

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 INFANT CHURCH AT JERUSALEM — THE PROTOTYPE OF THE CHURCH OF TODAY

Then they that gladly received his word were baptized; and the same day were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. — And the Lord added to the church daily such as should be saved. Acts 2: 41. 42. 47

Religious men of today take little more than an historic interest in the infant Church which was gathered on Pentecost. Indeed Modernists who hold the church to be but an institution organized for the purpose of doing work for the betterment of moral and social conditions of society, or at best a means for developing higher spiritual life and greater enterprises in the religious world have but little regard for the infant church of early Christians. To them its essential features apply no longer to the Church of the present day. The church today, Modernists think, has outgrown the infant garments of the primitive Church at Jerusalem nineteen hundred and more years ago. Its purpose is of a greater range, its ideals of a higher and more spiritual character, the scope of the work for greater activities in the moral and social world.

Yet the spiritual environment of those early Christians belongs to every age of the Christian Church. Their doctrine, their faith, as well as their fellowship and practice have not changed in the course of time, nor have they become out of date for the Church of the twentieth century; they are as valid and binding for the Christians today as they were then. And well it is for us in the maturer ages of the Christian Church's life, to refresh ourselves with the first sight of the first facts of Christian Church life, and of the real principles that must ever be found in the last analysis to underlie it. Such a sight is offered us in

the Description of the Infant Church

"Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."

We have here a divinely inspired record of the immediate results of Peter's proclamation of the Gospel to the men of Judaea assembled on Pentecost who were pricked in their hearts as they were asked with so

much concern, "what shall we do?" Undoubtedly not all who heard Peter on that memorable day received his word, but there were those who actually did. We are told here of those "that gladly received his word," and we can easily picture to our mind with what longing of heart and joyfulness they received the Word spoken to them, for it was the blessed Gospel of forgiveness of sin in Christ the crucified and risen Savior whom they accepted in true penitence and faith. No message of greater consolation to their smitten hearts was ever communicated to them. It was the one and only truth of salvation.

"About three thousand souls," we are told, "were added unto them on the same day." To whom or what body of men were they added? In the 15th verse of the previous chapter of the Acts we read, "And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty)." These hundred and twenty souls constituted the first Christian congregation. It was composed of mingled elements — men and women, apostles and disciples, old and young, those who were attached to Jesus by spiritual bonds, and those who were his kindred, like "Mary his mother and his brethren," v. 14. To this first band of Christian believers the three thousand souls were added on Pentecost, and together with these they constituted the infant Church, for they are designated as such in the concluding words of our chapter, "And the Lord added to the church daily such as should be saved."

How were these three thousand souls added to the Church?

"Then they that gladly received his word were baptized," Peter had preached to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." As the sermon of St. Peter on the day of Pentecost was the first sermon preached in the Christian Church publicly dedicated through the outpouring of the Holy Ghost, so the baptism of which we have here an account was the first ministration of that baptism. Our Lord's last command to His Apostles was, "Make disciples of all nations, baptizing them in the Name of the Father, and

of the Son, and of the Holy Ghost." Matt. 28:19; Mark 16:16, and now for the first time that command was carried out.

It was through this baptism these three thousand persons were introduced into the ranks of those who believed in Jesus Christ as the one and only Savior of mankind, and thus were added to the Christian Church. For, as the Apostle says, they were to be "baptized in the name of Jesus Christ for the remission of sins." Being baptized in the name of the Triune God, as they actually were, their faith in the forgiveness of sins was divinely assured and sealed, and through that faith they received the gift of the Holy Ghost who now dwelt in them as their quickener who renewed them to the likeness of Christ and spiritual life, as their divine Guide and Teacher who taught and convinced them of the truth of the Gospel, as their Comforter who increased and sustained their faith through the Word of God.

Inseparately connected with such baptism was the public confession or declaration of faith. Not in secrecy did these persons become members of the Christian Church but by the public act of baptism in which their faith in Christ was voluntarily and openly declared. It was an avowed declaration on the part of the multitude of those converts of entering into a definite and fixed relationship to Christ. "He and He alone is our Savior; Him alone will we follow, Him alone will we serve," is their vow. It was an outstanding confession of faith, one which truly exemplified the statement of Paul, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10:9. They were living witnesses of Christ, and no doubt many of these three thousand became his messengers to prepare the way of the Lord in foreign lands.

In such manner the infant Church at Jerusalem came into existence. Plain and simple was its founding. No signal pomp heralded its coming; not external organization was created at its beginning. There was nothing but the ministration of the means of grace — Word and Sacrament — through which it was founded.

In this as well as in other essential features the infant Church at Jerusalem is prototype of the Christian Church today. Wherever the Church of Christ is established in this wide world, it is by the preaching of the Gospel and the use of the Sacraments. That alone is a power of God unto salvation; by that alone men are gathered around the Cross of the Savior and become a holy body of which Christ is the Head; in a word, the Christian Church is no more and no less than the work of the Holy Ghost through the preaching of the Word.

Follows a treatise on the characteristic features of the infant Church.

J. J.

Grow In Knowledge

RELIGIOUS SERVICES AT HIGH SCHOOL GRADUATION

It is again near the time of year when one of the great American Constitutional principles will, judging by past years, be cast to the winds. We will find religious leaders of various faith employed by state-controlled schools to deliver prayers and addresses at graduation exercises. We will find ministers disregarding the Bible principle of separation of church and state accepting invitations to serve in such capacity. We will ask: Why do not the Synodical Conference Lutherans cooperate? Why must it be under protest that our young men and women attend such services of a religious character? Why should we as faithful Bible Christians and true Americans oppose such religious services at a public school graduation?

We believe that all religious services held under the auspices and direction of a state-controlled school are in principle a violation of the rights guaranteed to American citizens by the Constitution of the United States. The First Amendment to the Constitution reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." We hold that in our country, where complete separation of church and state, or the freedom of worship is guaranteed in the Constitution, it does not belong to the province of the State, to impart religious instruction or to conduct religious services. That is a function of the Church. If it is correct in principle to conduct religious exercises in the public school at the close of a school-year, it is correct at the beginning and at all times. Carried out consistently this practice would open wide the doors to all those evils of religious strife, which the wise and farsighted framers of our Constitution sought to avoid. If we, as intelligent and consistent Americans, mean to uphold the fundamental principle underlying our American Constitution and life, how can we join prayer or any act of worship with activities purely civil where men of every religious persuasion unite? Nor does it matter whether those who band together in civic activities are of different faith or all of one faith, whether they are in full accord with the religious sentiments there expressed or not. The fundamental wrong from the standpoint of genuine Americanism is to combine with matters civic a religious act or function. President Madison warned: "You know what happens to the dikes along the Mis-

Mississippi once a muskrat has burrowed a hole into one of them and thus made a way for water to enter. Un-Americanism is bound to result in unfairness, in the deprivation of liberties to some men, the enjoyment of which should be insured to all alike, without regard to race, creed, or color. Let us illustrate: Always the prayer at promiscuous gatherings of a civic or a social nature will be either Unitarian or Trinitarian in character. Let it be either the one or the other and what of necessity results? He who is of the opposite conviction will find himself constrained to refuse joining the society or activity whose real purpose he wholly approves, and which otherwise he would be glad and perhaps eager to join. You may scoff at such "narrowness," but as a true American you are bound to reverence and uphold the principle of equal liberty to all, bound to respect the principle that every man shall enjoy the freedom of loyally adhering to his religious convictions, and that no barrier should be raised against the participation of any man in any civic and patriotic activity by introducing into, or combining with, such activity a feature entirely foreign to its specific character and purpose. Adhere to right principles, true American principles, and you will do injustice to no American citizen, nor deprive the state and community of the services of these, who, whatever you may judge of their peculiar religious views will yet, as you must concede, because of their loyalty to their convictions, render genuine and very often the best service to their country and their fellowmen."

President Madison's words express our position clearly and exactly. What good purpose do such religious services intermingled with graduation exercises serve? We are of the opinion that the consciences of those who take Scriptural and our national principles seriously are burdened when they attend such functions and if they remain away because they would keep their religious and patriotic convictions inviolate, they are deprived of a privilege which is theirs by right.

If promiscuous prayer is made in the name of Christ, it is unfair to all who do not profess Christianity. On the other hand, if not made in the name of Christ, it is unfair to professing Christians, who must consider their taking part in such a prayer as a practical denial of Christianity and an act of hypocrisy, to which not even the law of politeness and good fellowship could prompt them, though they hold these laws in ever so high esteem. If joint prayer signifies anything, it signifies the spiritual unity of those who pray; and if the words of Christ that we must worship "in spirit and in truth" mean anything at all, they mean that our prayers must be spoken with no denial, explicit or implied, of this truth which He has taught us, and confession of which is the supreme commission

of our Lord. Promiscuous prayer is so evident a violation of the Christian's innermost principle of spiritual life that our forefathers suffered banishment, tortures, and death rather than give even a semblance of denial by compliance with the demands that they worship in forms which implied concession to error.

