

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 CHURCH IN UNITED PRAYER

Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him. Acts 12:5.

At the close of our previous meditation on the characteristic feature of the infant Church at Jerusalem we barely touched upon the last feature, that of continuing in prayers. In the words quoted above from the Acts we again behold the primitive Church in prayer. But this time it is not prayer generally speaking, but prayer on a special occasion and with a particular object in view.

Evil days had fallen on the primitive Church. Herod-Agrippa, that most cruel king of Judaea at the time, was determined to destroy the Christian Church by aiming directly at its leaders. He had just "killed James, the brother of John with the sword," as we read in the preceding verses, and now he had given orders to cast St. Peter into prison with the sole intention that he should be taken from it only to his death. We may readily conceive the deep concern of the believers in Jerusalem at this event, and at the threatened addition to the loss they had already sustained. And what did they do under these circumstances? What could they do knowing that they were powerless to rescue Peter from prison? We read of nothing that they did, but that "prayer was made without ceasing of the church unto God for him." So we have here a case of the Church in united prayer. A few significant points in the case draw our thoughtful attention.

Significant Points In United Prayer

In the first place we might ask, What possible use could there be of prayer in such a case as this? Here was Peter in a strong and well-guarded prison, chained to soldiers conscious of his slightest movements, and reserved for death by a tyrant not likely to be restrained from his purpose by any influence that could be brought to bear upon him. It was a case where deliverance from prison seemed impossible either by moral persuasion or physical force. Yet the believers, though they knew all this, prayed none the less earnestly and hopefully for their beloved apostle and pastor.

Prayer was their only refuge. They did not appeal to any body of men, like the Roman soldiers who

were placed as guards over Peter in prison, with the attempt of influencing them for his rescue; nor did they leave the outcome of the case to chance and eventual possibilities. No, they were of that plain, Christian-minded people who deemed that both the surest and readiest course of proceeding for the attainment of their object was to go direct, and first of all, to Him who holds all things, and all the destinies and lives of men in His hands.

Notice, however, that this was an united prayer of that primitive Church. "Prayer was made without ceasing of the Church unto God for him." Now it is true, the essentials of an united effectual prayer in the Church cannot differ intrinsically from the prayers of an individual Christian; both are addressed to the same Divine Responder, both are offered in the name of Jesus, and both are based on God's command as well as on the right and privilege of spiritual priesthood. Yet the united prayer of the Church is strikingly presented to the minds of men, and, we might say, has the weight of a corporate body, consisting of many Christian believers, offered as it is by many hearts to the heart of God. Nor is unity of prayer displeasing to God. On the contrary, it has pleased God to give special assurance to those who unite in prayer. God responds to the faith and fervor of the individual seeker; but in all matters of general interest, in everything bearing upon the well-being and progress of His Church, God wants us to blend together in our supplications. "If two of you" says the Lord, "shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18:19.

It was so here. In an united prayer the Christians at Jerusalem appear before God in a most urgent matter — the saving of Peter's life from the cruel hands of Herod. That was indeed of common interest to all of them, and most pressing at that. So much did the well-being of the primitive Church depend on the services of the apostle! What shall they do? and who shall be their spiritual adviser, if in addition to James also Peter is taken away from them? It is therefore with great earnestness these Christians in one accord made supplication to God for Peter's life. Nor did they falter in their hope that their prayer would be answered. They were persuaded

that nothing is impossible to him who believes, because nothing is impossible to God. They believed that God could bend the heart of the king to mercy, or defeat His purpose by his sudden death, or deliver His servant by a miracle. And thus reflecting on His power, they not only overlooked the obstacles to the answer of their prayers, but being strong in faith, felt confident of attaining the object they asked for.

A Glorious Example for the Church of Today

An united appeal to the Lord under all circumstances is still the best course for the Church to follow. Many are the problems that confront her, often they are of a serious nature; no need of referring to the vexatious troubles caused by inner strifes and factions; or to the indifference of many to the precious Word of God so destructive to the spiritual life and activity of the Church. But whatever may be her concern there is good reason for Christians to unite in common prayer.

This presupposes the importance of realizing fully that our God can control all circumstances. Nothing is too hard for Him. He may not always show His mastery by miracles, but He can always prove His mastery by His providences. Over all laws, relations, circumstances, and courses of events our living God presides, never losing His hands or failing to guide all so as to fit into, and either quickly or slowly, work out His gracious purposes. And in all this, it is His beloved Church, the company of His blessed children, the Lord delights to provide for, never wearying of listening to their united prayers and supplications. Whatsoever therefore may be the common troubles and needs of the Church, let us never cease to bring them before God in united prayer always aware of the fact that if "the effectual fervent prayer of a righteous man availeth much," James 5:16, it justly holds good with an united prayer in the Church.

J. J.



THE ROMAN PERSECUTION OF THE EARLY CHRISTIANS

A lecturer on the history of the early Church has said, an adequate history of the persecution will never be written. It is as impossible as to write an adequate history of the distress and tragedy of any war. Be it as it may, the study of the Roman persecutions of the early Christians, though belonging to the ancient past, nevertheless has vital interest for the present. The facts of faith and courage and self-sacrifice and glad

devotion which made the Christian martyrdom so significant, offer most valiant examples of faithfulness and Christian fortitude which are inspiring for the Christians of the present age. You remember the memorable description the apostle gives of those who were persecuted for their faith at the close of the eleventh chapter of Hebrews, with the exhortation following: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

History records ten imperial persecutions during the first three centuries of the Christian era. The first was that under Emperor Nero in the year 64 A. D. In the tenth year of his reign Rome the capitol of the empire was afflicted by a fire which raged beyond the memory of former ages. The monuments of Grecian and Roman art, the magnificent temples, and the most splendid palaces were involved in one common destruction. Of the fourteen quarters into which Rome was divided, four only subsisted entire, three were levelled with the ground, and the remaining seven, which had experienced the fury of the flames, displayed a melancholy spectacle of ruin and desolation.

Who was the incendiary of the city? Though Nero had given orders that the imperial gardens be thrown open to the distressed multitude, that temporary buildings be erected for their accommodations, and that a plentiful supply of corn and provisions be distributed among the impoverished people, it could not preserve him from the popular suspicion. This atrocious tyrant had indeed caused the conflagration. In his wicked device he had planned to produce a new city, more beautiful and grander than the former. Every crime might be imputed to a man who was the assassin of his wife and his own mother; nor could the emperor who prostituted his person and dignity on the theater be deemed incapable of the most extravagant folly. Hence the voice of popular rumor accused him as the incendiary of the capital city. It was gravely reported, and firmly believed, that Nero, enjoying the calamity which he had occasioned, amused himself with singing to the lyre the destruction of ancient Troy. This is the description of Rome's conflagration under Nero we read in Gibbon's "Decline and Fall of Rome," and which he gathers from the annals of Tacitus, the Roman historian.

To divert the popular suspicion of incendiarism Nero resolved to substitute in his own place fictitious criminals. He turned the fury of the citizens on the Christians. These, having grown to an extraordinary extent even at the time of Nero, had already been regarded by the Romans as enemies to their gods and the state; and thus, when the Christians were accused of having set fire to Rome, the populace was easily excited to demand their punishment.

The emperor's gardens were used as a circus for the occasion; and the remorseless tyrant disgraced himself and human nature by taking part in the games, while the Christians were tortured by new and barbarous inventions, to furnish amusements for the spectators. Humanity shudders to hear of these innocent victims being enclosed in the skins of beasts, that they might be torn in pieces by dogs; or covered with pitch and other inflammable materials, that they might serve as torches to dispel the darkness of the night! How many Christians thus suffered at this first imperial persecution, the records do not tell; yet considering the fact that in their tortures they served as an amusing spectacle to an excited populace numbering unto thousands of spectators their number can surely be assumed as prodigious, and it is from this time that the Romans appear to have acquired a savage taste for persecuting the Christians, which continued more or less for almost three centuries.

