

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

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THE CROSS

On Mount Calvary, dear Savior,
Once Thy Cross was lifted high.
There, to grant us Heaven's favor,
Thou in agony didst die.
Lamb of God, pure, sinless, holy,
There for sinners Thou wast slain,
For the contrite, poor and lowly
Pardon, peace, and life to gain.

Still in Thy blest Cross we glory;
Still today we lift it high.
Still today it tells the story
Of Thy love to passers-by.
Pointing skyward on the steeple,
Still today its beams proclaim:
"Comfort, comfort, ye my people,
There is life in Jesus' Name."

Still today, Thy House adorning,
Solace sweet the Cross imparts,
Speaking peace to sinners mourning,
Bringing joy to troubled hearts.
Still today the Cross unites us
In the Faith that justifies.
Still today the Cross invites us
To the Home beyond the skies.

May it be a sign, dear Savior,
Of the cross we bear within;
May it guide our whole behavior,
As we battle world and sin.
May it hallow pain and sorrow
Till all burdens we lay down,
Till as dawns the fadeless morrow
We exchange it for a crown.

—Anna Hoppe.

CHRIST BEFORE THE COUNCIL OF THE JEWS

The grace of our Lord Jesus Christ, the love of God and the communion of the Holy Ghost, be with you all. Amen.

Matth. 26: 59-66

Lord God, let Thy word be a lamp unto our feet and a light unto our path. Amen.

Fellow Christians:

The story of Jesus' passion from its beginning to the very end, is an unbroken chain of events, which fill our hearts with dire amazement. Christ, the son of the living God, holy and undefiled, without blemish and without spot, is persecuted and tried as a common criminal and felon; Christ, the supreme judge of all

mankind, is judged by sinful men; Christ, the Savior of sinners, is condemned together with blasphemers.

How is this accounted for? It is true that his enemies, with the aid of Judas, had succeeded in their plot. It might seem as though they alone were the instruments of his bitter suffering and his shameful death. But still this is not true. A higher tribunal and council had ordained it to be thus and decreed that he should die.

Let this therefore under the gracious guidance of the Holy Spirit be subject of our discourse to-day: Our Savior before the council of the Jews.

- 1) The court proceedings and
- 2) How we are benefited by the same.

I.

I. Our Savior before the council of the Jews. The court proceedings.

Our entire hope and peace rests on Jesus' passion. Therefore every phase of his suffering is of the greatest importance to us, the trial related in the words of our text included. This trial is the first open trial conducted by the ecclesiastical court. And still it is not really the first open trial, for the most exalted tribunal of God, as we know, had already sat in council. Permit me to call your attention to the incident in Gethsemane you heard of last Sunday, where God himself brought judgment against Jesus, where he was sentenced to drink the bitter cup of God's wrath, for the manifold transgressions of sinners. This verdict is now to be confirmed before the great Sanhedrim. Let us follow the court proceedings intently and benefit by the same.

We find a high and distinguished council assembled when we review the members of the court. We know that every government and council has been ordained by God. They were his representatives. The court before which Jesus stood, was the council of the Jews, the ecclesiastical court, the Sanhedrim, consisting of high priests, priests and elders. Surely a very distinguished court, according to the offices they held.

It also was a high and distinguished council, if we consider the **Law Book**, according to which this court passed its judgment. The Law Book of the Jews was not a code of laws drafted by men, but by God himself, the Law of Moses, the Ten Commandments. In this book we find the retribution, the penalty for

every offense, determined by God himself. A verdict passed according to this Law is God's verdict. Before this court Jesus was tried. And if we consider the training these judges had received, we also must admit, that it should have been a just trial. Remember that all of them were doctors of law, having made a most thorough and complete study of the Law book. It had been their life's vocation. They certainly should know.

And again, when we follow **the court proceedings** and make a careful study of the same, we also find everything necessary for a fair trial.

In the first place we find a **thorough investigation and examination of the prisoner.** We take for granted that the court gave due consideration to every phase of the case, for late at night they laid hands on Jesus and led him away to the court room, in the palace of the high priest, and remained in session all night and did not, until early the next morning, pronounce the verdict: He is guilty of death. — And this is our consolation that, even though they condemn Jesus, there could not one be found, who was able to convict him of one single sin (Joh. 8:45). It also is essential to a just trial that sufficient evidence be produced to substantiate their accusations. There surely was no lack of witnesses. **Many** witnesses arose against him. But they were false witnesses, hired by the council itself. And they had searched for such, looked for unscrupulous men, men without principle, men who could be bribed, and had found them. — And this again is our consolation: There was not one found who was able to offer valid testimony against Jesus. What did they gain? Nothing whatever. Although many false witnesses were found, they all disagreed in their testimony. This already justified Jesus and put his enemies to shame. The more evidence produced, the greater the proof of Jesus' innocence. — At last two witnesses were found who testified that Jesus had said: "I am able to destroy the temple of God and to rebuild it again in three days" (John 2:19). But they also did not agree. And beholding this we rejoice with Paul (Romans 33:34): "Who is able to lay anything to the charge of God's elect?"

And now, what about the defendant? Who pleaded for Jesus? He had none to plead his cause. Here the prophecy came true, Isaiah 63:3: "I have trodden the winepress alone; and of the people there was none with me." — And Jesus himself, what did He do? An opportunity was given him to defend himself. The high priest urged: "Answerest thou nothing? Hast thou nothing to say? Speak!" But Jesus held his peace; remained silent, stood mute before the bar; not because He was not able to defend himself, but, that scripture might be fulfilled: "He was like a lamb being slaughtered, so He opened not His mouth." — Still he must testify. The high priest forces him

to speak. Before God, in his sight, he shall swear and under oath, answer, if he be the son of God: "I adjure thee by the living God that thou tell us, whether thou be the Son of God." Caiaphas remembers that Jesus at some time had said, that he was the Son of God, for which his enemies had been ready to stone him. Now he is to repeat this statement under oath. And now Jesus for the sake of sinners, that we might believe and find peace and everlasting life in him, He answered: "Thou hast said. Nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

With this confession of our Lord, the court proceedings came to a close with great tumult. The high priest rent his clothes and shouted: "He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy." Thus the high priest spake. And we also speak and repeat the same words: What further need have we of witnesses? But not in fury and rage, tearing our clothes to pieces, but with our heart filled with joy and thanksgiving and with songs of praise on our lips. For now we have perfect evidence that Jesus is the Son of God, our Savior. God himself has testified. These words are to us a sure foundation, where evermore our anchor grounds.