SUMMARY: 1. Religious services under the direction of a state-controlled school are in principle a violation of the Federal Constitution, and hence un-American; 2. Such services are unfair, and do violence to the religious convictions of those who are expected to attend; 3. Such religious services establish a dangerous precedent; 4. Our public schools and boards of education should uphold the sanctity of that great document, the Constitution of the United States.

If the schools will not exclude religious services from the graduation exercises, Christians have but one alternative, and that is to sustain their protest, honor their consciences, uphold Scripture and the Constitution by remaining away from such services and thus sustain by being deprived of their right to enjoy the graduation exercises and suffering whatever will be said about them for remaining faithful to their God and the Constitution of the Country.

—The Messenger.



Comments

The Insecurity of the Times In His prophecy of the coming latter days before the end our Lord speaks of "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken," Luke 21:26. Wars and rumors of wars have always been rife upon this blood-soaked earth since the day of Cain. And since his day the church of God on earth has been a sufferer thereby, even though these wars were not always directed against the church, as they only too often are.

But the upheavals among the peoples of the earth are not only those of outward change. The great cause of the unrest among the nations has been, as it is now, the upheaval in the thoughts, the emotions of fear and hope, the new direction of their plans toward a change in their conditions of life. Such tumults of the heart and mind have agitated this world before, yet hardly in the measure nor as radically as today. One must search history diligently to find a commotion gripping the hearts of men, that called into question the very laws and safeguards of society, as at this day.

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There are many deep causes for this unrest. Modern philosophy has questioned many of the old beliefs and thus has shaken the very foundations of society. Laws and long tried institutions under which men have lived hitherto are examined in the light of reason and self-interest. Society has been raised up to the height of power and worship as never before. All the laws and restrictions of society are not of everlasting value, but may be changed by society itself whenever it pleases. Man and his reason, humanity and its needs, the whole human race and its powers are exalted far above any other consideration. The claims of human life, of liberty, of possessions, of freedom of thought and belief must give way to the new urge for establishing a new order of things upon the ruins of the old. A new world is to be born.

Amidst these throes of the birth-pangs there is one thing that stands out clearly, and that is that the Christian religion is under fire from all quarters. It is not merely that so many of these new movements ignore the age-old beliefs in the maker and Savior of the world, nor that in most cases these very beliefs are held as obstructing all human progress, but within the church itself there is an ominous cracking and rumbling presaging the downfall of all Christianity. It is true, the Christian churches are concerned about their great danger and impending ruin. But what have they to pit against the enemies of Christianity? Unionism and the Social Gospel, forsooth! Let us unite to fight the forces of evil, disregarding all distinctions of doctrine and confession! Let us put ourselves as the Christian church at the vanguard of the world-movement to direct the masses in the way that they should go! That is the slogan of the modernistic Christian church of the day. One need not be a prophet, to foresee the outcome of that kind of fighting for the Christian church. All these churchmen shall be scattered before their powerful foes as the chaff before the wind.

What then must we do at this world-crisis? How shall we who still, by the grace of God, believe in the

Lord God our Savior, as revealed in His everlasting Word of truth, be saved from the wrath to come? Our Lord tells us Luke 21:8: "Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them." Open eyes for all the lies that are being told by the false prophets of this day, a strict holding fast to the Word of our God, and a constant, faithful proclaiming of that Word — that is what we must do at this time, as we did and our fathers before us in the evil times past. For the days are always evil for the true church of believers in this world. We are always under fire, always shall be. What then? Shall we perish? Not so. For has He not said, Luke 21:33: "Heaven and earth shall pass away: but my words shall not pass away"? Truly, we have no business with fear, ours is a hope built upon the firm ground of the Word. Z.

* * * *

Confessionalism One of the alarming symptoms on the body of the modern Christian church is its disregard for confession. By that we mean that today it is constantly being hawked about the streets, in the newspapers, and believed by the unthinking, untrained pseudo-Christian, that what one believes does not matter, it is what one does, what character one develops, that counts. To live a moral life, to be helpful, to be kind, that is the key to heaven, if there is such a place; for one cannot be sure. In fact one cannot be sure of anything. How can anyone say he has the truth unto salvation, the only truth? Other men of other faiths and beliefs, not necessarily Christian, may also have this truth. Then why be narrow-minded about religion? All religions are good, or at least have an element of goodness and truth in them. The one thing needful is to believe in a God, no matter how we conceive of Him or style Him.

It is with this loose, rotten, threadbare, blunt weapon that we are to oppose the forces of communism and atheism. No soldier would go to war with such a pitiable equipment. If the Christian churches have no more than this to fight the grim war of Christianity against the powerful forces of unbelief of the enemies of all churches, then these Christian leaders are licked before they start to fight. In fact our great danger is not the imposing front of Satan with his hosts of crass infidels, but the bold lies that his Satanic majesty has spread abroad within the churches. He has threatened us with a duel to the death and has stolen our weapons so that we cannot fight. For what are the weapons before which the forces of hell cringe and are powerless if not the sword of the Spirit, the true Word of God? Let us but shake the authority and dependability and the truth of that Word and our whole cause is lost. That is what

Satan knows and that is what most modern so-called Christian churches do not realize. A clear-cut confession of the revealed truths unto salvation, of Him who is the very God and Savior from sin, is our panoply of war against the evil One. Nothing else will prevail against him. Z.

* * * *

John D. Rockefeller and Religion We often meet men of small affairs or practically no affairs at all who try to excuse their neglect of the Church and Word of God with the remark that they have not the time for it, that they are too busy. However, the busiest men have found time to take an active interest in religion and to attend church regularly. So it was with John D. Rockefeller, who recently died at the ripe old age of 97 years. Nor did religion play an important role in his life first after he had retired from active business affairs and he had become a man of leisure. Even while building up and directing one of the greatest monopolies this country has ever seen, the Standard Oil Company, he was an active church member and a regular church attendant.

He became a church member at the age of 15. For thirty years he was a Sunday school superintendent. He organized and for many years conducted a large Bible class which attracted young and old of all walks of life. When his wife for several years was unable to go to church, he took notes on the sermon each Sunday and reported its contents to her. He made the statement: "The religion of a man is his most important possession. There is nothing in the world that can compare with Christian fellowship; nothing that can satisfy but Christ." His life proves that a man can be very busy and still have time for religion.

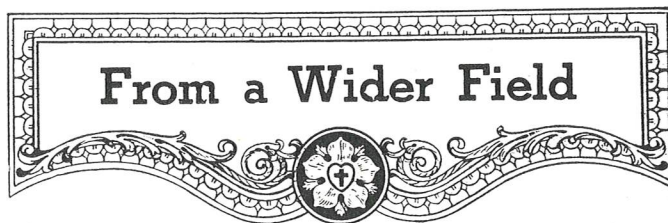
It would seem that Mr. Rockefeller was a very religious man. That does not necessarily mean that he was a true Christian, for those are two very different things. Some will say that the very fact that he accumulated such a vast amount of money and property is proof that he was not a sincere Christian. Others will say that he was a modernist who had overthrown all the old fundamental truths of the Bible.

At the time when this is being written full information concerning his religious views is not at hand. It will no doubt be quickly gathered and published by those particularly interested in that phase of Mr. Rockefeller's life. At this time it appears that there were some seeming contradictions in his religious life. We know that it was Rockefeller's money which provided that arch-modernist and skeptic Fosdick with the expensive and completely equipped church plant, in which he is busily at work, trying to break down all the old Bible beliefs which Christians have long held sacred and which are essential

to salvation. We know that Rockefeller influence and Rockefeller money has exerted powerful pressure to bring about a union of all churches regardless of differences in doctrine. However, the driving force behind this has been John Dr. Rockefeller, Jr., and his father in his old age may not have realized the full significance of what was going on.

It is reported that one of his favorite hymns was, "Come, Thou Fount of Ev'ry Blessing." In it there is at least some real Gospel. The second stanza reads: "Here I raise mine Ebenezer; Hither by Thy help I'm come; And I hope, by Thy good pleasure, Safely to arrive at home. Jesus sought me when a stranger, Wand'ring from the fold of God; He to rescue me from danger, Interposed His precious blood."

If Mr. Rockefeller truly believed the words of his favorite hymn that Jesus "interposed His precious blood," then all is well with his soul. I. P. F.



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THE HEAVENLY TREASURE

In the field of Holy Scriptures
Is a priceless treasure laid:
'Tis the Love of Christ, the Savior,
Who for all our sins has paid.

Wisest men oft fail to find it;
Yet a child this gift may own.
Proud souls cannot e'er perceive it;
To the humble it is known.

Those who live a life of virtue,
Self-made righteous in their sight,
Find their eyes by sin so blinded
That they cannot find the light.

But the humble, care-worn sinner
Finds, through penitential tears,
In the precious Holy Scriptures
Soothing balm for all his fears.

Yes, he finds this gem so precious:
Christ, the Hope of all the blest;
Christ, the Pearl and Heavenly Treasure;
Christ, Who brings eternal rest.

Holy Father, this I pray Thee:
Never take this Pearl from me;
Help that some day I may see it
Shining in Eternity.

Adeline Weinholz.