It is, however, not our aim, in the present sketch, to give a description similar to the one just concluded, of the imperial persecutions which followed under the reign of succeeding Roman emperors. It would hardly be more than repeating the gruesome narratives of how so many Christians were slain with the sword, so many devoured by lions and wild beasts, so many burned with fire, so many stoned to death, so many starved with hunger, so many drowned in the sea, so many imprisoned, so many deprived of their goods and property, so many exiled from their country, so many driven into caves, forests and deserts, so many scourged with whips, so many stabbed with forks of iron, so many nailed to the cross. The mere mention of these facts of persecutions fills one with horror.

Yet there are two outstanding imperial persecutions which deserve particular attention, the one under the Emperor Decius and Valerian, the other under Diocletian.

The Decian persecution began in the middle of the third century. The empire had been celebrating the thousandth anniversary of the founding of Rome (A. D. 248) with great solemnity. It was an occasion which bade all patriotic and reflective persons to compare the present with the past. The comparison gave no ground for satisfaction. Roman power was failing, Roman character was on the decline. Added to this the political situation of the Eternal City was one of the utmost peril. From the north the Goths were threatening the city with invasion and from the east the Persians were making trouble. The Emperor Decius, coming to the throne on these evil times, felt that the first step toward a restoration of the Roman valor was a revival of the old religion of the Roman gods. To attain this goal he began his campaign of reform with a resolute attempt to destroy what he considered to be the chief obstacle in the way of this restoration.

The chief menace to the old religion was considered to be found in the Christian Church. During the half century preceding it had enjoyed almost complete freedom from persecution and in consequence thereof had grown powerful in numbers and influence. It had become a strong community united in one purpose, that of Christianizing the world. Moreover, the Church, by this time, was an organized body governed by influential bishops, like Xystus, bishop of Rome, and Cyprian, bishop of Carthage.

Naturally such a strong and influential community which defied the heathen religion of the Roman gods was considered by the Romans, as it always had been, a menace to the state and its religion. Decius, therefore, in his attempt at reform endeavored to eliminate the Christian Church. The imperial decree called upon all persons to declare their loyalty to the Roman religion by offering sacrifices.

It is a sad spectacle we are told of that the decree was answered by the submission of multitudes. During the easy times for the Church the spirit of martyrdom had run low. Multitudes were Christians simply by heredity, without individual conviction. Some cast incense on the heathen altar willingly; some came so pale and trembling that the crowd mocked them as plain cowards who dare neither die nor sacrifice. But happily there were also multitudes of Christians who refrained from sacrificing to the heathen gods and stood firm in their faith.

Hardly, however, had the decree of Decius begun to be enacted, when the emperor was forced to fight the Goths, and was killed in battle. Valerian, his successor, continued the persecution. Seeing the empire beset on every side by powerful enemies, and suspecting the loyalty of the Christians to the Roman religion, Valerian carried on the contention which Decius had begun. To the demand that every Christian should renounce his religion by offering sacrifice, he ordered that within a certain period every household in the empire should apply for a certificate of devotion to the religion of the State. Several of these certificates have been discovered. Their form is as follows:

"I have always sacrificed to the gods, and now in your presence, I have in accordance with the regulations sacrificed, poured libation and tasted of the victims; and I request that you shall certify the same."

The certificate is headed with the name and description of the person concerned, and signed by the imperial commissioner, or by one of their number. A house-to-house inspection of certificates by the police informed the government of all those who persistently refused to procure such certificate, and the law could then take its course. The decree was carried out with vigor and dispatch. How many Christians were killed on that account, is not known. But

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the very fact that they were subjected to such a procedure shows the terribleness of their persecution.

It was the sole aim of Valerius to extirpate the Church as an institution. His edicts branded the society of the Church as an illicit corporation. Its property was confiscated, and its meetings were forbidden, even in the catacombs. When Xystus, bishop of Rome, defied the decree holding meetings in the catacombs, he was beheaded in the cemetery. The bishops or clergy were indeed the prime objects of the persecution. As leaders of the Church, which was considered illegal association, they became guilty of conspiracy, a crime falling under the head of high treason. When Cyprian, bishop of Carthage, was sentenced to death, the following terms were used by the proconsul pronouncing that sentence:

"You have long lived in sacrilege, you have gathered about you, very many accomplices of your nefarious conspiracy, you have made yourself the enemy of the gods of Rome and of the sacred laws, and our pious and most sacred emperors — have been unable to recall you to the practice of their worship."

That was in the year 258. Two years later, Valerian in defeat was captured by the Persians, and was never seen again. The Decian and Valerian persecution thus came to a close. Though it had hit the Christian hard, it had shown a strength in the Church which the whole power of the heathen state had not been able to subdue.

There remains to be considered the Diocletian persecution which will follow. J. J.

"I always spend my Sundays settling my accounts," said a self-made man whose boast it was that he had no use for religion. "You may find that the Day of Judgment is to be spent in exactly the same manner," said a clergymen present.

Faith untried may be true faith, but it is sure to be little faith, and it is likely to remain dwarfish so long as it is without trials. — Spurgeon.

Comments

The Commencement Days With our country gone education mad, numberless colleges and other higher schools of learning are bringing out thousands of students who have finished their study courses and are now ready to go forth into the world. For these students life is just "commencing." Great hopes are built upon this educated youth, not merely to do the work of the world, but to direct humankind into the right channels of life. The equipment of these young men and women acquired at college or high school is supposed to fit them for the hard tasks of life.

Life demands of us not merely brawn and brains but, what is rather more important, moral courage, self control, and a practice of the homely virtues so much cast aside this day. We find that many of the universities and colleges cannot equip their graduates with the sterling character that life, if it is to be successfully lived, demands. Such character can be developed only through a deep knowledge of God, can be firmly established only on the fear of God. It is here where nearly all of these worldly-minded schools fail and must inevitably fail. For a knowledge of the true God and a world-outlook derived from that knowledge it is necessary to be trained in the Word of God. If this Word is neglected, if it is relegated to the realm of mere fable, or placed upon the same level as the word of man, there can be no development of true character, a character that is steeled to withstand the shocks of life, a character that is made firm by the faith in the Lord God our Savior.

The world has advanced by leaps and bounds in the arts, inventions, sciences and in general knowledge. We have learned a great deal more about the diseases of the human body and how to heal them than our forefathers knew. But a man does not consist only of flesh, bone and tissue, he is a living soul. And man as a living soul is sick unto death with the deadly virus of sin born and bred into man. It is because all the proud sciences of this world do not recognize this virus of sin as at the bottom of all the maladjustments, the soul-suffering, the soul-agony afflicting men, that these sciences cannot properly diagnose our ills, much less prescribe the right treatment for a cure. Not knowing the true nature of the disease they cannot heal. Thus all the colleges, schools, sciences, philosophy of men, without the true knowledge of the Word of God, cannot help suffering humanity, cannot direct the world into the right ways of life.

If we realized this a little more deeply we would turn away from the power of man to heal himself to the great Doctor, Jesus Christ, whose word of grace in the Gospel is the only balm of Gilead for the healing of sin-sick souls. If we realized more clearly that this Gospel is the only remedy for our diseases we would be more eager for that Word and more thankful to God that we are still permitted to have it. That this Word of God be not suffered to die in silence but be proclaimed from the housetops, cutting clear across the babel of voices in the world, we are still permitted to train our Christian youth in the truths of salvation and send them out to confess and loudly declare these truths to a dying world.

