

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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AN EARLY CO-PASTORATE

Then departed Barnabas to Tarsus, for to seek Saul; and when he had found him, he brought him unto Antioch; And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. Acts 11: 25. 26.

You remember from our last meditation that Barnabas, on his errand to Antioch, had observed "that a great door and effectual was opened before him." (1 Cor. 16:9.) Through the mere preaching of the Gospel by individual Christians, there had grown a Church whose members recruiting mostly from the Gentile world were daily increasing, and there was most likely a want of persons, not only to direct, but to instruct and provide the flock with the service of the Divine Word. With a heart so full of missionary zeal, it could hardly be otherwise than that Barnabas felt the utmost need of supplying this young and tender plant of Christian believers with spiritual food. His heart went out to them as he saw "the fields ripe to harvest," and a harvest at that so full of promise; no doubt he prayed to "the Lord of harvest to send laborers into his harvest," receiving a most gratifying answer.

In the words from the Acts before us we are told that Barnabas took the important step of seeking a colleague and efficient help in his work at Antioch. Very brief are the touches of the pen which convey to us the situation here. But they portray, nevertheless, something so natural and homely, that it is not difficult, and is pleasant and instructive, to fill in the details of the picture.

"Then departed Barnabas to Tarsus, for to seek Saul; and when he had found him, he brought him unto Antioch." The man whom Barnabas sought for as an helpmeet and co-laborer in that field of so much promise was Saul. He knew this remarkable man. He had already walked arm-in-arm with him in Jerusalem, and had been surety for him with the Church in Jerusalem. With this strong man, who has been ripening in comparative retirement, and has borne the trial, would he wish to be associated in carrying out the immense work of propagating the kingdom of Christ at Antioch.

We know little of Saul during his stay at Tarsus after his conversion. Probably six years had passed

since, and it is of this his employment during his stay here we know least, but there can scarcely be room to doubt that he not only was given to intense study of Old Testament Scriptures and prayers, but also was preaching the Gospel in his native city and its neighborhood. The very statement made here that Barnabas found him after considerable search seems to indicate the busy employment of Saul at Tarsus and its vicinity.

Co-Operate Work At Antioch

Barnabas now brought Saul to Antioch, we are told. He brought him there to cooperate with him in this great work of the Gospel. It was a valuable contribution to the cause of Christ and of the kingdom of God to give a man like Paul such an opening for the exercise and training of his varied powers as that he now should enjoy at Antioch, it was an eminent and precious service thus to bring in the means of doing such work as St. Paul accomplished for the Christian Church and for mankind at large.

We can well conceive with what joyfulness of heart Paul must have entered on this work. He did not thrust himself forward as one who seeks his own, but he comes when called for, and most assuredly this call was of God, for it had pleased God, as he says, "who separated him from his mother's womb, and called him by His grace, to reveal His Son and preach Him among the heathen." (Gal. 1:15). And what a picture of friendship and comradeship in the service of Christ do we behold here! Two men like Barnabas and Paul were united in the one and greatest of all works, that of serving the Savior of men and of promoting His kingdom of peace and love in souls, both working in one spirit, that of love and zeal for Christ.

For a whole year, we are told, these two men of God labored together in Antioch. "And it came to pass, that a whole year they assembled themselves with the Church, and taught many people." The revised English Bible renders the passage. "And it came to pass, that even for a whole year they were gathered together with the Church, and taught much people." Evidently Barnabas and Paul attended the meetings of the congregation administering the Word of God to them in public during a whole year. But they also taught a large number of people, it is said of them, a community of Gentile believers on Christ

which had sprung up from the seed of the Gospel sown by such whose hearts burned with the love of Christ, was in need of thorough indoctrination. And this the two co-laborers of the Lord imparted to them with all zeal and energy. They taught them the doctrines of Christianity with a thoroughness worthy of the sacred matter involved, knowing that teaching must accompany evangelization, or the work will fall to pieces. A whole year they taught much people; hence their steadfastness at Antioch. Truly, a memorable year in the annals of Christianity! And the ministry of Barnabas and Paul must have been met by much love on the part of those among whom they labored, teaching them the glorious truths of the Gospel.

This early co-pastorate — the earliest in the history of the Church — was accompanied with ever memorable blessings. It was blessed in two directions. In the first place, we are told in the conclusion of our passage. "And the disciples were called Christians first in Antioch." Does not this very appellation title given to the believers in Christ by the outside world prove that the Church of disciples or followers of Christ has made its mark upon busy, prosperous, intelligent Antioch? The Church has gained a status and has become an influential factor in the world. Its members are not a ragged regiment, nor a quarrelsome religious clique. They have been doing work, the most blessed work, and have been living up to it by bearing witness to the Savior of the world in word and conduct.

On the other hand, it is reported in the concluding words of our chapter in the Acts that the Christians of Antioch contributed to supply the wants of their brethren at Jerusalem, who had been visited by famine and poverty, thus exhibiting the first public case of Christian charity and setting a glorious example to be followed by all Christians for all future ages. Such work for the Lord and His kingdom is attributed to the faithful ministry conjoint of Barnabas and Paul. How great and blessed was this early cooperate pastorate.

J. J.

Grow In Knowledge

THE FINAL VICTORY OF CHRISTIANITY IN THE ROMAN EMPIRE

Diocletian's scheme to exterminate the Christian religion by his ruthless persecutions had utterly failed. The more cruelly the Christians had been persecuted, the stronger they emerged from such terror. For some unknown reasons the Emperor abdicated his

throne in the year A. D. 305, leaving the Empire divided among four rulers. Due to internal strifes there had soon come to be six Emperors ruling at once — three in the West, and three in the East. The rule of the western half of the Empire had fallen to Constantius Chlorus, the father of Constantine the Great. He governed Britain and Gaul as "Caesar" and had been raised to the rank of Augustus on the abdication of the elder emperor. But he had only reigned one year when he died A. D. 306 at York at that time called Eboracum in Britain. Immediately after his death his son Constantine was hailed by the army as Emperor.

Constantine the First Christian Emperor

The history of this man is epochal, holding as he did in his public life and activities a commanding position as the director of affairs in the most important epochs of history. Under divine Providence it was his special mission to raise Christianity from a state of a proscribed and persecuted sect to that of a legally recognized religion and thus to inaugurate a new era in the history of mankind.

Son of Constantius Chlorus and Helena he was born in A. D. 274 at Naissus in Moesia a Roman province which now is Serbia and Bulgaria. His mother had long been a Christian, and no doubt from her he had heard many things about the Christian religion. Though Constantine was not a Christian espousing the doctrine of Christianity at the time when he had become Emperor, yet he was undoubtedly favorably inclined towards Christianity and had inherited from his father a policy friendly to the Church.

It was, however, for policy at first, the Emperor began to favor the Christians. Possessing an intellect capable of penetrating the condition of the world, he saw that Destiny was about to write Finis at the bottom of the last page of Paganism. It is true, as yet the Christians were in the minority, but they had zeal and enthusiasm. And there was now a Church, closely and firmly united, having a definite purpose, ready for universal persuasion and almost ready for universal battle. While biding his time, watching the turns of the Imperial wheel, and awaiting the opportunity which should make him supreme, Constantine was careful to lay hold of the sentiments and sympathies of budding Christendom by favoring and protecting it in Gaul his imperial domain.

Meanwhile fierce conflicts ensued between the Augusti or Emperors of Italy and Gaul — Maximin, Maxentius, Licinius and Constantine himself — all claiming the title of Augustus, none acknowledging another as superior. It was at this juncture that the heathen usurper had seized the government of Italy and Africa assuming the title of Augustus. Constantine crossed the Alps at the head of a large army and inflicted upon his rival a crushing defeat at the Milvian Bridge near Rome, sweeping the enemy into the

Tiber, while Maxentius perished, leaving Constantine sole ruler of the West. That was in A. D. 312. It was one of the most decisive battles in history, for it decided the fate of heathenism. To commemorate the victory the Emperor built the arch of Constantine, which still stands in Rome at the entrance of the Forum Romanum, and on it is inscribed *instinctu Divinitatis*, attributing the victory to the "impulse of the Deity," a vague expression which both the pagans and the Christians could interpret their own way.