RUSSIA AND THE NORTH POLE

Communitic Russia recently proclaimed to the world a new scientific achievement, the "discovery" of the North Pole. Some of Russia's intrepid sons led by the noted Russian pilot Lavanevsky braved the elements and the natural barriers of the North pole and successfully made their landing. This handful of humans proposes to establish a base and remain there a year in the interest of scientific observations, especially with regard to the weather and the Arctic's influence on weather conditions of the temperate zone. They are also contemplating the establishment of a permanent airway between the pole and San Francisco.

Yet there is an element of propaganda connected with this successful flight. Any Government, such as now wields the power in Russia — an absolute dictatorship — feeds its people on mighty deeds accomplished and thus attempts to vindicate its right to govern. Dictatorship thrives on sensationalism and by it tries to impress its people and inspire them with awe. No dictatorship can long exist without it. In Russia, the well tutored populace is now shouting: "Long live Communism." The government's boast has been put upon the lips of the hapless people: "See what COMMUNISM has again accomplished. It has succeeded to do what no CAPITALISTIC country has been able to do."

This despite Admiral Peary. But Admiral Peary's claim to have discovered and first set foot upon the frozen pole is disavowed by these "new" discoverers. The fact that the National Geographic Society, after a thorough search of the records of Peary, was unable to find a flaw in Peary's claim means nothing to these men of Soviet Russia.

Too bad Russia has cast away the Wisdom of God or she could read for her instruction 1 Peter 5:5: "The Lord resisteth the PROUD and giveth grace to the humble." W. J. S.

ITALY AND THE JEW

The official organ of Premier Mussolini on Tuesday demanded of all Jews under Italy's flag to declare themselves enemies of "International Hebrewism" or give up their right to Italian citizenship and residence.

"We do not admit that our Hebrews can have the mentality of their co-religionists who were and are the inspiration of the Spanish horrors, of the French disorientation, of the Soviet inferno," Oresta Gregorio wrote in the newspaper, the Milan Popolo d'Italia.

"The Hebrews of Italy face a dilemma which up to now they have ignored — perhaps transported by a religious impulse or by a vision which did not cling to reality — a precise and inevitable dilemma.

"Either they must publicly declare themselves enemies — we mean enemies — of international, Masonic, subversive and, above all, anti-Fascist Hebrewism and

give to their manifestations a character simply and sincerely religious, or renounce their Italian citizenship and residence."

The newspaper also clearly indicated that it will have the Italian Jew remember that Italy is entirely in accord with the action Germany has taken against the Jews who support Zionism. W. J. S.

PRESIDENT C. C. HEIN

On April 30 one of the leaders of the American Lutheran Church and its president passed away at the relatively early age of little more than 68 years. Those who know of Dr. Hein will remember him as a very active and energetic leader.

Dr. Hein was born at Wiesbaden, Germany, the son of a minister in the Church of Germany. He came to America at the age of 15 years and immediately entered Capitol University from which he was graduated in 1885. In 1888 he was ordained to the ministry. His time of service was 46 years.

Dr. Hein had the confidence of his brethren and his gifts and attainments were recognized by his alma mater which bestowed on him the title of Doctor of Divinity. He served his church in various capacities, as president of the Western District, as vice-president of the Joint Synod and subsequently as president of that body. In 1930 he was chosen the first president of the American Lutheran Church in which capacity he was still serving at the time of his death. W. J. S.

JOHN D ROCKEFELLER

"The religion of a man is his most important possession. There is nothing in the world that can compare with Christian fellowship; NOTHING THAT CAN SATISFY BUT CHRIST." The great man who uttered these words and made them the principle of his life has just closed his eyes in death at the great age of 98 years. No man has ever, perhaps, attracted so much attention as John D. Rockefeller. In the industrial world he was a giant. He made and unmade men and corporations at will. He was regarded as a hard, ruthless, relentless master; an arbitrary, despotic leader. He massed, during his lifetime, a greater fortune than perhaps any known man. Yet he was a philanthropist; thousands of enterprises, schools, scientific research societies were financed and endowed by this same man.

But let the world tell the story of his material triumphs and his philanthropies. John D. Rockefeller's story can not be told unless it includes his undying interest in the affairs of the church. He was a Baptist by confession and, withal, a humble, simple Christian by open avowal. As such we have learned to know and respect him. The man who had accumulated a vast fortune, who could afford and enjoy all

the amenities that gold and silver can offer — that man avows in the face of all men: "NOTHING CAN SATISFY BUT CHRIST." His faith was a living faith which passed from the heart to the lips and to his daily life. He was not a stranger in the church, "Each Sunday morning found him, if he was able, in the House of God," says an intimate of him.

So, as we think of John D. Rockefeller let us remember his simple faith: "NOTHING CAN SATISFY BUT CHRIST."
W. J. S.

A LAYMAN PREACHES

Fifty years ago Joseph Morton came to Westport-Saugatuck, Connecticut, an unknown orphan youth. The people of the community, and of the churches, were kind to him and made it possible for him to become a useful and esteemed citizen. In recognition of this fact, he sent letters of appreciation, on Mother's Day, to each of the eight local churches. In each was a new one-hundred dollar bill, which he stipulated was to be spent at the discretion of the women of the parish. In his letter he urged upon those who had mothers living to take good care of them, and concluded with the following words of counsel to the fathers and mothers of today: "Become better acquainted with your children, and do not be ashamed to let them hear you offer a prayer to God in their behalf. Do not forget the promise you made when the child was named, to impart religious instruction in the home. Spend a little more time with the children God has given you, and then we will have less work for the courts to do."

—Lutheran Companion.

ROME'S IDEA OF TOLERATION

According to press dispatches, the Italian government has now ordered all Protestant missionaries to leave Ethiopia. Simultaneously with this order, Pope Pius has appointed a papal nuncio who is preparing to sail for Ethiopia with a staff of Italian Catholic priests. Henceforth, the conquered people, who for centuries have been devoted to the Coptic branch of the Christian Church, will be permitted to hear of no other faith except that taught by the missionaries of the Church of Rome.

That this would be the eventual result of Italian occupation of Ethiopia was foreshadowed by the enthusiastic support given to the Italian government by the Catholic Church in the cruel and inhuman attack made on the practically helpless African kingdom. It was quite apparent at that time that Pope Pius had driven a bargain with Mussolini in return for blessing the banners of Italy.

In the light of what is transpiring in Ethiopia, the pope's continual protests against the persecution of

the Catholic Church in Mexico become almost amusing. The Church of Rome has a strange conception of religious liberty and religious toleration. It wants neither one in countries where it occupies a supreme position; but when its own prerogatives are restricted in any way by government action, it becomes exceedingly vocal in its protest and seeks to enlist the sympathy of all the world.

As a matter of fact, what Rome desires in Mexico and in other Catholic countries is the same kind of religious intolerance Mussolini has now decreed for Ethiopia. Protestants may well save their tears when the pope makes his next plea on behalf of religious freedom in countries where Rome is losing some of its ancient autocratic authority and where the people are struggling for real religious liberty.

—Lutheran Companion.

The Young Communist League, at its recent convention in New York, was advised to broaden its organization to "include not only Communists, but other people who want to improve world conditions." As a definite practical step in that direction, William Z. Foster, head of the Communist Party, urged upon the assembled youth: "It is not enough to support the C. I. O. and the Youth Congress. We must become leaders in these movements. We will then march forward with giant strides in the revolutionary movement that is growing like a snowball in all parts of the United States." This is plain enough, and ought to help the general public to a better understanding of the spirit animating the C. I. O. in its activities, and the source of the methods used by the sit-down strikers in their seizure of industrial plants and shops.

—The Lutheran.

Ghost Stars That Send Forth Black Light are astronomy's latest revelation of heavenly wonders and terrors to an uneasy world. Dr. C. W. Hetzler, of the Yerkes Observatory, reports that he has just captured these masked marvels of the universe on plates sensitized to black light. Some are uncomfortably near neighbors in space, and they have an unhappy way of exhibiting "remarkable changes in intensity," which shows an activity far from assuring to the lay mind. Exploding stars were bad enough, and the intimation of comets that might get off the track and swish us with their tails. But you could see them! One can sympathize with the African contemporary who feared most "de ghosteses what ain't," for there is something fearsome about these unseen stellar visitors. Even the day of judgment will be rendered less unbearable to the wicked by sight. But ghost-stars and black light — the terror that flieth in darkness! Ugh!

—The Lutheran.

Synodical Conference

AFRICAN MISSIONS

RESUME OF "DAY BY DAY"

By Dr. H. Nau, Missionary in Nigeria, Africa

Thursday, November 19. Communion announcement in Afaha from 7:30 A. M. to 1:00 P. M. Every one who wants to go to Holy Communion is examined before the headmen and at least hundred other members present. At the same time these who have not married in the church are asked to appear before the church next Sunday morning and declare that henceforth they intend to live as Christian spouses together and will keep the bond of marriage unbroken and will not enter into any other union as long as either husband or wife does live. Since there is in our Missouri Agenda no form I have made one after the order of the Tamil one which is still, at least in part, remembered by me. These people have the idea that as long as they are not married in church they can more easily dissolve a marriage. It takes quite a time, and it is a real task, to make clear to them that marriage is marriage in the sight of God whether they married in the church or outside of the church. On the other hand it is necessary to stress that a child of God should not marry like the heathen, just by paying the first installment of the purchase price for the woman and then living with her. It is a great problem, this marriage business among this people.