The world is full of religion, but nearly all of it is false. In our country countless theological seminaries spew out hordes of false teachers to bewilder the world still more with their denial of the Christ as the Son of God and Savior of men through His blood. Do we appreciate the great grace of God that He has given us schools, colleges, seminaries where these saving truths are still proclaimed? Do we show this appreciation by our loyal support of these schools and the men produced by them? It is commencement too for these young candidates for the ministry. Commencement of what? Standing idle in the marketplace, because no one has assigned them a place to preach the Gospel of life! Is that to be their commencement of life and service? Are they not in danger of growing cold towards the work for which they were trained? See to it ye Christians of the church of God, keepers of God's healing Word, that you fulfill your trust by giving your full support to these young laborers in the Lord's vineyard. Z.

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Church Support The National Committee for Religion and Welfare Recovery has issued a Loyalty Day Call. It is a call for cooperation in meeting the forces of irreligion. It complains that "A wave of secularism, materialism and consequent politico-social theories is sweeping the world, producing hostile, anti-spiritual and atheistic attitudes toward religion." It goes on to say: "We must meet these morally devastating tendencies of our time. There is no better way than through the deepening of spiritual life and the strengthening of moral purpose. These things, we believe, can be done through a genuine brotherhood independent of race or creed; a brotherhood of Catholics, Protestants and Jews, grounded in a common idealism that shall make for increased loyalty to established religious and character-building institutions." It further states: "With an increase of 51%, and a cumulative increase of 45 billions of dollars, in our national income since 1932, our giving to religious, educational and character-building institutions has actually **decreased** and is from 18% to 30% less than it was in 1932. Contrasted with

this decreased contribution to constructive character-building agencies, our expenditures for various luxuries and physical comforts have increased during this period from 25% to 300%."

We have no means to prove or disprove these figures, alarming as they may seem. They, probably, do not hold good for all denominations. But these figures warrant us in saying that the giving for the support of the church has not kept step with our increased outlay for the luxuries of life. It is with the remedies that are to be applied that we are not in agreement. The "deepening of spiritual life" is indeed necessary, and with it the "strengthening of moral purpose." But the "genuine brotherhood independent of race or **creed**," a "brotherhood of Catholics, Protestants and Jews" is a dream of the religious enthusiasts — "Schwaermer," that can do little, if anything, to bring about a change for the better.

It is the old error of trying to cure the ills of the world and to combat irreligion by the building up of character. It is the old mistake of believing that men are intrinsically good, and need only to be shown the right way of life to gain them for beauty and truth. It is the still greater misconception that this moral character can be built by the application of the law. We know of but one force or power that can resist all evil, that can change the hearts of men, that can cure them from their manifold errors of life and belief — and that is the Gospel of Jesus Christ. This is the Gospel that neither Catholic nor Jew has, and how can there be a "genuine" brotherhood between them? The "common idealism" is but an empty phrase, meaning just exactly nothing in this bitter warfare between the forces of unbelief, materialism, atheism and the true Church of God. They are not even wooden weapons against the tempered steel, the shot and shell of the "old evil foe." Such idealism and character-building will not deepen spiritual life, all it can do is to substitute one form of natural-man religion for another, merely a change of idols, as it were.

No, the Word of the Cross, foolishness to the Greeks, a stumbling block to the Jew, is the only remedy for the sad state of affairs in which the whole world finds itself. As long as they will not have that, they must be left to their fate. But this matter of church support has many angles. The Lutheran Herald mentions one. It complains that formerly Ladies' Aids, Mission Societies, etc., "worked almost altogether for the budget of the Church — the whole Church, that is — but now a change has come, they work only for the local church." The local congregations depend upon these organizations for support and the men of the Church are more ready to shift this responsibility over to the women." That is a most unhealthy state of affairs. Church support should be realized by every member of the congregation as a solemn duty not to be shifted to any society or group

within the church. Direct giving from every church-member is the right answer to this abuse. Let every one in the church do his share, and we shall not lack for funds.

Z.

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Symphony of Prayer Recently we heard a speaker say that the prayers which are offered at our public services are not as effective as those offered in the privacy of the closet. The prayers in our Agenda, he said, are not so much addressed to God as to man, a sort of short sermonettes, and we must not expect results from them to compare with the results which flow from the private prayers of the individual. The gist of his argument was: The private prayers of the individual are more effective than the joint prayers of the congregation assembled for worship.

However, if we are to pass on the comparative effectiveness of private and public prayers, where two or more lift up their hearts and voices to the heavenly throne, then we must on the basis of Scripture decide in favor of the latter. Jesus said, Matt. 18, 19: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." The Greek word which has been translated with the English word "agree" in the above statement of Jesus, is the same word from which comes our word "symphony." The united prayers of Christians are, as it were, symphonic prayers.

A violin, played alone, produces sweet and charming music, when in the hands of an artist. But add to this violin other violins, cellos, wood instruments and brass instruments, and then you have a beautiful symphony, a harmony of different tones and notes, which represents about the finest thing in music. So the united prayers of Christians, joining their hearts and voices in earnest pleas to the throne of grace, are a beautiful symphony in the ears of God and have His special promise.

It was the united prayers of the 120 disciples which ushered in Pentecost. It was the symphony of the prayers of the Christian congregation assembled in the house of John Mark's mother that saved Peter from the sword of Herod and led to his miraculous deliverance from prison. There is power in the prayers which we offer up together in our churches on Sunday, if only we are sincere and put our hearts into them. They are a beautiful symphony which charms the ear of God and brings down great blessings from heaven.

I. P. F.

He who is too proud to stoop to others, in order to draw them to him, though he may know that in many respects they are far inferior to himself, is ill-qualified to become a missionary.

— Wm. Carey.

From a Wider Field

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NUN PREISET ALLE

(Missouri 481 — Wisconsin 15)

Let all be praising:
God is in mercy come,
Our voices raising
Throughout all Christendom.
He calls us gently to His graces,
Joyfully, Israel, sing His praises.

The Lord's dominion
Covers the spreading world,
All life and pinion
Down at His feet lie hurled;
Angels by thousands o'er Him hover,
Psaltery, harps His glories discover.

Rouse heathen races,
From all your sorrows free,
To lush green places
Come now most joyfully.
There to us all His Word is spoken,
There our bonds of sin are fully broken.

He doth us nourish
Richly and everywhere,
So that we flourish
Under our Father's care.
He sends the rain the earth caressing,
Early and late fills us with His blessing.

Hence, praise and glory
Bring for His mercy; come,
Spread now the story,
Most precious Christendom.
No harm, no hurt henceforth dismays us,
Joyfully, Israel, sing His praises.

— Prof. Aug. F. Zich.

DISARMAMENT AND WORLD PEACE

This time the Teachers' Guild and Teachers' Guild Associates and the Womanhood of the World are going to try their hand at creating "world peace." What are their plans? They are going to put an end to the manufacture of the proverbial "tin soldier" and substitute "toy postmen and other peaceful workers of society" and thus train the child to think thoughts of peace and forget war and bloodshed. The Guild will "convince toy manufacturers that there is a market for lead postmen and hod-carriers and other workers of society, instead of soldiers." Mrs. P. Herring, who voiced this sentiment of the society said, "plenty of energetic tools and toys can be given to children to use so that toy pistols will simply gather dust."

Recently Mme. Chiang Kai-shek, wife of the Generalissimo of China, in opening the radio telephone service between America and China said to Mrs. Roosevelt in their conversation that the women of the world should be aroused to unite in a "world peace movement."