In the same year of his triumph Constantine issued from Milan the famous Edict of Toleration, which lifted the ban from the long persecuted Church and granted freedom of worship to Christians and heathen alike. It is a document of the first importance in the history of religion, containing as it does a noble statement of the principle of religious toleration. It lays down:

"that liberty of worship shall not be denied to any, but that the mind and will of every individual shall be free to manage divine affairs according to his own choice."

Accordingly all restrictive statutes are formally abrogated, and it is enacted:

"that every person who cherishes the desire to observe the Christian religion shall freely and unconditionally proceed to observe the same without let or hindrance."

The same toleration is expressly extended to other cults:

"The same free and open power to follow their own religion or worship is granted also to others, in accordance with the tranquility of our times, in order that every person may have free opportunity to worship the object of his choice."

Truly a noteworthy document, evidently the first document of religious liberty known in the annals of history! Its blessed effect on the Christian Church were soon felt throughout the Empire. Not only did the Church enjoy peace and was Christianity established as a legally recognized religion, but as a result Christian exiles were recalled, convicts at the mines were released, Christian soldiers who had been dismissed were offered the alternatives of reinstatement or honorable discharge, persons sold into slavery were emancipated, confiscated property was restored, and churches which had been destroyed were rebuilt. Further, the Christian clergy was given a definite civil status by the grant of exemption from municipal burdens — a privilege previously enjoyed by pagan priest-hoods. More important still the ecclesiastical courts were legally recognized and appeals to them were permitted from the civil courts.

Soon after the issue of the Edict of Milan in 312-313 Constantine is said to have announced to the world that the reason for his recognition of Christianity was a vision which he had seen while marching from Gaul against Maxentius. Gazing into heaven he had seen a tremendous and shining cross with the Greek monogram of Christ with this inscription: *In Hoc Signo*

Vinces — "Under This Sign Conquer." The vision itself, however, has been a subject of much controversy as to its authenticity. Certain it is that Constantine introduced into his army the Christian emblem bearing the cross and the monogram of Christ as the Roman military standard.

Meanwhile Licinius the Emperor in the East, who by the way was Constantine's brother-in-law, looked with alarm and jealousy on the proceedings of his Imperial colleague. Himself more of a pagan than a Christian, and therefore hostile to the rise of Christianity, he sought to undo the political and religious system which his colleague was establishing in the West, beginning with an oppression of the Christians in his Imperial charge. War broke out between the rival Emperors in A. D. 323; and it was soon apparent that the conflict was essentially a battle between paganism and Christianity. Constantine, with a hundred and thirty thousand men, set out for the East. With the Christian emblem at the head of the legion he gave to the soldiers the battle-cry of "God our Savior"! The forces of Licinius numbered a hundred and sixty-five thousand. The two armies met at Adrianople, where Licinius was completely routed. Thus Constantine became the sole ruler of the Roman Empire, and the triumph of Christianity was complete.

From this time forth the Emperor, who was now honored with the title of "the Great," began to show still greater favors to the Christians. Not only were they secure from every sort of molestation and persecution on the part of the pagan populace, but he fostered their cause by all possible means, building Christian churches, having laws enacted in their favor, establishing Sunday as a day of rest and devotion, and even permitting Christian bishops to sit about his council table. He also abolished rites offensive to public morality, mitigated the slave laws, and issued rigorous laws against adultery and placed strong restrictions on the facility of divorce. And more than all this, in his own personal religion he became a Christian, studying the Bible with diligence and exercising Christian devotion, until on his deathbed he received holy baptism.

Constantine has gone down in history as the first Christian Emperor. As such he has, under divine Providence, been instrumental in obtaining the final victory of Christianity over against paganism in the Roman Empire. Though his character was of a duplex nature, not to be imitated and admired, as someone has said, Constantine himself, when on his deathbed he received Christian baptism, honestly admitting that in his private and public life he had been swayed by two conflicting motives, crying out "now let us cast away all duplicity" — yet the blessed effects of Christianity are plainly noticeable in his public life and activities on behalf of the Christian Church.

J. J.

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Comments

"Activism" This is a new term describing the efforts of sectarian-born propaganda for driving the church from its peaceful work of saving souls through the preaching of the Gospel into the turmoil of political and other worldly activities. It is this "activism" of the American churches especially that has promoted the two great world-wide meetings at Oxford and Edinburgh. At Edinburgh "Faith and Order" to unite all churches on a common basis of belief and practice is to be discussed, and at Oxford the Universal Christian Council in Life and Work has deliberated on the question of uniting all churches into a common effort for world betterment. The one is to handle the issue of a common faith, the other the plan for common action. That these two, faith and action, cannot be divorced, but must be treated together, the Oxford meeting soon found.

Says the Presbyterian Tribune: "Some of the profoundest problems of theology have been encountered — the nature of man, the meaning of the Christian redemption, the significance of history, the purpose of God. — A large part of Continental Protestantism has come to something like this position: we are at "the end of an epoch." The age of the Renaissance, the age of humanism, of confidence in man's possibilities and powers, of optimism, hence the age of hopeful human effort for a better world, is over. The World War and subsequent tragedies have ground this into us. The powers of evil are infinitely stronger than we foolishly supposed. The only hope is in God, who will bring redemption when He wills. Therefore — this is the issue for "Life and Work" — the task of the Church is to preach salvation by grace through faith in Christ, and so be the instrument of

personal regeneration. It is not the Church's task to work for the Christianization of society. Nobody knows that society is intended by God to be Christianized and anyhow men cannot Christianize it. They themselves, Christian or non-Christian, are too evil to do it."

This report, in the words of the Tribune, "may seem crude, but is substantially faithful. It was most clearly and vehemently stated by a French pastor, who said that the Church's work was to preach its Gospel, expecting the second coming of Christ."

On broad lines these realists from continental Europe are right. They have at last realized the power of evil and the gospel as the power to set against it. This the American "activists" have forgotten, if they ever knew it. The whole world-betterment scheme is an idle dream of the Calvinistic sects, a reaching out for world-power, a power with which the church was never endowed by our Lord, and which it cannot wield. But to the end of days the church shall wield the sceptre of Christ — the Gospel of salvation — for the blessing of all mankind spiritually, and for the saving of the elect.

Z.

* * * *

"Activistic" Lutherans Neither at Oxford nor at Edinburgh are the Roman Catholics represented. They stayed away pointedly and wisely. But there were some Lutherans at these meetings. How is that? What had they to do with this powwow and pother of Reformed "Schwaermer"-religious enthusiasts. Are they afraid of the ridicule on the non-activistic Lutherans as expressed by that parody of Dr. Merrill's hymn: "Sit down, O men of God, You cannot do a thing"? It would seem so, unless they have been infected by the poison carried about so openly by these sects.

Here is the Luther League of America, a United Lutheran Church body of youth, which met in biennial convention at Springfield, Ohio, in early July. According to the Lutheran News Bulletin the program furnished a debate on the subject, "A Christian Cannot Engage in War of Any Kind." The speakers for the affirmative were declared the most convincing debaters. Thus the Lutheran youth is led in the paths of the ultraradical pacifists as promoted by the sects. Bible teachings are ignored as well as the Lutheran confessions. Confer Augustana, Art. XVI, XXI, and Romans, chapter 13.

And again, the Augustana Synod, calling itself Lutheran, assembled at Omaha, Neb., last month, voted to petition Congress to submit an amendment to the Constitution of the United States. By unanimous vote and without debate the convention delegates declared themselves in favor of a referendum vote of the United States before this nation engages in future wars. Only exception to the rule would be an inva-

sion of this country or its territorial possessions and an attack on the citizens residing therein. So the Augustana Synod is not quite as fanatical on pacifism as the Lutheran youth misled at Springfield. The church is to tell the government of the country how to govern when war threatens. Surely we have followed far.

And once more, here is Ted Stump, secretary of the Motion Picture Department, National Lutheran Council, who deposes, "The motion picture producers are business men. They are in business to make money. They are only too willing and anxious to produce the type of pictures which the public will support. As in all kinds of business it is the law of supply and demand. The motion picture producers will supply what the public demands, and the Church can play a big part in increasing the demand for the better type of pictures, but this will be effective only if reflected in the receipts at the theatre box offices. It is our opinion that the Church has two distinct obligations to fulfill. First, to cooperate with the motion picture producers in every possible way which will tend toward the production of pictures of a high moral influence, and, second, to urge their support at the box office."

