but should be strenuously resisted and rebuked nevertheless.

It may be of interest in this connection to hear what a holder of a high political office in Washington, a Lutheran, has to say on this matter. The speaker is Mr. Theodore Christiansen from the Norwegian Lutheran church circles. From an interview reported in the Lutheran Herald we quote his words:

"I have always felt that the practice that has been followed consistently in the Lutheran Church, of not permitting the pulpit to be used for political indoctrination, is sound. In saying that, I am not implying that a minister of the Gospel should withdraw himself from the world in which he lives and ignore the social, economic and political problems with which society is concerned; for he is a citizen as well as a pastor, and as a citizen he has responsibilities he must not shirk. In fact, he should set an example of good citizenship, and thereby influence others to approach public questions intelligently, earnestly, and withal tolerantly."

"But having thus rendered unto Caesar the things that are Caesar's, when he dons the robes of his calling and enters the pulpit, his duty is to render unto God the things that are God's. Such, I believe, is the opinion of the average layman."

"The Sabbath was ordained as a day of rest; it was set aside as a day on which men might forget the cares and problems of everyday life. That purpose is defeated when the pastor on Sunday merely repeats, although in better chosen words, what the politician has said during the week."

"Politics is controversial; the social and economic questions with which politics deal are controversial. Controversy tends to divide rather than to unite, and thereby serves to defeat one of the chief purposes of the church, which is to achieve solidarity among its members in accomplishing its spiritual objectives."

These calm words of sane advice are well worth remembering today. Z.

* * * *

Decline Among the Baptists This church had its great convention at St. Louis recently. As reported by the Rev. John Evans in the Chicago Tribune, the creation of a youth department which will combine all present youth work in the church and evolve an extensive unified program is wanted.

"We want facts," said the general council report. "Attendance at church services is steadily lessening. The prayer meeting attendance is less than ten per cent of the membership. The number of members giving to current expenses and mission is still de-

creasing. Only 22 per cent of our members ever do any work in the local church."

The council of finance reported a decline in missionary giving from \$9,000,000 in 1921 to \$2,300,000 in 1935. The council called for the organization of a "forward fund" which will bring the 1936 missionary income to \$2,800,000.

The Baptists are one of the sects that are trying to bring the kingdom of God, as they see it, to rule on earth. To this end the Baptists have been enmeshed in the propaganda for bringing about a new economic order, to eliminate the profit system, to abolish war, and such like. As a direct result, it was said at the convention, many Baptist churches, principally in Michigan, New York, and Illinois, have seceded. This secession movement is definitely gaining ground, it was said. These newfangled notions of church objectives have therefore not been universally accepted, nor have they filled the members with enthusiasm for the work of the church.

If, as has been stated, the fastest growing church in Chicago is the Lutheran church, may not the reason for this be found in the fact that this church still preaches the Gospel of salvation from sin through the blood of Jesus Christ. Assuredly, all other man-made doctrines and wild dreams of world conquest for new social heavens upon earth have not built up the church, but rather weakened it in character and in effectiveness. Shall we not take the lesson to heart and remain steadfast to the real purpose of the church, that of saving souls, in these unsettled troublous times? Z.

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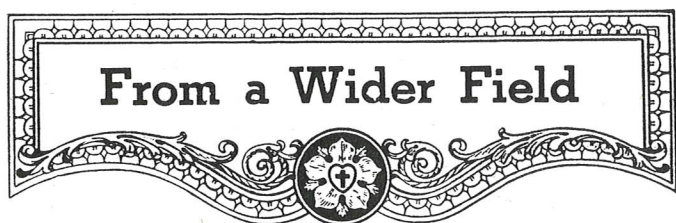
"Wanted: A Doctrine of the Church" That is the caption under which a writer in the Christian Century pleads for some confessional groundwork upon which the coming World Conference on faith and order at Edinburgh in 1937 might work. This Conference, be it remembered, consists of all manner of church people of widely differing beliefs, all styling themselves Christians.

"A good way to begin at Edinburgh," he says, "would be to ask each constituent group to state succinctly what it means by the church, and the arguments by which it would support its definition. The next step should be to determine in council together which definition is correct and justified by the facts of history and reason."

We know a better way. It is to take the definition of what the Church of Christ is and what it stands for, from the Bible. But then the question would arise, how about the Bible, is it the Word of God? Thus the hopeless confusion would not be untangled by an appeal to Scripture any more than by appealing to reason, for reason is unable to answer the question, What is the Church?

In his book, "The Christian Faith in the Modern World" Dr. J. Gresham Machen, the Presbyterian whom his modernistic church has suspended, if not ousted by this time, lays the only solid foundation for true church unity. He insists that the Bible is God's Word. As the Lutheran Herald quotes him, — "If the Bible is subscribed to without any 'ifs' or 'buts' and actually believed to be the infallible, inerrant Word of God, and if a person believes in the perspicuity or clearness of God's Word, there is a possibility of attaining unity in faith and life."

"Questioning the truth of God's Word brought about the fall of man. Tampering with this foundation of our Christian faith is the beginning of all heresies. To bring about unity in the church the first condition is an unequivocal faith that 'the holy men spoke as they were moved by the Spirit of God.' When you open your Bible and read, God speaks to you, and it is for you to say: 'Speak, Lord, thy servant heareth.' Beware of any man who tries to persuade you that any portion of the Bible is not the Word of God."



TRUE JOY

Though some may seek their pleasure in the hall of gayest mirth,
Where dancing, wine, and laughter drown out the things of worth,
I'd rather feel God's sunshine and breathe the outdoor air,
While watching birds go soaring toward heaven, free from care.

