

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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JOEL'S POWERFUL PENTECOSTAL PROPHECY

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I shall shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. Joel 2: 28-32.

The fact that St. Peter, on the Day of Pentecost, uses this prophecy of Joel as the text for his memorable Pentecostal sermon gives it special significance. It shows that this prophecy comprises the entire mystery of Pentecost — the outpouring of the Holy Spirit upon all flesh. Hitherto — during the time of the Old Testament dispensation — the Holy Spirit was not poured out so abundantly or copiously, that is, the gift of the Holy Spirit was not bestowed so abundantly upon men as it has been since the manifestation of Christ. The Spirit was indeed communicated in Old Testament times, but that communication was confined to God's chosen people. He was vouchsafed to the patriarchs and prophets and the people or children of God in general. Ever since the name of God had been recorded, ever since the Word of God has been preached, the Holy Ghost has been operating, for whenever and wherever the Word of God is preached, there He is present. Thus the patriarchs of old like Abraham were endowed with the Holy Spirit; the prophets were inspired by Him, so that they could enforce their prophecies with a "Thus saith the Lord"; David would pray to God, "Take not thy holy spirit from me"; and so were the saints under the old dispensation, those who believed in the promises of a Savior and looked forward to His coming with joyfulness, not without the Holy Spirit.

But the Holy Ghost was not poured out upon the Gentiles, not upon those who were "strangers and foreigners" to the covenant of God's people. These had no claim upon Him, nor the privilege of His blessings; they were devoid of this most precious gift of God.

Throughout the centuries of the Old Testament times the Gentiles were without the enlightenment of the Holy Spirit, God had "suffered all nations to walk in their own ways." Acts 14, 16.

The Prophecy

But now behold the great prophecy of Joel. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh. "Afterward," that is, as Peter puts it, "in the last days," the time of the New Testament dispensation, when the kingdom of God on earth shall be finished through the work of Christ's redemption, then shall this prophecy be fulfilled. The drop-wise gifts of the Holy Ghost, who hitherto had been given to the patriarchs and prophets and saints of God under the old economy, shall now give place to a downpouring of the Spirit without stint and without restriction. Not to the seed of Abraham, nor to the land of Israel, would the blessings be confined, but the outpouring of the Spirit of God, in His gifts and graces and teachings and consolations, would extend to all nationalities, Gentiles as well as the Jew; and to both sexes, sons and daughters alike; and to all ages, both young and old; and to all classes, bond as well as free, servants and handmaids together. All flesh would be permitted to see the glory of God, and the inhabitants of all lands would be privileged to come and worship before Him. Thus it is with the Spirit of God as with the Son of God, of whom the apostle says, "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." Col. 3: 11. The blessing of salvation through the Son of God and by the Spirit of God is wide as the world in its offer, and free to all who accept it — without any distinction whatsoever, even without intellectual or cultural distinction, for even the Barbarian like the Scythian, the lowest type of Barbarian, are free to share the blessing.

What a great prophecy of Joel this is! Peter himself on the Day of Pentecost scarcely comprehends its full extent until he was specially commissioned to open the door of faith to the Gentiles. Witness particular instances as they present themselves sometime after — in the descent of the Holy Spirit on the Gentile Cornelius, the Roman centurion, and his friends; in the vision of Peter at Joppa, convincing him that

the gift of the Holy Spirit was meant for all the peoples, for the Gentiles as well as for the Jews.

And oh! for the mighty blessed effects the fulfillment of this prophecy did produce during the whole of the New Testament age! For while the outpouring of the Holy Spirit was accomplished on the Day of Pentecost, its blessing and the operation of the Spirit did not cease on that day. Of course, as to the apostles and evangelists receiving such discoveries of Divine things as fully fitted them for becoming the divinely appointed and inspired teachers of the Christian Church and for writing the New Testament Scriptures as well as for performing miracles and preaching the Gospel in tongues they had never studied nor learned before — these extraordinary gifts of the Holy Ghost were, we are fully convinced, confined to the apostolic age; but the ordinary operations and influences of the Spirit have never ceased from then till now. Nor could it have been otherwise. The very revelations made on the Day of Pentecost were not something without the Word of God, or beside it, or any way independent of it; for in the most solemn and direct fulfillment of this promise, when the Holy Spirit was poured out, Peter all along appeals to Scripture, directing his audience thereto in order to bring about their repentance and return unto God.

The Word of God is still being preached. We read in the prophecy of Joel, "your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." "Prophecy," "visions" and "dreams" are terms used in the times of the Old Testament for the different sorts of Divine revelations during those times as intimated by the word of the Lord in Numbers 12:6. "Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." The meaning is that the way of attaining the knowledge of God was by prophecy, vision, and dreams. So, under the New Testament, men receive by the Holy Spirit the mysteries of the Gospel and attain to the knowledge of salvation through the ordinary means of grace — the Word of God. Thus we hear of those listening to Peter's sermon in the house of Cornelius in Caesarea, "the Holy Ghost fell on all them which heard the word." Acts 10:44.

Wherever the Word is preached in all the world today, it creates wonders even greater than those on the Day of Pentecost. It enables "Sons and daughters to prophesy, old men to dream dreams, and young men to see visions" even to this day. It is the great body of Christian believers who constitute the royal or spiritual priesthood publishing the name of the Lord in every tongue and language and generation throughout the world, thus establishing the holy Christian Church in every part of the globe — the greatest and

only dispensary of spiritual blessings to mankind. Wonderful as the Pentecostal period was for the outpouring of the Holy Spirit in such power and plenty, yet it was but as drop-wise to the full flood of Gospel light that has shed its rays in this dark vale of tears for the salvation of men and to the glory of God in Christ Jesus.

J. J.

(To be concluded)



THE CHURCH IN THE DAYS OF THE APOSTLES

That the activities of the Church today should proceed on the same lines as in the days of the apostles must be admitted by all who believe that the Church was founded by our Lord through the apostles in the form in which it was to endure to the end of time. The Church is orthodox only inasmuch as it conforms to the Church as it was in the days when the apostles first established it.

There is particularly one book in the New Testament which tells us of the establishment of the Church, of its growth and expansion, of its doctrines, of its life and that is the Book of Acts. The Book of Acts is not only, we are inclined to say, the most interesting book in the Bible, it is also the chief book that we have to consult in order to understand what the Church is and for what purpose it exists.

The Christian Church was established at Jerusalem through the great manifestation of the Lord on the Day of Pentecost. On that day, it is true, a great miracle was wrought, the outpouring of the Holy Ghost on the apostles, and the utterance given to them to speak in languages they had never before been conversant with. Yet, this miracle was but the beating of the drum to call people to attention, and it was the thing proclaimed to them, once their attention was gained, that brought the Church into existence. For, being imbued with the Spirit of God, the apostles began to proclaim to the multitude there assembled the wonderful works of God, not the works referred to in the First Article of the Creed, but to those of which we learn in the Second Article, namely, the things done by God for our salvation, they proclaimed the crucifixion of Christ as the means of our redemption, sealed by God through Christ's resurrection.

It was this proclamation that pricked men to the heart and called forth from them the enquiry, "What must we do?" The answer given them directed them to the Savior, for they were told, "Repent and be baptized in the name of the Lord Jesus Christ for the re-

mission of sin." The apostles spoke to the multitude as to people that required the remission of sins. They offered them this remission of sins through holy baptism, which would be on the part of those submitting to the rite a declaration that they accepted Jesus as their Savior, and on the part of God a declaration to them that for Jesus' sake their sins were forgiven and they were children of God.

Now, those who believed and were baptized did not scatter, each going his way glad in the assurance of God's grace that he had received, but they formed what we would call a local congregation. They were the Church at Jerusalem. Three thousand souls had been baptized on that first day and the Lord added unto this Church daily such as should be saved. These Christians — they were not immediately called by that name, this appellation came later — continued in fellowship. There was a line of demarcation between them and those who still stood aloof from the Church. Their number was definitely known. The three thousand soon increased to five thousand men, apart from the women and children.

And from this first church there grew other churches, which in other places were established in the same way, namely, by the Gospel of Christ crucified for sinners being proclaimed. The apostles and others went about preaching the Word. They went from town to town, telling the people, as Peter had told the people at Jerusalem, that there is not salvation in any other, neither is there any other name under heaven given among men whereby we must be saved. And so the Book of Acts tells us of the Church at the various places to which the preaching of the Gospel had come.