II.

II. How are we benefited by these court proceedings?

In the first place we are assured of the total innocence of Jesus. He has been accused of innumerable sins. His enemies tried to prove that he was worthy of death. And still they were not able to find any fault with him. The entire court proceedings proved that Jesus is truly the high priest as revealed to us in scriptures, "holy, harmless, undefiled, separate from sinners and made higher than the heavens" (Heb. 7:26).

And then again we are assured through Jesus' testimony under oath, that he is true God and the Savior of mankind. Our faith rests on a firm rock. This rock the enemies tried to dislodge but failed. What comfort for our souls. Whosoever believeth in him shall be saved. He who said: "Whosoever confesseth me before men, him will I also confess before my Father, which is in heaven," also says: "I am the eternal God." This confession he made under oath. How highly do you value his oath? To that extent that you also confess — He is the Son of God, my Savior? But this is not all. We are benefited still more.

We heard that Jesus held his peace and did not defend himself; not, as if he had not been able to do so, but because he would not contradict his father, who

had laid upon Him the iniquity of us all. It was really His Father who accused Him, not only of these offenses, but also of every sin concerning the entire Ten Commandments. — Jesus held his peace. He did not answer because He would and should not, because he stood before God in our stead. "Christ was made to be sin for us, who knew no sin" (2 Cor. 5:21). Our sins were added unto him. Here God the Father takes occasion to accept Christ as our mediator, as one whom the law condemns in our stead. Therefore He permits the court of the Jews, the Sanhedrim, to condemn Him, as one guilty of death. He is a malefactor, a blasphemer. All the accusations are true, for He is our substitute and bears our iniquities. Remember, here you and I and all sinners stand before the bar with Jesus, guilty of death. But he bears the punishment alone and we are set free. Remember: "The chastisement of our peace was upon him, and with his stripes we are healed." And bear in mind: "There is therefore now no condemnation to them, which are in Christ Jesus." Amen.

COMMENTS

Shall Women Be Ordained? Shall women be ordained preachers of the Gospel? "The Northern Presbyterian Church," says "Kirchliche Zeitschrift", "is to vote on this question at its next convention. We are glad to see that Dr. Macartney, in the Presbyterian of November 7th, takes a decided stand against this movement."

We offer our readers a digest of the article written by Dr. Macartney. In his introduction the Doctor acknowledges "the great place that woman has occupied and now occupies in all our churches." Nevertheless he opposes the ordination of women, discussing two phases of the question: "first, our authority for ordaining women as ministers and elders; and, second, the expediency of such action."

"There is no authority in the Scriptures for the proposed ordination," he contends, pointing to the fact that the catalogue of the apostles contains no name of a woman and that the church, after the ascension of Christ, does not put forth any women as candidates for the offices of minister and elder.

As to the authority of precept, he declares the Scriptures to be against the ordination of women, quoting 1 Cor. 14,33-39: "As in all the churches of the saints, let the women keep silent, for it is not permitted them to speak: but let them be in subjection, as also saith the law. For it is shameful for a woman to speak in the church." The words of the apostle: "What, was it from you that the word of the Lord went forth? or came it from you alone?", together with the above "as in all the churches," he holds to prove that this command was not given only to the Corinthians, but that it is of general application.

Dr. Macartney continues:

In the second chapter of the first letter to Timothy, Paul amplifies his Corinthian teaching by a specific prohibition against teaching and ruling. "I permit not a woman to teach nor to have dominion over man, for Adam was first formed, and then Eve." Here he establishes his prohibition upon a universal reason which affects the whole race, namely, that men and women, by their very nature, have different places in creation and in the history of redemption. It matters not how far popular political and social thought have receded from such a position; it is one that is based upon the granite of elemental and unchallenged fact.

Our readers will not need to be told that our Lutheran Church bases its attitude against the ordination of women on these very same Scripture texts that decide this question finally for any church that wants to remain obedient to the Head of the Church.

What Dr. Macartney then says in speaking of the expediency of the ordination of women is interesting and offers food for thought. He declares:

1. There is no real demand for such an amendment. * * *
2. It would tend towards the complete feminization of our churches, and more and more increase the alarming tendency to throw the whole burden and the responsibility of church work upon women. What we need is not more activity among women, but a shaking of the dry bones among men. The church would become a woman's guild.
3. It would increase ten-fold the occasions for scandal, faction and church quarreling.
4. It would dangerously increase the spread of heresy, schism, error and fanaticism. Some of us owe more to devout and intellectual mothers in Israel that we do to colleges and seminaries. But these are not the women who would seek, or be elected to, the offices in question. I would not be guilty of any discourtesy to the intellect and the devotion of our best women. God forbid! I read history with my eyes and not with my prejudices, and in church history one of the facts which has impressed itself upon me is this: that so many of the subtle and dangerous and seductive heresies and perversions and distortions of the gospel of Jesus Christ have sprung from the brain of woman. When the apostle speaks of false teachers leading off "silly women," he has a very modern sound. From Eve down to Mrs. Eddy, women have played a sad part in the spread of anti-Christian doctrines, and that under the guise of Christian teachings. What is the history of Christian Science? What is the history of New Thought? What is the history of Theosophy? What is the history of Spiritualism? What is the history of wild and fanatical movements? What is the history of anti-Christian "social settlements"? What is the history of all those weird tribes whose wares and absurdities are announced to the public every Saturday in the religious advertisement columns of the daily papers? It is the history of women who have set up for themselves as religious teachers and have become the easy dupes of Satan and all his minions. Do you want to add to the sects? Do you wish to empoison yet more of the Body of Christ? If so, a good way to attain your end is to elevate women to the ordained offices.