Now, "world peace" is very good and certainly desirable; but what are these good, and, no doubt, well meaning women going to do with our school books, such as, histories, geographies and even the Bible? All of them speak of war and conquests and bloodshed. And what are they going to do with the evil and war-loving hearts of men, women and children as well? Says the Scripture, "the imagination of man's heart is evil from its youth." Evil — that is "loving darkness more than light," inclined to every kind of wickedness that may be named, among them war. You can't do away with this condition by taking away the child's toy pistol and tin soldier. The cause of war lies deeper. It lies in the evil nature of men. One can not eradicate from the nature of men — anger, hatred, envy, revenge — passions that breed war — by taking away the tin soldiers. Nothing else will do it except changing the heart of men — the child; and this can be done by the Word of God alone. This, we are sorry to say, they will not employ. So, in spite of all the efforts of these good women, we will continue to hear of wars and rumors of war, as the Scripture says. No man, no laws, no well meaning women will ever be able to change this condition. Just one thing can do it, men must "be born again of water and spirit" — and then — there is the old Adam to reckon with.

W. J. S.

JERSEY'S SECRET IS OUT

Why does the cow chew her cud? Up to now Jersey has kept that secret well tucked away in her "nine stomachs" more or less! But, alas, now it is out. Nothing can be safely hid from these snooping, all-knowing, modern scientists. Jersey's secret has finally been exposed. Dr. George Huff, biology professor at Drake University, is responsible for this disrespectful breach of confidence. Says he, "its a hold-over from the dark ages when cows were preyed upon by wolves, lions and tigers. The cows lived on the great plains which afforded no protection from their enemies and they often were forced to subsist on plants which were difficult to digest. Thus they developed the eat-and-run habit. After years of experience the cows found they could retire to a safe place and digest their food at their leisure."

There you have it — and, of course, the Lord had nothing to do with it;

Read Genesis 1, 25, "And God made the beast of the earth after his kind, AND CATTLE AFTER THEIR KIND," that is, having its own peculiar mode

of existence, **habits of life**, etc. — God did it! Jersey's cud is the result of God's all wise planning to fit her peculiar needs.

W. J. S.

THE DEVIL IN THE CHURCH

Recently, as reported in the last issue of the Northwestern Lutheran, a committee appointed by the Ministerial Association of Milwaukee to investigate conditions in tavern, dance halls, etc., accused the proprietors of these places of deliberately contributing to the moral delinquency of our citizenry. Some few days ago the Milwaukee Journal reported that these same proprietors brought a counter charge against the churches accusing **them** of open gambling — bingo, prizes at cards, etc.

We are in hearty sympathy with these men. Not that we share their opinions on gambling, drinking, dancing, etc., but we feel that these men have a right to complain and a righteous case against many churches of our day and may with impunity point an accusing finger at some churches and say, "ye hypocrites."

The old adage, "people who live in glass houses must not throw stones," may well be applied here. As long as churches are willing to debauch and corrupt the morals of their people by permitting such distasteful, sinful and God-hated "passtime" and "fun" to continue at church functions, it is unwise for the church to call the kettle black. Such affairs in the church are and have long been a stench on earth and in heaven. Let the churches sweep before their own doors first; let them thoroughly clean house at home; let them bend every effort to bring the church back to its first function — to **preach the Gospel for the comfort of sinners** and quit making God's House a PLAY-HOUSE and SOCIAL CENTER. "My house shall be a house of prayer," said the Lord Jesus. When they have done this, let them keep on purging, keep an ever watchful eye upon themselves and their habits of life and they will be so busy that they will have their hands full at home and no time to watch the taverns, etc.

But we feel the shame of it and blush deeply at the accusation these men hurl at the church. Must the churches wait for these men, whom we rightfully condemn for their immorality, to arouse the churches to action? Oh, that all might see the beam in our eye that threatens to blind the church against the wickedness of present methods to "make money."

W. J. S.

WE'LL GET MORE NEXT TIME

For the thousands of our young men killed and maimed, for our billions spent, for the countless millions of heartaches, we have what?

We have political corruption, such as was never dreamed of before. We have a new crop of million-

aires such as the world has never before witnessed. We have a crime wave that staggers the imagination of the world. We have gigantic, war-grown combinations of trade and money that are squeezing billions annually out of the people who gave till it hurt. We have a national avariciousness, and sense of grab, grab, grab, that can not be eradicated from the national consciousness for generations to come.

This we have? Why? Because the war did what a few of us believed it would do — it stupefied and paralyzed the moral consciousness of the American people as nothing else could have done. And because it was a war of gigantic commercial interests from beginning to end. — Senator George W. Norris.



CONFERENCE OF UNIVERSITY PASTORS

On April 27 and 28 a very profitable and stimulating conference was held at the Hotel Sherman in Chicago. It was attended by twenty-two pastors who devote a part or all of their time to pastoral work among our Lutheran students attending the various universities. The meeting was arranged by Synod's Student Welfare Committee. After Pastor W. C. Birkner, the chairman of this committee, had called the meeting to order, and devotional exercises had been conducted, the conference organized by choosing Pastor O. Erbe as chairman, Pastor E. F. Loessel as secretary, Pastor Wm. C. Burhop as reporter for the Lutheran Witness and the Northwestern Lutheran, Pastor G. O. Lillegard as reporter for the Ev. Luth. Tidende and Lutheran Sentinel, and Pastors H. Erck and W. W. Stoepfelwerth as resolutions committee.

One of the honored guests at the meeting was Dr. J. W. Behnken, President of Synod, who delivered an inspirational address on the words of Eph. 3, 19a: "To know the love of Christ, which passeth knowledge." This address put the conference into the proper mood for a thorough consideration of the problems peculiar to pastoral work among Lutheran young men and women attending higher schools of learning. Ample materials for discussion were furnished by the various essayists and discussion leaders.

The first essay, entitled "Campus Sociology Versus Christian Sociology," was read by Dr. Ad. Haentschel, of Valparaiso University, a former member of the conference who had ministered very successfully to Lutheran students at Madison, Wisconsin. This essay pointed out that sociologists, "although they are quite generally under the spell of the naturalistic Weltanschauung," "differ widely among themselves";

that a few of them are rabid, but that the majority of them seem to make an honest effort to judge fairly and dispassionately, though indeed from a non-Christian standpoint; that "one may even find some who seem careful to leave open the way to a Christian interpretation." The danger against which students must guard, the essayist pointed to in these apt words: ". . . even when no attack on scriptural principles is made or intended, the mere continuous presentation of life from a naturalistic viewpoint gradually habituates the minds of Christians to a fading out of the thought of God from the affairs of daily life." To counteract this danger, students must be encouraged to "seek intimate and ever-renewed companionship with God through prayer and His Word."

Pastor H. Erck, of Lincoln, Nebraska, speaking on the topic "Paul's Academic Training With Particular Reference to the Work of a University Pastor," emphasized the following. A pastor who is called upon to minister to university students must, above all, be thoroughly familiar with the Scriptures; but he must also endeavor to gain an "understanding of the modern mind," to familiarize himself with "the wisdom of the Greeks," to get some insight into what the students committed to his charge are studying, so that he may be in a position "to meet them, as well as faculty members, on their own ground."

Additional suggestions for ministering to university students were made by Pastor W. W. Stoepfelwerth, of Lawrence, Kansas, who also submitted a list of qualifications which an interested group of students had felt to be desirable in a university pastor.

A thought-provoking and valuable essay was presented by Prof. Walter Herrling of our Fort Wayne Concordia on the subject, "Present-Day Socialistic Trends and Their Possible Influence Upon the Work of Our Church." After sketching the history of Socialism, the essayist took up a discussion of its anti-Christian nature and its dangerous tendencies. In this connection he pointed out how diligently our Fathers had thrown the light of Scriptures on the wrong principles and trends of Socialism, and he emphasized the great need of similar witness-bearing today.

The conference sessions were made still more valuable by a number of round-table discussions on such pertinent topics as: "The Relation Between A University Pastor and the University Dean"; "The Students' Support of the University Congregation"; "Effective Methods of Persuading University Students to Attend Services More Regularly"; "The Annual Student Census."