There was the Church at Antioch. In this city, we are told, that "many believed and turned unto the Lord." Acts 11:21. Those who turned unto the Lord were the Church of that place, Barnabas went to Tarsus to seek Saul and brought him to Antioch. "And a whole year they assembled themselves there with the Church," "And the disciples" — that was the name by which believers were first known — "were called Christians first in Antioch." And so in whatever city or place through the preaching of the Gospel men were brought to Christ and trusted in Him that He bore all their sins in His own body on the tree of the cross, we have a church or local congregation.

What, then, is the Church? We distinguish between the Church universal or "catholic" church and the local church. As the local church is the whole number of believers in Jesus in one particular place, all Christians throughout the world, taken in the aggregate, are the universal or catholic Church, of which the Apostles' Creed says, "I believe the holy Christian Church, the communion of saints." As the believers were first called disciples and later Chris-

tians, so also they are called "saints." A saint (from Latin "sanctus") is one who has been sanctified or made a believer by the Holy Ghost. We must not be misled by the modern usage of this word. The Roman Church calls those saints who, it believes, have reached a special stage of perfection. According to that usage of the word the best of Christians humbly admit that they are no saints. But according to the New Testament use of the word we Christians are saints, for in the New Testament this word is equivalent to "disciple" or "Christian."

That, then, is the great mission of the Church in the world today, to make disciples, Christians, or believers of all people. And this it is to do by proclaiming the good tidings of the grace of God in Christ Jesus. This is the message that the Church has for the world: Sinners, turn, why will you die? God wants all men to be saved and to come to the knowledge of the truth, namely, this great truth that God was in Christ reconciling the world unto Himself, because the blood of Jesus Christ, God's Son, cleanseth us from all sin. That was what the apostles set out to do. They did not say, Well, here is a world full of injustice and social evils and we shall try and show men how they can lead better lives and how the conditions prevailing in the world can thus be improved and people made happier and more contented. No, they went forth to call men to repentance, to beseech men to come and be disciples of Christ, seeking justification by faith in Him, and not by works.

As those who in the days of the apostles accepted this invitation were the Church, so it is still. And to the number of these the Lord still adds those who will be saved. As in the days of the apostles, the Church is still able to determine who those are whom it recognizes as being in fellowship with it. How had that first number of three thousand been arrived at? "And as many as believed were baptized." "And they continued steadfastly in the apostles' doctrine, and in fellowship, and in breaking of bread, and in prayers." Those who bore that criterion were numbered with the Church.

In our days the believer is sometimes perplexed as to where he should find the church or congregation with which he should declare himself to be in fellowship. He sees a variety of Christian congregations offering him the opportunity to worship in their midst and to attend the breaking of bread there. But here again the direction is plain. "As many as received the word." "They continued in the apostles' doctrine." Thus also Christ Himself declared that if we would continue in His Word, then should we be His disciples indeed, even as also He told the disciples in the last great final commission, "Teach them to observe all things whatsoever I have commanded you." These must always be and remain the marks of the

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true Church of God, namely, that the Word of God is taught there in its truth and purity and the sacraments are administered in accordance with Christ's institution. Where that is done believers will also lead a holy life in accordance with the Word.

In the Church as founded by the apostles there was a definite doctrine that was taught and that the Christians adhered to. We never hear any of the apostles saying that as long as in essentials there was unity in other things there might be liberty and in all things brotherhood, but we do hear them saying again and again that the Christians should stand fast and hold the traditions as they had been taught, whether by word of mouth or written epistle. 2 Thess. 2:15. And when in the Galatian churches men were teaching things that were subversive of the Gospel teaching, St. Paul did not say that it was quite right for each one to have his own opinion and that no man should be tied down to any particular articles of faith, but in unmistakable terms he denounced those false teachers and declared: "But though we, or an angel from heaven, preached any other gospel than that which we have preached unto you, let him be accursed." And to impress this the more deeply on these people, he repeats this, saying: "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1:8. And let us remember that Paul was not here speaking to people who declared that they were going to give up their Christianity and return to the faith they had formerly held, but to people who had introduced into the Christian teaching "those weak and beggarly elements" which again brought them into bondage under the Law. Teachings had been proclaimed that were contradictory to the doctrine of justification by faith. By faith — that seemed to these people too easy a way of being saved, and so to some extent they would establish their own righteousness by observing the law of Moses and make it a postulate for true Christianity that certain requirements of the

Old Testament ceremonial be observed. That is still the nature of every heresy that has found its way into the Church, it detracts from the assurance which the simple Gospel gives the heart.

But to prevent such differences of belief from arising, would it not have been safer for the Church, if the Lord had so organized it that it had a visible head whose decision in matters of faith and practice would be final? Let man not presume to be wiser than God. The Lord in His wisdom established the Church with an invisible head, a church in which all should be brethren on equal footing, one being their head, even Christ. To have a pope, or an archbishop, or a "general," or a consistory, to whose decision all must bow is a departure from the principles as laid down by the apostles. They planted a church which was in every respect a democracy, in which each one must bow in submission to the Word of the Lord. If this principle had been maintained in the Church, schisms would not have occurred. If this principle were universally adopted today and all Christians were ready to act on it the unity of the Church would be restored.

It is often asserted that Christianity, like all other religions, is simply a herd religion, people in the profession and practice of their religion simply going with the herd. It is, unfortunately, true that there are many who just believe what the Church believes, and the only account they can give of what the Church believes is to say it believes what they believe. They go to church because their forefathers used to do so and it is, after all, a mark of respectability to do so. But the Christian must be able to say, "I know whom I have believed." A Christian must know what is written. That must be certain to him, because it is God's Word. And there he stands and is sure of his ground that he is determined that, though all others were to give up this faith and he were left alone in the wide, wide world professing the Christian hope, he would cling to the truth that God has manifested to him. Let us not be carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace.

—The Australian Lutheran.

WILL THERE BE ANOTHER WAR?

That depends. According to the information received from various sources we are drifting rapidly in the direction of another clash of arms. The competition of greed and the rivalry of "the interests" make human butchery a part of the very system. The combine of wholesale manufacturers of munitions are doing all they can to push us over the edge in order that they may rake in profits with bloody hands. The exploitation of the masses, the forcible suppression of protest, the cruel inequality of peace terms, the fomentation of national hatreds, the chip on the shoulder of

patriotic "honor," and many other less evident agencies are all contributing to the same end.

But the real cause of war is none of these. The real cause we find stated in Isa. 65:11, 12, "Ye that forsake Jehovah, that forget my holy mountain, that prepare a table for Fortune (Good Luck) and that fill up mingled wine unto Destiny (Fate), I will destine you to the sword, and ye shall all bow down to the slaughter, because when I called, ye did not answer; when I spake, ye did not hear; but ye did that which was evil in my eyes, and chose that wherein I delighted not." It is wilful disobedience to the revealed will of God that invites the horrors of the shambles.

God does not "send war." This is the devils own business. When we divorce ourselves from God and break our connection with the Source of every blessing, the "murderer from the beginning" takes charge. When we persevere in believing this "liar" and in doing his will, we turn him loose, and he opens the flood-gates of bloodshed. "The wages of sin is death" in this sense also. The advocates of peace may write and speak, expose and organize, and even secure legislation, but they will find their laudable efforts unavailing, unless 'Repentance and Faith' is written large on their banners and becomes "the law of the land."

"Does this mean that we've got to wait till all the warlords are 'converted'?" No. But God is not helpless, and if we accept His "peace terms" He is able to save the situation. If the Church of Christ and His witnesses in the world make room for His Spirit, and if His Word is permitted to transform their lives and extend its saving power by their means in the citizenry of a country, no hostile influence would be able to precipitate a war, as it would serve no purpose in the economy of God. It is only when Christianity becomes a mere name, an empty form devoid of life and power, and civilization develops a "cancer," that He permits the "sword" to be wielded as a lancet in a major operation. When peace and prosperity are abused and turned by men into a curse, God in mercy "destines" the hemorrhage of war to relieve the tension and avert a still greater evil.

The question is: Are we willing to pay the price of peace? Or shall we simply drift along in the old paths and take it for granted? The signs are not favorable. Even the depression and the present distress do not seem to have humbled us under the mighty hand of God. We are trying everything else — with what success remains to be seen. He who knows the end from the beginning has also revealed to us in His Word that a time is coming when final impenitence will unleash a judgment. Meanwhile we have His invitation, and we have our choice. "I have set before thee a blessing, and a curse." We are facing these two alternatives. But due to the selfish indifference and silence of a church which all the while

should have been stemming the tide by prayer, precept, example, protest, public testimony and private contacts, and the radiation of a positive Christian spirit, the lightning of a coming storm is even now flashing on the horizon.