5. It is inexpedient because it would recognize as valid the principle that the church of God must follow the times and meet the wishes of the day. * * *

6. It is inexpedient because it will prove a barrier in the way of church union. * * *

The closing remarks of Dr. Macartney are especially worthy of earnest consideration, and not only as

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applying to the question of the ordination of women:

The Presbyterian Church, in common with other churches, has been infected with the restlessness and craving for something new and different which has possessed so disastrously human society and human government. The demand for the ordination of women is but an ill-disguised form of that restlessness which, in the name of progress, would defy authority and found a new church and a new gospel. Everywhere there seems to be hankering and hungering after the flesh-pots of this present world, and almost any proposal, no matter how subversive of the principles of our church, can secure a hearing and drum up an army to march after it, waving its banners and shouting its senseless legends and catch-words. At such a period, it will be a movement toward a restoration of sanity and faith and obedience in our communion if the overtures to ordain women be given emphatic and ringing negative.

J. B.

The Sunday School as a Menace. Shall the Protestant churches abolish Sunday Schools? This question was discussed at the union ministers' meeting at the La Salle hotel, Chicago, a short time ago. The Rev. Dr. Phillips Osgood, Minneapolis, blamed the Sunday School for the decay of "family religion." Other ministers pointed out that the separation of church and Sunday School had cut down attendance at regular church services. Dr. Osgood declared that the Sunday School has largely killed religion in the American family. "Family religion is one of the few forces combating the modern tendencies which are making the home the accidental sleeping places of groups of dissociated individuals. If the family does not go to church together, the parents feel that they have done their duty as long as the children are sent to Sunday School. Their parents then become devout members of the Nothingarian church, while their children become church orphans—and orphans do not last long in church."

So even the sectarian churches are seeing the serious shortcomings of the Sunday Schools. They dwelt upon the ignorance and inefficiency of the pastors and the Sunday School teachers. But even that is not

the worst feature of this makeshift. The main trouble is that the children cannot be fully instructed in the truths unto salvation in the Sunday Schools, let alone that they be trained in these truths. It is a pitiable sop thrown to the conscience of the parents whose main concern lies in seeing their children trained and fitted for the demands of this world, for getting money, positions, honors. These very parents would protest strenuously if their children received but one hour a week instruction and training in the common branches at the beloved public school, which can do no wrong in their estimation. But the training in the word of God is held not so necessary as the worldly training. This lies at the root of the whole matter.

The only remedy is to be found in equipping, maintaining Christian day schools where Christian children can be trained daily in the word of our Lord. That alone is, as conditions now are, the way to bring our children up in the admonition and nurture of the Lord. That is why we found and keep up with many sacrifices of time, labor and money our Lutheran parish schools. But what will those parents answer to the Lord on that day, who have such a training place in their parish and yet will not send their children to be so trained. Will they then say: One hour a week is enough for Christ and His gospel, the rest of the time our children must spend in schools where God's word cannot be used. Will that answer suffice for Him who said: "Suffer the little children to come unto me"?
Read and ponder. Z.

* * * * *

And Yet Another Drive. Chicago is to be blessed with a Greater Chicago Visitation Evangelism. Twenty thousand are to canvass the city and it is hoped that 100,000 will be won for the church. New methods are to be followed. "In this method," said Dr. Kernahan, "the Christian decision is sought first and the emotional fervor follows. In the older methods the decision to be a Christian was the climax of 'an experience' which was followed by an anti-climax. The present effort is to lead people to a decision before they have a religious experience—which is more reasonable."

Just what is the matter? Dr. Kernahan tells us. "Large groups of people have become wary of the churches because they believe them to be reform agencies only." And will this "more reasonable way" win them to the church? We believe not. There is but one way to win souls for the church, or better for Christ, and that is by preaching the word of Christ. Any other way may appear more reasonable, which we very much doubt. Besides, is it "reasonable" to expect men to decide to be Christians before they have had a "religious experience"? Are they to decide to believe in Christ before they believe in Christ? To what sheer nonsense are these men reduced when they ignore the Lord's plain commands. Z.

Not With the Tide. From an item sent to us by a reader, very probably for publication, it is evident that Princeton Seminary of Princeton, N. J., has been grossly misrepresented by statements of the press to the effect that this institution, too, had been carried off on the tide of Modernism. Its president, J. Ross Stevenson, has sent out a declaration which contains the following:

...The statement that this institution "long dedicated to old evangelical doctrine, underwent changes in control which guarantee that its attitude and influence would hereafter be modernistic" (Time, Jan. 27), is absolutely contrary to fact.

I am sending herewith a copy of a recent issue of the Seminary Bulletin which I trust you will read. From this you will learn that the new board of control, composed of eminent men whose integrity cannot be questioned, have pledged themselves to maintain the historic conservative doctrinal position of Princeton Theological Seminary.

From the article of the Seminary Bulletin referred to, the following is quoted:

...The assertion was made and given wide publicity that the reorganization of the Seminary would lead to the abandonment of its historical position...and will go over to a position vaguely described as "Liberal" or "Modernistic"...

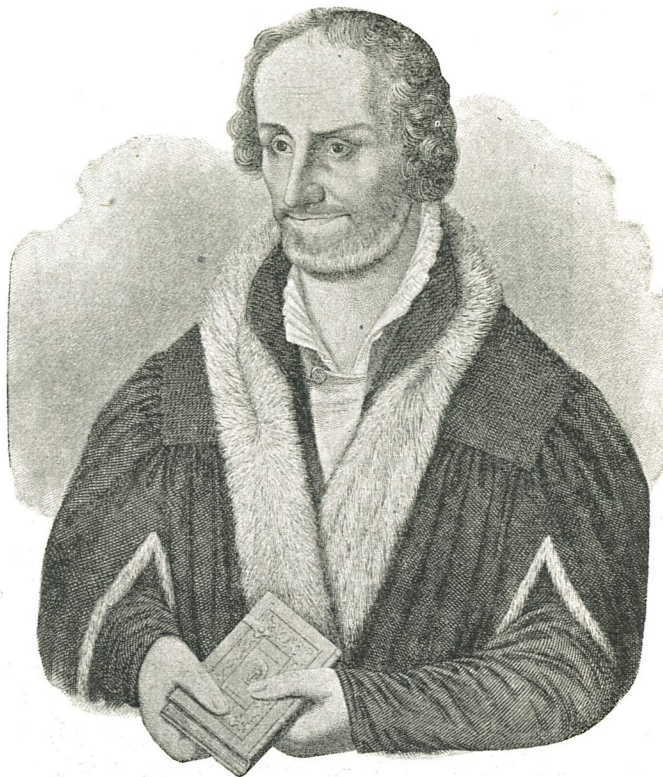
It has been insinuated that professors...and members of the board have in some way departed from their former Christian faith...for these attacks upon the Seminary there is not the slightest foundation...no professor of this Seminary has voiced the slightest doubt as to the authority of Scripture, as to the miraculous birth of Christ, as to His atoning work, His resurrection, His personal return, or any other doctrine of the Presbyterian Church...The new board at its first meeting made the following corporate declaration: The temporary board of directors feels that it has a solemn mandate...to do nothing whatever to alter the distinctive traditional position which the Seminary has maintained throughout its history.