In conclusion, an urgent plea to pastors and parents! Please send the names and, if possible, the temporary addresses, of young people who are planning to attend a university next year to the student pastor of the university without delay; if possible,

before the beginning of the fall semester. This plea is made for several reasons. In the first place, many students, when enrolling, do not indicate their church affiliations. If they fail to do this, university authorities do not, of course, communicate their names to student pastors. Such students are therefore apt to be overlooked until the pastor in some way learns of their presence. Furthermore, the first contacts which students make at the beginning of the semester are apt to exert a strong influence upon them. Hence it is important that university pastors be placed in a position to help them make the proper church and social contacts as soon as possible. Finally, the beginning of the term is the most trying period for all new students. Then they are apt to be seized with homesickness, or to be somewhat unsettled as to what attitude they are to take to their new environment. It is just at this time therefore that the student pastors can render them most valuable assistance.

Wm. C. Burhop.

TO OUR FOREIGN MISSIONARIES

Since you have heard the Macedonian cry,
And answered willingly, "Lord, here am I,"
Content to leave the joys of home behind,
To bring the Gospel light to heathen blind,
This message comes to cheer you on your way,
Assuring you that homeland friends each day
Will speak your name in fervent, heart-born prayer,
Committing you to God's paternal care.

May God the Father shield you from alarms,
As you repose in Everlasting Arms.
May God the Son, who bought you with His Blood,
Sustain you daily with His heav'nly Food.
May God the Spirit grant you unction sweet
As tidings of salvation you repeat,
And may the great, eternal Three in One
Sustain and keep you, till your task is done.

May grace be yours most precious sheaves to bring
As harvest-trophies unto Christ, our King.
God's grace abide with you where'er you roam
And guide you safely back to "Home, sweet Home."
God bless and keep you on the foreign shore,
And some sweet day, when pilgrim days are o'er,
May He grant all of us in realms on high
A Home where nevermore we say "Goodbye."

Anna Hoppe.

AFRICAN MISSIONS

RESUME OF "DAY BY DAY"

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

Sunday, December 6. Service at Akpan Abia began at 9:00 A. M. First, blessed the marriage contracted after the heathen fashion of four couples before the church. Then baptism of teacher Inyang's wife. Had examined her already in Akai, before the headmen of the congregation, since, however, there was no opportunity to baptize her in Akai, she was baptized here. Two women from Akai had come along.

There were also four men from Akai here who wanted to convince themselves whether I take the same stand on polygamy in Ibesikpo which I take at Akai and in other places outside of Ibesikpo. They saw and heard enough to convince themselves that we have no double standards and play the same instrument in Ibesikpo as in other places. There was also a man from Afaha Eyop here to see and hear. At last we have come to a deadly grip with the monster of polygamy. After baptism we celebrated Holy Communion, 59 participated. It was very solemn and made a deep impression upon the people. In the afternoon Holy Communion was celebrated in Nung Oku, a small place, six participants, one couple appeared for marriage blessing. After the service short conference with the committee sent out by Afaha church to help me to combat the polygamy evil. We decided that they should first visit Nung Oku Akpasima, where there is some unrest about the question. I told them not to pussyfoot about it, but to take the bull by the horns. To bring everything to light and to press the people to show color. On the other hand they should tell the people, as I have told them many times, that we are casting no sinner out, but desire that he turn from his way and live. We want to make them see that marrying more than one wife is sin, irrespective of whether Jacob did so, or David, or Abraham, or Solomon and many others mentioned in the Old Testament and that none can have a gracious God who continues in sin and wants to continue his sin. We must show great patience with the sinner, although not with his sin, and trust that the Word of God will change the hearts of men. The guiding principles must be, to open up, by the law, the eyes of the people to see their sin, to see the wrath and displeasure of God because of sin, and to change their hearts by the message of the cross.

Returned home after five and paid a short visit to Ituk Mban, where the doctor wanted to see us, to speak to us about a possible rest for his wife at Buca. He asked whether we would take her along. We shall let him know after hearing again from the people at Buca.

Monday, December 7. Early to Ikot Oduot for Communion instruction. Then to Nung Ukana for examination of enquirers and debt collection. Six false coins were handed in. Nung Ukana is a hotbed for counterfeiters. In the afternoon corrected proof sheets of the Catechism and made forms for marriage and baptism certificates to submit them to Hope Wadell Printing Press for estimate. The people from Nung Ukana who had given false coins came to receive a warning. A woman was the chief offender. She said she had received the coins in the market and did not know that they were false. Perhaps this is true. The women here are woefully shortbrained, though in money matters they are usually shrewd.

At 4:30 P. M. went to Nwaniba to cash check and inquire for lime to whitewash the house at Obot Idim. After supper went to Ikot Iko where Nyung had done a very good job on Sunday. He had lined up 15 couples for blessing of marriage, which will take place next Sunday, had instructed the people on Holy Communion, following the text of Matthew, Mark, and St. Luke, and had had a serious talk with the headmen on polygamy. He brought three young men before the church who did not want their marriage to be blessed. Their marriage relations are very complicated, almost as those of the goats in the market place of Urua Abasi Umö. It is sometimes exceedingly hard to see what is a REAL marriage and what is just promiscuous sexual intercourse. Absolved two men from blame. Their wives have run away and have stayed away for more than a year. And if a woman stays away more than a year from her husband, it is fairly sure that she has had other sexual relations. Took up another case of adultery of Teacher Jumbo's wife who admitted "that she had had a little thing" with a man from Ikot Iko, but expressed no sorrow or desire for pardon. We suspended her from Communion next Sunday to get time to deal more thoroughly with the matter. Finally I challenged a man of Ikot Iko of whom I had heard that he had said in the market place that he was in favor of another, polygamous church, in Ikot Iko, to come forward and say openly here what he had said in the market place that he was in favor of another, polygamous church. He was not there, but came next morning to my house to state that he had not said so in the market place, but had had a conversation with another about it. He was not going to leave Ikot Iko church, though he had two wives, but he hoped to get out of the marriage mess in which he was now. Came home way after ten P. M., much fagged out.

Tuesday, December 8. Early to Afaha for instruction. Many people present. After instruction some talk with the headmen about church matters. From there to Mbikpong, Found that the people had left, hence to Ithoko. Long talk with the headmen about money matters. Shall devote the whole day Friday, December 17, to Ithoko. People submitted to me names of those who have married in the church while under Qua Iboe, and those who desire to have their marriage blessed by me. Shall inquire into all questions connected with marriage on that day. Returned home for lunch and at one P. M. went for Catechumen examination at Ikot Oduot. There are four women among the catechumens who are second, third and fourth wives respectively. Two of them of heathen men, one of an enquirer and one of a baptized member of the church. Eyo, the headman of Ikot Oduot, told me that one had been forced into that marriage by her parents, had objected, but could not resist the force of the parents who were anxious to receive the dowry,

as they call the purchase price. These and similar cases cause me much worry. I have sought counsel with the Board, but no counsel comes. Finally I shall act according to my best judgment, and take the responsibility. From Ikot Oduot to Nung Oku Akpasima for the same purpose. I shall, however, not baptize anyone here until the polygamy situation has cleared up. Examined 26 catechumens of whom I found 16 all ready for baptism. Have to inquire still into their life.

After supper to Ikot Osom for Communion instruction and then to Mbikpong in passing for meeting with people who had promised to contribute to church building. Accomplished nothing that evening. Rotten place this. Headmen neither fish nor flesh, regular shiftless, tricky, irresponsible Negroes. I shall fix them. Returned after ten P. M.