Is it too late to awake? Yes, if our repentance is only a means of averting temporal disaster and securing the comforts and blessings of peace. But if it is to be "repentance toward God and faith toward our Lord Jesus Christ," the promise of God assures us that it is not too late, and that He is waiting to lead us out of a life of sin and the consequences of sin into the paths of righteousness and peace.

"Behold, **Jehovah's** hand is not shortened, that it cannot save; neither **His** ear heavy, that it cannot hear; but **your iniquities** have separated between you and your God, and **your sins** have hid his face from you, so that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue muttereth wickedness. None sueth in righteousness, and none pleadeth in truth . . . Their feet run to evil, and they make haste to shed innocent blood . . . The way of peace they know not, and there is no justice in their goings; they have made them crooked paths; whosoever goeth therein doth not know peace." Isa. 59:1-8.

"He will teach us of his ways, and we will walk in his paths . . . And He will judge between nations . . . and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:3, 4.

C. J. S. in The Bible Banner.



Comments

The Missions in China have suffered to some extent in the cruel war of invasion by the Japanese. But this trial has also served to call the attention of the Chinese people to the unselfish work of the Christian missionaries, and thus to create a more favorable attitude of this unfortunate people towards the missionary efforts. Madame Chiang Kai Shek, the very capable wife of the Chinese Generalissimo Chiang Kai Shek, spoke at a meeting of Christian workers in Hankow on April 6. She had nothing but words of praise for the missionaries.

Quoting the speech as printed in the Living Church, Madame Chiang Kai Shek said in part: "The Generalissimo and I feel that no words which we could speak could sufficiently express our debt of gratitude

to the missionary body all over China who have been a help to the distressed and the best of friends to the hundreds of thousands of refugees. You may remember a few years ago it was quite the fashion to decry missionary efforts. There was even a commission sent from America to investigate mission work because there was a general feeling that missionary efforts had been a failure. There were also people who asked where were the successors of Livingstone, Morrison, and Young Allen. Is the missionary spirit dead?"

"A few years ago our own Chinese people were very much against Christianity, and the government promulgated a law whereby religion was forbidden to be made a compulsory study in any school. . . . It gives me great pleasure to tell you that because our people and the government have come to appreciate the results of your efforts and the spirit that underlies your work, the Generalissimo has now found it possible to have the law amended so that now the Bible can be taught in registered mission schools. You have all had a leading share in making this change in the law possible, because you have shown what true, practical Christianity means in its wider sense."

This was the important announcement that Madame Kai Shek had to make at this meeting. The amending of this law opens the door for a freer and fuller use of the missionary opportunities in China. Thus, under the overruling hand of God, even this bloody holocaust in China may prove a blessing to many who have not yet heard of Jesus Christ the Savior. It also is a proof that true Christian doctrine and belief must be accompanied by a true Christian life of unselfish love toward all men, for such lives are of great use in winning the adversaries. Z.

* * * *

Concerning the Mahatma Gandhi A correspondent living in Nilgiri, South India, writes to the Living Church protesting against the silly admiration for Gandhi, even in some church circles, that appears ever and anon. "I wonder often at the calm and unruffled way so many of my fellow citizens in America take it for granted that the Hindu politician, Mr. M. K. Gandhi, is not only a Christian saint but also a 20th century Christ, and hold up his life as an inspiration to be followed by the Christians of America."

The good qualities of Gandhi are not denied, but the writer says, very sensibly, that these are not necessarily Christian. "Gandhi preaches non-violence perhaps as Buddha would, but that does not make Buddha a 'Christian' saint, whose way of life should be an example for our American young people." Gandhi's methods include non-cooperation, civil disobedience and boycott, used against the rulers of India, the British, as a war measure. Our writer truly says: "If

Gandhi is followed too closely and admired too much, all Christian missionaries will return to their native lands and Christ's great command to preach the Gospel to all nations will be null and void. Gandhi's view is that the Hindu way of life is equal or superior to the Christian way of life. Reasoning this way, Jesus Christ, Paul, and many of the missionaries who died for their faith were 'badly mistaken' and should have 'kept their religion to themselves.' Meanwhile the people of India are 'right in accepting M. K. Gandhi as their savior, their saint, and worshipping his image as a god in their Hindu temples.'"

We heartily agree with this writer from India, a missionary. If the ways of life and beliefs of the heathen peoples are just as good if not better for them than our ways of life and the Christian religion, we certainly have no business to send these peoples our missionaries. All true missionary labor among the benighted heathens must be solidly based upon the firm conviction that there is but one way of life, but one belief that can save all men, and that is the belief in Jesus Christ who died to save. Where that conviction is lacking, sending missionaries is a farce and a waste of good money as well as of man-power. Z.

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Intersynodical Meetings Merely as a news item taken from the News Bulletin and without any comment we publish the following.

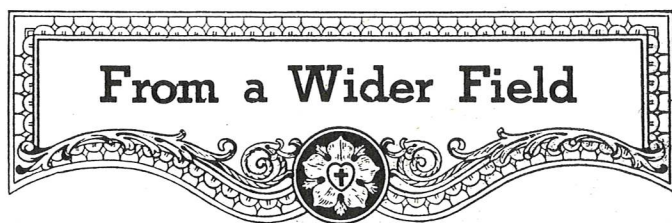
Commissions of the United Lutheran Church in America and the Missouri Synod met recently in Pittsburgh to consider doctrinal questions. The report of the four joint sessions follows:

"The doctrines discussed were Conversion and the Election of Grace, on the basis of the Brief Statement of the Missouri Synod, and the Word of God and the Scriptures, on the basis of a paper presented by the commission of the United Lutheran Church. While on the presentation of the doctrine of Conversion and the Election of Grace there was general agreement among the commissioners, a point of serious difference concerned the definition of inspiration, particularly the presentation of verbal inspiration as given in the Brief Statement of the Missouri Synod."

The Missouri Synod was represented by President J. W. Behnken of Chicago; Professors Theodore Engelder and W. Arndt of St. Louis; the Rev. C. Brommer of Seward, Nebraska; Dr. Karl Kretzmann of Orange, N. J.; and the Rev. F. Brunn of Rockford, Ill. United Lutheran Church representatives were President Frederick H. Knubel of New York; Professors H. C. Offermann and C. M. Jacobs of the Philadelphia Seminary; Dr. H. H. Bagger of Pittsburgh; Dr. Paul H. Krause of Ft. Wayne, Ind.; Dr. E. Clarence Miller of Philadelphia; Mr. Edward Rinderknecht, Toledo, Ohio; and Mr. J. K. Jensen, Janesville, Wisconsin. Z.

The Swedish Tercentary Three hundred years ago some Lutheran Swedes settled on the Delaware in colonial Pennsylvania, Delaware and New Jersey. They brought their Swedish pastors, hymnbooks and forms of worship with them into the new land. Dr. Conrad Bergendoff, President of Augustana College and Seminary, Rock Island, Ill., writes of them as follows in the News Bulletin: "It requires considerable reflection to realize what all this meant in the 17th and 18th centuries. For the attempt to reproduce on the Delaware what was typical of a well-ordered, strictly disciplined, church in Sweden, was begun before William Penn came to America, and had been going on with a large measure of success long before Wesley and Whitefield came with Methodism or Muhlenberg with German Lutheranism to the New World. A strong, healthy church life was found in the congregations served by Rudman, Bjork, Hesselius, and Dylander, before New England heard Jonathan Edwards' call to revival."

With the dying out of the Swedish language these old Lutheran congregations also died out and their members were absorbed by other churches. Some of the buildings used by these Swedish Lutherans have been saved. "But yet those ancient shrines stand, witnessing to the presence still today of elements in American life which go back to the staunch, sturdy days of the Swedish colonists." The old colonists and Lutheran pioneers are gone, their church buildings still stand as monuments to the lasting strength of Lutheran faith surviving to this day by the grace of God. Z.



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"OF WHOM THE WORLD WAS NOT WORTHY"

Hebrews 11:38

By Anna Hoppe, Milwaukee, Wis.

We meet in Hebrews, Chapter eleven,
 Heroes of faith we shall see in Heaven,
 Of whom the world was not worthy.
 They knew the Source of Abraham's faith, —
 Clung to God's Word till their final breath, —
 Suffered affliction, martyrdom, death, —
 Of whom the world was not worthy.

They pined in bondage, prisoners weary,
 Exiled from home to desert lands dreary,
 Of whom the world was not worthy.

They knew why towers of Jericho fell, —
 Feared not earth's kings, nor the powers of hell, —
 Faithful till death, in Christ they died well, —
 Of whom the world was not worthy.

Down through the years, on history's pages,
 Saints built their faith on the Rock of Ages,
 Of whom the world was not worthy.
 Faith sang His praise mid devouring flame, —
 Faith braved the sword and the cross of shame, —
 Faith's dying word adored His dear Name,
 Of whom the world was not worthy.