So the Church, according to this, has a definite **obligation** to help the motion picture producers in producing moral plays **and** to help sell them to the public so that said motion picture producers can fill their pockets for more Jewish propaganda? It is suggested that the Church do this in its church publications and individual bulletins, at the church door no doubt, and the members are to be **urged to see** these noteworthy recommended films! Is it possible for the "dear old church" to sink any lower? Thus is the house of prayer become a den of thieves. Matt. 21:13. Z.

* * * *

The Radical in the Church does not seem to be altogether happy, even in these upsetting days. One such religious radical, writing in the Christian Century, complains of the lack of appreciation from church members for these radicals. He calls them "homeless," nobody really wants them. One by one they are dropped from their charges and cannot find another. They are told that it is their own fault. "If they would stay at home and be the pastors they ought to be instead of running around to all sorts of meetings and conferences; — if they would think a little less of turning the world upside down and give a little more attention to "Seelsorge"; if they felt as much obligation to building their congregation as to building a new social order," they would be happier and more useful.

And so they would be, but unfortunately that is the kind of pastors they know not how to be. From

modernistic seminary on, where they have learned no Gospel, their aim is always world-betterment, and preaching fine moralistic sermons with a lot of poetry quoted in them. These poor misfits are to be pitied, one knows not how to help them. Their parishioners seem to have more sense about the real purpose of a church than these wolves in sheep's clothing.

At heart these radical preachers in the church are Marxists, i. e., believers of communistic doctrines. Can a Marxist be a Christian? The question is answered by a correspondent in the Living Church. "One cannot consistently say in church, "Credo in Deum" (I believe in God), and then go out into the world shouting, "Mit Gott sind wir einfach fertig" (With God we have no more to do). Nor is the atheism of Marx, Engels, etc., so much a thing apart that one can claim to be a Marxist sociologically but a Christian theologically. Lenin and his followers saw this clearly. It belongs to the warp and woof of Marxism. Because these radical preachers have been impregnated with Marxist communistic ideas they cannot at heart believe in or preach the Lord's true Gospel. They really had no chance from the very beginning, being kept in ignorance of the saving truth from childhood days on and in their seminaries where clear knowledge of the true Christ was not. Z.

* * * *

Holding the Young People The Rev. Carl Beard, pastor of the Lutheran Church in Queens Village, Long Island, N. Y., found that the young people were drifting away from his church, that his audiences on Sunday morning were made up almost exclusively of older people. The young people seemed to prefer the open road, the beach and other places of amusement to the church service.

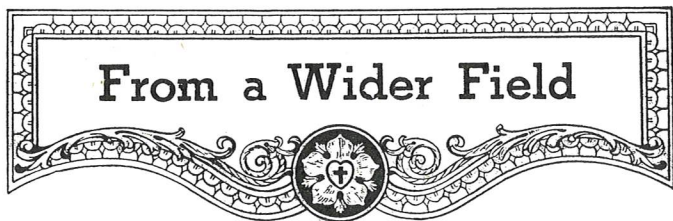
If the young people were no longer interested in what the church was offering, then it was up to the church to offer the young people what interested them. So it has often been argued, and so it was also argued in this case. Pastor Beard began to discuss with the young people such social and political questions as wage and hour legislation, sit-down strikes, child labor, social and industrial conditions in foreign countries, etc. His Young Peoples League, we are told, became the most popular spot in town. He granted them a Youth Sunday of their own, turned his pulpit over to them and let them hold forth to the assembled congregation on the subject of the menace of communism. This was denounced as sacrilege by older members, who insisted that the church did not exist for such purposes.

Pastor Beard held his young people. Where before they had practically deserted the church, they now flocked to it in great numbers, at least for the young people's meeting. He was holding the young

people, but we ask, For what was he holding them? He was holding them for his church or congregation, but by such methods he was certainly not holding them for the Church, the communion of saints. He was holding them for an outward organization, which will go up in fire and smoke on Judgment Day, but by catering to their interest in political problems he was certainly not building them up on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

In our superficial age people are apt to inquire only whether the young people are being held and to overlook for what and by what means they are being held. If you do not at the same time keep them with the Church, it does no good to hold them in a church. If you can not hold them with the Gospel, the only means of grace which the Lord has appointed, you are wasting your time and effort. If you must turn the church into world to hold the young people, then you might just as well let them go. The sooner we sober up and get down to bedrock on this question the better it will be for the Church and the young people.

I. P. F.



From a Wider Field

This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 42nd St., Milwaukee, Wis. Please mail all communications for it to his address.

NUN PREISET ALLE GOTTES BARMHERZIGKEIT

Come with rejoicing;
O praise ye God, the Lord!
His mercies voicing
Come ye with one accord;
For He extends kind invitation,
Ponder His grace, ye His generation.

Lord of Creation,
Sovereign o'er land and sea,
Let every nation
Bow down to reverence Thee!
About Thee countless hosts are winging,
With harps and psalter Thy glory singing.

O gentiles, hear ye;
Let fear and grief behind!
Draw near, appear ye
With willing heart and mind.
To His Word God here gives expression,
Thereby forgiving us all transgression.

Food does He gather
To give to large and small;
Like as a father

He satisfies them all.
Early and late rain freely giving,
He grants His blessings to all the living.

Come then rejoicing
And praise ye God, the Lord;
His mercies voicing,
Come ye with one accord!
From harm He shall protect His nation;
Ponder His grace, ye His generation.

Ed. Sauer, Tr.

PIKE'S PEAK AND MT. EVANS

"Great and marvelous are Thy works, Lord God almighty." Rev. 15:3.

Who has not heard of Pike's Peak and Mt. Evans, two of the giants of the Rockies! They are twins in height; the former 14,109 feet above sea level and the latter exceeding this by more than 100 feet. But here all similarity and comparisons stop. Your editor had the privilege of ascending both this summer, driving to the top in his own automobile.

The City of Denver

The gateway to Mt. Evans is Denver, Colorado, lying at the very foot of the mighty Rockies, more than 5,280 feet above sea level. Denver, itself, is a very interesting city of about 300,000 inhabitants. Its Museum of Natural History, the Historical Museum, its beautiful parks, its unique Civic Center, its gold-covered Capital dome, and, on its outskirts, the Lutheran Wheatridge Sanitarium are great attractions to all tourists.

Mt. Evans

The trip to Mount Evans really begins at Denver and requires about eight hours' time to travel the distance of about 138 miles. Leaving Denver our first objective is Golden, once the Capital of Colorado, and the base of supplies for the mining camps in the days of the pioneer. We enter the Lariat Trail, passing Sensation Point, Lower Hairpin Curve, Windy Saddle, Upper Hairpin Curve, Windy Point and Wild Cat Point. We have reached Lookout Mountain, more than 7,000 feet above sea level and the resting place of "Buffalo Bill." The drive continues up along Mt. Vernon Canon to Bergen Park. Here we pick up the rushing, foaming mountain stream and follow its course to within 4,000 feet of the top of Mt. Evans. We have reached beautiful Echo Lake, 10,600 feet above sea level. The clouds are hanging low and we are thrilled at the prospect of entering them. But before we leave, we are going to get out of the car and look about. The sight is overwhelming in its beauty. We have travelled about 70 miles of mountain highway, we have crossed many mountain ranges and are shut off from the world. We are alone among the "great and marvelous works of God." Before us is Lake Echo; we look back on the road that we have just travelled, winding back and forth among the

mountains, fifty miles from the foot hills. Along the road we travelled through uninterrupted forests of majestic pines and whispering aspens. Now we see them again in one great, indescribable panorama. A little above us and stretching endlessly into space we see many more peaks over 14,000 feet high, great valleys, snow-clad mountains, and the "Great Divide." We see clouds battle with the rugged peaks to pass over or around them; they attack again and again with no success and finally disappear from view.