And give me but a moment for meditation sweet,
With earthly toil forgotten, to kneel at Jesus' feet,
Where every care is lifted, while love and peace abound,
My many sins forgiven: Here joy supreme is found —

A joy that's born in heaven, which mortals can't molest;
A joy which needs no laughter, but fills the soul with rest;
A joy which lasts forever, when halls of mirth decay,
And earthly joy must vanish on that Eternal Day.

Adeline Weinholz.

WHAT THE APOSTLES PREACHED

"We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." So wrote Paul to the Corinthians. The work of the holy ministry is most solemn and important. It is the highest office to which man can be exalted. Ministers are laborers together with God, and are identified with Jesus in that great work which He shed His precious blood to accomplish. Now, if the office of

the ministry is so important, then the responsibilities are truly momentous. How desirable to be rightly furnished for the holy calling, and so to labor in it, that at last we may receive from the hand of the Great Shepherd the crown of glory that fadeth not away!

One grand object seems ever to have been kept in view by the apostles, and that was to exhibit Christ, to exalt Him on all occasions to make Him the Alpha and Omega of all their preaching. This is the substance of the apostle's avowal in His words to the Corinthians: "**We preach not ourselves, but Christ Jesus the Lord.**"

When Paul says, "We preach not ourselves," he thereby indicates that **the apostles were not self-appointed**. Paul frequently takes notice of this in his various epistles to the churches. In his first epistle to these Corinthian Christians He says: "Paul, called to be an apostle of Jesus Christ, through the will of God." He repeats the same introduction in his second epistle to the church at Corinth. When writing to the Galatians, he says: "Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead)." So also in his other epistles. It simply proves what we hold to be the plain teaching of the Scriptures, that God calls men into the holy ministry through the Church. And those who are not so called have no business in the ministry; they are hirelings and robbers, having sneaked in by another door.

Neither were the apostles self-taught. They received the truths they delivered and proclaimed from God. They were but the publishers of the will and word of the Lord. As God has appointed and called them to preach, so He had also given them what they should preach. The ministers of God are not to deliver their own sentiment, but the whole unadulterated counsels of God. They are to preach, not their own theories, but the truths of God. They are to proclaim, not their own wisdom, but the Gospel of Christ. A true minister of God will always say with Paul: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." I Cor. 2:1.

Nor were the apostles self-seeking. They did not regard their holy calling as a secular business, they sought not human favor or applause, they sought not the riches of the churches, but their spiritual welfare and salvation. They did not seek the fleece, but the flock. They were absolute strangers to mercenary motives, and counted all things but loss for the excellency of the knowledge of Jesus their Lord.

They were servants for Jesus' sake. They were not lords over God's heritage, not masters in Christ's family, but servants. It was theirs to wait upon, and to minister to the spiritual necessities of their charges, and, as servants, they were examples of humility, of patience, of labor, of constancy, and of faithfulness.

And they were servants for Jesus' sake, from the constraining influence of His love. "For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." 2 Cor. 5:12-15.

We preach Christ Jesus the Lord. By His authority they preached, His Gospel they declared, His glory they sought. And how did they preach Christ Jesus the Lord?

In the deity of His person. They preached Him both as Lord and Christ, as the Anointed of God, and at the same time, Lord of all. They exalted Him above patriarchs and prophets, above all angels, principalities, and powers; they gave Him divine perfections, attributed to Him divine works, and offered Him divine homage. They declared that He was manifest in the flesh, the true God, the only wise God, God over all, blessed for evermore.

They preached Christ in the mystery of **His incarnation**, in the purity of **His nature**, in the splendor of **His miracles**, and in the perfection of **His example**.

But above all, they preached Christ **in the depths of His humiliation, and in the atoning efficacy of His death.** He made Himself of no reputation, He laid aside His divine glory and majesty, became a servant, and was obedient unto death, even the death of the cross. "Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8:9.

And He died for our sins, according to the Scriptures; He redeemed us from the curse of the Law, being made a curse for us; He had no sin of His own, but was made sin for us; and through His holy precious blood and His innocent sufferings and death we are redeemed from the curse of sin, released from the power of death, rescued from the damnation of hell, saved from the impossible task of saving ourselves.

Too, they preached Him in the **power of His resurrection**, in the **glory of His ascension**, in the **comfort of His intercession**, and as the final **Judge of the quick and the dead**.

Finally, they preached Christ always, in all places and times, to all ranks and classes. They preached Him as the world's Redeemer, the sinner's only hope, the believer's joy, and the Church's Head. They preached Him as the end of the Law, as the substance of sacrifices, shadows, and types, as the sum of the Gospel — as the All, and in all!

And this preaching is the savor of life to believers, and a savor of death to those who despise and reject

the cross of Christ. Here the sinner is left without excuse, and justly perishes for rejecting that Jesus who died for his sins, and who came expressly that men might have life, and have it more abundantly.

K. F. K.

THE CHRISTIAN AND HIS CHURCH

The first and foremost duty of every member is to make the fullest and most conscientious use of the spiritual ministrations of the Church. This obligation is based first of all upon the express command of the Master. Whether it be to receive the Sacrament of Holy Baptism, or to hear the preaching of the Word, or to partake of the Lord's Supper, all these are so plainly commanded as to allow no argument to the contrary. He that wantonly and persistently despises these offers of divine grace denies the Lord that bought him and brings upon himself swift destruction. Indifferent church members had better ponder the earnest words directed to the Church of the Laodiceans, Rev. 3:16: "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth."