Today, as once at Babylon's water,
 Prayers rise on high from God's sons and daughters,
 Of whom the world is not worthy.
 Siberian wastes ring with mournful strains, —
 Godless dominions where Satan reigns
 Cast brave defenders in prison-chains,
 Of whom the world is not worthy.

How long, O Lord, will lawless transgressors
 Banish and slay Thy faithful confessors?
 Of whom the world is not worthy?
 How long, O Lord, will Thine eyes behold
 Cruel oppression and hoarded gold, —
 Saints burdened down with trials untold,
 Of whom the world is not worthy?

O Blest Lord Jesus, for Thy returning
 Hearts of Thy saints are fervently yearning
 Of whom the world is not worthy.
 Take home Thy Bride, redeemed with Thy blood!
 Take David's throne, Thou Incarnate God!
 They'll walk with Thee on the glory road,
 Of whom the world is not worthy!

CHURCH UNION IN FRANCE

All the Protestant churches of France, excepting the Lutheran and the Baptist churches, have united into one church body to be known as the Protestant Church of France. This new union will include the Evangelical Reformed Church with 400 congregations, the Reformed Church with 160 congregations, the Free Evangelical Church with 50 congregations, and the Methodist Church with 26 congregations. In all 636 congregations comprise this union. The union was effected on April 28, at Lyon, France. Perhaps it will interest our readers to hear the "platform" or the "declaration of faith" that was adopted by the Protestant Church of France.

The Reformed Church of France at the moment of confessing its faith in God the Sovereign and Christ the Savior, is conscious of the need above all else of expressing to the merciful Father its gratitude and its adoration.

Faithful to the principles of faith and of liberty on which it was founded in the communion of the Church Universal, it affirms the perpetuity of the Christian faith through its successive expressions, in the Apostolic Creed and the confessions of faith of the Reformation period, notably the confession of La Rochelle. It finds its source in the central revelation of the Gospels: God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish but have everlasting life.

It proclaims in the face of the fall of man, salvation by grace, by means of faith in Jesus Christ, the only Son of

God, who was delivered up for our offenses and who was raised from the dead for our justification.

It bases its teaching and its worship on the great Christian facts affirmed in the Gospels, represented in its sacraments, celebrated in its religious rites and expressed in its liturgy.

In order to obey its divine vocation, it preaches to this sinful world the gospel of repentance and of forgiveness, of the new birth of holiness and of eternal life.

Under the action of the Holy Spirit, it shows its faith by its works, in prayer, for the awakening of souls, for a manifestation of the unity of the body of Christ, and for peace among men.

By evangelization, by missionary effort, by struggling against social injustice, the Church prepares the way for the Lord, for that which is to come through the triumph of the Master, the Kingdom of God and its justice.

To Him who can, by the power which works in us, do infinitely more than we can ask or think, to Him be glory in the Church and in Christ Jesus from generation to generation, from ages to ages, Amen."

That confession is a very wide one. We can readily understand why the Lutheran churches in France did not become a party to this union.

W. J. S.

SWEDISH TRICENTENARY

The Augustana Synod is making elaborate plans to commemorate the three hundredth anniversary of the landing of the first group of colonists on American soil under the patronage of Sweden in the year 1638. According to plans this great and significant event will be celebrated on June 27 and 28 at Wilmington, Delaware. The affair will be strangely mixed — the church and state sharing in it. The main feature, on June 27, is civic. On that day the President of the United States will meet the Crown Prince of Sweden who will present to the President of the United States the monument given by the Swedish government erected on the site where twenty-one Swedish colonists landed in 1638.

On the evening of the 26th of June the people of Philadelphia and its environs will assemble at the Convention Hall of the city to welcome the Crown Prince of Sweden and the Bishop of Lund, Sweden. The program follows:

Dr. P. O. Bersell, President of the Augustana Synod, Presiding

6:30-7:00 P.M. — Organ Selections, concluding with Sebilius' "Finlandia" Professor Per Olsson, New York

7:00 P.M.

- Procession of Clergy.
- Singing of National Anthem Audience
 - 1. America.
 - 2. Da Gamla, Du Fria."
- Invocation.
- Introduction of Crown Prince of Sweden
- Dr. P. O. Bersell
- Address Crown Prince of Sweden
- Selections American Union of Swedish Singers
- Greetings by Lutheran leaders.
- Hymn: "Now Thank We All Our God."

- Address Dr. E. P. Pfatteicher, President, Ministerium of Pennsylvania Offering.
- Anthem Lutheran Chorus
- Historical Address Dr. Conrad Bergendoff, President of Augustana College and Seminary
- Hymn: "A Mighty Fortress Is Our God" — to be sung in English, Swedish and German.
- Address Bishop Edward Rodhe, Bishop of Lund
- Anthem Lutheran Chorus
- Confession of Faith and the Lord's Prayer, led by Dr. P. O. Bersell.
- Benediction Bishop Rodhe
- Hymn: "Guardian of Pure Hearts and Hearer" W. J. S.

TREMBLING SAINTS

In the early days of emigration to the West, a traveler once came for the first time in his life to the banks of the mighty Mississippi. There was no bridge. He must cross. It was early in winter, and the surface of the mighty river was sheeted with ice. He knew nothing of its thickness, however, and feared to trust himself to it. He hesitated long, but night was coming on, and he must reach the other shore. At length with many fears and infinite caution, he crept out on his hands and knees, thinking thus to distribute his weight as much as possible, and trembling with every sound. When he had gone on this way painfully, half-way over, he heard a sound of singing behind him. There in the dusk was a colored man driving a four-horse load of coal across upon the ice and singing as he went!

Many a Christian creeps trembling out upon God's promises where another, stronger in faith, goes singing through life upheld by the same word. "Have faith in God."

— Author Unknown.

TIMES DO CHANGE

One of our friends is a highly esteemed professor in an American university of high reputation and he occasionally "points with pride" to the superiority of the modern institution of higher learning when compared with its present or at least with its predecessor of half a century ago. As nearly as we can figure it out, the present generation of youth go to school to engage in research: in the less complex late Victorian decades that were our student days and in the words of a Jewish mamma about her son Ikey, "He went to college to be learnt." It was up to the professor to do the searching, find the voids in our intellectual capacities, fill them full of knowledge and then graduate us into a waiting, though often unappreciative world. Those were the days when "through hardships to the stars" was used in its Latin form for many a class motto and "over the Alps lies Italy" was the title of not a few valedictories. Now "away from the Alps" lies Abyssinia and stardom is largely localized in Hollywood.

—The Lutheran.

LIGHT FROM THE EAST

in a present-day revival of Hinduism is making a bid for attention. Its mark of distinction consists in a vigorous lay leadership, among whom Gandhi, Tagore, Ranakrishna and Arabindo Ghosh are being claimed as the most significant and influential in recent years. The priestly ranks have very little to do with the varied forms of the movement; it remains for the laymen to stress the eternal union of the spiritual and the secular by the claim that the popular religion has always been closely interwoven with everyday life as a vital force. This lay agitation has found variegated expression in progressive movements, such as "the Fellowship of Faith, Liberal Hinduism and a Universal Religion"; but the practical worth of traditional ideas has also found many lay defenders. In this age of upheaval and change these laymen are offering Hinduism as a sufficient answer to the present perplexities and problems of life, and they claim the sanction of Hinduism for every radical departure from the traditions of the elders. This lay movement, at the same time, issues a challenge to Christianity, which "must be able to point to conditions different from those which now exist throughout the Western world, where ideals are professed in the church services, but are not practiced to any appreciable extent in daily life," if it is to make any real progress in India. That is a criticism that could just as well be applied to Hinduism, even in the lay movement, but the stricture on Christianity is one that needs to be taken seriously to heart.

—The Lutheran.

PASSION PLAY OF THE PRAIRIES

In the little town of Bayard, Nebraska, an outdoor religious pageant has been given every year for six years. The cast contains 150 characters, and there is a hidden chorus of seventy-five voices, and an angel chorus of seventy-five girls. But there are tasks of some kind for all of the town's 1800 people. None of the cast or workers receives any remuneration for his services. While the pageant is designed to give people, especially the young folks, a clearer idea of the life of Christ, the part of Christ is not portrayed. His presence is suggested, but the plot never calls for His actual presence on the stage. The play has been very effective, and has been attended by more than 75,000 persons by actual gate count.

—Chr. Herald.