In the Clouds

It is beginning to rain and we take once more to the car and attempt the last stretch to the top of Mt. Evans, a distance of 18 miles and 4,000 feet higher. The ascent becomes more bothersome. We can see the clouds descend and soon we are enveloped by them. Beneath us we can see them roll among the smaller mountains. The air is rare and we find it a little more difficult to breathe. We have passed the last trees, straggly-looking dwarfs of the great pines, and we are above the "tree-line." Another mile and a barrier across the road bears a card with the information, "Road closed for repairs." However, one bar has been removed which would allow a car to pass through. Shall we attempt to pass the barrier? We decide to continue on through the barrier. After 6 more miles of hazardous winding back and forth over the uncompleted grade, we reach the end of the trail, about 1,000 feet from the summit (so we are informed by the road-workers). We are not satisfied but must submit to the inevitable. We find a wide enough space in which to turn the car around and prepare for the descent; but we must first get out into the rain and cold. We can again see the clouds beneath us shedding rain and snow and hail upon the smaller mountains below. It is a sight and an experience never to be forgotten.

The Descent from Mt. Evans

Our return takes us through Bear Creek Canon and beautiful Evergreen Park. These defy description; one must see them to appreciate them. Evergreen Park nestles snugly and safely in the mountains. A wide level area, covered with the thickest growth of bright green grass and studded with pine and aspen trees, rests securely at the very foot of a great mountain range. A hotel and many cottages have been erected in the park to accommodate the tourists who desire to spend a night in these surroundings.

Red Rock Park

Red Rock Park is our next stopping place. Here mystery and surprises await the traveller. Let your mind conjure up any image it will — of cathedrals, ships, buildings, animals and you will find them hewn in the rocks. Some are mighty boulders, some flat slabs standing erect; but all of them are bright red

as though painted with a copper paint. It is an awe-inspiring sight as one stands and gazes at the handiwork of the Lord, which has confused the wise and made fools of them as they attempt to analyze and find natural causes for these formations. To a Christian it is clear that this is the result of that great catastrophe recorded in Genesis 7 — the Flood. He is satisfied!

At five o'clock in the evening we return to Denver to rest and prepare for the trip to Pike's Peak the next day.

Pike's Peak

No comparison is possible between Mt. Evans, 14,259 feet high, and Pike's Peak, 14,109 feet high. When you have compared the height you have done all. They are very much unlike in every other respect. Mt. Evans impresses one with its incomparable beauty; Pike's Peak awes one with its rugged majesty. Mt. Evans is thickly wooded; Pike's Peak is almost bare of trees. Mt. Evans presents no difficulties in climbing, since the road to the top is a gradual grade. We drive all the distance on Mt. Evans "on high." Pike's Peak, however, presents many difficulties. The road to the top does not wind in and out and around the mountain but is built on just one side of the mountain. The road-side is not in line with trees as is that of Mt. Evans so that one can look down into the yawning abyss below. The road is zig-zag, a series of hair-pin curves, narrow and often fear provoking. As one travels upward one may look up and see the cars travelling near the top. They look like flies clinging hazardingly to the side of the giant rock. There is no speed limit; but none is necessary since one must travel in "low" and "second" all the way. Few cars are able to reach the summit without stopping, at least once, to let the engine cool and get a fresh water supply for the radiator. The traveller's last chance to change his mind about going to the top is given him at about 10,500 feet, where there is a restaurant and a watering station. It is seven more miles to the top and a stiff grade. However, few people lose courage at this point. Having gone so far, they feel it is "Pike's Peak or bust." The last perilous miles covered and you have reached the very top. Breathing becomes difficult for lack of oxygen and people remain in the cars or stand as though in a daze. Many experience the sensation of light-headedness; some are really sick and dare not take a step. To reach down and pick a stone may mean to lose your breath momentarily. The summit is level, whether made so by man or whether by the hand of the Lord, we are not able to say. Here again the view is indescribably magnificent. Again we see the "Great Divide" with its mighty snow-capped peaks stretching along the horizon for hundreds of miles to the north and to the south. The sight is overwhelming.

The Descent from Pike's Peak

The thrill of reaching the summit of Pike's Peak gone, the descent is quite monotonous. One descends as one ascends, mostly in "low" to save the brakes. After three hours of continuous driving we are again in Colorado Springs, where before we began our ascent, really glad that the trip is over. We rest a little and after a visit to the Cliff Dwellings, a really remarkable sight, which we may have more to say about at another time, we return to Denver for a much needed rest, having covered about 220 miles.

As we sit in an easy-chair in the evening and let our mind wander over these scenes once more, we feel the earth is verily filled with the glory of the Lord. Yea "great and marvelous are Thy works, Lord God almighty."

W. J. S.

— The Spiritualists of Lily Dale, N. Y., have "materialized a voice from the dead" on a phonograph record — so they say. It is the utterance of Moon Trail, an American Indian "who died 300 years ago," but he needed an English "etheric body," that of H. S. Hambling of London, to express it. He gave his message in an unknown tongue, which Mr. Hambling afterward translated for the devout listeners. An impressive feature of the seance as reported is that in Mr. Hambling's trance "he took on the appearance of an Indian." Parts of the message reported are: "There is no greater manifestation of God than in the beauty of a human hand clasped to help a human hand. . . . Learning is living. . . . Every soul is a brick in the mosaic of the universe. If one were lost the universe would fail." Quite wonderful, no doubt. A very intelligent and enlightened Indian, though there is a curious confusion of bricks and mosaics, and the handclasp philosophy is unexpected from an untutored savage. Yet think of the marvelous foreknowledge of bricks and mosaics! Or was that Mr. Hambling, after all?

— The Lutheran.

— Japan has 1,148 More Gods in her national pantheon. These new deities, inducted into the Japanese Olympus in the famous Yasukuni shrine of Kudan Hill in the heart of Tokyo, were soldiers who died during 1936 in the service of Japan's protectorate over Manchukuo. This brings the total of such contributions to divine dignity in recent years to 130,967. The ceremonies, lasting more than two hours, were conducted in darkness, the white-robed Shinto priests and assisting military officers standing out like ghosts against the black background of the temple. However, there are limits to the welcome Japan offers to new gods. Two Shinto sects, the Hitonomichi and the Omotokyo, are being liquidated — that is, they are all wet to the authorities, because their present leaders claim personal divinity. This is "lese majeste"

in Japanese official eyes, for the only living deity allowed in orthodox Shinto is the emperor. In the meantime, Chinese police in Kwangtung province recently invaded a "superstition belt," and confiscated 1,000 manmade gods, in an effort to stamp out a dangerous form of idolatry. However, fearing revolt if their measures were too drastic, they merely confined the idols in a "good concentration camp," where their devotees might visit them to worship and burn incense. In some propitious moment of flagging interest the idols are to be destroyed.

— The Lutheran.

Synodical Conference

GENERAL TEACHERS CONFERENCE

During four days, June 29 to July 2, this conference was in session in the spacious Theological Seminary of our sister Synod of Missouri at St. Louis, Mo. Nine timely and instructive papers were read and discussed. The inspirational address of the chairman, Mr. C. W. Linsenmann, was based on Isaiah 6:1.2. Mr. Linsenmann set forth the following points:

1. The beginning of the Christian church was small.
2. The growth, however, was great.
3. Wherein does the glory of the church consist?

In answer to the third point the thought was carried out that "All thy children shall be taught of the Lord." In other words both young and old shall be taught, and shall therefore be filled with the glory of God.

This picture was carried through the various epochs of church history up to the present time.

Mr. Linsenmann closed his very interesting and inspiring address with the fervent prayer, Ps. 90:17, that the Lord would establish and guide also the work of our hands.

Prof. Theo. Laetsch of the St. Louis faculty presented a paper on "Modern Criticism of the Bible." Various forms of Bible criticism were given, so as to illustrate the definitions.

Prof. Laetsch stated that at the middle of the 18th and the beginning of the 19th century a group of higher critics, who called themselves "The Breakfast Critics" wrote much to discredit the verbal inspiration of the Pentateuch. They contended that five different contradictory documents were integrated into one whole and as a result the five books of Moses evolved. The essayist furthermore stated that in the modern universities all men of scientific theology must accept

this theory otherwise their judgment in matters of theology is discredited. He also in a number of instances showed the Modern Critics' brazen denial or twisting of biblical facts, and the illogical form of argumentation which they employ. He closed with an admonition to adhere loyally to the Word of God which endureth forever.