But there is also a human factor in this matter, particularly with regard to church attendance. Nothing so fills pastor and people with enthusiasm, nothing so effectively impresses and draws visitors to a church as does a well-filled church. A church that is crowded to the doors at every service is its best possible advertisement. The pastor waxes more eloquent with enthusiasm, the singing is more powerful and inspiring, the message seems to strike deeper into the hearts, and on the way home young and old remark about the wonderful attendance. Whoever is church-minded at all wants to go to a live church, and there is no more powerful sign of life than well-filled pews.

But faithful attendance does not end the sincere Christian's part in the support of his Church. He freely grants it his moral support, that is, he assists by word and deed that the blessed work may continue. If eligible, he gladly becomes a voting member, both to aid with his counsel as well as to learn more about the government of the church. He does his talking in the meeting, and not after the meeting. He is not one of those who sit on the side-lines and criticize, saying: "They did this" and "they did that." He is present when the business of the church is discussed, and even though the other members do not agree with him, he does not become angry, but remembers that in purely business matters the majority rules. Likewise he does not become offended when pastor or members in a brotherly manner admonish him for wrongdoing, for he knows that such is the will of the Lord, the Church having been solemnly charged to restore the weak and erring to the path of righteousness. Least of all does he speak to non-members of the faults of his Church, for in so doing the sin of

tearing down God's work becomes doubly grievous. Rather, recognizing the divine character of the Church, he defends it, speaks well of it, and puts the best construction on everything.

A sincere church member is also and ever willing to render personal service. While he does not seek office, yet he cheerfully serves if elected. If he is chosen for some special work, he is ever ready. For he knows that no church can function properly unless there be willing workers to perform a never-ending series of tasks.

Also the financial needs of his church find in the sincere member a warm friend. The real motive in giving is, of course, the will of his God and gratitude for His mercies which are brought to him through the agency of the church. He knows that to withhold his gifts from the church is to rob God and deserving of divine censure and punishment. He realizes also that even the greatest sacrifices on his part cannot repay the blessings which have come to him through the church of the pure Gospel. Therefore he does not cut his contributions to a minimum, nor lessen them as soon as his income decreases, but earnestly strives to become and remain a generous giver, knowing "that it is more blessed to give than to receive," and that "God loveth a cheerful giver."

In this endeavor he is strengthened by the thought of fairness toward his fellow-members. We often think that our burdens are the heaviest and our problems the most difficult. But it takes just as much effort and at times self-denial for others members to maintain their pledges as it does for us. Hence it is not just and right to expect others to be prompt and generous in their contributions while we withdraw with the excuse that "times are bad, expenses heavy, and we know not what the future has in store." Nobody has yet been taken to the poor-house because of excessive contributions for church. "The Lord knoweth them that are His."

Last but not least, the sincere church member supports his church with his prayers: For the pastor, that he remain a faithful shepherd and preach the Word with power and success; for his fellow-members, that they receive the Word with meekness and sincerity and labor together in peace and unity; for the wayward and erring, that they repent and return; for the church at large, that it might grow and prosper and be a blessing to many. O that the gracious Lord might give us more such members! — Sel.

SPONSORS

Believing that in Baptism we are received into the kingdom of God and made heirs of eternal life, our Lutheran Church urges all parents to have their children baptized in early infancy. God has not fixed the date of baptism in the New Testament as He did

the date of circumcision in the Old Testament. But that does not mean that we may be indifferent about this matter and postpone it to later years, or even leave it undone. Jesus expressly says: "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." Baptism is the door through which every individual soul is brought into the Kingdom.

Infant baptism was practised in the early Christian Church. The people that understood Jesus and His disciples always brought their children to Christ in their infancy.

Christian parents, therefore, should not neglect to have their children baptized soon after birth. After baptism, as the children grow up, the parents should teach their children to observe all things whatsoever Christ has commanded them in order that they might not be led astray by the temptations of the devil, the world, and their flesh, but might be kept in their baptismal grace and enjoy all the blessings which God by His Word gave to His Church.

Since little children are not able to speak for themselves, we have sponsors or god-parents. These sponsors are to be witnesses to the fact that the children have been properly baptized, for the Scripture says "that at the mouth of two or three witnesses every word shall be established." But if these sponsors are to give such testimony, it is evident that they should be well-informed Christians. For how can one who has never been instructed in Christian knowledge be able to tell whether a child has been baptized in agreement with Christ's instruction or not?

Sponsors are also required to promise that they will assist in the Christian training of their god-children, "according to the teachings of our Lutheran Church," especially if the child should lose its parents. No large degree of Christian intelligence is therefore required to understand that parents should only choose Lutheran sponsors, and, if you please, not Lutherans in name only, but such who manifest the proper interest in their own eternal welfare. It is certainly not for the best interests of a child if parents for sentimental reasons choose sponsors who are neither Christian nor Lutheran. Nor is it fair to ask heterodox people to promise to bring up a child in a religion which they themselves think wrong. Lutheran sponsors for Lutheran children only!

Sponsors should also pray for their god-children that God may keep them true and steadfast to Christ Jesus, their Savior. Since only penitent prayers to God in the name of Jesus are acceptable to God, does it not follow that Lutheran parents should choose only earnest Christians of their own faith, so that their prayers will indeed avail before God? Let us take this matter seriously and not let this beneficial custom degenerate into an empty form. — Sel.

"THY TESTIMONIES ARE MY DELIGHT"

To my early knowledge of the Bible I owe the best part of my taste in literature, and the most precious, and, on the whole, the one essential part of my education. — John Ruskin.

I have just finished reading the Bible through for the forty-fourth time. I immensely prefer it to all good books whatsoever. It is always new, and will be spirit and life till time shall be no more. — Lord Chancellor Heatherley.