WORLD SUNDAY SCHOOLS GAIN

Reports from fifty-one nations show a world-wide growth of Sunday schools, according to the World Sunday School Association, Dr. Robert M. Hopkins, Secretary, representing a total of 40,000,000 Sunday school pupils. The largest enrollment in any Spanish speaking country in the world is found in Puerto Rico, where 50,000 children have joined the Sunday schools.

And for the first time, a Sunday school for girls was established during the year in the Greek Orthodox Church. The largest advance, numerically, was made in Africa. In the French Cameroons there is now an enrollment of over 100,000. Almost a third of the African enrollment is found in South Africa, where the World Sunday School Convention is to be held in 1940 — in "the beautiful east coast port city of Durban."

— Ch. H.

THE WORLD AND THE GRADUATE

In the current number of the Teachers College Record, Professor F. Ernest Johnson quotes from the remarks of one high school orator last June. Addressing parents and teachers, the speaker said: "We thank you for your gifts of affection and kindness. We thank you most for the skill and perseverance with which you have trained us to face the world. But for the world you have given us to face we can not thank you. . . . You have tried to teach us how to run the world. But this is something that you are not qualified to teach."

Commenting on this, the column, Topic of the Times, in the New York Times states that Professor Johnson cited this case "to prove that education does not always produce contentment, as people believed in their innocence fifty years ago." It also reminds us that when high school education grows twenty times as fast as population there will come tensions and problems.

—The Lutheran Companion.

WESLEY BICENTENARY

Here is a passage which will be read in Methodist churches all over the world on May 24, this year: "In the evening I went, very unwillingly, to a society in Aldersgate street, where one was reading Luther's preface to the Epistle to the Romans. While he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt that I did trust in Christ, Christ alone, for salvation; and assurance was given me that He had taken away my sins . . . and saved me from the law of sin and death." The passage is from John Wesley's diary, and May 24 is the 200th Anniversary of Aldersgate.

—Christian Herald.

PASTOR WAVES SWORD IN PULPIT; IS WOUNDED

Chattanooga, Tenn. — The Rev. Herbert Morgan's sermon on the evils of war Sunday ended with the minister himself a casualty. Holding aloft a bayonet, he compared it to the gospel, saying:

"This sword, just like the gospel, is two edged."

At that he tripped on a rug and the bayonet passed through his left leg above the knee. He was admitted to a hospital.

—Milw. Journal.

THE VIKINGS OF THE NORTH

Arctic exploration and polar investigations have long been prominent activities of Scandinavian scientists. Contributions to our geographic knowledge as a result of these scientific researches loom large in a comprehensive perspective of the history of civilization. A recital merely of the names of those Scandinavians who have helped to push back the frontiers of our ignorance in Arctic and Antarctic regions would be a very long list. A few of them are found on modern maps.

The Vikings of the North have been sea adventurers for hundreds of years. One might appropriately call them Crusaders of Boreas, for while men of other lands sought thrills in hazardous trips to the Holy Land, the brave men of Scandinavia sought and found adventure in crusades through the frozen North, among icebergs, and across immense wastes of snow. Nearly a thousand years ago Leif Ericson and a hardy crew of explorers crossed the North Atlantic Ocean in a small but staunch Viking ship. They visited a land which they named Vinland because of the vines they found growing there. Geographers now believe that Vinland was North America, and that the place visited by Leif Ericson was some unknown spot on the shore of either Labrador or Newfoundland. To Scandinavia, therefore, belongs the honor of discovering North America.

Viking ships of the kind employed in these perilous adventures of a thousand years ago are still occasionally unearthed in Scandinavia, where it was long the custom to bury them in the ground with their commanders. At the World's Columbian Exposition, held in Chicago in 1893, a Viking ship was one of the leading attractions.

Continuing undiminished throughout the centuries, Scandinavia's interest in maritime adventure and in polar exploration and discovery persists to the present day. Her ships and her sailors visit every port in the world.

— Exchange.

HOSPITALS FOR NEGROES

As a shining example of patient Christian faith and devotion in a pathetically worthy cause, we cite Rev. Amos W. Carnegie, a Negro minister from Virginia. Realizing the urgent need — and almost complete lack — of hospital facilities for his race, Mr. Carnegie has dedicated his life to promoting a movement for building a Negro hospital in every city in the United States. Starting out with just one five dollar bill, by looking to God day by day for help he has traveled over 45,000 miles, covered 170 cities, and every hospital from coast to coast. By his modest, courteous demeanor, and his appealing sincerity, he has won the respect and sympathy of the very best people everywhere. He has organized and incorporated the Na-

tional Negro Hospital Fund, and has made a beginning toward raising funds for a first hospital, at Lynchburg, Virginia. His plan calls for penny-a-day contributions.

— Christian Herald.

THE VATICAN HAS ANOTHER AMERICAN SAINT

under advisement. The congregation of Rites has just begun the examination of two miracles attributed to Mother Francesca Severio Cabrini which are alleged to have occurred in the United States within the last generation. The Congregation's purpose is to establish the authenticity of the recovery of Sister Delpina Grazoli of Seattle from a fatal illness after beholding a vision of Mother Cabrini, and the restored eyesight of young Peter Smith, a New York school-boy, by the same miraculous intervention. Mother Cabrini, an Italian nun, labored devotedly in this country for many years, and left behind her as a result of her services many institutions devoted to charity

— Ex.

CHRISTIANITY GROWS IN INDIA

Christianity grows quickly in India. This is because the Gospel is first preached to the poor. When Christianity is given first to the poor, it rises and permeates the rich. Very quickly it grows. When Christianity is preached first to the rich and powerful, the reverse is true: it takes centuries, instead of a few years, for it to reach the poor. We obey our Lord's command, and preach the Gospel to the poor.

— Bishop Azariah of Dornakal.

HAPPIEST CHURCHES MISSION-MINDED

A church can be as definitely selfish as an individual — and just as unhappy. A church whose interests go no farther than its own congregational affairs usually finds its own local affairs marred with all sorts of untoward features. "The Lord loveth a cheerful giver" might well serve as a church motto. The happiest and most prosperous churches are the ones that are mission-minded and whose congregational horizon takes in the needs and affairs of the Church at large.

— The American Lutheran.

JESUS' EPITAPH

When we wander through a graveyard and look at the tombstones and examine them, we see one heading for them all, "Here Lies." Then follows the name with the date of death, and perhaps some praise of the good qualities of the deceased. But how different is the epitaph on the tomb of Jesus! It is not written in gold, nor cut in stone, it is spoken by the mouth of an angel and it is the exact reverse of what is put on all other tombs: "He is not here."



Synodical Conference

THE SYNODICAL CONFERENCE

will assemble for its thirty-sixth convention at Watertown, Wis., August 4-9, 1938. Essays: "Union Movements in the Church" (Prof. Th. Hoyer) and "The Gospel and the Social Problems" (Prof. E. E. Kowalke). Delegates should secure three copies of their credentials signed by the president and the secretary of their respective synod or District and mail one to the chairman, Prof. L. Fuerbringer, 801 De Mun Ave., St. Louis, Mo., another to the secretary, Prof. Geo. V. Schick, Concordia College, Ft. Wayne, Ind., and the third to Rev. F. H. Eggers, 314 N. Fifth St., Watertown, Wis. All overtures and other business for the convention should be received by the chairman not later than June 15 to enable him to place printed copies of the convention's agenda into the hands of delegates at least two weeks prior to the convention.

George, V. Schick, Ph. D.,
Secretary.



Our Synod

MALE CHORUS AT NORTHWESTERN COLLEGE

During the last four years the male chorus of Northwestern College, Watertown, Wisconsin, has made concert tours through the states of Wisconsin, Minnesota, Michigan, and Ohio. The purpose of these trips is to glorify the name of the Lord in song, to sing our priceless treasures in church music to as many of the members of our Lutheran congregations as we can, and to awaken a real interest of church music that is suitable to be sung in our Lutheran churches. The programs rendered consisted of majestic and stately chorals or hymns, psalms, and motets.