"Observations on Our School System", a paper presented by Supt. A. C. Stellhorn evoked considerable comment and discussion. Mr. Stellhorn discussed the following points:

I. Our Calling and Work

- A. Our Calling is of the Highest Type.
- B. The Reality of Our Service.
- C. The Lutheran School, the Highest Type of Christian Education.

II. Some Problems We Face

- A. The Teacher's Extra-school Work.
- B. Absence of a Definite Course of Study.
- C. Teachers Who Harm the Schools.
- D. Relations Between Pastors and Teachers.
- E. Mechanical Teaching of Religion.
- F. Uncertain Methods in Religion.
- G. Losses of Our Hymnology.
- H. The Question of Discipline.

Prof. E. Koehler of the River Forest faculty presented a paper entitled, "Our Father's Business." Prof. Koehler stressed the fact that the chief business of the church, our schools, and each teacher is to teach the Gospel of Christ for the salvation of souls. In order that our teachers may achieve this chief purpose of teaching the Gospel, it is necessary that they prepare and continue to prepare for their Father's business. To do this the Bible must be diligently studied.

In order that our teaching of God's Word might accomplish its divinely intended purpose, these points must be observed:

1. We must teach the Word of God in all purity.
2. We must teach the Word of God clearly.
3. We must teach to convince our children.
4. We must teach to impress and move the child.
5. We must teach to train the child.

Dean J. H. C. Fritz spoke on "Missionary Efforts of the Church" as they pertain to:

1. The church's missionary obligation toward the children.
2. The missionary obligation of the children of the church to those outside of the church.

The following points were discussed to show that the church has a very definite obligation toward those children who are without the church:

1. Christ is the Savior of all sinners.
2. Christ died for all sinners.
3. God wants all men to be saved.

4. Children must be regenerated through the Word by the Spirit and kept in faith through the same means of grace.
5. A child must be trained in its youth.
6. The great missionary command, "Go ye and teach all nations," etc., includes children also.
7. According to Luke, Jesus blessed little children, infants, who most likely were outside of the church.

The essayist also pointed out the missionary obligation of the children of the church. In connection with this point were mentioned the many opportunities which present themselves to a child within the church to gain souls for the Lord's kingdom.

Following and in connection with all the above mentioned papers and the others of which space does not permit an account, spirited discussions ensued.

Thus it may justly be said that the General Teachers' Conference serves a real purpose and colleagues who have had the pleasure of attending, attest the fact that they have gained in wisdom and knowledge, yes, also in encouragement to carry on the important and at times difficult work of their calling.

In order to enable more teachers of the Synodical Conference to attend this conference the following resolution in regard to place of meeting was adopted:

1. That during the immediate future the General Teachers Conference give a fair trial to the idea of meeting at different places, and revert to the historic practice.
2. That the meeting places be selected with a view to accommodate the largest number of teachers in the Synodical Conference.
3. That the conference meet at first in cities with higher institutions of learning of the Synodical Conference, such as Milwaukee, Ft. Wayne, St. Paul, New Ulm, Thiensville, Watertown, River Forest, Springfield, and St. Louis.

O. W. Jungkuntz.



THE BUDGET — \$420,689.77

We Promised the Lord

By approving the budget submitted by the Board of Trustees to the convention at Appleton, we promised the Lord to place into His hand between July 1, 1937, and June 30, 1938, the sum of \$420,689.77 for use in the work of our Synod. We did this

1. Because we own him our personal Savior.
2. Because we were the representatives of over 158,560 members of our Synod, who with us confess Him the Lord in Whom they believe and Whom they love.
3. Because He again through the essays, sermons and committee reports we were permitted to hear showed us that the work of our Synod is truly the work to which he calls all those who believe in Him.
4. Because careful study showed us that this sum is the minimum with which the work of our Synod can be carried on. We all felt that more funds should be available for an increased effort to bring the Gospel to those who need it for their salvation but as yet are not hearing it.
5. Because we trust his promise to bless and prosper our work, to make hearts and hands willing to give, and to bestow on our Christian the necessary earthly means.

This is to us a sacred promise.

We Promised Each Other

1. We met as brethren delegated by the brethren at home to study and plan for the work in which we are engaged with each other by free consent for the love of Christ.
2. We voted this seemingly large sum because we had the confidence in every one of the 158,560 communicant members in our Synod that he wants the work of the Lord to go and that he, naturally, is willing to support it. No brother will vote that another brother carry the entire burden, or even an unequal part of it.
3. Therefore, when we voted for the budget, this vote was a promise to each other that every Christian in the Synod will contribute his fair share toward the obligations we assumed by our vote.
4. We know that it is an unbrotherly act to compel others to meet the obligations we have created by our vote. We know, only too well, what the failure of some to cooperate fully has meant to our Synod in the past, an empty treasury, the servants of the Lord waiting in vain for their daily bread, and the entire work at a stand-still. We know the effect the obtaining great disparity in giving has had upon the spirit of the Synod.
5. If we love the Lord, if we love the brethren, we will not want this conditions to continue. Let us, therefore, **keep the promise we have given the brethren by the adoption of the budget of \$420,689.77.**

One month of the biennium has already passed. The second is drawing to its close. We must act at

once. Treasurer Buuck is not yet, August 20, able to pay the requisitions for July. **Delegates, pastors, do your duty!** Give your congregations the necessary information. Carry to them the spirit with which we were blessed at Appleton. Start immediately to fill the treasury of Synod. Follow the suggestion that has repeatedly been made by the writer of our "bulletins," ask your people to bring in at the mission festival at least one-third of their annual contribution.

May the Lord keep us faithful to the promises we made Him and our brethren.

According to a resolution of the Synod, the "Proceedings" will be printed in English only. But the next bulletin will tell the story of the convention in an interesting manner, and the bulletin can be had also in German. If your members prefer the German, order sufficient copies from Rev. Edgar Hoenecke, 261 Spring St., Plymouth, Mich., but place into their hands, later, also the official Synodical Report.

John Brenner.

FORTIETH ANNIVERSARY

Immanuel Evangelical Lutheran Church at Hubbleton, Wisconsin, celebrated its fortieth anniversary July 11. A former pastor of the congregation, the Rev. Ph. Lehman of Abelman, Wisconsin, preached twice in the morning service, a German sermon on Ps. 26: 6-8, an English sermon on Numbers 10: 29-32. In the evening the Rev. Walter Pankow, whose father was the founder of the Immanuel congregation, preached on Isaiah 40: 9.

The congregation was organized in 1897 by Pastor M. H. Pankow with 13 voting members. It now has 26 voting and 76 communicant members. The congregation has been served by the following pastors: M. H. Pankow 1897-1917, F. O. Marohn 1917-1926, Ph. Lehmann 1926-1931 and the present pastor A. G. Dornfeld.

It is our prayer that the name of the congregation may ever remain significant of its spiritual life, — Immanuel, "God with us." A. G. D.

TWENTY-FIFTH ANNIVERSARIES

When Rev. F. Soll of Yakima, Washington, returned to his home in the late afternoon of July 14, he was surprised to find the pastors of the Pacific-Northwest District together with the members of his flock awaiting his arrival, yet at once his thoughts sped back twenty-five years to another July 14, when he first took charge of Grace Lutheran Church.

It was this long period of faithful service that the members of Grace Church wished fittingly to commemorate; and since the occasion also marked twenty-five years of extraordinary service to the District, all pastors of the District and their families had been invited to take part.

When after a long drive visitors had regaled themselves with a refreshing supper served by the ladies of the congregation, all repaired to the church to sanctify the occasion with the Word of God and prayer. Rev. L. C. Krug of White Bluffs took charge of the service and also spoke briefly on the wonders of God's grace, by which He permits sinful man to labor in His kingdom. First Vice-President of the District, Rev. A. Sydow of Tacoma, reminded the jubilarian that, although from a human standpoint he could on this day speak of outstanding achievements, could point to great services rendered to both the District and Synod, yet his faith would bid him to humble himself and glory only in the Lord. As chairman of the local mission board, Rev. Lueckel of Portland, Oregon, harking back to his own experiences, voiced the appreciation of the young missionary for the jubilarian's fatherly help and advice. Mr. George Ehlers, Sr., briefly and earnestly conveyed the sentiment of the congregation. Both the congregation and the District individually tendered the jubilarian a gift in token of highest esteem and appreciation for services rendered. Rev. Krug also read to the congregation the many felicitations received from all parts of Synod from those who for years knew and respected the jubilarian's leadership and theological scholarship.