Some of our readers might ask why we give so much space to the concerns of a different denomination. We answer that we were led to do so by two considerations. A spirit of fairness would seem to demand that all reasonable help be given where a good name is to be upheld—help, even by such as had no hand in the work of libeling. Then again, is it not encouraging and refreshing in this time of doubt, indecision, and compromise to see an example of firmness and decision? G.

THE AUGSBURG CONFESSION

On the very evening of his arrival at Augsburg, the Emperor issued the peremptory order that the Evangelicals immediately cease to preach and commanded them to take part in the Corpus Christi procession on the next day. The Concordia Encyclopedia describes the Corpus Christi festival as follows:

A festival of the Roman Catholic Church, in honor of the local presence of Christ in the host, celebrated on Thursday after Trinity Sunday. The nun Juliana (ca. 1230), in a vision, saw the church as a full moon with one dark spot—the lack of such a festival. At her request, Urban IV established the



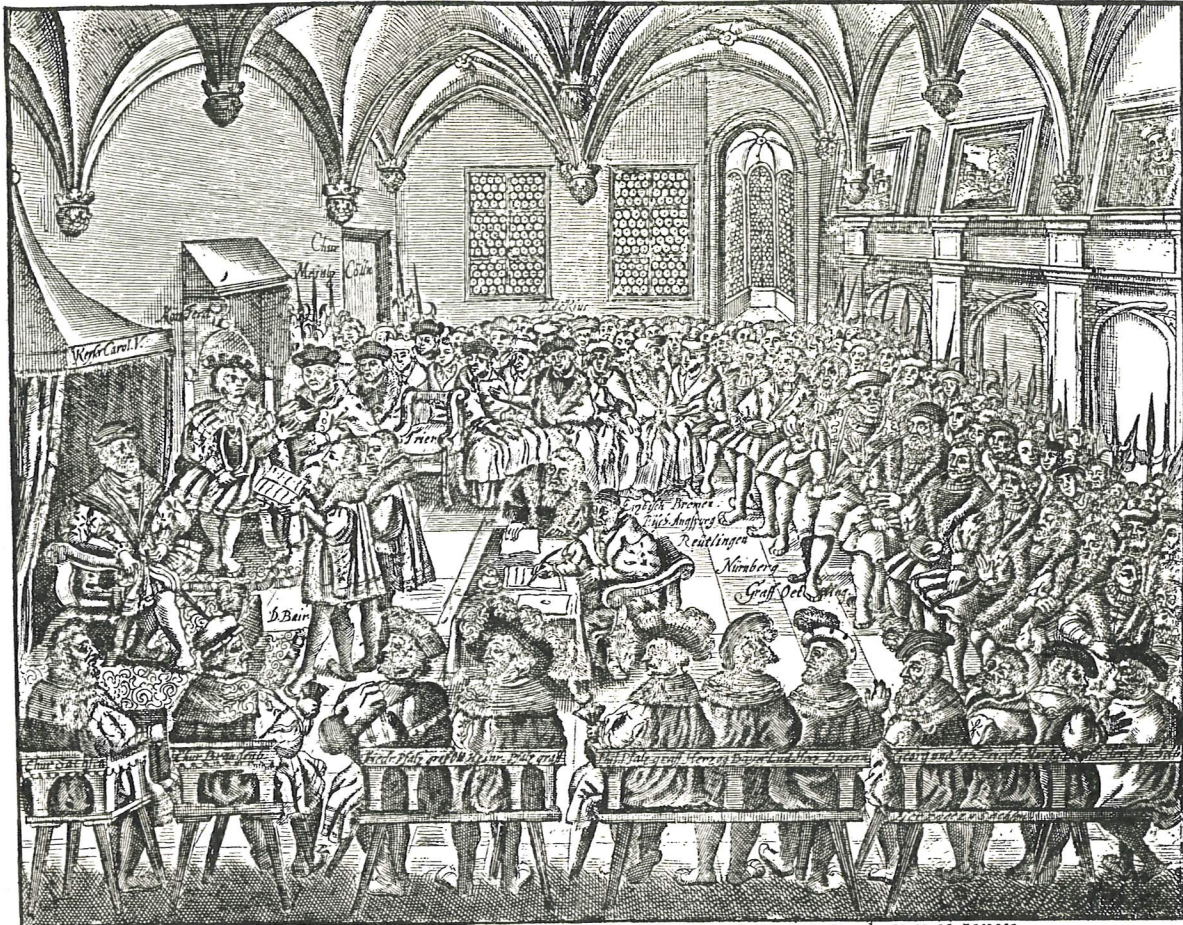
Philip Melanchthon

festival with indulgences. John XXII (1316-34) added a procession in which the host, in a monstrance, a special vessel containing the host, was carried through the streets. Other Popes increased the indulgences. The processions soon became sumptuous exhibitions of ecclesiastical pomp and worldly splendor. Miracle plays and mysteries were given after the procession.

Luther considered this the most harmful of medieval fes-



Charles V.



CONFESS. EVANGEL. CAROLO V. CÆS EXHIB. AUG. VINDEL. M. D. X X X . d. X X V. JUNII .

Reading the Augsburg Confession to the Diet

tivals, while the Council of Trent gloried in it as a "triumph over heresy." Since the Reformation, Corpus Christi processions have been forbidden in various countries, including some where Romanism preponderates.

The Evangelicals promptly refused to accede to these demands. They declared themselves willing to show the Emperor every courtesy and render him every service that did not conflict with their conscience. But they pointed out that the Emperor demanded their attendance as participation in an act of religious worship for which there is no authority neither in the books of the prophets nor in those of the apostles. They see in the demand of the Emperor a trap set for them by their opponents, without whose insistence on this order the Emperor would have left them, as he did other electors and princes, free to attend or not to attend. In their suspicions they were strengthened by the fact that the Emperor had so timed his arrival at Augsburg that his presence in the city would again introduce the procession which had here been omitted for many years.