Our Lutheran church has some very beautiful church music, the most suitable that was ever written for singing at divine services. Dr. Martin Luther gave us the first hymn book in 1524. He gave us the heroic hymn of the Reformation: A mighty Fortress is our God. It is based on the forty-sixth psalm and is a perfect hymn in melody, harmony, and form. Luther was a musician by training and instinct. In

him the evangelist, poet, and musician were combined. He wrote and invented many of the melodies for his chorals. He said that the notes give life to the text. All the great hymn writers during and after his time were influenced by his hymns. Paul Gerhardt, a poet by the grace of God, Johannes Herrmann, and others gave us some of the best hymns. Some of the best choral melodies were written by Johannes Krueger. Three of these are: Now thank we all our God, Jesu, Priceless Treasure, Deck thyself, my Soul with Gladness. They are powerful and singable melodies and express the character of the hymn perfectly. They are as fluent as the waters of a mighty river. His aim was to use his musical talent for the glory of his Lord. Johann Sebastian Bach wrote choral melodies and used them in his cantatas and Passion music. "Bach had the technique of a giant and the heart of a child. With his devout mind and simple love of his Lord he transmuted and blended his thoughts about the Cross, about death and future heavenly joys, into a kind of church music that point a marvellous way to all comers who can discern it." These compositions of church music are not only great masterpieces, they are direct gifts of a gracious God to Zion, his Christian church here on earth. These hymns are based on Scripture. They show the way to salvation through our Redeemer, Jesus Christ. They are priceless treasures. How much joy, peace, confidence, hope, and consolation these hymns have given to our Lutheran people! How grateful our Lutherans should be to the Lord for the gift of these pearls of church music!

Music is a powerful factor in education. It is part of the work at our college to get our students acquainted with the treasures of sacred music which the Lutheran church possesses. Our people do not have the opportunity to see the work that is done at our college. It is the aim of these concert tours to show the work that is done in church music. These trips bring some of our students in direct contact with our Lutheran people. It is a good experience for the members of the chorus. They have a chance to show their missionary spirit in trying to gain young people for our institution. It furnishes wholesome enjoyment for the singers and spurs them on to more intensive work in music afterwards. They are willing to sacrifice their Easter vacation, as it furnishes a change from the regular routine work at the college.

The first male chorus at our college was under the direction of Professor Amos Easterday. After that Professor Richard Hardege, a splendid musician and composer, who received his training at the Conservatory at Leipzig, directed the chorus for a number of years. Other directors of the male chorus were: Professor W. Weimer, Mr. Franz Salbach, director of the A Capella Choir in Milwaukee, Professor C. F. Bolle, Professor A. Kuhn, and Mr. Hans Duetzmann, a mu-



Male Chorus at Northwestern College

sician in Milwaukee. There were two rehearsals a week. Secular and sacred music was practised. The only public appearances were one or two concerts a year in the city. Occasionally the chorus gave concerts in other cities. The chorus now sings the sacred music of Bach, Handel, Schuetz, Hassler, and Praetorius, etc. At the final concert in June a few secular numbers are rendered. Only the students of the Collegiate Department are permitted to join the chorus. Most of them have studied four years of singing and harmony in the Preparatory Department of our institutions. They studied the fundamentals of music and memorized and learned to sing the melodies of about eighty of our best hymns. All the applicants for membership in the chorus must pass an examination before they can join.

The chorus has been very fortunate in having gifted assistant student directors. They are young men with a fine understanding in music. Much of the credit for the present standing of the male chorus is due to their ability and to their untiring efforts.

C. F. Bolle.

DR. MARTIN LUTHER COLLEGE

The Commencement Concert at Dr. Martin Luther College, New Ulm, Minn., will be given on the evening of June 9. Graduation exercises will take place on Friday morning, June 10, at 10 o'clock. The Reverend Norman Madson of Princeton, Minn., will deliver the address. We shall be glad to have you present.

S.

CLOSING SERVICE

— THIENSVILLE SEMINARY

On Thursday, June 9, this year's closing service will be held, D. v., in the seminary chapel at Thiensville, beginning at 9:30 A. M. Joh. P. Meyer.

NORTHWESTERN COLLEGE

This year's commencement exercises will take place Wednesday, June 15, at ten o'clock in the morning. Friends of the College are cordially invited to attend the exercises. E. E. Kowalke.

TENTH ANNIVERSARY

Christ Ev. Luth. Congregation of Marshfield, Wis., celebrated the tenth anniversary of its organization and dedicated its new Hammond Organ on Sunday, May 15. The Rev. Fr. Brandt of Appleton, Wis., delivered the festival sermons during both the morning services.

In the afternoon a sacred concert was sponsored by the choir of the congregation, consisting of choir anthems, vocal solos, and organ solos.

May the Lord who has gathered this flock and blessed it during the ten years of its life, continue to do so, leading, as He has in the past, many souls into the fold of the Savior. A. C. Dornfeld.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Herman Luken of Hazel, So. Dak., members of Emmanuel's Luth. Church, Grover, So. Dak., were privileged to observe their golden wedding anniversary April 8. They gave expression of their thankfulness to God for His great mercies in a service in which the undersigned directed words of comfort and admonition to them in their old age. An offering of \$3.60 was lifted for the benefit of the Home for the Aged.

W. F. Sprengeler.



Announcements

EASTERN DELEGATE CONFERENCE

The Eastern Delegate Conference of the Southeast Wisconsin District will meet on Trinity Sunday, June 12, at 2 P. M., in Jordan Ev. Luth. School Building, Corner of So. 77th St. and W. National Ave., West Allis, Wisconsin, Pastor A. C. Schewe, Sec'y.

MANKATO DELEGATE CONFERENCE

The Mankato Delegate Conference will meet Tuesday, June 14, 10 A. M., at Immanuel School in Mankato, Minn.

Essays: Occasional Services, R. Palmer; On the Accreditation of our Institutions, A. Ackermann.

W. Schuetze, Sec'y.

CROW RIVER VALLEY DELEGATE CONFERENCE

The Crow River Valley One-Day Delegate Conference will meet June 7 at Monticello, Pastor G. C. Haase. First session at 10:00 A. M.

Papers: Practical Suggestions for Reestablishment of Family Altar, E. Binger; What Stand Should the Pastors Take in Officiating at Religious Services on Decoration Day, High School Graduation, etc., W. P. Haar; How to Stimulate Attendance at Holy Communion, W. J. Schulze.

Karl J. Plocher, Sec'y.

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference meets at St. Peter, Minnesota (Pastor G. H. Albrecht), on Wednesday, June 22, at 9 A. M. Please announce your coming to G. Th. Albrecht.

A. Martens, Sec'y.

SOUTHWESTERN MINISTERS AND LAY DELEGATE CONFERENCE

The Southwestern Ministers and Lay Delegate Conference will meet on June 7 in Tomah, Wis. Opening service in the English language at 9:30 A. M.

C. W. Schroeder, Sec'y,
422 2nd Ave., Baraboo, Wis.

LAKE SUPERIOR DELEGATE CONFERENCE

The Lake Superior Delegate Conference will convene June 14 at Florence, Wis., with Pastor Melvin Croll.

The opening service will be held at 9:00 A. M. (C. S. T.) with Pastor G. Fischer preaching a sermon on "Christian Education."

Each congregation of the Conference is asked to send at least one delegate.

Please announce to Pastor Croll before June 11.

H. A. Kahrs, Sec'y.

ST. CROIX DELEGATE CONFERENCE

The Croix Delegate Conference will meet for a one day conference on June 7 in Hastings, Minn., with Pastor A. Baer. Conference opens at 9:00 A. M. with a Divine Service in which Pastor Dowidat (Ernst, alternate) will deliver the sermon.

O. P. Medenwald, Sec'y.

PACIFIC NORTHWEST DISTRICT

The Pacific Northwest District will meet June 7 to 9 at Ellensburg, Wash., in Good Hope Church (Pastor H. Wiechmann). Pastor Roland Hoenecke will read an essay on Christian Stewardship.

Wm. Lueckel, Sec'y.

MANITOWOC DELEGATE CONFERENCE

The Manitowoc Delegate Conference will meet Monday, June 13, at 9 A. M., at the First German Lutheran Church, Manitowoc (Rev. L. Koeninger).

E. H. Kionka, Sec'y.

THE GENERAL TEACHERS' CONFERENCE

The General Teachers' Conference convenes July 6 to July 8 (10 A. M.) in Concordia College, Milwaukee, Wis. Board and lodging in college. The college furnishes bedding, no towels. Lodging costs \$1.00 and meals \$1.00 per day. Kindly announce to Mr. Helmuth E. Pipkorn, 2470 N. 22nd St., Milwaukee, before June 25.

Papers: Inspirational Address: C. W. Linsenmann; God's Guidance in the History of the World: Prof. L. Rincker; Some Aspects of Faith, according to the Epistle to the Galatians: Prof. J. Meyer; The Immigration of the Lutheran Saxons in 1839: Prof. Hattstaedt; What can we do to get more bright Christian boys to prepare as Teachers for our Christian Day Schools: Prof. R. M. Albrecht; The Origin and Explanation of the Names of Hymn-Tunes in Our Hymn Book: Prof. M. Lochner; Psychology, stressing especially the Imagination in teaching: H. Eggebrecht; School News: Supt. F. W. Meyer and Supt. A. Stelhorn; Institute: Alvin Roschke, Chairman.