In responding, Rev. Soll spoke with feeling about the past years, showing how the Lord always makes His strength perfect in weakness and how He uses also a Christian wife and children to help build His kingdom.

After the services all gathered on the church lawn for an hour of that congenial Christian fellowship which forms the blessed tie that binds widely spread congregations together into one.

May the Lord grant our dear brother continued good health, shield him from want, and preserve his simple faith to the furtherance of every good thing in His church. R. A. F.

* * * *

On July 25 Pastor R. Schierenbeck of Sanborn, Minnesota, was, by the grace of God, privileged to celebrate the twenty-fifth anniversary of his induction into the office of the holy ministry. Two festival sermons were delivered upon the occasion. The services were held in the church at about 2:30 o'clock in the afternoon. The Rev. J. Bade delivered the German sermon, basing his remarks upon Rev. 1:12-16 and verse 20 of the same chapter, showing that Pastor Schierenbeck had every reason to thank and praise God, the Lord of the Church, who for twenty-five years held his protecting and guiding hand over his servant and at the same time so signally crowned his humble efforts with success. Pastor A. C. Haase delivered the English sermon, basing his remarks upon Rom. 1:16, presenting to the celebrator of the jubilee

the following solemn declaration of ministerial principles for the day of his twenty-fifth anniversary: 1. I believe in Jesus Christ, my Lord and Master, the Founder of the ministry. 2. I believe in the holy Scriptures, the inspired Word of God, the object of my stewardship. 3. I believe in the holy Christian Church, the body spiritual, the source and field of the ministry. The choir also enhanced the service with an appropriate selection. At the close of the service a member of the church council presented his pastor, in the name of the congregation, with a purse as a token of esteem and in recognition of his faithful work in their midst. Pastor Schierenbeck was also presented the customary purse contribution from the conference brethren by the secretary. After the service in the church the congregation and the guests assembled in the village park for a social gathering where further good wishes and congratulatory messages were expressed. The band also furnished several appropriate selections, and the good ladies of the congregation very ably served lunch to their guests.

May the Lord, who has so richly blest His servant in the past, continue to shower His wonted mercies upon him in the future. To God be all praise and honor.

Let me be Thine forever,
Thou faithful God and Lord;
Let me forsake Thee never,
Nor wander from Thy Word;
Lord, do not let me waver,
But give me steadfastness,
And for such grace forever
Thy holy name I'll bless.

A. Martens.

* * * *

When members of St. Paul's Church, Tomah, Wis., discovered that their pastor, Rev. Herbert Schaller, had served in the ministry twenty-five years, they properly decided to hold a special service in honor of the event, and invited all pastors of the Southwestern Conference to join them in the celebration.

At the jubilee services on Tuesday evening, August 3, Pastor J. H. Schwartz, brother-in-law of the jubilarian, delivered the sermon on Psalm 103:2: Bless the Lord, O my soul, and forget not all His benefits. Mr. Drowatzke, president of the Tomah congregation, with fitting words presented the pastor a substantial purse. Pastor A Winter spoke in behalf of the conference and presented him a gift, and read a message of congratulation from President Nommensen. Pastor Habeck of Medford did likewise for his congregation which Pastor Schaller had served before coming to Tomah in 1933.

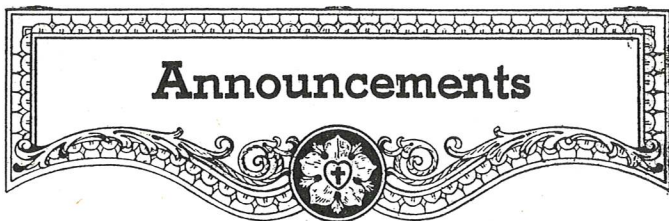
After the service all guests were invited to a repast in the school auditorium where the jubilarian gave thanks and several other pastors gave brief addresses.

C. E. Berg.

St. Luke's Congregation of Milwaukee observed the 25th anniversary of the ordination of its pastor, the Rev. Ph. Koehler, in a divine service the evening of August 1. Pastor C. Buenger and P. Strasen preached the sermon, the texts being 2 Cor. 3:4-11 and Psalm 71:15-17. The celebration was continued in the spacious school auditorium where the congregation, the school, the choirs, and other societies offered their tokens and congratulations to their pastor. The present pastor of the church where the Jubilarian was ordained 25 years ago, Rev. L. Bernthal of Town Trenton, brought greetings in person. A communication of the church at Iron Ridge was read. Two classmates of Pastor Koehler from afar, Prof. Dr. O. Peters of Berlin, Germany, and Prof. Dr. H. Koch of Bronxville, New York, took part in the festivities.

May the Great Shepherd Jesus bestow upon this undershepherd many a year of blessed work!

R. O. B.



NOTICE — DIRECTORY LIST OF NORTHWESTERN LUTHERAN ANNUAL AND GEMEINDEBLATT KALENDER

Pastors, professors, teachers, lady teachers, who have changed their address since the last Annual was issued are requested to report their new address by the first of October; later corrections cannot be considered.

In reporting correction use a postal card and state —
Your full name.

Whether you are pastor, professor, etc.

Your place of residence (street and number if possible).
Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

If the latter is the case, which is the nearest city?

In which direction is it from your place of residence?

How far is it away?

This notice also applies to such as have so far not held office and were therefore not listed.

Address your card to

Northwestern Publishing House,
935-937 North Fourth Street,
Milwaukee, Wisconsin.

SOUTHEASTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

The Southeastern Pastoral Conference of the Michigan District will meet October 11 and 12 at Jenera, Ohio.

Confessional (German) J. Gauss, E. Hoenecke.

Sermon (English) G. Press, R. Timmel.

Exegesis 1 Cor. 4, A. Allwardt.

English sermon to be read, H. Heyn.

Committee on submitting topics for next conference F. Stern and H. Richter. C. H. Schmelzer, Sec'y.

WESTERN DAKOTA-MONTANA PASTORAL CONFERENCE

The Western Dakota-Montana Pastoral Conference will meet from October 5 to 7 beginning at 9 A. M. (M. S. T.) at McIntosh, South Dakota, with Rev. J. Wendland.

Sermon: J. P. Scherf (K. Sievert).

Confessional: W. Wackerfuss (H. A. Schultz).

Papers to be read: A Comparison Between the Jesuitical and Masonic Religious Philosophies, K. Sievert; Exegesis on 1 Tim. 6, M. Cowalsky; The Story of the Babylonian Captivity and its Application to the O. T. Church, W. Lange; How Can We Further Interest in Synodical Activities, P. Kuske; Seven Letters to the Seven Churches of Asia Minor, O. Heier.

Kindly announce to Rev. J. J. Wendland.

H. A. Schultz, Sec'y.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet September 21 and 22, beginning at 9 A. M., at Jacksonport, Wisconsin, Rev. Roy B. Gose.

Confessional Sermon: Fr. Brandt — Th. Brenner.

Papers to be read: Ex. Hom. Work on Mark 12, 38-44 by W. Gieschen; Ex. Hom. Work on Matt. 6:1-12 by Ph. Froehlike; Isagogics of Leviticus by I. P. Boettcher; The Origin of Popery by E. Redlin; Attempts at Reformation up to Luther's Time by J. Masch; How to Deal With Delinquent Members by W. Zink; Just Why Circumcision, What Was Its Significance? by A. Werner.

Timely announcement with Rev. R. B. Gose, Egg Harbor, Wisconsin, is requested. F. A. Reier, Sec'y.

SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference will meet September 21, at Greenfield, Wisconsin, with Pastor G. Gerth. The conference will open with a service at 9:00 A. M. in which Pastor Arthur Berg (Alvin Berg) will deliver the sermon.

Papers — Exegetical: 1 Cor. 15, 12-28, Alvin Berg; Isagogical: Romans (continue), A. Winter; 1 and 2 Corinthians, W. Paustian; Homiletical: Reading of Sermon, P. Monhardt (H. Pankow); Homiletical Treatise on Gospel or Epistle Lesson or both for the Sunday following the conference, C. Siegler; Practical: Birth Control, Arthur Berg; Proper Procedure in Giving Pastoral Service to a Church Member who has moved into another pastor's geographical territory; J. H. Paustian.