Friday, November 20. To Afaha again for Communion announcement. I am very strict in this matter, in order that in future the people will follow good Lutheran practice. Took the old men and women separate and told them that they are as yet not prepared for Holy Communion, that I will give them special instruction and that we shall celebrate Holy Communion with them on Christmas Day. A number of young men were also told to wait and get better prepared. Had quite a tussel with a young teacher who attends Uyo government training center, who was much wrought up when I told him that it would be better for him to wait till next Communion. Such a thing had never happened here, he said. My answer was that it was high time that such things did happen and he was the best example that it was high time that people were told that they were not prepared for Holy Communion. He finally composed himself and after announcement was over he told me he thought that after all this might be the better way.

After Communion announcement went once more together with the headmen to review the life and

family history of the candidates for baptism. Gave the headmen instructions for tomorrow's meeting in which they will have to deal with several men and women concerning blessing of their marriage in the church.

Came home after noon, and after supper worked together with Frank on preparation for next general headmen meeting and made list of the Afaha people accepted for Holy Communion. After supper went again to Afaha for further Communion instruction. After instruction two men appeared before the church and declared that they had given up the second wife, as God wants them to live. After that we practised the Communion liturgy and made arrangements as to how to proceed when distributing Holy Communion next Sunday.

Saturday, November 21. Early morning to Mbikpong, then to Uyo where I mailed a few letters and asked Mr. Day of the Training Center to allow the Ibesikpo young man in training there to attend my Saturday class at Obot Idim. Made a few purchases at the store and returned to Ikot Oduot where Mrs. Nau attended to the girls' class and myself went to Ikot Okubo for thanksgiving services for Peter Udo Umö who has been snatched out of the jaws of death. After the service called again for Mrs. Nau and returned at about six P. M. After supper prepared everything for tomorrow's services in Afaha. In the morning blessing of the marriages of eight couples, baptism of adults and of children, in the afternoon Communion service. I bought wine at the store. The wine is very strong, hence I shall mix it with water, however, not so much that it will lose the nature of real wine. Nyung and Frank and Andrew came in after supper and we practised singing "From heaven above to earth I come" in the Efik translation which we have made.

Sunday, November 22. Left 8:30 for Afaha, where Sunday-school was already in session when I arrived. Sunday school was shortened today because of the service. The headmen reported briefly on the session they had yesterday morning, that several more couples had decided to come before the Church and seek the blessing of the Lord. There was also some objection against one young man who wanted to be baptized. I was informed that everything had been adjusted, the young man had sought pardon for unseemly behavior during a choir meeting and the objection against his baptism withdrawn. I preached on Eph. 5:22-32, Christ's relation to His Church an example of the relation of husband and wife. After the sermon twelve couples who married years ago according to the heathen way came forward to promise before God and the Church not to enter any other marriage as long as either husband or wife lives and to ask for the blessing of God. This made a deep im-

pression upon the church. Not a sound could be heard when the twelve couples made their promise. After that I preached a brief sermon on Acts 2:38-40, the question, "Sirs, what shall we do?" and the answer of Peter, "Repent, and be baptized," was laid before 19 adults, who had come to be baptized after good instruction in the chief Christian truths. After their baptism six babies were baptized. The service was over at 11:30 A. M. The Afaha Church which is always well attended was again packed with an overflow crowd. Nyung Etim Udo said after the service to me, Afaha which last year was very shaky is getting on its feet again and is showing the way for the other congregations. After the service I went home to rest an hour or two for the afternoon service in the same church. We began at 2:30. The church was again crowded, the heat almost unbearable. I asked the Lord to give me strength to remain on my feet till the service would be ended. When the natives begin to fan themselves and wipe the perspiration from face and neck, then it is hot. It was so today. I preached a confessional sermon on 1 John 1:8-10. We had the regular confession and then Communion service after the regular order in our English Agenda, everything in Efik, of course. The teacher had practised the order of service several times during the week and everything went along very smoothly. The celebration of Holy Communion was very solemn. Mrs. Nau had baked the bread, unleavened bread, in round small flat form. There were 104 communicants, 48 men and 56 women. I thank God for this wonderful day in Afaha. I still stood on my legs at the end of the service, when the Lord sent a cool breeze to add recreation to the day full of sweet labor.

Monday, November 23. Early, 5:30 A. M., to Ikot Oduot for instruction. A large crowd of people were present. After instruction here to Ikot Okure to meeting with the debtors of the church. Found none present. Breakfast at home and to Akai for baptism of children. Started service there at 9:30; preached on Matt. 28:18-20, and baptized 33 children from one month old to three years. After service interview with ten or twelve men about their marriage relations. They want to bring their marriage relations in agreement with Scripture. In some cases it is easy, in others difficult, but the Word of God shows its power in the hearts of men. The ice seems to be breaking up here too. There is one great stone of stumbling. When the wife does not come along with the husband to church he usually thinks that he is justified in rejecting the wife on account of the many difficulties which arise in the house and family because of it. They are very much upset when I have to tell them that this is no ground for rejecting one's wife, that they should try to win their wives by showing them that the Word of God had made of them other

men who were showing now love and kindness where formerly they had beaten and mistreated their wives.

Tuesday, November 24. Early to Afaha to instruction of the old women and men. A terrific thunderstorm came down during the instruction and it rained pitchforks. Got back home after 9:00 P. M., had breakfast and worked on the Sunday school lessons for January. Today is big market. After lunch fishermen from Ikot Oduot came to get the Sunday school lessons for December to take them along to the coast.

Wednesday, November 25. Early to Ikot Oduot for instruction. Many people were already assembled in the church when I arrived before 6 A. M. After instruction went to Ikot Idim and taught my class and after that school committee meeting in Obot Idim school. Home for lunch and preparation for teachers' meeting. We have translated four Christmas hymns and are now trying to get the tunes into the heads and throats of the teachers. After supper went to Ikot Akpan Abia for Communion instruction. Returned at about ten P. M. This morning two headmen of Afaha and Nyung without my suggestion had a conference with Elder William of Nung Ukana about church work and polygamy. These three men want to assist me in the fight for the abolition of polygamy in the congregations. They had a serious talk with William with whom I have already talked several times. But Rome was not built in one day, and the walls of Satan's palace do not fall at one stroke. I am thankful to God that He has touched the hearts of these men that they, of their own accord, come forward to do the right thing. Nyung told me that they would visit every church and place the position of Scripture and of our church before the people, especially the headmen, and try to convince them that a proper church cannot be built upon polygamy. While I do not think that we shall soon celebrate a speedy victory, this evil is of long standing and none of the missions take an aggressive stand against it; Qua Iboe is against it, but does not systematically war against it, it is satisfied with suspending polygamistic members, the Methodist Mission is shot through and through with polygamy, knows it, but, afraid of defections in their ranks, says nothing and silently tolerates it — I have button-holed Green several times, but have gotten no answer — yet a beginning is made and under God's blessing we shall win the war, even if it is a thirty years war.

Thursday, November 26. Went to Ikot Okure to discuss several questions with the headmen: debts: baptism of children, a new teacher, rebuilding the church building which is dangerously leaning to one side, etc. Then to Nung Ukana examining catechumens, 23 of them, and found that about twelve of them were well instructed. The head teacher here,

while a good man, talks too much and does not give the people an opportunity to take part in the lesson. Returned at about 1 P. M. After lunch instructed Daniel from Afaha and went to Obot Idim for instruction and Mrs. Nau for sewing class. Learned about the fact that superintendent of education had inspected the school. In his entry in the visitors' book he promises a brief report. He wrote me several days ago that he could understand my difficulties and would come in the new year for inspection. I am glad he was here today and pointed out defects to the headmaster, promising to come back in March for final inspection.



THE CLOSING EXERCISES AT OUR SEMINARY AT THIENSVILLE

These are to be held this year, D. v., at the seminary on the tenth of June, 1937, at 9:30 in the morning. All friends and patrons of our seminary are cordially invited.
— Aug. Pieper.

MICHIGAN LUTHERAN SEMINARY

The date set for the closing of the present school year at the Seminary in Saginaw is June 15. The commencement exercises are to take place in the evening of that day in our St. Paul's Church. The graduating class numbers 13, 8 boys and 5 girls. As usual, in the forenoon and afternoon of the day, all kinds of athletic contests are to be held on our grounds.

All friends of the institution are heartily invited to visit the school on that day and enjoy the day and its various events with us.

Otto J. R. Hoenecke, Dir.
Saginaw, Mich., May 6, 1937.

NORTHWESTERN LUTHERAN ACADEMY

The annual graduation exercises at our Academy will take place on June 4, at 10:30 A. M. As last year, the exercises will take place at the Academy. We heartily invite all friends of the institution to attend these exercises. The Alumni of the school will have a meeting on the afternoon of graduation day. Plan to attend.
K. G. Sievert.

NORTHWESTERN COLLEGE

This year's commencement exercises will take place on Friday, June 11, at ten o'clock in the morn-

ing. A luncheon will be served in the college dining hall, which accommodates about 200 guests. Friends of the college are cordially invited to attend the exercises.
E. E. Kowalke.