Written in the East, these characters live forever in the West; written in one province, they pervade the world; penned in rude times, they are prized more and more as civilization advances; product of antiquity they come home to the business and bosoms of men, women and children in modern days.

— Robert Louis Stevenson.

We must open our Bibles every morning with this prayer: "Give me this day my daily bread." We must get some choice text to fill our homes. If we read a chapter we shall have nothing over; if we read a verse we shall have no lack. Then we put the Word in our memories, and we shall surely find, not perhaps the first hour, but some other in the day, that it will taste like wafers made with honey to us.

— C. H. Spurgeon.

The Holy Scriptures have not only an elementary use, but a use of perfection; neither can they be exhausted (as pictures may be, by a plenary circumspection), but still, even to the most learned and perfect in them, there is somewhat to be learned more; therefore David desireth God, in the 119th Psalm, to open his eyes, that he might see the wondrous things of His law, and that he would make them his study; although, by other words of the same psalm, it is evident that he was not meanly conversant in them. Indeed, he that shall so attend to the back of the letter as to neglect the consideration of God's work in his heart through the Word, doth amiss; both are to be done; the Scriptures still used, and God's work within us still observed, who works by his Word, and ever in the reading of it.

— George Herbert.

HOW LONG SINCE JESUS DIED?

A missionary in India tells of preaching in a village where the Gospel story was totally unknown. The people eagerly listened with open mouths, and he was asked to repeat the story of the Crucified One again and again.

One aged heathen said: "It is so new to us and we are so slow to understand."

The missionary left the village but was soon overtaken by a messenger from that village asking how long it had been since Jesus died for the sins of the whole world — one or two years?

The messenger was rightly informed, and a cloud of grief came over his face. He said: "And you have waited all these years until you told us this sweet message?"

Certainly a Christian must blush with shame when he earnestly considers how little is done to carry out the Lord's command: "Go ye into all the world and preach the Gospel."

This story gives us ample room for prayerful reflection of self and the goods entrusted to us.

How shall they hear unless we send them preachers?

HUMILITY

Humility is perfect quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed.

It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and am at peace as in a deep sea of calmness, when all around and above is trouble.

— Andrew Murray.

SAYINGS OF LUTHER

One ought not to despise the home, from which the well-being of the state springs. If the homes have peace, then the state and entire kingdom will have it also.

I could wish that all singular, extraordinary, and rebellious individuals might rule for two years. They would soon knock off their horns.

There is no sin which one commits which another cannot commit also. He fell yesterday! I can fall today.

The sicker the child, the more the mother attends to it. So Christ has done for sinners.

The more people despise me, the nearer I ought to be to Christ.

We are not the ones who can preserve the Church; our ancestors were not the ones; our descendants will also not be able to do it. He it has been, is still, and will be who says: "I am with you always, even unto the end of the world."

— Glaube und Heimat.

THE DUTY OF THE CHURCH

Among the last but best-known words of the risen Savior before His glorious ascension into heaven are the words of the Great Commission, Matt. 28:18-20: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And lo, I am with

you always, even unto the end of the world." The Church, therefore, is not privileged to teach what she pleases, nor to accommodate her message to the whims of men, but she is charged to declare unto men the whole counsel of God unto salvation as she has received it from her Lord and as it is recorded in Holy Writ. Briefly stated, her duty is to teach men to:

1. Repent and believe the Gospel.
2. Be diligent in the use of the Word and Sacraments.
3. Be instant and persevering in prayer.
4. Abstain from all sin, yea even from the appearance of evil.
5. Follow after sanctification (righteousness), without which none shall see the Lord.
6. Be rich in good works and zealous in the promotion of the kingdom.
7. Be forgiving even to their enemies, and patient in tribulation.
8. Give the young a sound and thorough training in godliness.
9. Suffer everything, even death, rather than deny their Lord and Master.

True Christians will therefore never be offended, but will rather be filled with appreciation when their pastor is true to his trust and declares the whole counsel of God without fear or favor. They do not desire to be entertained or flattered, but to be made wise and kept by the power of God through faith unto salvation.

— Sel.

WITH AUSTRALIAN LUTHERANS

It requires two and one half pages of The Australian Lutheran to report the annual convention of the South Australia District. How much like our own convention news it seems! Reports, missions, finances (including deficits), Christian education in parish schools and colleges, special institutions, broadcasting, ministers' salaries, services, doctrinal discussion — the familiar schedule. As far as the report read is concerned, it is singularly lacking in statistics! Of congregations, pastors and membership nothing is said. Of Sunday schools we are told there are 253 teachers and 2,277 scholars "an increase." Of parochial schools the district has nine, with twelve teachers and 353 pupils. Their educational standard "compares favorably with that of the state schools." Forty-nine out of fifty candidates from these schools passed the state examinations. Congregations are "encouraged to open or re-open Christian day schools" since competent teachers are available and "times are improving." Action was taken by which the district will participate in the South Australia Centenary but no date is mentioned, although it appears as though 1936 was the centennial year. A "Centenary Fund" for which donations will be received until the 1939

convention was established but its purpose was not designated immediately. Recognition was given to the 350th anniversary of the death of Martin Chemnitz, the "Second Martin" of the Protestant Reformation. A budget of \$29,000 has as its items appropriations to the General Synod, home and city missions, church extension, deficit, congregational subsidies and district treasury. Among the subjects for doctrinal discussion, "The Present-Day Moral Disease" (Gambling), is reported to have called forth discussion which continued through "the greater part of the Tuesday evening session and half of the next morning's session."

— News Bulletin.

THE UNGRATEFUL BEGGAR

There is a story of an Arab beggar who sat at the gate of a rich man's home. On this man's bounty and from his hand the beggar received constant gifts. The rich man was very kind to this beggar. One day the rich man wanted to send a message in haste. As his servants were all busy, he wrote the message and taking it to the beggar, asked him to deliver it for him.