As the Corpus Christi celebration is contrary to the Lord's words of institution, they declare, it would not only be thoughtless and rash, but positively wicked of us to regard as higher than the commands of God the things introduced by human authority.

"We are not willing to countenance and introduce by our participation traditions of men which conflict with the Word of God and the command of Christ, but, rather, with one accord declare that such absurd and impious human traditions must be expelled from the church and destroyed, lest the still sound and healthy members of the church also be infected and polluted with this harmful and deadly poison."

The procession was held on the next day, the Bishop of Mayence bearing the monstrance with the host. Bare-headed the Emperor walked in the procession, bearing a lighted candle, no one more devout and reverent than he.

Naturally, the Evangelicals remained at home, and it is reported that not more than one hundred citizens of Augsburg took part in the celebration.

Against the order that their ministers cease preaching in the churches of Augsburg, the Evangelical princes protested, declaring their surprise that an order of this nature had been issued, since such preaching had never before been forbidden them at a diet. It was not difficult for them to guess whose influence was behind this order. They contended that their teaching was founded on the writings of the prophets and the apostles, and that it was neither heretical nor revo-

lutionary, rather supporting the authority of civil government than undermining it.

The old Margrave George of Brandenburg declared: "Rather than allow the Word of God to be

and to hear the Word of God in their quarters, "for as sinful men we need such preaching and proclaiming of the Word of God; for, if we cannot keep our physical life without the necessary food, much less can we keep our spiritual life without spiritual food."

On June 20th, the diet was opened with a solemn mass. The Evangelical princes, upon imperial orders, were present, but declared explicitly that they had no part in the celebration of the mass. Archbishop Vincentius Pimpinellus delivered the opening address, which plainly revealed the spirit with which the Evangelicals would have to contend and the purpose of the Pope and the Emperor against them.

The two chief matters that lay before the diet were the war against the Turks and the restoration of peace in the church.

The Evangelical Estates petitioned the Emperor to take up the latter first. As this was also according to the mind of the Romanists, the Emperor granted them their request, asking them to have their confession ready by June 24th.

J. B.



Es ist gleiches unsern Feinden dieuante ein klame (Luid. Koburg) da haben die Pöbeln und Kellen einen Reichstag hirtzefant. den 28. April 1529

Luther on Coburg
Watching the Diet of the Birds

taken from me, rather than deny my God, I would kneel down before your Majesty and have my head cut off."

The steadfastness of these bold confessors was not entirely without effect on the Emperor. Finally he decided that both parties were to maintain silence, and that only the men designated by the Emperor himself were to be permitted to preach. The Evangelicals, however, reserved for themselves the right to preach

A DAY AT THE LUTHERAN HIGH SCHOOL

(Written upon the wish of the correspondent of the Southeastern Wisconsin District)

Lutherans in outlying fields often complain that, because of distance, they are left out of touch with Lutheran institutions. Synod has endeavored to meet this condition with the printed word and with suitable pictures. Lutherans in and about Milwaukee are more fortunate in having Lutheran institutions near, yet there are not a few who, nevertheless, seem quite unfamiliar with them. An outstanding example is the Lutheran High School in the very heart of the city and one of its older institutions. Repeatedly one meets Lutherans of the city who ask questions such as these: "Just where is the Lutheran High School? What is the enrollment? How large is the faculty?" Other questions reveal a lack of knowledge touching the school's objectives, its course of study, and the general atmosphere that surrounds its students. The school at all times welcomes visitors who wish to inform themselves on these matters, but not all are able to do this. For the benefit of these I shall briefly describe what a visitor at the school will see and possibly be impressed with. In other words, you are a guest at the Lutheran High School today.

It is fortunate you arrived as early as 8 o'clock, for it is at this hour that the school day begins. Boys and girls from all parts of the city are coming up the walks, their cheeks rosy with exercise and laughter. There is something about children going to school that always stirs the imagination. They are so youthful and carefree! Their souls are largely untouched by the toil and sorrow of a hard world and untainted by the grosser sins of humankind. An unspoken thought rises within,—"Could they only be kept thus or at



John the Constant

least be strongly fortified against the temptations that will come!"

We have now reached the entrance to the assembly hall where we pause a moment. Students are hurrying about. Wraps are being placed into individual steel lockers, which are conveniently installed throughout the building, books are selected for the coming recitations, students are gathering in the several home rooms. Here they are under supervision of teachers and their roll is called. Students and teachers appear to be a happy lot. They are. They belong to one another. In Christian fellowship they are members of one family.

This Christian fellowship at the school is indicated in the way the day's work is begun. At the sound of a signal bell students appear from all the corridors and in single file enter the assembly hall according to class divisions. It is a picture of precision. In another moment all are seated, a chord is sounded, and 340 voices join in a familiar Lutheran hymn. This morning it happens to be Luther's battle hymn. Luther, the father of Christian education, would rejoice to hear this. After the hymn the director of the school reads an appropriate lesson from the Bible, when all join in prayer.

For teacher and pupil this period of morning devotion is one of great importance. Here the keynote of the day's work is sounded, and all are mutually edified. It is here that the atmosphere of harmony, so noticeable in the life of the school, is created and here it is nourished every morning of the school year.

After devotion, students file out of the assembly hall and gather in the several classrooms for the recitations. At this point you may, as guest, suit your fancy. Should you be interested in the languages, you may attend English, German, or Latin classes. If yours is a scientific bent, you will not want to miss the opportunity of visiting the laboratory, which is reputed to be one of the best in the city. Possibly your inclinations run along historical channels, when you may choose an hour of ancient, medieval, modern, or American history. In addition, there are the classes in algebra, geometry, bookkeeping, and stenography.

From somewhere strains of music reach our ears, and I see a questioning look upon your face. They do not come from the music room, but from the commercial department; a class of typists is training fingers to rhythm according to the tune from a phonograph. However, courses in music are given at the school by some of the city's most capable musicians. Singing classes and a student chorus are under the direction of a member of the faculty. Recently, also, a school orchestra was called into being and is making steady progress under the hand of its able director.