WINNEBAGO LUTHERAN ACADEMY

The graduation exercises will take place on June 13. Graduation sermon at 4 P. M. Academic exercises at 7:45 P. M. All friends of the institution are cordially invited to be with us.
G. E. Bergemann.

DR. MARTIN LUTHER COLLEGE, NEW ULM, MINN.

Commencement Program

June 9, 5 P. M. — Alumni dinner at St. Paul's Lutheran School.
June 9, 8:15 P. M. — Concert at College auditorium.
June 10, 10 A. M. — Commencement Exercises.
Speaker: Professor W. A. Schumann.

† RICHARD PRENZLOW †

On April 2 our Heavenly Father visited the home of the Rev. and Mrs. Elmer E. Prenzlów of Cornell, Wis., when He took their infant son, Richard, from them in death.

Richard, while playing at the foot of a step-ladder, was accidentally injured when his father stepped from the ladder. Even though the injury was so slight that it was not even noticed immediately, peritonitis soon developed and brought on death.

On April 5 Richard's body was laid to rest. Services were held at the home of his parents and also at St. John's church at Cornell. Pastor J. Mittelstaedt officiated.

Sorrowfully mourning his early departure are his parents, Pastor Elmer Prenzlów and his wife Alvina, née Henning, one brother, Elmer, Jr., and his grandparents.

May the Lord comfort the sorrowing family.

G. C. Marquardt.

DEDICATION OF CHURCH

On May 9 St. Paul's English Lutheran Mission, Hale, Michigan, dedicated its newly-built house of worship to the service of the Triune God. The dedication was celebrated with three services, with the Pastors W. C. Voss of Owosso, Mich., G. F. Albrecht of Kawkawlin, Mich., and A. F. Westendorf of Bay City, Mich., preaching the sermons. A choir and various groups of singers from Emmanuel Lutheran Church and Zion Lutheran Church, both of Tawas City, Mich., and of the Mission, glorified the great deeds of the Almighty God in song. The modest, little chapel saw over three hundred people come and go during the course of the day.

Truly, the Lord has done wonderful things among this little group of the faithful far up in the forests of Southern Michigan. A little over two years ago the Rev. Walter C. Voss, then of Tawas City, Mich., felt the necessity of founding a mission in the village of Hale, about sixty-five miles north of Bay City, Michigan. Within a few months he had assembled some twenty odd communicants, all of whom were thankful for the opportunity of attending worship, a privilege which most of them could not afford, since all lived too far from any Lutheran church. This group, after being organized into a congregation, upon the advice of the Mission Board, decided to call its own pastor. This call was tendered to the present pastor, the undersigned, who has served the mission since February, 1936.

In the fall of the same year, the mission, realizing the urgent need of an adequate place of worship, decided to build. Formerly the congregation had worshipped in the town hall. The entire project was placed in the hands of one of the members, who faithfully drove twenty-two miles a day in order to plan the work, buy the materials, and finally see that the building reached completion. All the labor was done gratis by the members. The rough lumber, around seven thousand feet, was bought from the government for three dollars per thousand. This was then sawed by a member who had an old saw-mill run by steam. The actual building was begun in November, and the chapel was finished and ready for use by the third week in Lent. The first service was held on March 3.

The building which measures forty-six by twenty-eight feet, with an altar niche of six feet, is fire-proof with a steel roof and asbestos siding. A small wooden cross which surmounts the front end, tells all who pass that here is preached Christ and Him crucified. The interior is finished with malt covered celotex and natural varnished wood. In all the entire project did not exceed nine hundred dollars, all of which has been practically paid, the members themselves bearing the greater share of the burden.

Several congregations, however, did much to aid our little flock in seeing their enterprise become a reality. From the congregation of Rev. Steih of Lansing, Mich., we received a beautiful marble altar, a crucifix and candelabra, a set of vestments, and an organ; from Rev. Adelbert Westendorf of Bay City, Mich., a set of communion ware; from the congregation of Rev. Albrecht of Kawkawlin, Mich., fourteen pews; from the congregation of Rev. Engel of Chesaning, Mich., a set of vestments; and from Rev. W. G. Haase of Two Rivers, Wis., and from the congregation of Rev. Ed. Zell of Mishicot, Wis., financial gifts. May the Lord bless these givers.

Thus, through the grace of God alone, a handful of faithful Christians have erected another memorial

to the only true God in the midst of an otherwise godless world. Thus, in spite of all predictions to the contrary, in spite of the indifference and materialism of our age, in spite of poverty, antagonism, scorn, and almost insurmountable odds, God has shown his promise true — "My word shall not return unto me void."

Since the Mission's founding, twenty-seven have been baptized, eighteen confirmed, one hundred eighty-four communed, four couples married, and one person buried. At present the station numbers seventy-five souls, forty-six communicants, and nineteen voting members.

May the Lord of heaven and earth, who has so bountifully blessed us in the past, with all spiritual and all material gifts, we who are so unworthy, be with us in the future to the salvation of many more immortal souls. And may this, His House, be a living testimony to this and all future generations, that "Our Redeemer Liveth." Kenneth W. Vertz.

A DAY'S VISIT AT MICHIGAN LUTHERAN SEMINARY

The best way to obtain first-hand information about anything is to see or hear it. One may read much about other peoples, their country and customs, yet real insight can be gained only if one sees them. This applies also to a great extent to the missions and institutions supported by our Christians in our Synod. If everyone could see the missions in Poland and Arizona, as well as those in our larger cities; if everyone could visit our institutions, there would undoubtedly be greater interest also in the work which we as a Synod are doing. The faculties of our various institutions therefore also invite everyone to visit them at any time, so that everyone may see and hear for himself, what our institutions are, and what work they are doing.

In visiting our Christian high school at Saginaw, one is immediately impressed with the beauty of the grounds. Situated in one of the beautiful and quiet sections of the city, our property is enhanced by many shrubs, flower-beds and trees. It is truly a neat and beautiful spot. Going into the building one is again impressed by the neatness of the various rooms, which present an inviting and home-like appearance.

The day begins at Michigan Lutheran Seminary with the loud clanging of a gong, the signal for all to arise. A brief time is given to make ready for breakfast, which is served in the attractive dining hall. Another brief period is allotted for cleaning of the rooms and preparation for classes. At 8:30 the old bell in the recitation hall calls all scholars to a brief devotion in the assembly room in which there is seating room for 75. Thus the day is begun with the Word of God.

It is impossible to visit all classes in one day. The undersigned was present in an hour of reading of Eng-

lish literature with the 9th grade, composed of 15 members; and later in the morning, with the graduating class of 13 members, who were studying one of Shakespeare's plays. The purpose of reading such literature, much of which does not flow from the pen of Christian men, is not merely to make the scholars acquainted with the world's greatest writers and thinkers nor to stimulate thinking. But the prime purpose of reading the choicest literature, which the world has produced, is to point out to the students the highest accomplishments of man without the Word of God. Vast opportunities are given the Christian teacher to show the futile attempts of natural man to fathom the mysteries which surround him, and the hopeless floundering about in his search for true contentment and happiness. The Christian student learns that the world's best writings breathe after all a deep-seating yearning to know. And while many of these poets and writers came close to the real truth, as we know it from God's Word, yet they were unable to know themselves as sinners and Christ as the only source of truth and wisdom. This applies also to the reading of the Latin poets of which the twelfth grade was reading Virgil's Aeneid. The Christian students not only learn about the unusual imagination of these poets, but also how they all remain from the only satisfying truth, as it is found in the Holy Scriptures. And therein lies the purpose of a Christian high-school. They are not merely schools established to compete with other schools, but schools in which everything must be taught in the truth of the Gospel of Christ. What vast avenues are open to the Christian teacher.

The morning recitations came to a close with the learning of the rudiments of the Latin language by the 9th grade. Dinner followed, at which a simple, yet substantial meal was served.

The afternoon recitations included chemistry and physics. Again the purpose of these studies at our colleges and schools is not merely to show how various gases and forces in nature combine or disintegrate, or that the human intellect has fathomed the deep mysteries in nature, but here again there is offered to the Christian teacher an opportunity to show the marvelous and limitless wisdom of our God, before whom man is dust. The student is shown the truth of the Word: "Lord, how marvelous are all thy works." The afternoon sessions came to a close with the familiar strains of one of our Christian hymns sung by the Seminary choir. After the close of recitations the scholars busied themselves with various athletic games. The day at one of our institutions was drawing to a close.

While many improvements are necessary at our Christian high school at Saginaw, and perhaps the buildings themselves do not present the appearance of greatness, yet in our schools parents may give to

their children the one thing needful. And after all, "What is a man profited if he shall gain the whole world and lose his own soul?" May all parents consider this when sending their children to a school.

B. W.



DELEGATES TO THE JOINT SYNOD OF WISCONSIN AND OTHER STATES

1937

North Wisconsin District

Fox River Valley Conference:

Rev. Otto Henning (Rev. R. Lederer).
Rev. Victor Siegler (Rev. P. Th. Oehlert).
Rev. Roy Gose (Rev. Fr. Schumann).
Lay-delegate and alternate from
Trinity Congregation at Kaukauna, Wis.
St. Peter's Congr. at T. Freedom, Out. Co., Wis.
St. Paul's Congregation at Appleton, Wis.