The beggar proudly lifted himself and replied: "I solicit alms, but I do not run errands." So ungrateful was he for all that the rich man had done for him.

How many people are like this! How many treat their Heavenly Father thus! If it were not for our Father in heaven, we should not have the many blessings which are showered upon us every day, for they come from His hands. Then, when He wants us to go on an errand, or carry a message of Jesus' love to wayward men, we say: "No, Lord; I solicit your blessings, but I do not run errands." Surely, the least we can do for our gracious Father is to carry His message to others.

COMPARATIVE GROWTH

Figures relative to the average size of congregations in the various portions of the Lutheran Church in America have been compiled recently by Dr. George Linn Kieffer, statistician of the National Lutheran Council. Over a twenty year period the average United Lutheran Church congregation grew from 182 members in 1906 to 333 in 1926. In the American Lutheran Church the growth was from 146 to 266; in the Augustana Synod, from 178 to 264; in the Norwegian, from 139 to 194; in the Danish Church, from 136 to 197. No comparative figures were available for the Missouri Synod. The present average for Missouri is 266 and for Wisconsin, 323. It is interesting to note an average of 268 for the Slovak Synod congregations.

— We maintain that the sins of men are forgiven freely, and we acknowledge no other satisfaction than that which Christ accomplished, when, by the sacrifice of His death, He expiated our sins.

— Calvin.

SILENCE

The young man or woman incapable of silence is a pitiable sight. And he or she who cannot endure to be alone makes a sane observer grieve. The blessed ministry of silence and solitude is fast becoming an unmet want. This is not a good sign. It indicates that our conscience is not good company. Also that we are living too much on the surface of life and that "the world is too much with us." The beautiful eloquence of silence seems to fail of even getting a hearing today. Many of us find no time to come under the spell of its benediction.

When a friend is bereaved and full of grief, impertinence must express its sympathy in talk. When a piece of music swings the soul "as wide as Uranus flies" shallowness must jabber its appreciation.

When two hearts meet "that beat as one," levity must jest and simper. In the presence of heaven itself irreverence finds it impossible to keep its tongue between its teeth. Our tongues are loose at both ends.

There is something wanting in the sympathy that cannot express itself in silence and be felt across a room. There is something shallow about the appreciation that is not silenced by the inspiration of the truly beautiful. There is something wrong about the love that is copious in words and finds itself embarrassed by a hush in "the roar of time." He who does not prefer the solemn silence of his neighbor has never seen the kingdom of God. "If there be no interpreter, let him speak to himself and to God." "There is a time to keep silence, a time to speak." O for more of that stillness which

"Wakes the better soul, that slumbered,
To a holy, calm delight."

We are sorely in need of "seasons of refreshing" when the soul can look into itself and into the face of God. For our souls are wearing themselves thin. Body, mind, and the spirit are becoming exhausted. "We must listen long at heaven's gate before we can go out and sing the songs of the blest in the ears of human weariness and sorrow."—The Bible Banner.

HOW THE BRITISH AND FOREIGN BIBLE SOCIETY CAME INTO EXISTENCE

The Thames was scarcely visible in the early morning light although the counting house was built on its bank, and the candles twinkled indoors as the gentlemen took their seats round the breakfast table. It was no unusual occurrence. These gentlemen met regularly in this pleasant fashion as the guests of Mr. Joseph Hardcastle to discuss the business of the Religious Tract Society.

This morning there was a visitor among them — the Rev. Thos. Charles, of Bala, Wales. His name was well known to everyone present through the great work he was doing in the principality. Little schools

were springing up under his care and supervision, and he was travelling the country in his evangelistic work. The small edition of the Welsh Bible issued by the R. T. S. had been consigned to his care. The books had been bought up immediately, and there was desperate need of more copies.

Mr. Charles interested the gentlemen in the story of a Welsh girl that had just occurred prior to his visit to London. She was the daughter of a weaver and his wife, who had all they could manage to weave enough cloth to keep the wolf from the door, and the little girl had most of the responsibilities of the house to attend to. The establishment of one of Mr. Charles' little schools had meant that she had learned to read, and for six years she worked for neighbors — sometimes earning a halfpenny, but usually only a farthing — till she had saved enough money to buy a Bible. Then it meant walking twenty-five miles to Mr. Charles' home to make the great purchase.

To complete the journey in one day she set off very early in the morning and found her way along the quiet country roads, carrying her bag in which were provisions and her shoes and stockings. These were far too expensive to be worn out on a long trip, and would be put on just before she reached the town. Night fell before her arrival at Bala, and she went straight to the home of David Edwards, as she had been instructed. When this good man heard the reason of her visit he invited her to stay at his home for the night and promised to go with her to the Rev. Charles early next morning.

Mary was soon fast asleep and knew nothing more till the old gentleman woke her at five o'clock the next morning. A light was already shining in the window of the minister's study as they came near — "There are not many like him, Mary; always at work for the Master," Mr. Edwards said in deep appreciation of his friend.

They knocked, and the minister himself opened the door to them. Mr. Edwards explained how Mary had come to his house, and then Mr. Charles asked Mary questions about her home and her life. At his request she quoted passages of Scripture, and answered his questions, and he was amazed at her knowledge.

"How did you come to know so much of the Bible?" he asked her. And she told him how every Sunday she walked over to a neighbor's home two miles away to prepare her Sunday School lesson from the only Bible in the village.