C. W. Linsenmann, Chairman.

O. Kolb, Secretary.

DISTRICT CONVENTIONS**NORTH WISCONSIN DISTRICT**

God willing, the North Wisconsin District of the Ev. Luth. Joint Synod of Wisconsin and other States will convene for its regular session in Grace Ev. Luth. Congregation of the pastor E. Benj. Schlueter at Oshkosh, Wis., June 20 to 24 a. c.

The opening services will take place at 10:00 A. M. Monday morning. The lay delegates are kindly requested to deliver their credentials immediately after the opening services to the secretary. They must bear the signatures of the chairman and secretary of their respective congregations.

The local pastor kindly requests that all announcements be made by June 4. Quarters will be gratis, whereas for meals 35 cents will be charged.

All memorials and petitions should be sent to the president, the Rev. W. Pankow, before June 1, both in English and German writing.

G. E. Boettcher, Sec'y.

SOUTHEAST WISCONSIN DISTRICT

The Southeast District of the Joint Synod of Wisconsin and other States convenes, God willing, June 27 to July 1, 1938, at St. John's Ev. Luth. Church, Burlington, Wis., L. Baganz, pastor.

Opening service on Monday morning at 10 o'clock.

Closing service on Thursday evening with the observance of Holy Communion.

Essays and essayists: 1) The Doctrine of the Divine Call with Reference to Present Day Abuses, Prof. A. Zich; 2) Exegesis on Judges 2, 1-4, Pastor G. Hoenecke (German).

Reports and memorials are to be in the hands of the president, Pastor P. Bergmann, by June 1.

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

Requests for lodging are to be sent to Pastor L. Baganz (495 Madison St., Burlington, Wis.) not later than June 15.

Lodging and breakfast are furnished gratis; dinner and supper at nominal prices.

W. Keibel, Sec'y.

WEST WISCONSIN DISTRICT

The West Wisconsin District of our Synod will meet June 20 to 23 at the St. Paul's Church, Ft. Atkinson, Wis. (Pastor Henry Gieschen).

The first session will be held on Monday afternoon at 2 o'clock. The opening services on the same day, June 20, at 7:30 P. M.

Memorials must be in the hands of the President, Pastor Wm. Nommensen, not later than June 1.

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

Lodging and breakfast will be furnished gratis. Dinner and supper will be served at a nominal price.

Requests for quarters should reach the local pastor before June 5. A. W. Paap, Sec'y.

NEBRASKA DISTRICT

The Nebraska District of the Joint Synod of Wisconsin and Other States will meet in St. Paul Ev. Luth. Church, Norfolk, Neb. (J. Witt, pastor), June 15 to 20.

The first session is to begin Wednesday at 9 A. M. The credentials of the lay delegates should bear the signatures of the chairman and secretary of the congregation which they represent.

Services with communion will be held on Sunday morning, and a school service on Sunday evening.

Essays: "The Smalcald Articles" (Pastor A. C. Bauman) and "The Problem of Keeping Our Young People with Our Church" (Pastor Harold Schulz).

Please register with the local pastor!

Im. P. Frey, Sec'y.

DAKOTA-MONTANA DISTRICT

The Dakota-Montana District will convene from June 22 (10 A. M.) to June 28, 1938, at Elkton, So. Dak. (Pastor Wm. Lindloff).

Opening services with holy communion will be held on Thursday evening at 8.

Essays will be read by Prof. Walter Schumann of Watertown, Wis., and Pastor Theodore Bauer of Hettinger, No. Dak.

Congregational delegates will hand their credentials, signed by the chairman and secretary of their congregations, to the secretary immediately after the opening session.

The local pastor requests that you announce your attendance or non-attendance as well as the number of delegates you expect to bring at an early date.

Signed: Herbert Lau, Sec'y.

MICHIGAN DISTRICT

God willing, the Michigan District will convene June 27 to July 1 in Zion Congregation, Toledo, Ohio, the Rev. Geo. Luetke, pastor.

The opening service will be held Monday evening at 7:30. Immediately following this service the organization of the District will take place, and the President will deliver his biennial report.

The lay delegates are to present their credentials, properly signed by the president and the secretary of their respective congregations, to the Secretary of the District immediately after the opening service.

The first meeting of the District will be held Tuesday morning at 9:00 o'clock.

Pastor Edgar Hoenecke of Plymouth will read an essay before the convention on the subject "Christian Stewardship."

All overtures or memorials are to be in the hands of the District President not later than June 10.

All pastors, teachers, and lay delegates desiring quarters during the convention at Toledo will please notify Pastor George Luetke, 954 Belmont Ave., Toledo, Ohio, by June 15; later requests can not be considered.

Lodging and breakfast will be furnished gratis; dinner will be served at the price of 35c; supper at 25c.

A. W. Hueschen, Sec'y.

**EVANG. LUTH. SYNOD OF MICHIGAN,
AND OTHER STATES**

The Evang. Luth. Synod of Michigan, and other States will convene, God willing, from June 27 to July 1 in Zion Luth. Congregation, Toledo, Ohio, Rev. George Luetke. Henry F. Zapf, Sec'y.

MINNESOTA DISTRICT SYNOD

The Minnesota District Synod will meet at Dr. Martin Luther College in New Ulm. Date: June 27, at 2:00 P. M., till and including July 1.

Credentials of delegates shall be signed by the president and secretary of the congregation. All memorials to Synod should be submitted to the District President by June 5.

The Eucharist will be celebrated at the service in St. Paul's on Monday evening. The Confession will be conducted by the Rev. E. G. Hartler or Rev. E. H. Bruns.

Service on Thursday evening will be held in the convention hall. Mission sermon: The Rev. Wm. I. Schulze or Rev. M. J. Wehausen; Christian education sermon: The Rev. A. W. Koehler or Rev. G. A. Ernst.

Essays: "The Form of the Christian Church During the First Century by Prof. G. A. Westerhaus. "Inculcating Synod Consciousness in Our Youth" by the Rev. M. J. Wehausen.

The Housing Committee will send information on quarters. Registration fee of \$.25 will be charged those delegates quartering elsewhere. W. P. Sauer, Sec'y.

NOTICE — LUTHERAN ANTHOLOGY

The undersigned Committee which has been collecting poems from Lutheran writers for an Anthology announces that the volume is nearing completion. There is room for just a few more poems of a high standard of excellence. In the hope of securing such, the following prizes are offered, through the courtesy of the American Literary Association, publishers of the American Poetry Magazine whose editor, Mrs. Clara Cuthrine Prince, is a Lutheran writer.

First prize, a set of American Poems.

Second prize, the American Poetry Magazine Anthology.

Third, to each of five writers, a year's subscription to the American Poetry Magazine.

Poems must be in the hands of the Committee by the middle of June.

W. H. Greever, D. D., 39 E. 35th St., New York, N. Y.

Harry Tennyson Domer, Attorney-at-law,

1745 Que St., N. W., Washington, D. C.

W. H. Bruce Carney, D. D., Ph. D.,

120 Townsend Ave., Stapleton, S. I., N. Y.

NOTICE

Any mission congregation willing to pay the shipping charges can obtain gratis a complete set of 2" and 3" bulletin board lettering (white on black background) — in fair condition — by communicating with the

Rev. Paul J. Gieschen,

19 W. Frederick St.,

Rhineland, Wis.

ANNOUNCEMENT

In any congregation has church pews or an alta that they are willing to give to a mission congregation, please notify as soon as possible E. A. Binger, Pastor of Bethany Lutheran Church,

If any congregation has church pews or an altar that they are willing to give to a mission congregation, please notify as soon as possible E. A. Binger, Pastor of Bethany Lutheran Church, Clinton, Minnesota. E. A. Binger.

ORDINATION AND INSTALLATION

Upon authorization by President Wm. Nommensen the undersigned ordained and installed the candidate of theology Hugo Warnke as pastor of the tri-parish — St. John's Congregation of Doylestown, St. Stephen's Congregation of Fountain Prairie, Trinity Congregation of Fall River. Rev. H. Warnke of Princeton assisted and delivered the sermon.

Address: Rev. Hugo Warnke, Doylestown, Wis.

T. W. Redlin.

INSTALLATION

Authorized by President E. R. Gamm I installed the Rev. O. W. Heier on Sunday Rogate, May 22, 1938, as pastor of St. John's Congregation in Mazeppa Township, Grant County, So. Dak.

Address: The Rev. O. W. Heier, R. F. D. Summit, So. Dak.
W. F. Dorn.