Lake Superior Conference:

Rev. Theoph. Hoffmann (Rev. Theo. Thurow).
Rev. Wm. Fuhlbrigge (Rev. E. Rupp).
Lay-delegate and alternate from
St. John's Congregation at Florence, Wis.
St. Paul's Congregation at Brookside, Wis.

Manitowoc Conference:

Rev. H. Grunwald (Rev. H. Koch).
Rev. G. Schaefer (Rev. W. Kleinke).
Lay-delegate and alternate from
St. John's Congregation at Newton, Wis.
Zion's Congregation at Morrison, Wis.

Rhineland Conference:

Rev. P. Bergmann (Rev. J. Krubsack).
Lay-delegate and alternate from
Zion's Congregation at Rhineland, Wis.

Winnebago Conference:

Rev. G. Kaniess (Rev. G. Pieper).
Rev. J. Pohley (Rev. G. Kobs).
Rev. Tr. Redlin (Rev. C. Lawrenz).

Lay-delegate and alternate from

Immanuel's Congregation in Tp. Mecan, Wis.
Dr. Martin Luther Congregation at Oshkosh, Wis.
St. John's Congregation at East Bloomfield, Wis.

From the Teacher-Body:

Mr. Kurt Oswald (Mr. E. F. Schulz).
Mr. F. E. Loppnow (Mr. M. Dommer).
Mr. E. Arndt (Mr. G. Kieker).
Mr. B. Boese (Mr. A. Schwerin).

Hortonville, Wis., March 19, 1937.

G. E. Boettcher, Sec'y.

Southeast Wisconsin District

Milwaukee City Conference:

Pastors:

E. Blakewell (R. O. Buerger).
E. Pankow, P. Naumann).
V. Brohm (A. Schroeder).

Teachers:

C. Heine (W. Kirschke).
E. Timm (Geo. Denninger).

- Congregations:
Atonement.
Ephrata.
St. Luke's.
- Eastern Conference:
Pastors:
J. Ruege (A. Schultz).
A. Schewe (H. Shiley).
G. Schmidt (E. Tacke).
- Teacher:
A. C. Meyer (M. Roehler).
- Delegates:
H. F. Kaul, Thiensville (H. C. Kaul, Thiensville).
W. Parlow, Milwaukee (H. Gother, Milwaukee).
A. Barney, Cudahy (H. Mittag, Milwaukee).
- Southern Conference:
Pastors:
L. Baganz (W. K. Pifer).
E. Sponholz (G. Thiele).
- Teacher:
G. Kalb (W. Busse).
- Congregations:
Wilmot, Wisconsin.
Libertyville, Illinois.
- Delegates:
Arthur Fiegel, Wilmot.
Herman Schultz (Hy. Groth), Libertyville, Ill.
- Dodge-Washington County Conference:
Pastors:
A. v. Rohr (M. Stern).
H. Cares (G. Redlin).
- Teacher:
J. Bremer (M. Frommholz).
- Congregations:
St. John's, Lomira (Brownsville).
Friedens, Hartford (Huilsburg).
- Arizona Conference:
Pastors:
R. Deffner (R. Zimmermann).
E. Sprengeler (P. Behn).
W. Keibel, Sec'y.
- Dakota-Montana District**
- Pastors:
Theodor Bauer (P. Albrecht).
J. Wendland.
L. Lehmann (H. Rutz).
Wm. Lindloff (H. Sprenger).
- Congregations:
Elgin, No. Dak. (Ipswich, So. Dak.).
Faith, So. Dak. (Reeder, No. Dak.).
Akaska, So. Dak. (Flasher, No. Dak.).
Hague Twp., So. Dak. (Raymond, So. Dak.).
Dempster, So. Dak. (Mazeppa Twp., So. Dak.).
Herbert Lau, Sec'y.
- West Wisconsin District**
- Central Conference:
Rev. Alfons Engel (Rev. H. Zimmermann).
Rev. A. Dasler (Rev. Robert F. F. Wolff).
Rev. W. Keturakat (Rev. O. Koch).
Rev. Kurt Timmel (Rev. Max Taras).
- Lay-delegate and alternate from
St. Paul's Congregation at Lake Mills, Wis.
St. John's Congregation at Juneau, Wis.
St. Matthew's Congregation at Oconomowoc, Wis.
St. Mark's Congregation at Watertown, Wis.
- Chippewa Valley Conference:
Rev. J. F. Henning, Jr. (Rev. O. Hoffmann).
Mr. Carl Gerber (Mr. Arnold Ziebarth), Cornell, Wis.

- Mississippi Valley Conference:
Pastor R. Korn (Pastor Frank Senger).
Pastor Frederic Gilbert (Pastor H. Kuckhahn).
- Lay-delegate from
St. Matthew's Congregation at Stoddard, Wis.
(St. Martin's Congregation at Winona, Minn.).
Mt. Calvary Congregation at La Crosse, Wis.
(First Lutheran Congregation at La Crosse, Wis.).
- Southwestern Conference:
Pastor J. Schwartz (Pastor J. H. Paustian).
Pastor H. Kirchner (Pastor Phil. Lehmann).
- Lay-delegate and alternate from
St. Paul's Congregation at Hustler, Wis.
St. Paul's Congregation at Mauston, Wis.
- Wisconsin River Valley Conference:
Rev. W. Baumann (Rev. G. C. Marquardt).
Rev. F. Kammholz (Rev. I. J. Habeck).
Lay-delegate and alternate from
Salem Congregation at Wausau, Wis.
St. Paul's Congregation at Wisconsin Rapids, Wis.
- Teachers' Conference:
Mr. H. Ihlenfeldt (Mr. R. Jacobs).
Mr. P. Kolander (Mr. H. Klatt).
Mr. W. Roerig (Mr. E. A. Wilde).
- Northwestern College:
Prof. E. A. Wendland (Prof. G. Westerhaus).
Johnson Creek, May 4, 1937. A. W. Paap, Sec'y.

Nebraska District

- Pastors:
W. Siffring (H. Witt).
A. Degner (H. Hackbarth).
W. P. Holzhausen (Im. P. Frey).
E. F. Hy. Lehmann (E. C. Monhardt).
- Teachers:
Armin Rauschke (M. Bohlen).
- Congregations:
St. John, Witten, S. D. — Abraham Vold.
(St. Paul, McNeely, S. D.).
St. Paul, Broken Bow, Neb.
(Grace, Sioux City, Iowa.)
Zion, Garrison, Neb. — Henry Koepke.
(Zion, Clatonia, Neb.)
Hoskins, Neb., May 20, 1937. Im. P. Frey, Sec'y.

PACIFIC NORTHWEST DELEGATE CONFERENCE

The Pacific Northwest Delegate Conference will meet in Grace Church, Portland, Oregon, June 8-10, noon to noon. Essays will be read by Pastors W. Amacher and R. Hoenecke. William Lueckel, Sec'y.

MANKATO DELEGATE CONFERENCE

The Mankato Delegate Conference will meet June 8, 10 A. M., at St. Clair, Minnesota, Pastor A. Mackdanz. Papers: A. Mackdanz: Exegesis on I Cor. 3, 16-23; Ernst Birkholz: Essay: How We May Influence Business Men in Observing Good Friday as a Legal Holiday? R. Haase: Baccalaureate Services. W. Schuetze, Sec'y.

PASTORAL CONFERENCE OF THE SOUTH EAST WISCONSIN DISTRICT

The Pastoral Conference of the South East Wisconsin District meets, D. v., June 22 and 23 at Grace Church, Milwaukee, Wis., W. Sauer, pastor. The essayist is Prof. A. Zich. Time of first session: 9:30 A. M. W. Keibel, Sec'y.

MICHIGAN PASTORAL CONFERENCE

The Michigan Pastoral Conference will meet June 22 to 24 at Sturgis (Pastor Hugo Hoenecke). The opening session on June 22 will be at 9:30 A. M.

Confessional Address: C. Kionka (A. Kehrberg).

Sermon: J. Nicolai (O Peters) — both in English.

Essays: Der Evangelische Prediger nach 1 Tim. 3: 2-7 und Titus 1: 7-9, Pastor J. Gauss; Wie halten wir die Jugend bei der Kirche, Pastor O. Frey.

All delegates to Joint Synod, teachers and laymen, are expected to attend the conference. — Announcements are to be made not later than June 15. Those who will arrive on Monday and desire lodging for the night must so specify. A nominal charge will be made for dinner and supper.

W. H. Franzmann, Sec'y.

RED WING DELEGATE CONFERENCE

The Red Wing Delegate Conference will meet June 15, 9 A. M. sharp, at St. John's Congregation, Goodhue, Minn.

E. G. Hertler, Sec'y.

WESTERN DELEGATE CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Western Delegate Conference of the Dakota-Montana District will meet at the Academy, Mobridge, S. D., June 8 and 9, beginning at 9:00 A. M.