Mr. Charles turned to his friend and said, "I am indeed grieved that this girl should have come so far for a Bible and that I should be unable to supply her with one. The consignment of Welsh Bibles that I received from London last year has all gone, and the society that gave them refuses to print any more. Where am I to get Welsh Bibles to satisfy our country's need?"

Mary was so disappointed when she heard this that she sat down and could not hide the hot tears that rolled down her cheeks. There were other eyes there that were not dry as Mr. Charles reached for the one copy he had put aside for a special purpose, and handed it to Mary Jones.

With a light heart Mary set off on her homeward trip, and it was late and dark when she arrived. Her father and mother were eagerly awaiting her arrival and shared in her joy when they saw that she had the longed-for book in her little bag.

The general talk around the breakfast table had gradually ceased and every man there was listening to the story of their guest.

When he had finished one of his hearers made a suggestion on which thousands of people are working today — "Mr. Charles," said the Rev. Joseph Hughes, "surely a society might be formed for the purpose of supplying Wales with the Bible, and if for Wales, why not for the kingdom? Why not for the whole world?"

A hum of eager conversation broke out, and before the guests rose from the table, a letter was drafted inviting Christian people everywhere to join in this project.

Fifteen months passed in making widely known the desire of the committee and on March 7, 1804, the British and Foreign Bible Society was actually established, and at the first meeting over £700 was subscribed.

The income has grown year by year. The number of languages into which the Bible has been translated has reached six hundred and seventy-eight. Millions of books are distributed every year.

So much has been done.

Is there anything more to do?

It is estimated that there are still 500,000,000 people without the Bible. Three thousand and more languages and dialects still wait for men and money to face the great task of translation.

The work is just as thrilling and urgent as it was on that morning 130 years ago when Joseph Hardcastle and his friends undertook the bold venture of forming a British and Foreign Bible Society to supply the Bible for the world.

LOST — THE AMERICAN HOME

The next peril of gigantic proportions is the disintegration of the American home and its by-products — religious and moral apostasy. A nation can not rise higher than the moral strength of her homes; disintegration of home ideals is the harbinger of decay and revolution. The loss of home ideals, so long the bulwark of our nation, is one of the alarming signs of the times. The principles of home are parenthood, confidence, and filial obedience, and they cannot be

duplicated. The home must stand over against free love and "Companionate marriages," which are about the last step toward the moral abyss. When this God-given institution degenerates to a social convenience for sensuous gratification, without the responsibilities of children reared within its sacred walls as the unit of society, then towering skyscrapers, gigantic corporations, billion dollar enterprises, educated populace and million dollar places of worship — all cannot safeguard us against the torch of the night rider and the bomb of the nihilist. With home ideals shattered, filial disobedience and easy divorce, what can we transmit to the next generation? Fatherhood, motherhood, childhood — organized as a mutual independent unit — alone can save us in the coming turmoil of tomorrow.

—The Gospel Message.

— I did not learn to preach Christ all at once. The devil has been my best professor of exegetical and experimental divinity. Before that great schoolmaster took me in hand, I was a sucking child, and not a grown man. It was my combats with sin and with Satan that made me a true minister of the New Testament. It is always a great grace to me, and to my people, for me to be able to say to them: I know this text to be true! I know it for certain to be true! Without incessant combat, and pain, and sweat, and blood, no ignorant stripling of a student ever yet became a powerful preacher.

— Luther.

— On the occasion of the centennial celebration of the Leipzig Mission Society, a deaconess home is to be erected in Leipzig which is to serve both for rest and recuperation of the deaconesses who return from the tropics to Germany, and also for the training and further development of the work in India and Africa.



DEDICATION OF ORGAN

On Sunday, May 24, St. John's Congregation of Town Center, Wis., was permitted to dedicate a new organ, a Hammond electric, to the service of the triune God. Prof. W. Schumann of our Northwestern College delivered the dedicatory sermon, and Teacher Theo. Boettcher of Kaukauna played the new instrument. In the afternoon service Rev. J. Pohley of Menasha preached, and Mr. Armin Albrecht of Appleton presided at the organ. The mixed choir of the congregation sang in both services.

A. Werner.

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.

Themes: "What Benefits Might Be Derived from More Emphasis on Liturgics and What are the Dangers to be Guarded Against" by Rev. Pastor Gervasius W. Fischer; "Our Christian Day Schools, Their Progress and Their Worth" by Mr. Kurt Oswald, teacher at Weyauwega, Wis.

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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NEBRASKA DISTRICT

The Nebraska District will convene June 24-29 in Immanuel Ev. Luth. Church at Hadar, Neb. (Rev. George Tiefert, 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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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.

Those coming from a greater distance desiring night lodgings please apply at once to Pastor C. A. Otto. 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 Thursday 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: "The Missions of Lutheranism in Modern America."

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.

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.

Opening service on Monday evening. Sermon by President Im. Albrecht and confessional address by Rev. R. Jeske (Rev. F. Grewe). Service on Thursday evening. Pastoral or mission sermon by Rev. O. Medenwald (Rev. Ed. Bruns) and school sermon by Prof. A. Schaller (Rev. C. P. Kock).

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; "Benefits of Active Synod Membership" — Rev. Ed. Birkholz.

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.

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.

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.

WEST MISSOURI DELEGATE CONFERENCE

The West Missouri Delegate Conference will meet Tuesday, June 23, 9:30 A. M. at Hettinger, No. Dak., Pastor W. R. Krueger. Dinner will be served.

Papers: "Church Liturgy," Pastor Kuske; "Advantages and Disadvantages of the Envelope System," Mr. Weiss; "Our Synod and Our Duties Toward It," Pastor W. R. Krueger; "The Church of God," Pastor E. Kuehl.