Whatever class you visit this morning you will soon come to the conclusion that you are in a Christian and a Lutheran school, for the school does not lay

claim to the name "Lutheran" merely on the strength of morning devotion. Every subject is taught by Christian teachers in a Christian way. Moreover, the school holds that even this is not sufficient for these splendid boys and girls entrusted to its care. It has, therefore, incorporated a special course in religion which alternates with the history course in a way to give the student a real cultural background and character foundation for life.

The precision seen at the morning devotional exercise also characterizes the shifting of classes between recitations. There are seven recitation periods in all, which, with the exception of a ten-minute recess at 10:20 o'clock and a one-hour recess at noon, continue without interruption until 3:15 o'clock. Indeed, system and order is the keynote of efficiency in a school. The faculty of the Lutheran High School endeavors to develop this side of school life as near to perfection as possible and finds co-operation in this from a Christian student body to a degree as it can be obtained in secular schools only under the pressure of strictest discipline.

Something tells us that it is about noon, and so it is. Students are hurrying from their classrooms to a common destination. Let us follow the eager crowd. It leads us to the school's cafeteria. In this sunny and modernly equipped room we may regale our spirits with a cup of steaming coffee, sandwiches, a bowl of soup, and other wholesome food that will remind one of mother. Best of all, it is served at minimum cost.

During the winter months students spend part of the noon recess in the gymnasium at the exciting interclass basketball games. Here the spirit of rivalry, which teachers endeavor to subdue in the classrooms, finds a natural outlet. It may be said in this connection that, although athletics are not allowed to take the place of scholarship at the Lutheran High School, students take part in regular gymnastic classes and compete with other schools in basketball and football. This year they have shown real prowess, especially on the basketball floor.

Thus you have, as visitor, sampled every phase of the school's work. I am sure you will leave with the feeling that it was a day well spent. You have come into intimate touch with another Lutheran institution, which, though it has existed for years, is still unique in its field,—a school that is filling the Christian needs in higher education for boys and girls today. That this need is being recognized and appreciated is manifested in the fact that the roll call lists names, not only of Lutherans, but also of non-Lutherans, not only from Milwaukee, but from other cities as well. In fact, the dormitory, located on the school grounds, provides a home for students who come from distant states to avail themselves of efficient training and Christian environment. May the Lord bless the Lutheran High School!

R. A. F.

WHAT IS THAT TO ME?

They tell me of the Christ that went
To dark Gethsemane,
Of agony and bloody sweat—
But what is that to me?

O child of dust, lift up thy head,
It was for thee, for thee—
That agony and bloody sweat
In dark Gethsemane.

They tell me of the cords that bound
His hands most cruelly,
Of sneers and taunts and bitter scorn—
But what is that to me?

O sinner, bound with cords of sin,
It was for thee, for thee,
That He was bound with cruel cords,
That He might set thee free.

They tell me of a crown of thorns,
And how in dev'lish glee
They scourged Him till He almost died—
But what is that to me?

O proud, conceited son of earth,
It was for thee, for thee,
The Son of God was crowned with thorns
And scourged so cruelly.

They tell me much of Calvary,
Where He hung on a tree
With nails pierced through His hands and feet—
But what is that to me?

O child of sin and misery,
It was for thee, for thee,
The holy Lord was crucified
On blood-stained Calvary.

They gave Him vinegar to drink
In His last agony,
And rested not till He was dead—
But what is that to me?

He thirsted for thy soul's release,
He died for thee, for thee,
For thee He opened heaven's door
By His last agony.

(Written after hearing a modernistic sermon.)
—The Missionary Lutheran.

THE BLESSING AND COMFORT OF
INFANT BAPTISM

Through associating with people of the Reformed Churches, many Lutheran people are led to regard lightly their greatest blessing: the baptism they received in their childhood. Some of them will say: Baptism is good enough for babies, but when we are grown up we need conversion, we need revival meetings. It is true that if we have broken our baptismal vow or fallen after baptism, we need conversion, we need to return to that same baptism, like the prodigal son, arise and go to our father, who, because he made

us his children in baptism, always has his arms open ready to receive us again. As to revival meetings, let us not forget that such revivals should be every day of our life, for as we read in the Small Catechism: "What does this baptizing with water signify? It signifies that the old Adam in us is to be drowned by daily contrition and repentance." And in the Large Catechism we read: "So that a truly Christian life is nothing else than a daily baptism, once began and ever to be continued." — Others doubt that little children are regenerated when they are baptized. — We confess in the Augsburg Confession, Article 9 in part: "Children are to be baptized, who being offered to God through baptism, are received into God's grace." The Small Catechism says of baptism: "It is a gracious water of life and a washing of regeneration in the Holy Ghost." — Jesus said: "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God." (Mark 10: 14.) — And again: "Him that cometh to me I will in no wise cast out" (John 6: 37). Baptism is the only way we can bring little babies to Jesus, who is truly present there, as truly as the Father and the Holy Ghost. He comes "not by water only, but by water and blood" (John 5: 6). That is why we can say of the little children who have been baptized that "they have washed their robes and made them white in the blood of the lamb" (Rev. 7: 14).

Little children come as they are, they are not hypocrites, it can not be said of them that they "would not" (Matthew 23: 37), nor do they continually, wilfully and persistently resist the grace of God."

Therefore the Lutheran Church can say as the "Concordia Cyclopedia" has it: "In the case of every child properly baptized this regeneration takes place. Every child that is baptized is begotten anew of water and of the Spirit, is placed in covenant relation with God and is made a child of God and an heir of His heavenly kingdom. All this, and whatever else the Spirit may do for the child, is done in the case of every child properly baptized." C. H.

THE CROSS—KEY TO PARADISE

"We do not sail to glory in the salt sea of our tears, but in the Red Sea of the Savior's blood," said an old Christian.

In striking words does he express that old Bible truth:

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

"Not the labors of my hands can fulfill Thy laws' demands."

We owe the life of our souls to the death of our Savior.

The Cross, although a symbol of cruel torture, is dear to the heart of every Christian, for it is to him also a symbol of salvation. It reminds him of the sacrifice of God's Son for him, for Christ upon the cross endured God's wrath against sin in the sinner's stead.—Atlantic Bulletin.

GUESSES

We make bold to affirm that there is not a proved, demonstrated fact in science to support the theory that man descended from the animal kingdoms.