Essays: Des Pastors Stellung in der Gemeinde, E. Hinderer; The Duties of the Parents and the Church toward the Young People in the Congregation, P. Kuske; Die Geschichte und Bedeutung der Konfirmation, John Wendland; A Demonstration that each Major Doctrine of Holy Writ is not merely a Dogma, but has an Extremely Practical Bearing on Christian Life, Kettenacker. Sermon: W. Schmidt, English; Confessional, E. Kuehl, German.

Delegates will provide their own bedding. A nominal charge will be made for meals. Announcement to Pastor E. R. Gamm. Paul G. Albrecht, Visitor.

NEBRASKA DISTRICT DELEGATE CONFERENCE

The Nebraska District Delegate Conference will meet June 17 to 21, 1937, beginning at 9 A. M., at Clatonia, Neb. (E. C. Monhardt, pastor).

Essays: "Paul as a Model Missionary" (Pastor H. Spaude); "The Smalcald Articles" (Pastor A. C. Bauman); "The Problem of Keeping Our Young People with Our Church" (Pastor H. Schulz).

Registration with the local pastor before June 13 is requested. Im. P. Frey, Sec'y.

SUMMER SCHOOL FOR PASTORS AT DR. MARTIN LUTHER COLLEGE, NEW ULM, MINN.

By request, a summer course for pastors has been arranged at Dr. Martin Luther College.

Time: July 27 to August 6, 1937.

Subjects and Lecturers: Advanced Homiletics, Dr. John Fritz, Concordia Seminary, St. Louis, Mo; Eschatology, Prof. John Meyer, Lutheran Seminary, Thiensville, Wis.; Exegesis on 1 Corinthians, Prof. E. E. Kowalke, Northwestern College, Watertown, Wisconsin; Church History, 100-450 A. D., Prof. G. Westerhaus, Northwestern College, Watertown, Wis. — Round table discussions for evening sessions.

Approximate cost for those staying at the College is \$15.00. This includes room and board.

Announcements should be made by July 1.

Further information will be gladly furnished by

Adalbert Schaller,
Dr. Martin Luther College,
New Ulm, Minn.

CROW RIVER VALLEY DELEGATE CONFERENCE

The Crow River Valley Delegate Conference will meet June 8, 1937, at Rockford, Minnesota, Pastor Samuel Baer. The conference will open at 10:00 A. M. with services led by Pastor Chr. Albrecht. Substitute E. A. Binger.

Pastor W. P. Sauer will speak on: How Can We Develop a Greater Interest in Missions in Our Congregations.

Please announce yourself and delegates for this one-day conference! K. J. Plocher, Sec'y.

FOX RIVER VALLEY PASTORS, TEACHERS AND DELEGATE CONFERENCE

The Fox River Valley Pastors, Teachers and Delegate Conference meets July 20, 21, 9 A. M., at Greenville, Wis., Rev. L. Kaspar. The first day from 9 A. M. to 5 P. M. is reserved for delegates and the preliminary program as proposed by the General Synodical Committee will be discussed according to a time schedule. The second day the regular conference sessions will be held.

Works: Ex. Hom. Treatise on Mark 12, 38-44 by W. Gieschen; Isagogics of Leviticus by Im. Boettcher; Isagogics of Numbers by Th. Brenner; The Origin of Popery by E. Redlin; Attempts at Reformation up to Luther's Time by J. Masch; Fear of God in the Chief Scripture Passages by W. Valleskey; How to Deal With Delinquent Church Members by W. Zink.

English Confession Sermon: Im. Boettcher — F. Brandt.

Please inform the local pastor how many delegates are coming from your congregation. F. A. Reier, Sec'y.

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference meets June 16, 1937, at Tyler, Minnesota, Pastor A. Martens. Please announce yourself and delegates to the local pastor.

A. Martens, Sec'y.

ST. CROIX DELEGATE CONFERENCE

The St. Croix Delegate Conference will convene on June 22 at Amery, Wisconsin, with Pastor O. P. Medenwald. The session will open with a divine service at 9:00 A. M. Speaker: A. H. Baer. Substitute: P. C. Dowidat.

Pastor A. C. Haase will deliver a paper on the subject: Development of the Bible. Pastor J. Plocher will be prepared to offer a substitute paper, if necessary.

O. P. Medenwald, Sec'y.

EASTERN DELEGATE CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Eastern Delegate Conference of the Dakota-Montana District will meet June 16 (9 A. M. to 5 P. M.) at Watertown, South Dakota, with Rev. W. T. Meier.

Topics for discussion: "Memorial Pertaining to the Divine Call," as of Synodical Report, 1935, No. 31, page 102. Leader: Pastor W. Sprengeler. "Vorlage" by various pastors.

No meals will be served by the local congregation.

Pastors and delegates will please announce to the local pastor whether they contemplate coming or not.

L. G. Lehman, Sec'y pro tem.

LAKE SUPERIOR DELEGATE CONFERENCE

The Lake Superior Delegate Conference will meet June 5, 1937, at Escanaba, Michigan, Pastor Wm. Lutz. The conference will open with a service at 9:00 A. M. (E. S. T.). Pastor Theo. Thurow will preach the sermon. Please announce your delegation in the proper time.

Armin L. Engel, Sec'y.

WEST MISSOURI ONE DAY DELEGATE CONFERENCE

The West Missouri One Day Delegate Conference will meet on June 22, at Lemmon, South Dakota (Pastor E. Kuehl). Session will begin at 9:00 A. M.

Essays: Seventh Commandment, W. Lange; Mixed Marriages, especially the difficulties encountered by same, E. Krueger; How may young people's work be carried on more efficiently in our congregations, E. Klein; Some ways of increasing the use of Scriptures in the parish, J. Wendland.

Sermon: E. Krueger.

Wm. Lange, Sec'y.

GENERAL TEACHERS CONFERENCE

The General Teachers Conference will this year meet from June 29 to July 2 in Concordia Seminary, St. Louis, Missouri. All who wish to attend are urgently requested to announce themselves at least by June 15 with Mr. V. C. Lang,

7340 Elm Ave., Maplewood, Missouri. Those who desire lodging in the Seminary are asked to mention this specially, and to bring with them a pillow, bed sheets and a blanket, or send these by parcel post, care of Concordia Seminary, 801 De Mun Ave., St. Louis, Missouri. Cost for meals and lodging will as usual amount to about \$1.00 a day. Prospects are that we shall have a very interesting, though somewhat changed, program. The first hour and a half of the last three days will be devoted to institute work. Special informal features every evening. The conference will also consider plans of reorganization for the future.

C. W. Linsenmann, Chairman.

INSTALLATION

Authorized by President A. Ackermann of the Minnesota District the undersigned installed the Rev. Samuel Baer as pastor of Cross Congregation at Rockford, Minnesota, on Sunday Rogate, May 2, 1937.

May the Lord bless pastor and people and prosper their work in His Kingdom.

Address: Rev. S. Baer, Rockford, Minnesota.

A. H. Baer.

CHANGE OF ADDRESS

Rev. F. A. Reier, 106 S. Franklin St., Waupaca, Wis.

BOOK REVIEW

Decision. A Tract. Zondervan Publishing House, Grand Rapids, Mich. Three cents each, 100 for \$2.00. Under the Auspices of the Association of Christian Youth Movement of America. Evangelistic. Quite brief.

The Beauty of the Cross. Choice Thoughts for Daily Meditation, compiled by Zelma Argue. Zondervan Publishing House, Grand Rapids, Mich. Price: 25 cents. Scripture passages for 31 days, with quotations from many authors, including some verses. For the edification of Christians.

Personal Christianity, Sermons by W. T. Conner, Ph. D., D. D., Professor of Systematic Theology, Southeastern Baptist Theological Seminary, Seminary Hill, Texas. Zondervan Publishing House, Grand Rapids, Mich. 101 pages. Price: \$1.00, in cloth. Fourteen sermons, treating of "Such realities and experiences as personal salvation, repentance, faith, assurance, prayer." In the sermon on "The Christian Ideal" Christ is held up as the great exemplar to change our character. The Reformed lack of understanding for the Word and Sacrament as the only means of grace is evident here. Z.

Christ versus Hitler? By William Kraft. The Lutheran Press, 239 West 28th St., New York, New York. Price: \$1.50 bound in cloth, 152 pages.

The author was born and raised in Germany, came to America where he served as Lutheran pastor for some time, then returned to the Fatherland, where he gathered the material of this book. The book is in four parts. Part I treats of the New Germany, Part II of the racial problem, Part III of the spiritual struggle, and Part IV of political origins and phases of the conflict. In Part III he is especially concerned with the "inferiority and Messiah-complex of the German people." Here he has to do with Rosenberg's "Mythos of the Twentieth Century," a book attacking the Christian religion and the Christian virtues.