E. H. Krueger, Sec'y.

FOX RIVER VALLEY PASTORAL CONFERENCE

Our sessions will be held at Center, Wis., Rev. A. H. Werner, R. 2, Appleton, Wis., July 21 and 22, beginning at 9 A. M.

Papers: Ex. Hom. Treatise of Rom. 6, 19-23 by Otto Henning; What Is Meant by the Expression "Fear of God" in the Chief Passages of Scripture, by R. Schoeneck; Significance of Christ's Baptism, by Fr. Brandt; The Pastor and His Family, by L. Kaspar; Isagogics of Leviticus, by Im. Boettcher; Isagogics of Numbers by Theo. Brenner; Isagogics of Deuteronomy, by Ph. Froehleke.

English Confessional Sermon by R. Ziesemer — W. Zink. Kindly announce in due time with Rev. Werner.

F. A. Reier, Sec'y.

CHANGE OF ADDRESS

Mr. F. W. Meyer, 2663 N. Palmer St., Milwaukee, Wis.
 Rev. Wm. P. Holzhausen, 1165 S. Cornelia St., Sioux City, Ia.

DELEGATE CONFERENCE OF THE WISCONSIN RIVER VALLEY

The Wisconsin River Valley Delegate Conference will meet July 14 at Tomahawk, Wis. (Pastor E. J. Otterstatter). Sessions will begin at 9:30 o'clock.

Kindly announce the number of delegates and visitors that will come from your congregations.

W. Weissgerber, Sec'y.

MINNESOTA DISTRICT

March, April, May, 1936

Rev.	Red Wing Conference	Budgetary	Non-Budgetary
Theo. Haar, Bear Valley.....	\$ 60.00		
E. G. Hertler, Brownsville.....	5.70		
R. Jeske, Caledonia.....	233.35		
R. F. Schroeder, Dexter.....	66.40		
Karl A. Nolting, Frontenac.....	56.50		
T. E. Kock, Goodhue.....	118.85		
F. W. Weindorf, Goodhue, Grace.....	73.87		
F. W. Weindorf, Goodhue, St. John's.....	152.90		
E. G. Hertler, Hokah.....	10.00		
E. G. Hertler, La Crescent.....	109.25		
T. H. Albrecht, Lake City.....	320.35		6.00
C. A. Hinz, Mason City.....	116.80		
Theo. Haar, Mazeppa.....	74.00		
T. E. Kock, Minneola.....	39.87		
A. Eickmann, Nodine.....	197.91		55.09
M. C. Kunde, Oronoco.....	47.91		
M. C. Kunde, Pine Island.....	36.16		
Geo. W. Scheitel, Potsdam.....	68.56		
R. Jeske, Union.....	55.50		
Karl A. Nolting, West Florence.....	60.00		
Paul E. Horn, Zumbrota.....	218.50		
Total	\$2,122.38		\$ 61.09

Mankato Conference

R. Polzin, Alma City.....	\$ 33.33		
W. Schuetze, Belle Plaine.....	286.28		
A. Jul. Dysterheft, Helen.....	93.00		
L. F. Brandes, Jordan.....	209.00	31.00	
H. E. Kelm, Lanesburg.....	110.46	14.00	
R. A. Haase, No. Mankato.....	120.00		
O. K. Netzke, Madison Lake.....	14.25		
A. Ackermann, Mankato.....	376.23	99.87	
A. H. Mackdanz, St. Clair.....	45.00		
Ernst C. Birkholz, St. James.....	91.60	4.50	
O. K. Netzke, Smith's Mill.....	51.65		
Total	\$1,430.80		\$ 149.37

St. Croix Valley Conference

O. P. Medenwald.....	\$ 58.85		
Wm. Franzmann, Baytown.....	142.43		
G. F. Zimmermann, Cady.....	18.20		
Otto E. Klett, Centuria.....	16.00		
L. W. Meyer, E. Farmington.....	24.00		
G. F. Zimmermann, Elmwood.....	17.10		
A. H. Baer, Hastings.....	20.67		
Paul T. Bast, Minneapolis.....	57.59		
Paul C. Dowidat, Minneapolis.....	530.00	100.00	
R. C. Ave. Lallemand, North St. Paul.....	95.00		
Wm. H. Schweppe, Osceola.....	35.60		
E. W. Penk, Prescott.....	19.00		
Otto E. Klett, St. Croix Falls, Redeemer.....	12.00		
Wm. H. Schweppe, St. Croix Falls.....	6.50		
G. A. Ernst, St. Paul.....	80.80		
A. C. Haase, St. Paul.....	510.00	25.00	
J. Plocher, St. Paul.....	331.39		
J. W. F. Pieper, Stillwater.....	66.00		
M. C. Michaels, Woodville.....	50.00		
Total	\$2,081.13		\$ 125.00

Redwood Falls Conference

R. Heidmann, Arlington.....	\$ 381.00	\$ 28.00
A. C. Krueger, Cedar Mills.....	219.12	
A. W. Blauert, Danube.....	100.25	
C. J. Schrader, Echo.....	85.30	4.00
C. C. Kuske, Emmet.....	40.67	
Im. F. Albrecht, Fairfax.....	299.75	
C. C. Kuske, Flora.....	47.73	12.00
Henry Boettcher, Gibbon.....	102.85	13.50
M. J. Wehausen, Morton.....	77.24	
A. W. Blauert, Olivia.....	58.32	
A. W. Fuerstenau, Omro.....	67.35	
E. A. Birkholz, Redwood Falls.....	99.38	
Aug. Sauer, Renville.....	71.35	
G. R. Schuetze, Seaforth.....	2.78	
G. R. Schuetze, Sheridan.....	23.19	
E. F. Fritz, Wellington.....	318.00	1.00
Aug. Sauer, Winfield.....	69.50	
C. W. A. Kuehner, Winthrop.....	71.61	17.41
C. G. Schmidt, Wood Lake.....	265.53	7.50
Total	\$2,400.92	\$ 83.41