Evolutionists, in an effort to cloud the clear cut issues, have tried to make it appear that Fundamentalists are fighting science. Such is not the case. I know personally, most of the outstanding Fundamentalist leaders of the country, and I do not know one that takes the position of opposing scientific knowledge and investigations. We believe in science. This is an age of science and there is not a single proved fact in science out of harmony with the Christian religion. **Evolution is not science.** It is only a theory. William Jennings Bryan called it "**Millions of Guesses Strung Together.**"

We object only to the guesses of scientists who would guess the Inspiration out of the Bible, the Fall out of Man, the Fact out of Sin, the Deity out of Christ, and the Blood out of the Atonement. We object to guesses which would teach our children that they are only evolved beasts dominated by the impulses of the jungle. We object to guesses which are developing an **Animalistic Psychology** in America that speaks of certain doom if not corrected. We object to the most unspeakable blight upon education which has ever soiled the pages of United States history.

Let none be deceived by the logic and eloquence with which the theory is presented in classrooms and text books. Too long have evolutionary zealots tried to make Evolution and science appear synonymous. **When men of science presume to look into the remote past and describe the types of life that are said to have existed on this planet millions of years ago, they cannot make science. They can only speculate. Science is knowledge gained and verified. Evolution is beyond proof. It is a philosophy, not science.**

In the greater works of Charles Darwin alone we find more than eight hundred suppositions. Alfred W. McCann finds that H. G. Wells uses such terms as "it may have been," "it would seem," and "we may guess" more than ninety-six times in his book "The Outline of History."

Dr. R. A. Millikan, Nobel Prize winner in 1923 for isolating the electron, said upon addressing the American Chemical Society in Los Angeles recently: "The pathetic thing is that we have scientists trying to prove Evolution, which no scientist can ever prove."

Even Darwin hesitated to advance his theories as proved facts. He spoke with caution, sought to avoid extravagances and referred to many of his theories as things "dimly seen in the distance." It remained for bold men like Herbert Spencer, with his philosophical mind, to make sweeping claims and say of Evolution: "It spans the universe and solves the widest range of its problems, which reach outward through boundless

space, and back through illimitable time, resolving the deepest problems of life, mind, society, history and civilization."

Dr. L. T. More, in his remarkable book "The Dogma of Organic Evolution," says that Evolution rests upon faith alone. Himself a trained scientist, he deplores the dogmatism with which scientists present unproved theories as facts.

Dr. George Barry O'Toole, a scientist of recognized standing, rejects Evolution, not because of preconceived religious beliefs, but because he is in possession of facts that disprove it.

Dr. George Frederick Wright, eminent scientist of Oberlin College, once said that Evolution is one-tenth bad science and nine-tenths bad philosophy.

Professor H. W. Conn says that there has been nothing positively proved to sustain the theory.

Dr. J. A. Zahm who, for twenty-five years, occupied the chair of Physics in Notre Dame University, said that absolute proof of the theory was impossible.

Prof. George McCready Price, one of the greatest living geologists, is denied scholastic standing because he insists upon presenting scientific facts which can be weighed and measured, against the theory.

Dr. Robert Dick Wilson, one of the best trained scientific minds in America, is the avowed enemy of the theory because he is in possession of facts which disprove it.

Dr. Arthur I. Brown, the noted Vancouver surgeon, a fellow of The Royal College of Surgeons of Edinburgh, has spoken and written widely against the theory.

Dr. Howard Kelly, world known surgeon, holds the view that actual, demonstrated scientific truth upholds Creation and disproves the evolutionary hypothesis.

Many, many other such names could be listed.

Darwin said, "Man is descended from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits, and an inhabitant of the old world."

On another occasion Darwin made the statement direct and specific that man is descended from the monkey. You will find this statement on page 221 of the Collier's Edition of "The Descent of Man."

Evolutionists say generally now that man is not the direct descendant of the monkey, but that both man and monkey came from the same family tree, but became different branches. Thus, man is not the direct descendant of the monkey; he is only the second cousin to the monkey! There is about as much difference between the two theories as there is difference between tweedle-dee and tweedle-dum.

As I write, I have before me a book entitled, "A Child's History of the World" by V. M. Hillyear,

which contains a complete exposition of the evolutionary hypothesis in child-like language. This book is used in many schools as supplementary reading to teach Evolution to boys and girls in the third and fourth grade.

The book says that millions of years ago the sun was not a white, solidified mass of energy as we see it to-day. It was in a plastic state and went whirling through space. It threw off great "coals of fire." These coals of fire condensed and became the earth. The author says that the sun "was then more like fireworks you may see on the Fourth of July. It was whirling and sputtering and throwing off sparks." One spark became a ball of rock and is now our earth.

Then the author teaches the children that "this ball of rock was wrapped around with steam like a heavy fog. Then the steam turned to rain and it rained on the world until it had made enormously big puddles. These puddles were the oceans. The dry places were bare rock. Then, after this, came the first living things — tiny plants." The author then explains that these plants became tiny animals, "wee mites like drops of jelly."

Then these drops of jelly became insects. "Then after this came fish. Then after this came frogs. Then after this came snakes and huge lizards. Then after this came birds that lay eggs, and those animals like foxes and elephants and cows that nurse their babies when they are born. Then after this came monkeys. **Then, last of all came people.**"

So we see that Evolution begins with a guess. It is like a dog chasing its tail. The dog makes the tail go around and the tail makes the dog go around. Evolution makes the guess go around and the guess makes Evolution go around.

Tyndal says the earth began in a fire mist that got cold, while Spencer says it began in a cold cloud that got hot.

Ramsey says the earth is ten thousand million years old. Tait says it is ten million years old. There is a slight difference of nine thousand, nine hundred and ninety million of years between the two guesses.

—The Defender.