The author is no lover of the Jews. He seems ready to give up most of the Old Testament; has no very high opinion of it. To quote, page 83: "It is undoubtedly true that the Old Testament is in many of its teachings the result of ancient Jewish culture. Much of it has no bearing upon the teachings of the New Testament, and the Old Testament conception of God is entirely different from that of the New Testament." This is a view that no honest Lutheran can share. Nor can we go along with him when our author goes off the deep end with this bold statement, page 86: "Nobody can fairly maintain that the books in which God is pictured as an avenging spirit or war lord can have been inspired by the Holy Ghost, or that they can have any inspiring value." And again: page 87: "A revision of certain books in the Old Testament would therefore do no harm to the theology or

revelation, nor to the inspirational value of the Scriptures as a whole." Furthermore, the author believes that "the salvation of mankind is not restricted only to the Christian religion." All the millions of Mohammedans and Buddhists, shall they be lost? "Utterly inconceivable" says this "Lutheran pastor!"

With such views on Scripture and the knowledge of God as being based upon personal experience only, we can easily see how the author has but broken weapons to fight Rosenberg and his ilk. As a history of the Hitler movement and effort toward state socialism there is little that is new in the book. On the whole it seems rather loosely written and put together. Yet, such as it is, it is interesting, even though we cannot follow all its conclusions. Z.

Schmalkaldische Artikel oder Artikel Christlicher Lehre durch D. Martin Luther geschrieben 1537. 3. Neuauflage. Verlag von Johannes Herrmann, Zwickau (Sachsen). Zum Preis von 45 Pf. 50 Expl. M. 20.

In commemoration of the fourhundredth anniversary of the Smalcald Articles, written by Dr. Martin Luther in 1537, the publishers Johannes Herrman of Zwickau in Saxony has issued the articles in a neat pamphlet form convenient for use with a brief but edifying preface by Dr. Martin Willkomm.

In this age of Modernism when the fundamental truths of the Gospel are being subverted by teachings and practices which are contrary to the evangelical truths, it is well for Lutheran Christians to study the Smalcald Articles.

They contain the following parts:

Part I treats of the sublime articles concerning the divine Majesty. Part II treats of the articles which refer to the office and work of Jesus Christ, or our redemption. Part III treats of sin, the Law, repentance, the Gospel, Baptism, Sacrament of the Altar, Office of the Keys, Confession, excommunication, ordination, and the call, marriage of the priests, the Church, justification before God and good works, monastic vows, and human traditions. J. J.

Ein Vermaechtnis Luthers an die Kirche Schmalkalden 1537, by Martin Willkomm. Verlag von Johannes Herrmann, Zwickau. Zum Preis von 45 Pf. 50 Expl. M. 20.

This is another pamphlet in commemoration of the fourhundredth anniversary of the Smalcald Articles. It is a legacy of Luther to the Church with explanatory and historical comments by Dr. Martin Willkomm. Such a legacy means an important document for the Church. Its value is enhanced by a copious and interesting commentary from the pen of a competent Luther scholar. The pamphlet is illustrated by seven well-toned pictures relative to Smalcalden and historic personalities. J. J.

Leaflets by the same publisher Johannes Herrmann je 16 Seiten. Je 10 Pf.

Die Macht des Gebets. Von W. Bodamer.

Die neue Kraft. Von E. Berthold.

These leaflets furnish inspiring and edifying reading for our Christian people; they are well worth distributing in quantities.

The Small Church, How to Build and Furnish It. By F. R. Webber, Cleveland, Ohio. J. H. Jansen, 1937. \$3.50.

The scope and intention of this work is best stated in the words of the author's preface: "Were it our intention to write a book, laying down principles by which a clergyman or a building committee might design their own church, then the result could be nothing other than calamitous. The design and building of churches is not only a matter which requires a life-time of study, but is the cumulative result of many centuries of experience. . . . What we hope to accomplish in writing this volume is to provide a few practical principles by which the prospective church builder may distinguish good work from bad."

The author has done his task well; so well, that not only the prospective church builder but also theological students, pastors, teachers, and laymen concerned with the artistic side of the church's life will find much in the book to interest them. The book is, in brief, the application of the sound traditional principles of ecclesiastical building to the problem of the small church; in making the application the

author maintains so fine a balance between the purely artistic and the practical aspects of his problem that the book may serve almost equally well as a practical guide and as an introduction to the whole subject of church architecture. The sanity of the author's approach is well seen in his constant insistence on the necessity of an experienced church architect in any building project, however small and inexpensive; while the fineness of his artistic sense appears to full advantage in such chapters as, I. The Purpose of the Church; III. Atmosphere; VII. Proportion and Scale, — and is apparent even in such unpromising chapters as XIII. Roofs and Ceilings, XV Church Seating, XVI Bells and Clocks.

A fluent and vivid style makes the book interesting, as well as instructive, reading. The book is richly illustrated — many of the photographs are of great beauty; its usefulness is enhanced by a thorough index, a bibliography, and a directory of artists and craftsmen.

It is to be hoped that the book and the sound principles which it advocates may gain a wide circulation and a general acceptance in our church; for, while we are all agreed that the church building is infinitely less important than the church life which it houses, bald ugliness, bad taste, and jerry-building are no more to be condoned in ecclesiastic than in domestic architecture.

M. H. F.

The Systematic Student. An Illustrated Manual on Efficiency and System for Research Workers, Clergymen, Teachers, Professional Men, Students and Others. By Donald F. Rossin. Price, \$1.50. Order from Ruhe's Office Supply Co.; Watertown, So. Dak., or Donald F. Rossin, Goodwin, So. Dak.

We quote the "Partial List of Contents." I. Time. II. Standardization. III. "Order out of Chaos" through Vertical Filing. IV. "Pocket and Visible" Cross-indexing by subjects and Bible texts. V. How to read, index, dispose of Periodicals, Papers, Books. VI. A universal Loose-leaf

Pocket Note-book or "Vade mecum." VII. Church Records: a) "Pocket and Visible" membership and mailing list records. b) "Church-Record-Journal" for all permanent records. VIII. Sermon Mechanics. IX. Authorship. X. Time and Money Saving Hints.

The Prospectus states, "Included with the book are actual samples of vertical file folders, color bar labels for the folders, "Pocket and Visible" church record sheets, diary sheets, auxiliary memorandum sheets, Church-Record-Journal sheets; also prices on these and other items."

The space we can devote to this review is probably most profitably occupied if we quote, in part, what Pastor E. Schaller says in the Introduction to The Systematic Student: "The author of "The Systematic Student" has devoted many years to the study, not of System for itself, but of System as a servant in action. He has tirelessly applied the principles of convenience and efficiency to the needs of his own chosen profession, and publishes the result of his findings as a contribution to the universal search for adequate and effective operative methods. As I understand it, he does not attempt in any sense to establish a fixed and rigid system which may or must be clamped down upon any given type of professional work. Rather, it is the purpose of this volume to be suggestive and stimulating, a system for finding a system most perfectly adapted to the individual need.

In such capacity "The Systematic Student" will make its mark. Of its value to those engaged in secular enterprise, the undersigned is hardly qualified to speak. But he wishes expressly to commend the work to those who, like himself, have dedicated their lives to the service of the Gospel and Christ's Holy Church. The devotion rightfully demanded of us by our calling cannot fail to require the most painstaking efforts in the discharge of our congregational duties and the most effective methods in the building of our own spiritual and educational lives. This book is eminently adapted to serve these, our consecrated purposes." G.

TREASURER'S STATEMENTS

April 30, 1937 — 10 Months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration	\$ 84,575.80	\$ 19,393.32		\$ 19,393.32	
Educational Institutions	33,399.73				
Theological Seminary	3,837.23	14,136.31	81.24	13,485.62	569.45
Northwestern College	4,767.48	43,960.97		39,720.17	4,240.80
Dr. Martin Luther College	3,221.73	37,364.96	31.29	36,236.65	1,097.02
Michigan Lutheran Seminary	1,637.83	11,244.33	45.03	10,265.18	934.12
Northwestern Lutheran Academy	859.79	7,442.66	468.31	6,717.82	256.53
Home for Aged	2,626.12	6,144.64		4,888.55	1,256.09
Missions, General	79,265.62	869.95		869.95	
Indian Mission	10,554.97	23,721.60	50.05	22,465.68	1,205.87
Negro Mission	6,577.78	12,757.66		12,757.66	
Home Mission	30,313.96	88,869.11		88,869.11	
Poland Mission	5,400.70	7,683.42		7,683.42	
Madison Students	879.13	3,070.89		3,070.89	
African Mission	402.71				
Indian Mission, Fire	3,745.87				
Indigent Students	2,766.28	4,800.00		4,800.00	
General Support	7,054.37	15,391.00		15,391.00	
School Supervision	363.66	2,400.60		2,400.60	
To Retire Debts	1,919.93				
Total	\$284,170.69	\$299,251.42	\$ 675.92	\$289,015.62	\$ 9,559.88
Revenues	45,389.83				
	\$329,560.52				
	299,251.42				
	\$ 30,309.10				

Debt Statement

Debt on June 30, 1936	\$478,878.25
Debts made since	132,403.33
	\$611,281.58
Debts paid	152,011.73
Budget Debt April 30, 1937	\$459,269.85
Church Extension Debt	164,420.29
Total Debt April 30, 1937	\$623,690.14

We acknowledge with thanks the following donations:
 Previously reported\$4,926.81
 Rev. E. Riess, Montella, Wis., for Gen. Support 2.00
 \$4,928.81

THEO. H. BUUCK, Treasurer.