BOOK REVIEW

The Fight of Faith. Daily Devotions, June 6 to July 27, 1938. By Rudolph S. Ressemeyer, Emanuel Lutheran Church, Baltimore, Md. Print of Concordia Publishing House, St. Louis, Mo. Price, 5c a copy; \$3.00 per hundred, postage extra.

This is the tenth booklet of a series of Daily Devotions being published by the Synod of Missouri, Ohio and Other States. The "Fight of Faith" comprises the following sub-heads: The Fight, The Enemies of the Soul, The Armor, True Marks of a Good Soldier, The Church Militant, Examples of Victorious Faith, The Victor's Reward. The Devotions are based on short Scripture texts, the majority of which are taken from the Epistles, a few from the Gospels, a few also from Revelations, and one from the Old Testament. The meditations are short, being limited to a small page. The prayers are printed at the beginning of the booklet — For Morning, For Evening, Before the Meal, After the Meal and, besides, some for Special Occasions. We recommend the little books to our readers. G.

The Church of the Living Lord. A Practical Exposition of Paul's Epistle to the Ephesians. By Rev. K. O. Lundberg. Print of Augsburg Publishing House, Minneapolis, Minn. Price, \$1.00.

The book is bound to interest the student and there are quite a number of passages to which he will unhesitatingly give approval. Yet, Chapter 1:4, 5 the Apostle speaks of "predestination" and since many an expositor has come to grief in treating this subject, we naturally ask, What has the writer to say on this head? On page 13 we read, "When we ask why God chose and predestinated us unto salvation the answer must be: He did it out of His own free love. There was nothing in us that caused Him to do it. All that God ever does has its cause in His love, because God is love. And although we cannot fully understand His eternal plans, we must never forget that love is the underlying principle, even in regard to the fate of those who are lost."

All were well if the writer were content to have this be a statement of his position on the mystery of predestination. But we must place beside this the statement of page 10: "He chose some individuals, the saints (verse 1), the church (verse 22), out of the mass of people and foreordained or predestinated them to be saved. What He did to the rest is not mentioned, but the inference is that they were left." "The eternal decree of God is twofold: He determined to provide and to offer salvation to all men on account of the merits of Christ, and to bestow salvation on all who believe (John 3:16; 1 Tim. 2:3-4). Secondly, He determined to save those individual persons whom He foresaw would enduringly believe on Christ (Rom. 8:29; 1 Pet. 1:1,2). The latter is the election spoken of here. It concerns certain particular individuals who are set apart and predestinated to be saved and of whom none can be lost because God foreknows for certain who will believe to the end." The Bible does not teach us to draw inferences regarding the holy mysteries of God, but on the contrary "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:5. If we refrain from drawing inferences, God's Foreknowledge and God's Foreordination will each remain in its respective place and there will be no tangle. "Blessed are they that have not seen, and yet have believed." John 20:29. G.

My Human Best, Filled with the Spirit. A Book of Daily Devotions by Richard Ellsworth Day. Spring Quarter — April-May-June. Print of Zondervan Publishing House, Grand Rapids, Michigan. Price, in paper binding, 35c.

This collection is one of the Quiet Hour Series of "Devotional Studies in the Word of God for Family Altar, Quiet Time Groups and Individuals." The publishers state that

"Dr. Day's "Quiet Hour Series" will be published annually, first as quarterlies, then at year end, reprinted as handsome single volumes. A different theme for each year will give unity to each book. — The texts treated in the short one-page devotions are seemingly selected at random from Genesis to Revelations. The treatment of the different passages varies widely; sometimes it is a word-study or phrase-study; then again it is an anecdote or a little story; sometimes an earnest admonition based on the text. For that reason the little book offers great variety, while its tone is serious and dignified, as its purpose demands. The meditations offer no prayers. On this seeming omission the writer says: "Of course you will pray! using all those forms of prayer from the one in which 'thou makest love to thy Savior,' to the form in which you like Moses, plead for a world accursed by sin. Especially, let prayer be your soul's climate (pray without ceasing) as the Bible itself is contemplated, asking that the Spirit will show you wondrous things out of the law. We esteem Spurgeon's practice of omitting prayer suggestions the wise course. How could pages intended for thousands assume to suggest 'what to pray for as we ought'? Let the Spirit Himself teach you. But, we asked that the Word of God and the Spirit of prayer may richly fill every sentence in these books." Yes, but when the disciples came to Jesus with the request, Teach us to pray, He gave them a prayer. We think an occasional prayer might well have been included in the collection. G.

What Is Lutheranism? By William Dallmann, D. D. Published by Resolution of the Northwestern Conference of the English District of the Missouri Synod. Print of Northwestern Publishing House, Milwaukee, Wis. Price, Single Copy, 10c; in quantities, 8c, plus postage.

This is a pamphlet of thirty-eight pages. In almost eighteen pages the writer treats on "What Is Lutheranism? The remaining twenty pages are devoted to a discussion of 1. The Gospel; 2. Faith; 3. The Church; 4. Justification and Election; 5. The Holy Communion. — Briefly the pamphlet sets forth what a Lutheran ought to keep in mind in these troublous times, when he is like to be swept off his feet by the waves of false unionism. G.

Old Testament History. By Arthur W. Klink.

Instructors Guide for Old Testament History. A Survey of the Old Testament for Sunday School Teachers. Print of Concordia Publishing House, St. Louis, Mo. Price: Of History, 25c; Of Guide, \$1.00.

These are a part of the Sunday School Course prepared under the Auspices of the Sunday-School Teacher-Training Committee. The sheets of the Guide are punched, ready for the loose-leaf binder. G.

Curriculum In Arithmetic for Lutheran Schools. Prepared under the Direction of the Curriculum Committee of the Board of Christian Education of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. By Arthur L. Miller. Print of Concordia Publishing House, St. Louis, Missouri. Price: 75 cents.

In the Introduction, which sets forth the development of the line of procedure followed in the system offered, we find the following heads: 1. The Number Concept. 2. Initial Learning. 3. Drill. 4. Tests. 5. Remedial Work. 6. Problem Solving. 7. Motivation. 8. Correlation of Religion and Arithmetic. 9. Levels of Ability. 10. Acknowledgments. In the last paragraph the compiler describes the growth of the work and makes grateful acknowledgment to some of the many friends of education who were helpful in carrying the work to its completion. We believe this work will prove a great help to our teachers and recommend it to them. G.

Lutheran Centennial Poster Stamps. Commemorating the Arrival of the Saxon Immigrants on American Soil in Quest of Religious Liberty. Issued by Concordia Publishing House, St. Louis, Mo. Price, per sheet of 50 stamps, 25 cents.

Ten cents per sheet of the proceeds derived from the sale of Lutheran Centennial Poster Stamps flow into the treasury of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. Additional stamps may be obtained from the pastors, teachers, dealers, or the Publishing House of that body. G.

TREASURER'S STATEMENTS

April 30, 1938 — 10 Months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration	\$ 76,878.30	23,260.16		23,260.16	
Educational Institutions	28,099.36				
Theological Seminary	4,674.28	17,395.86	185.21	13,724.67	3,485.90
Northwestern College	4,631.65	46,503.84	133.75	40,174.98	6,195.11
Dr. Martin Luther College	3,817.08	36,379.79	320.99	35,480.17	578.63
Michigan Lutheran Seminary	2,088.54	12,864.53	1,044.13	10,925.90	894.50
Northwestern Lutheran Academy	824.35	8,244.16	596.56	7,316.98	330.62
Fire Loss, Northwestern College	873.81				
Home for Aged	2,300.56	5,737.99	40.00	5,158.82	539.15
Missions, General	76,253.12	849.90		849.90	
Indian	11,707.78	24,619.10	117.31	23,986.87	514.92
Negro	7,599.79	10,381.44		10,381.44	
Home	28,187.66	93,257.70		93,257.70	
Poland	7,160.20	7,519.11		7,519.11	
Madison Student	934.08	3,717.24		3,717.24	
African	311.70	730.07		730.07	
Indigent Students	3,011.29	4,331.62		4,331.62	
General Support	6,372.18	15,835.00		15,835.00	
School Support	232.31	2,340.31		2,340.31	
To Retire Debts	4,041.73				
Total	\$269,999.77	\$313,967.82	\$ 2,437.95	\$298,990.94	\$ 12,538.93
Revenues	39,404.18				
	\$309,403.95	\$309,403.95			
Deficit		\$ 4,563.87			

THEO E. BUUCK, Treasurer.

COLLECTION ENVELOPES

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

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JAN. 1, 1939

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 2⁵/₁₆ x 3⁵/₈, 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 ¼ 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

Northwestern Publishing House, 935-937 N. Fourth Street, Milwaukee, Wis.