Please take note of change of place of Conference.

L. M. Bleichwehl, Sec'y.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet, D. v., on September 20 and 21 at Eldorado Tp., Wis. (Pastor Wm. Wojahn). The first session will begin at 9 A. M.

Essays: Joint Study of Luther's Galatians led by G. Bergemann; Titus 2, E. Pankow; The Pastor in his Field, E. Behm; The Pastor in his Home, O. Hoyer; Moses der Knecht Gottes, J. Schultz; Dogmatical and Exegetical Study of 1 Cor. 11:17-35, G. Kobs; The English Reformation, H. Bierwagen (Substitute, The Story of the Spies, Num. 13 and 14, Practically Applied to Our Present Day Church Life, W. Strohschein); James 5:14, E. B. Schlueter.

Sermon (German) Paul Bergman, Heinrich Vogel.

Please make early announcement with the local pastor.

Carl Lawrenz, Sec'y.

CROW RIVER DELEGATE CONFERENCE

The Crow River Delegate Conference will meet August 31, 9:30 A. M., at Johnson, Minnesota, Pastor Chr. Albrecht, to receive the report of the delegates to Synod.

Essays: Practical Suggestions for Reestablishment of the Family Altar, Pastor E. A. Binger; What Stand Should the Pastors Take In Officiating At Religious Services On Deco-

ration Day, High School Graduations, and the like? Pastor W. P. Haar.

Please announce yourself and delegates.

Karl J. Plocher, Sec'y.

EASTERN DELEGATE CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The above mentioned conference will convene, God willing, September 15 (9 A. M. to 5 A. M.) at Elkton, South Dakota, with Pastor Wm. Lindloff.

The purpose of this conference is to hear the report of our delegates to Synod.

The local congregation will serve free dinner and supper.

Please announce to the local pastor.

L. G. Lehmann, Sec'y.

RED WING ONE-DAY DELEGATE CONFERENCE

The Red Wing One-Day Delegate Conference convenes at Caledonia, Minnesota, on September 14. Proceedings of Synod resolutions will be discussed — led by our ministerial delegate, Pastor Theo. Albrecht. E. G. Hertler, Sec'y.

LUTHERAN HIGH SCHOOL OF MILWAUKEE, WIS.

This Christian high school, owned and controlled by more than thirty congregations of the Synodical Conference in Milwaukee, is always glad to serve those young people of our church at large who wish to enjoy the benefits of a Christian high school training. God willing, the new school year will begin on Wednesday, September 8. Four-year academic and commercial courses are offered. The general tuition is \$40.00 a year. Lutheran High School is accredited. For further information address the principal,

E. H. BUERGER,
Lutheran High School,
1859 North 13th Street,
Milwaukee, Wisconsin.

SEMINARY AT THIENSVILLE

The new school year will be opened, God granting, with a service to be held in the seminary chapel on September 8 at 10:00 A. M. Friends of the institution are cordially invited.

Thiensville, July 24, 1937.

Joh. P. Meyer.

NORTHWESTERN COLLEGE

The opening day of the new school year at Northwestern College is Tuesday, September 7. On that day new students report for enrollment at nine o'clock in the chapel. On Wednesday morning at eight o'clock opening exercises will be held in the gymnasium and all students will register.

New students are urgently requested to announce their intention to enroll before September 1. Requests for application blanks, catalogs, and information may be addressed to

Pres. E. E. Kowalke,
814 Richards Avenue,
Watertown, Wis.

DR. MARTIN LUTHER COLLEGE

The fifty-fourth schoolyear at Dr. Martin Luther College, New Ulm, Minnesota, will begin on Wednesday, September 8, at 9 o'clock. All inquiries and announcements may be addressed to the undersigned.

Carl L. Schweppe.

WINNEBAGO LUTHERAN ACADEMY

The new school year of this Lutheran high school begins September 7, at 9 A. M. Tuition: \$27.00 the first year, each succeeding year \$30.00, additional \$10.00 for business course. Scholars from beyond Fond du Lac can be accommodated in Lutheran homes at reasonable rates. In all matters pertaining to the Academy address

G. E. Bergemann,
229 E. Second St.,
Fond du Lac, Wis.

MICHIGAN LUTHERAN SEMINARY

The new school year at Michigan Lutheran Seminary is to begin on September 7. Please, announce new scholars

early. For catalogs and other information apply to

Dir. Otto J. R. Hoenecke,
Mich. Luth. Seminary,
2200-2300 Court St.,
Saginaw, Mich.

NORTHWESTERN LUTHERAN ACADEMY

The tenth school year at our Academy begins on Tuesday, September 7. There will be an opening service that day at 11 o'clock.

K. G. Sievert.

INSTALLATIONS

Authorized by President Walter Pankow, the undersigned installed Pastor George Tiefel on the 11th Sunday after Trinity as pastor of St. Peter's Congregation, Stambaugh, Michigan, and Zion's Congregation, Crystal Falls, Michigan.

Address: Pastor George Tiefel, Stambaugh, Michigan.
Melvin W. Croll.

Authorized by President W. Pankow, the undersigned, assisted by Rev. W. Valleskey, installed Rev. Markus F. Liesener on the 6th Sunday after Trinity as assistant pastor and teacher of Trinity Congregation at Brillion, Wisconsin.

May the Lord graciously bless the work of this young pastor.

Address: Rev. Markus F. Liesener, Brillion, Wisconsin.
Martin F. Sauer.

MISSION FESTIVALS

Grover, S. D., Emanuel (W. F. Sprengeler). Off'g: \$187.65.
Winfield Twp., Renville Co., Minn., St. Luke's (Aug. Sauer).

Off'g: \$104.00.

Graceville, Minn., Mt. Olive (I. F. Lenz). Off'g: \$120.00.

Third Sunday after Trinity

Frontenac, Minn., St. John's (K. A. Nolting). Off'g: \$156.14.

Fifth Sunday after Trinity

West Florence, Minn., Immanuel (Karl A. Nolting). Off'g: \$222.34.

Eighth Sunday after Trinity

Minneola Twp., Minn., St. John's (T. E. Kock). Off'g: \$104.43.

Oronoco, Minn., St. John's (M. C. Kunde). Off'g: \$48.10.

Pigeon, Mich., St. John's (A. W. Hueschen). Off'g: \$355.43.

Tuckertown, Wis., St. John's (A. H. Dobberstein). Off'g: \$195.50.

Town Wellington, Minn., Emanuel (E. G. Fritz). Off'g: \$267.00.

Ninth Sunday after Trinity

Alma City, Minn., St. John's (R. J. Palmer). Off'g: \$244.80.

Rockford, Minn., Cross (S. Baer). Off'g: \$267.80.

Sebewaing, Mich., New Salem (G. Schmelzer). Off'g: \$268.67.

Ridgeway, Town Pleasant Hill, Minn. (R. W. Mueller). Off'g: \$239.00.

Tenth Sunday after Trinity

Rising City, Nebr., St. John's (H. Spaude). Off'g: \$142.70.

Valentine, Nebr., Zion (Hugo Fritze). Off'g: \$65.25.

BOOK REVIEW

Pentecostalism — The Problem of the Modern Tongues Movement — by H. J. Stolee, Teacher at the Lutheran Bible Institute, Minneapolis, Minn. Published by Augsburg Publishing House, Minneapolis. 142 pages.

Whoever is interested in or is troubled by this widely dispersed movement will make no mistake in securing a copy of this book. The author traces this movement of "tongues" historically and deals with the perplexing problem from the scriptural point of view. This book ought to make many friends.
W. J. S.