Our Missions

THE PRISON CHAPLAIN

It is one of the ordinary incidents of our daily life to pick up the morning and evening paper and read in glaring headlines across the top of the first page of the commission of some atrocious crime. The offender, in most cases a young man, is a desperate character, who has previously given much trouble to the police, and the authorities are glad to have him safely in hand. For several weeks we follow with eager interest the detailed accounts of the crime and of the trial, and, when at last the offender is sentenced to five, ten, twenty years, or even to life imprisonment, we sink back in our chairs with a sigh of relief, even of satisfaction and exclaim: "Good! he deserves it!" A few days later when we have already forgotten his existence, a shackled young man stands before the gray grim walls of the large prison house; the great steel gates swing open slowly and lock with a jarring clang behind him, and another member is added to the Gray Brotherhood. The man is now a convict. He is rushed through the "dressing in" procedure, for a brief time put in quarantine, and then assigned to work.

Yet this dejected and rejected man is not forgotten by the Church. Whatever we may think of prisoners and their crimes, the fact nevertheless remains, that each and everyone has an immortal soul, for which the Savior also bled and died on Calvary's cross. It is God's will that the wicked should turn from his ways and live. Cognizant of the fact that the Lord enjoins the church to preach the Gospel to every creature, a missionary chaplain is sent to the abode of convicted

men. It is the Gospel that will save them from eternal condemnation. We have abundant evidence that the Word of God sown into the hearts of these imprisoned men does not return unto Him void. To stand before a large gathering of prisoners, oftentimes hundreds in numbers, and to preach to them the Gospel of Jesus Christ, is a privilege any Christian minister might well covet. The Law of God and the Gospel of Jesus Christ, sin and grace, must ever be kept in the foreground. There should be no room in a prison service for the spectacular, sentimental and highly emotional sermon. Sickly sentimentality is the worst possible thing to offer men already too eager to justify their evil deeds. The chaplain needs to be a man of large heart, aided by an abundance of sound common sense. He needs to bear in mind constantly, in the difficult and delicate work he is called upon to perform that the prison discipline must be upheld and enforced. He must never lose sight of the majesty of the law and of the prison rules and regulations, if he would be a power for good and hold the respect and confidence of the warden, so essential in successful prison work. The chaplain and the warden should go hand in hand, the one sustaining, the other. They need to have a perfect understanding, neither mistrusting the other. The chaplain should be a man of great sincerity with an intense passion for the souls of men.

No matter how long one has been in actual prison work, a prison service never fails to impress. The perfect attention, strange environments, the large number of youthful offenders, the hardened features of habitual criminals, the sadness of it all, make a profound impression, especially on the minds of those who for the first time attend a prison service. It is the personal contact and the individual work with the inmate that counts in a prison. The chaplain's work should be thought out beforehand, be methodical, premeditated, intentional, systematic and thorough. Hand picked fruit always lasts the longest.

Some people hold that religion cannot possibly be a deterrent against crime because members of virtually every religious affiliation are adequately represented in all penitentiaries. They have come to the conclusion that religion is no help at all in keeping men out of prison.

A certain judge, before ascending the bench, was a public defender for many years. Thousands of men and women, charged with every conceivable crime, came before him. And he found that only 2% of them were active members of any church at the time of their arrest. The other 98% either had no religion or had fallen away from their religion, whatever it was. The average time that had elapsed since they were communicants of any church was five years! The real truth of the matter is this: Men and women who are **active** church members are not the criminals. The

criminals are persons who have rejected the commandments of God. It was not their religion that brought them into serious trouble, but the abandonment of religion. It is not Christianity that has failed. Rather, its opponents and the flagrant offenders of the Word of God have failed.

How do prison authorities regard religious work in penal institutions? The First National Prison Congress, conducted in the year 1870, has gone on record that "of all the reformatory agencies, religion is the first in importance, because most potent in its action upon the human heart and life." This principle was reaffirmed as late as 1930. Sanford Bates, well known as the former Director of the Federal Bureau of Prisons, has written a book: "Prisons and Beyond." There is no trace of the fanatical zeal of the reformer or of the hysteria of the well meaning but unintelligent humanitarian to be found in this book. Mr. Bates' attitude towards religion and the part religion ought to play in the task of reforming the criminal is of special interest to church workers. He believes that in the end only the religious appeal can be relied upon to effect a thorough reformation in the heart and life of a prisoner. Thus he assigns to the prison chaplain a position of great importance in the modern prison, stressing the point at the same time that an effective prison ministry calls for men especially trained for this service.

A consecrated chaplain does not seek the applause of the world, which is rarely given, nor material gain, but he glories in the fact that he is a humble servant of the Lord, assigned to labor among a people forgotten and forsaken, for which the Savior also suffered and died, in order to save them, and his reward is that he is permitted to serve. E. A. Duemling.

FROM THE FIELD OF OUR INDIAN MISSIONS

This is an excerpt of a report of the Indian missionary at Bylas, Arizona. Pastor Sprengeler writes:

"One morning, as I opened the door to go to the school, there stood before me an Indian woman with a note addressed to me in her hand. It was written by her daughter who had previously attended one of our mission schools. The note read something like this: 'My grandmother is very sick and we think she will pass away soon. I told her all the Bible stories I learned in school. She likes to hear them. We would like for you to come and baptize her before she is taken away from us.'

"I went out to see her, and found as the note said — a believing Christian. After a brief talk the very old sick lady confirmed her faith by word of mouth and expressed the wish to be baptized. There was great rejoicing among the relatives when her name was written in the Book of Life. When I was ready to leave, the young woman who had written the note

stopped me and said, 'We are all so happy now that my grandmother is baptized. The Bible says too that there is joy among the angels in heaven over one sinner that repents.'

For some time yet Pastor Sprengeler every day went to see the sick old lady. And he writes: "The time came when the Lord called our sick lady away" — the same night in which he still had had a talk with her about "the last walk and talk with Jesus" — "I was not there (to the end), but a good missionary was there; the daughter who had heard us speak of our last walk and talk with Jesus. When she saw her mother dying, she said to her, 'Remember what the missionary said, that you should take your last talk and walk with Jesus.' So in her dying breath she opened her mouth in prayer to Jesus."

This shows us that the Holy Ghost of Pentecost is still active in our day. Here He worked through the daughter and the missionary to save a soul in Apache-land.

J. G. R.



CLOSING SERVICE IN THE SEMINARY

On June 10, another school year, the eighth since the relocation of the seminary at Thiensville, was brought to a close in a special service. As reported recently in these columns, thanks to the love and prayers of our fellow-Christians, we were granted health and strength by the grace of God to perform the task assigned to us.

Although the discouraging fact stared us constantly in the face that only very few of the men training for the ministry should find immediate employment in the service of the Church, and although the temptation lurking in such conditions was keenly felt by all, yet every one fought manly against yielding to thoughts of despondency and unfaithfulness. The graduating class numbers 26, but although the church work the Lord has placed before our very doors would easily require more than double that number, yet due to the fact that the means of supporting the men in the field are not forthcoming sufficiently, a goodly number of the 26 will be forced to remain idle. Brethren, the word of our Lord that the harvest is great and that the laborers are altogether too few has not been abrogated, but the fact that our Synod cannot absorb the laborers the seminary prepares stands as a serious indictment against us. Let us examine ourselves whether we stand in the faith.

After Prof. Pieper had dismissed the graduating class from the seminary, handing to each one indi-

vidually his diploma as candidate for the ministry, Pastor G. E. Bergemann, president of the Seminary Board, addressed the assembly and particularly Prof. Pieper, who on this day completed 35 years of service in the seminary. In addition to this, during the past eight years the duties of president had devolved upon him, although he had never been appointed formally to that office. Of the presidential duties he will now be relieved, but the hope is entertained by all that God may preserve him in good health and strength so that he may continue to serve the seminary with his eminent gifts as teacher and contributor to the *Theologische Quartalschrift*. — In his reply Prof. Pieper emphasized that, since he had been called by God into his office, he would continue to serve as long as God will permit. The student choir thereupon sang, in four-part arrangement, the German hymn, Lord, keep us steadfast in Thy Word.