Crow River Valley Conference

W. G. Voigt, Acoma.....	\$ 157.35	
W. P. Sauer, Buffalo.....	93.70	
W. P. Sauer, Crawford's Lake.....	29.20	
E. H. Bruns, Delano.....	152.25	
M. Schuetze, Ellsworth.....	22.00	
Im. F. Lenz, Graceville.....	67.54	
E. A. Hempeck, Hancock.....	35.00	
W. J. Schulze, Hutchinson.....	14.00	
Chr. Albrecht, Johnson.....	95.09	
Karl J. Plocher, Litchfield.....	112.64	3.00
W. P. Haar, Loretto.....	325.36	
Jos. Weiss, Lynn.....	13.00	
Ervin Binger, Malta.....	6.05	
G. C. Haase, Monticello.....	8.00	
Alvin Lierssen, Montrose.....	55.05	
W. C. Nickels, Pelican Lake.....	160.54	
H. C. Nitz, Rockford.....	152.92	
Total	\$1,499.69	\$ 3.00

New Ulm Conference

J. E. Bade, Balaton.....	\$ 288.25	
Benj. Borgschatz, Brighton.....	38.35	
J. C. A. Gehm, Darfur.....	45.00	
H. A. Scherf, Eden.....	100.00	
F. Gedicke, Essig.....	14.90	
Paul W. Spaude, Lake Benton.....	34.50	5.09
W. Frank, Morgan.....	73.42	
G. Hinnenthal, New Ulm.....	852.00	
F. Koehler, Nicollet.....	290.73	
R. Schierenbeck, Sanborn.....	263.00	
G. Theo. Albrecht, St. Peter.....	99.17	
Wm. C. Albrecht, Sleepy Eye.....	367.40	35.60
A. Martens, Tyler.....	9.10	
Karl Brickmann, Vesta.....	120.49	
Paul W. Spaude, Verdi.....	11.35	11.95
Total	\$2,607.66	\$ 52.64
Walther League, Minnesota District.....	15.00	
Grand Total	\$12,157.58	\$ 474.51

Memorial Wreaths

From Rev. A. Eickmann.....	\$ 11.00
For Caroline Lohmann, from Rev. Paul E. Horn.....	14.50
For Fred Sova, from Rev. Paul E. Horn.....	4.00
For Mrs. Paul Hafer, from Rev. W. Schuetze.....	5.00
For Mrs. C. von Hyderstaedt, from Rev. Schuetze.....	5.00
For Mrs. Otto Boerneke, from Rev. W. Schuetze.....	10.00
For Henry Albers, from Rev. A. Jul. Dysterheft.....	1.00
For Wm. Quick, from Rev. Ernst C. Birkholz.....	4.50
For Agnes Boeder, from Rev. A. C. Krueger.....	18.50
For J. Niebuhn, from Rev. Hy. Boettcher.....	41.50
For Aug. Wendt, from Rev. E. G. Fritz.....	18.00
For Andrew Trautman, from Rev. Paul W. Spaude.....	3.00
Total	\$ 136.00

H. R. KURTH,
 District Treasurer.



STATUES OF CHRIST

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

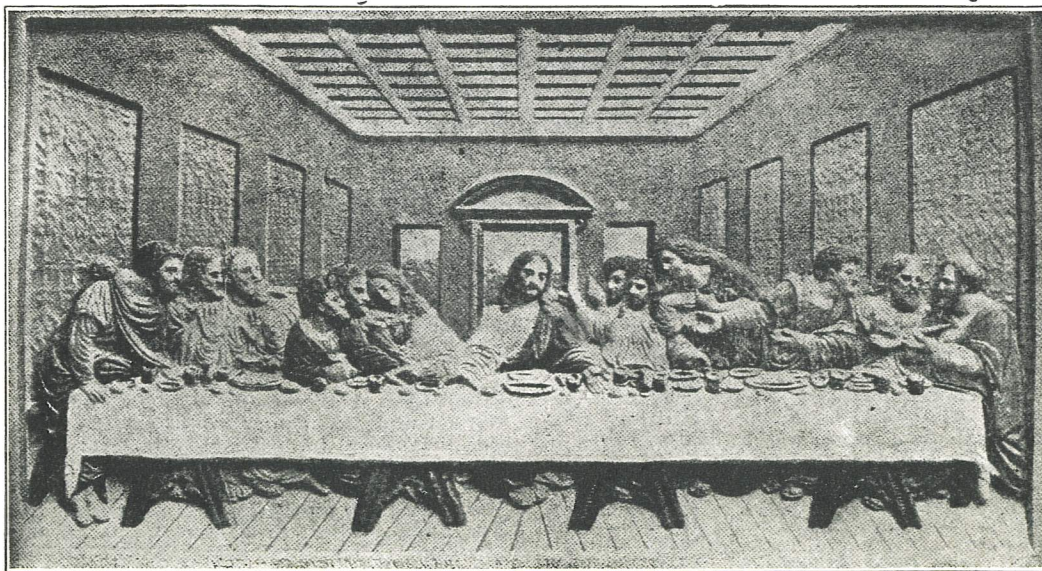
We are offering the finest grade of church furniture at very low prices, also oil paintings, statues of Christ, after Thorwaldsen or Hofmann and the Lord's Supper made in relief of a very durable composition. Either White Finish. Decorated or Extra Richly Decorated.

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

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