NORTH WISCONSIN DISTRICT

April, May, June, 1937

Rev.	Budgetary	Non-Budgetary
Behm, E. G., St. Paul's, Forest.....	\$ 265.91	\$.....
Behm, E. G., St. John's, Forest.....	63.78	
Bergfeld, Fred, Bethany, Bruce's Crossing, Mich.	41.40	
Bergmann, P. G., Trinity, Menasha.....	112.43	
Boettcher, G. E., Bethlehem, Hortonville	64.42	
Boettcher, Imm. P., Grace, Sugar Bush....	83.00	56.75

For Mrs. Bertha Krueger, Kaukauna, Wis., from Mr. and Mrs. Charles Michelson, Manitowoc (Rev. L. H. Koeninger).....	3.00	For Richard Prenzlou, from A. Pankow and E. Pankow family, Green Lake (Rev. E. P. Pankow)	1.00
For Edna W. Hehling, from St. Paul's Choir, Town Herman, Sheboygan County, Wis. (Rev. H. A. Kuether)	5.00	For Aug. Herzfeldt, from Ladies Aid, Greenville, Wis. (Rev. L. Kaspar).....	5.00
For Mrs. Albert Lau, from Trinity Ladies' Aid, Brillion, Wis. (Rev. Martin F. Sauer).....	5.00	For Wm. Krause, from Mrs. Sophie Koeninger and daughter (Rev. L. H. Koeninger, Manitowoc)....	3.00
For Mrs. Albert Lau, from Relatives and Friends (Rev. Martin F. Sauer).....	23.50	For Rev. C. H. Auerswald, from Fox River Valley Conference (Rev. F. Reier, Sec'y.).....	5.00
For Mrs. Ellen Hansen, from Trinity Ladies' Aid, Brillion, Wis. (Rev. Martin F. Sauer).....	5.00	For Rev. C. H. Auerswald, from Rev. P. Bergmann	1.00

ALBERT VOECKS,
District Treasurer.

TREASURER'S STATEMENTS

June 30, 1937 — One Year

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration	\$100,265.12	\$ 37,225.73		\$ 37,225.73	
Educational Institutions	39,497.25				
Theological Seminary	4,580.95	16,877.95	81.24	15,881.17	915.54
Northwestern College	5,618.47	52,059.01		47,269.51	4,789.50
Dr. Martin Luther College	4,172.27	43,660.46	56.19	42,425.56	1,178.71
Michigan Lutheran Seminary	1,933.00	13,700.64	60.37	12,274.99	1,365.28
Northwestern Lutheran Academy	1,160.83	8,500.12	468.31	7,758.28	273.53
Home for Aged	3,076.22	7,114.64		5,755.56	1,359.08
Missions, General	89,969.62	1,015.20		1,015.20	
Indian Mission	11,694.10	29,732.28	99.52	27,410.98	2,221.78
Negro Mission	8,742.41	15,238.99		15,238.99	
Home Mission	34,621.60	106,842.67		106,842.67	
Poland Mission	6,453.16	9,537.46		9,537.46	
Madison Students	895.93	3,330.55		3,330.55	
African Mission	495.00				
Indigent Students	3,332.74	4,855.00		4,855.00	
General Support	8,231.08	18,527.00		18,527.00	
School Supervision	412.00	2,792.29		2,792.29	
Retire Debts	5,141.89				
Total	\$330,293.64	\$371,009.99	\$ 765.63	\$358,140.94	\$ 12,103.42
Revenues	66,200.33				
Total	\$396,493.97				
	371,009.99				
Excess	\$ 25,483.98				
Total Excess in Collections June 30, 1937				\$ 25,483.98	
Requisitions of 1935-1936 paid with 1936-1937 Collections....				21,218.67	
				\$ 4,265.31	
Excess					
Excess Collections		\$ 4,265.31			
Cash on hand July 1, 1936		2,138.43			
Indian Mission Fire		3,745.87			
Poland Mission Payment		75.00			
Mrs. Saxmann Receipt		4,357.20			
Gift from Aurora, So. Dak., Congregation		110.00			
		\$ 14,691.81			
Debts Paid		10,554.22			
Cash Balance June 30, 1937		\$ 4,137.59			

Debt Analysis

Accounts Payable	None
Notes Payable	\$398,155.36
Madison Bonds	36,000.00
Inmates Deposits	12,950.00
Total Budget Debt June 30, 1937	\$447,105.36
Church Extension Debt	164,420.29
Total Synodical Debt June 30, 1937	\$611,525.65

Debt Statement

Debt on June 30, 1936	\$478,878.25
Debts Made Since	143,013.84
	\$621,892.09
Debts Paid	174,786.73
Budget Debt on June 30, 1937	\$447,105.36
Church Extension Debt June 30, 1937	164,420.29
Total Synodical Debt June 30, 1937	\$611,525.65

We acknowledge with thanks the following donations:

Previously Reported	\$ 4,986.81
Otto Kriefall to Retire Debts	1,000.00
Congregation at Aurora, South Dakota	110.00
F. W. Meyer Receipts for School Bulletin	32.40
Rev. F. Riess for General Support	1.00
Memorial Wreaths for Mrs. W. Haberkorn at Brownsville, from Young People's Society, \$5.00; Mrs. Mary Rusch, Mrs. Anna Haberkorn, Mrs. Aug. Schultz, \$1.00 each; Ladies' Aid, \$5.00; Mrs. Wm. Rusch, Mrs. A. Zahn, Mrs. O. Ewerdt, Mrs. Theo. Indermuehle, Mrs. E. Benning, Miss L. Wollenburg, Mrs. N. Wuertz, Mrs. A. Schultz, Herb. Schultz, O. Haberkorn, \$1.00 each; L. Schultz, 25c; Ladies' Aid, \$5.00.....	28.25
Total	\$ 6,158.46

THEO. H. BUUCK,
Treasurer.

COLLECTION ENVELOPES

Orders for Collection Envelopes should be sent in NOW if needed by January

108

JAN. 2, 1938

My Weekly Offering for the Support of
St. Paul's Ev. Lutheran Church
 RACINE, WIS.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." — 1 Cor. 16:2.
 In case you cannot be present on this Sunday, then please put your offering into this envelope and send it, or bring it with you the next time you attend service.

PRICES FOR ENVELOPES

Weekly envelopes, size 2⁵/₁₆x3⁵/₈, each set containing 52 envelopes.

	Manila	White	Colored
25 sets or more.....	.13	.13½	.14½
50 sets or more.....	.12	.12½	.13½
110 sets or more.....	.10½	.11	.12
210 sets or more.....	.10	.10½	.11½
310 sets or more.....	.09½	.10	.11
400 sets or more.....	.09	.09½	.10½
600 sets or more.....	.08½	.09	.10
Cartons 1c each.			
Minimum charge \$3.50.			

Monthly sets, two-fifth of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Semi-monthly and Bi-weekly sets, two-thirds of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Above prices include Printing, Numbering, Dating and Collating. Printed in German or English.

When ordering state plainly just what is wanted, or send sample of the envelope now in use in your church.

Do not fail to state how many sets of Monthly or Weekly Envelopes are wanted, also if printing should be in German or English.

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

What Month or Sunday the dating of envelopes is to begin.

If Cartons or Pockets are wanted.

Initial Offering Envelopes or Pledge Cards are furnished free upon request only.

Specially printed single envelopes added to weekly or monthly sets.

	Manila	White	Colored
500	\$2.50	\$2.75	\$3.00
1,000	4.00	4.50	4.75
Every additional 1,000.....	3.00	3.50	3.75

SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1939. Subscription rates, per annum, are as follows:

THE NORTHWESTERN LUTHERAN.....	\$1.25	GEMEINDEBLATT	\$1.25
Same by mail to Milwaukee readers.....	\$1.50	Same by mail to Milwaukee readers.....	\$1.50
THE JUNIOR NORTHWESTERN.....	\$.40		
Same by mail to Milwaukee readers.....	\$.50		

The higher rate demanded of Milwaukee readers who get their papers by mail is caused by a special postal regulation regarding distribution of papers by mail at place of issue.

Note: Our special offer applies only when subscription price is paid in advance. We request our readers to aid us in bringing this matter to the attention of such as are not yet subscribers of our periodicals. At the same time we direct the attention of subscribers who are in arrears to a postal regulation which restricts the special periodical rate to the number of paid-up subscribers; if you are in arrears, please give this matter your immediate attention in order to prevent your name being canceled from our mailing list.

If the label on the copy of the publication you are receiving is not dated January 1938 the subscription for the present year is not paid. It is of the greatest importance to us that we receive remittance now for the present and the past years. We, therefore, kindly ask you to send your remittance now, either to the pastor of your congregation or directly to us, unless the label on the copy you are receiving is dated January 1938.

Northwestern Publishing House, 935-937 North Fourth St., Milwaukee, Wis.