With a doxology sung by the congregation and the Benediction the service was brought to a close.

Joh. P. Meyer.

DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

Our school year came to a close on Thursday, June 10. At 5 o'clock on the day before the alumni gathered for a dinner at the Lutheran school auditorium, and according to the sentiments voiced every one felt as if such an opportunity to meet old friends ought to become a more regular part of our program. Some of the members of the local Ladies' Aid did the serving; we all recognize the work involved and express our appreciation for the efficiency and the willingness they displayed. This also applies to the Committee on Arrangements.

At 8:15 on the same evening our College Choirs gave their annual concert. They were privileged to sing before an unusually large audience, our spacious auditorium being almost completely filled.

Thursday, June 10, was Commencement Day. We had as many programs printed as in former years, but this time we did not have enough. Professor Walter A. Schumann of Northwestern College, Watertown, Wisconsin, delivered a splendid address on "Education — A Search for the Truth." From our High School Department 15 were graduated, and from our Normal Department, 18. All of the latter were supplied with calls at the meeting of the Assignment Committee in May. They were placed as follows:

Milton Bradtke, Saginaw, Michigan.
 Arnold Coppens, Fond du Lac, Wisconsin.
 Catharine Gunn, Menomonie, Wisconsin.
 Ruby Holzhueter, Cottage Grove, Wisconsin.
 Velda Kelm, Sleepy Eye, Minnesota.
 Margaret Koehler, Kenosha, Wisconsin.
 Erna Kuehl, Bowdle, South Dakota.
 Gertrude Limpert, Bangor, Wisconsin.

Helen Jane Mueller, Thiensville, Wisconsin.
 Esther Paape, Goodhue, Minnesota.
 Cecelia Priesz, Boyd, Minnesota.
 Florence Raddatz, Green Lake, Wisconsin.
 Olga Richter, Freedom, Wisconsin.
 Gerhard Rolloff, Glencoe, Minnesota.
 Winfried Stoeckli, Madison, Wisconsin.
 Eva Taras, Neenah, Wisconsin.
 Agnes Timm, Marinette, Wisconsin.
 Lillian Trapp, Waukesha, Wisconsin.

Although the present school year has just ended, we are already thinking of the next year. During the last few years we have frequently called attention to the small number of students now preparing for the teaching profession. For the sake of our youth we plead with you to use your influence toward increasing our enrollment, particularly in the normal training course. Let us all make a real effort. Catalogs and all other information will be furnished cheerfully and promptly. S.

NORTHWESTERN LUTHERAN ACADEMY

The graduation exercises at our Academy took place on June 4. We graduated a class of four boys, two of whom will continue their studies at Northwestern College. The Rev. W. Herrmann of Tolstoy, South Dakota, delivered the commencement address, showing us the true goal of Christian education. A number of friends from afar were present for the exercises, although the number was limited by the wonderful rains which we received on that day and previously. Certainly these rains were a far greater blessing for our people — we had more rain in the forepart of June than in the past three years — than the loss of their attendance at the commencement exercises. And now may the Lord of all grace continue to bless us also with temporal gifts so that we will praise His name aright. K. G. S.

GOLDEN ANNIVERSARY OF SYNODICAL MEMBERSHIP

At its semi-annual meeting in May, 1937, the congregation at Neillsville, Wisconsin, decided that special services be held on June 20, 1937, to commemorate the fiftieth anniversary of membership in the Wisconsin Synod. The congregation also pledged no less than twelve hundred dollars, and that unconditionally, for Synod's Debt Retirement Fund in the calm hope and faith that with God's help the members will rise to the opportunity and carry out this resolution. The Golden Jubilee Booklet issued for September, 1936, which "remembers the days of old" records the following: "It is also worthy of note that the congregation, from its very beginning, has shown a lively interest in the work of the Synod, which is the Lord's own work. In the quarterly meeting of May 8, 1887, the congregation decided to place its appli-

cation for membership into the hands of the General President of the Wisconsin Synod, the Pastor Johannes Bading of Milwaukee. By a unanimous vote the traveling expenses of the pastor and the delegate were to be paid out of the treasury and Synod convened from June 16 to 22 and St. John's Lutheran Congregation of Neillsville was accepted into membership.

The Rev. I. Habeck of Medford, Wisconsin, conducted the English and German services on the occasion of the jubilee. He used Matthew 6, 10, "Thy Kingdom Come," as a guide for his jubilee sermon, presenting the theme: "Why did God make and keep your congregation a member of the Wisconsin Synod? 1. To bless you and 2. To use you." — We thank the Lord of the church for having blessed us through our Synod these many years in that He let His kingdom come to us. We dedicate ourselves anew to be useful members of the Synod to become the means of spreading God's Kingdom.

Wm. A. Baumann.

TWENTY-FIFTH ANNIVERSARY

On May 2, 1937, the St. John's Evangelical Lutheran Church at Clarkston, Washington, celebrated the twenty-fifth anniversary of its organization. Rev. F. H. K. Soll preached the sermon on Ps. 23, 3.

The congregation was organized April 30, 1912, under leadership of Rev. Richard Siegler. Certain members had moved to this city from Wisconsin and had appealed to our beloved Synod for services. Rev. R. Siegler was authorized to investigate and organize. The first pastor to be called was Rev. Wm. P. Hass who faithfully and untiringly served until October, 1918. After a vacancy of more than a year Rev. Richard Janke was called and led the church until February, 1924. From that time the undersigned has been serving the congregation.

May integrity and uprightness preserve this household of the Lord by this congregation waiting upon the Lord and God's Israel be delivered out of all its troubles. Ps. 25, 21. 22. Ewald F. Kirst.

TWENTY-FIFTH ANNIVERSARY OF LADIES' AID

On June 17, 1937, the Ladies' Aid society of the St. John's Evangelical Lutheran Church, Lake Benton, Minnesota, celebrated the twenty-fifth anniversary of its existence, in a divine service, eight o'clock in the evening, at church. The pastor, the Rev. Paul W. Spaude, preached two anniversary sermons, German and English, on the texts of I Thess. 5:18 and Ps. 68:19 respectively. After the worship, the celebrants repaired to the basement of the church where they enjoyed a social program consisting of music, song, and speech. Before leaving for their homes, the guests were served with a light lunch by the society members. An offering of \$11.25 taken up during the

service was given to Home Mission of the Synod as a thank-offering by the Church. The society was organized on January 18, 1912, under the direction of the Rev. Theo. Engel, now pastor of our Lord Jesus Ev. Lutheran Church (Polish), Chicago, Illinois. The first officers of the association were Mrs. Helen Engel, president; Mrs. Malwine Bradtke, vice-president; Mrs. Hulda Schmidt, secretary; Mrs. Minnie Springer, treasurer; Rev. Theo. Engel, member ex-officio. The society had been instrumental in the provision of many useful materials of the local congregation and of Synod's missions. Today it is in good condition, financial and moral. Paul W. Spaude.



CALLING OF TEACHERS

The Synodical School Board and the Conference of District Presidents have adopted the following regulations concerning the calling of women teachers and the transfer of men and women teachers in our Synod:

1. That the Executive Secretary, as heretofore, accept the applications of women teachers together with the necessary information.
2. That, however, only the district presidents recommend teacher candidates — women as well as men — to congregations wishing to extend a call.

John Brenner.

CONVENTION OF THE JOINT SYNOD

The 24th convention of the Joint Synod of Wisconsin and Other States will be held August 11-17, 1937, in St. Paul's Congregation, Appleton, Wis., F. M. Brandt, pastor.

The delegates to the convention are requested to register in the school auditorium upon arrival. The opening service will be held Wednesday morning at 10 o'clock, followed by organization.

Requests for quarters must reach the local pastor not later than August 3. Later requests cannot be considered. Lodging and breakfast will be furnished gratis. The cost of all other meals will be defrayed out of the synodical treasury. These arrangements apply only to accredited delegates. Visitors must provide for their own lodging and meals.

During the time of the convention emergency telephone calls will be handled through numbers 5219 or 1225. Delegates are advised to leave these numbers at their homes, so that they may be more readily called in case of necessity.

The District secretaries are requested to forward the names of the lay delegates of their respective Districts to the undersigned as soon as possible.

Karl F. Krauss, Sec'y.

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).
 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:

- August Ristow, 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).

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:

- John Kindschuh, St. John's, Lomira (Brownsville).
 Friedens, Hartford (Huilsburg).

Arizona Conference:

Pastors:

R. Deffner (R. Zimmermann).
E. Sprengeler (P. Behn).

W. Keibel, Sec'y.

Michigan District

Southwestern Conference:

Rev. W. Westendorf (Rev. W. Franzmann).

Lay delegates and alternate from

St. Matthew's Congregation, Benton Harbor, Mr. Oswald Baumeister; substitute, Mr. John Strunk. — Alternate congregation: St. John's Congregation, Sturgis, Mich.

Southeastern Conference:

Rev. J. Gauss (Rev. R. Timmel).

Rev. A. Wacker (Rev. F. Stern).

Lay-delegate and alternate from

Trinity Congregation, Jenera, Ohio, Harry Rausch, Findlay, Ohio; substitute, Mr. Walter Nessler, Jenera, Ohio. — Alternate congregation: Apostles' Congregation, Toledo, Ohio.
Salem Congregation, Scio, Mich., Mr. Fred Soll, Ann Arbor, Mich.; substitute, Mr. John Jedele, Ann Arbor, Mich. — Alternate congregation: St. Peter's Congregation, Plymouth, Mich. (Mr. Albert Rohda).

Northern Conference:

Rev. O. J. Eckert (Rev. H. Zink).

Rev. D. Rohda (Rev. W. Steih).

Rev. W. Voss (Rev. G. Albrecht).

Lay-delegate and alternate from

Christ Congregation, Swan Creek, Mich., Mr. Theodore Wegner. — Alternate congregation: St. John's Congregation, Frankenmuth, Mich.
St. Paul's Congregation, Saginaw, Mich., Mr. John Broerdorf; substitute, Mr. Wm. Schleimer. — Alternate congregation: Emanuel Congregation, Lansing, Mich.
St. John's Congregation, Zilwaukee, Mich. — Alternate congregation: Trinity Congregation, Bay City, Mr. Herman Martens or Mr. Frank Ulrich.

Delegates from the Teachers' Conference:

Mr. W. Stindt (Mr. L. Raabe).
Mr. H. Schulz (Mr. R. Sievert).

A. W. Hueschen, 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).

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.)

Im. P. Frey, Sec'y.

Pacific Northwest District

Rev Walter Amacher (Rev. Elmer Zimmermann).

Grace, Portland, Ore., Mr. H. Karg (Trinity, Omak, Wash.).
William Lueckel, 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 I 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.

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.

WISCONSIN RIVER VALLEY DELEGATE CONFERENCE

The Wisconsin River Valley Delegate Conference will meet July 13 at Medford, Wisconsin (Pastor I. J. Habeck). Sessions will begin at 9:30 o'clock.

Dinner will be provided for delegates and guests.

Pastors are requested to let the local pastor know how many delegates and guests will attend.

W. Weissgerber, Sec'y.

ACKNOWLEDGMENT

I wish gratefully to acknowledge the gifts of \$5.00 each, received from the Bible Class and Ladies' Aid of Immanuel Congregation at Grover, South Dakota.

K. G. Sievert.

INSTALLATION

Authorized by President W. Pankow, the undersigned on May 20, 1937, installed Mr. John Karpinsky as teacher in St. John's School in East Bloomfield, Wis.

Address: Mr. John Karpinsky, Route 2, Fremont, Wis. A. E. Schneider.

CHANGE OF ADDRESS

Rev. E. Schaller, Clear Lake, South Dakota.

MISSION FESTIVALS

First Sunday after Trinity

Omro Twp., Minn., St. John's (A. W. Fuerstenau). Off'g: \$195.25.

Second Sunday after Trinity

Redwood Falls, Minn., St. John's (Edw. A. Birkholz). Off'g: 163.48.

Third Sunday after Trinity

Hokah, Minn., Zion (E. G. Hertler). Off'g: \$27.50.
Stanton, Nebr., St. John's (E. A. Klaus). Off'g: \$325.00.

Fourth Sunday after Trinity

La Crescent, Minn., Immanuel (E. G. Hertler). Off'g: \$137.00.

TREASURER'S STATEMENTS

May 31, 1937 — 11 Months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration	\$ 90,471.55	\$ 25,132.85		\$ 25,132.85	
Educational Institutions	36,574.40				
Theological Seminary	4,385.41	15,601.33	81.24	14,815.05	705.04
Northwestern College	5,500.20	48,624.78		44,118.34	4,506.44
Dr. Martin Luther College	3,776.29	40,732.00	56.19	39,542.10	1,133.71
Michigan Lutheran Seminary	1,891.65	12,459.25	60.37	11,247.56	1,151.32
Northwestern Lutheran Academy	1,128.83	8,012.72	468.31	7,270.88	273.53
Home for Aged	2,804.80	6,598.61		5,316.87	1,281.74
Missions, General	84,032.52	954.35		954.35	
Indian Mission	11,225.54	26,559.95	50.05	25,233.29	1,276.61
Negro Mission	7,045.55	13,834.53		13,834.53	
Home Mission	32,660.85	97,848.49		97,848.49	
Poland Mission	5,767.74	8,781.06		8,781.06	
Madison Students	890.93	3,139.22		3,139.22	
African Mission	429.50				
Indigent Students	3,016.79	4,855.00		4,855.00	
General Support	7,603.49	16,946.00		16,946.00	
School Supervision	363.66	2,611.01		2,611.01	
To Retire Debts	2,241.67				
Totals	\$301,811.37	\$332,691.15	\$ 716.16	\$321,646.60	\$ 10,328.39
	58,555.74				
	\$360,367.11				
	332,691.15				
Total Excess	\$ 27,675.96				
Total Excess in Collections May 31, 1937				\$ 27,675.96	
Requisitions of 1935-1936 paid with 1936-1937 Collections				21,218.67	
Excess				\$ 6,457.29	
Cash on hand June 30, 1936		\$ 2,138.43			
Indian Mission Fire Insurance		3,745.87			
Poland Mission Payment		75.00			
Mrs. Saxmann Receipt		4,357.20			
Excess Collections		6,457.29			
		\$ 16,773.79			
		89.73			
Loans Paid In Excess		\$ 16,684.06			
Cash Balance May 31, 1937					

Debt Statement

Debt on June 30, 1936	\$478,878.25
Debts made since	136,503.33
	\$615,381.58
Debts paid	157,811.73
Budget Debt on May 31	\$457,569.85
Church Extension Debt May 31	164,420.29
Total Debt May 31	\$621,990.14

We acknowledge with thanks the following donations:

Previously reported	\$ 4,928.81
Missouri Synod for Indian Mission	6.00
E. John Riess for General Support	2.00
Missouri Synod for General Support	50.00
Total	\$ 4,986.81

THEO. H. BUUCK, Treasurer.