CHOOSE YE

A wealthy old gentleman residing in London, on one of his birthdays invited his servants into the house to receive presents. "What will you have," said he, addressing the groom, "this Bible or a five-pound note?" "I would take the Bible, sir; but I can not read; so I think the money will do me more good," replied the hostler. "And you?" he asked the gardener. "My poor wife is so ill, that I sadly need the money," responded the gardener with a bow. "Mary, you can read," said the old man, turning to his cook,

"will you have this Bible?" "I can read, sir, but I never get time to look into a book; and the money will buy a fine dress." Next was the chambermaid; but she had one Bible and did not want another. Last came the errand boy. "My lad," said his kind benefactor, "will you take these five pounds and replace your shabby clothes by a new suit?" "Thank you, sir; but my dear mother used to read to me that the law of the Lord was better than thousands of gold or silver. I will have the good Book, if you please." "God bless you, my boy! and may your wise choice prove riches and honor and long life unto you!" As the lad received the Bible and unclasped its covers a bright gold piece rolled to the floor. Quickly turning its pages, he found them thickly interleaved with bank notes; while the four servants, discovering the mistake of their worldly covetousness, hastily departed in chagrin.

— Selected.

NO MISTAKE

Some time ago a Christian merchant met unexpectedly with some great losses. He began to doubt the wisdom and goodness of that Providence which could allow such trials to overtake him. He returned to his home one evening in a despairing state of mind. He sat down before the open fireplace in his library, tossed with the tempest of doubt, and destitute of comfort. Presently his little boy, a thoughtful child of six or seven summers, came and sat on his knee. Over the mantelpiece was a large illuminated card containing the words, "His work is perfect." The child spelled out the words, and pointing to them said, "Papa, what does perfect mean here?" And then, before the father, who was somewhat staggered, could make a reply, there came another question from the little prattler, "Does it mean that God never makes a mistake?" This was just the thought that the troubled father needed to have brought before his mind. If the angel Gabriel had come down from heaven, he could not have suggested anything more timely. The father, clasping his little one in his arms, exclaimed, "Yes, my precious boy, that is just what it means." That father's confidence in God was revived, the cloud was gone, and the sunshine of an unfaltering trust again lighted up his soul.—"The Kings Business."

HIS PRAYER

A missionary lady had a little boy named Shadi, a Hindu orphan. One night, when he was six years old, she said to him, "Now pray a little prayer of your own."

What do you think Shadi's prayer was? It was a good prayer for any little child to make. It was this: "Dear Jesus, make me like what you were when you were six years old."

— Ex.

OBITUARY

Rev. Gervasius Nicanor Fischer was born in Germany June 19, 1860. He was baptized and confirmed in his native city. His parents enabled him to obtain a higher education, after which he taught school for one year. There being a dearth of ministers in America he was sent to this country together with two other young men to be trained for the ministry. Together with these two young men he graduated from the Dr. Martin Luther College which at that time was the seminary of our Minnesota Synod. His first charge was at Emmet, Minn. From there he was called to Elkhorn, South Dakota. At that time a longing arose in his heart to return to his fatherland, so when a call came from Carlsbad, he accepted and went back to Germany. However, after having had a taste of the American life and freedom, Germany did not seem the same anymore and so he came back to this country to serve in the Lord's vineyard.

For 27 years he labored faithfully according to the talents allotted to him. Eight years were spent in Johnson, eight in Glencoe, and eleven in Acoma. One year ago last June he resigned from the ministry and made his home in Minneapolis. December 11, the deceased became ill. He was taken to a hospital for treatment and on January 27, had to undergo an operation after which he steadily lost his strength. February 17, it pleased God to take his soul into heaven. He leaves his deeply grieved wife, Minnie, two sons, Rev. Gustav Fischer of Wausau, Wis., and Rev. Gervasius Fischer of Madison, Wis., and four daughters, Mrs. Clara Harders of Glendale, Ariz., Mrs. Emma Steinke of Cosmos, Minn., and Elenore and Ruth of Minneapolis. The days of his earthly pilgrimage were 69 years, 7 months and 29 days.

FROM OUR CHURCH CIRCLES

General Joint Mission Board

The General or Joint Mission Board is to convene at the Republican House, Milwaukee, Wis., May 7th to 8th, 1930. The first session opens at 9:00 A. M.

Julius W. Bergholz, Sec'y.

Winnebago Teachers' Conference

The Winnebago Teachers' Conference will meet at St. Paul's Lutheran School, Stuart and Madison Sts., Green Bay, during the week of April 14. Sessions begin Monday evening at 7:30 and end at noon on Wednesday. Teacher Theo. Lau will provide quarters for all announcements received up to April 1.

Practical Lessons

I. Primary Grades

- 1) David and Goliath.....Miss G. John
- 2) Paper Cutting for Busy Work.....Miss E. Ihlenfeldt
- 3) First Lesson in Subtraction.....Miss M. Mayer

II. Intermediate Grades

- 1) A Lesson Teaching Children to Acquire a Definite Method and Form in Solving Problems.....Ed. Sandersfeldt
- 2) A Reading Lesson.....Miss V. Messerli
- 3) The Alimentary Canal.....A. Ottenbacher
- 4) A Practical Lesson on the Uses of To, Too, Two.....E. Roloff

III. Upper Grades

- 1) Perfect Tenses of Verbs.....T. Guebert
- 2) Constitutional Convention.....Miss L. Fenske
- 3) Luther at the Diet of Worms.....E. Blauert
- 4) The Transfiguration of Christ.....A. Doering
- 5) The Holy Ghost has Sanctified Me.....E. Kirschke

Theoretic

- 1) Distinction Between Moralizing and Training in Christian Living.....W. Helleman
- 2) A List of Literary Masterpieces Each Pupil Should Be Acquainted With When He Graduates from the 8th Grade.....A. Moskop
- 3) How to Provide for the Spiritual Needs of Our Newly Confirmed Youth.....E. F. Schulz
- 4) How Can the Action or Behavior of the American Colonists Be Justified in Their Revolt Against England in the Light of Romans 13?.....F. W. Meyer

If you wish to be provided with quarters write immediately to Theo. H. Lau, 226 S. Madison St., Green Bay, Wis.
Mrs. Melvin Wolfrath, Sec'y.

North Wisconsin District

The North Wisconsin District will meet for its regular sessions in the St. Paul's Congregation at Algoma, Wis. (Rev. K. Toepel, pastor) from June 18 to 24 a. c.

G. E. Boettcher, Sec'y.

Pastoral Conference of the Minnesota District

The Pastoral Conference of the Minnesota District will meet in St. John's Church (Pastor Paul C. Dowidat), Minneapolis, April 29th to May 1st.

Opening session: Tuesday at 10 o'clock.

Papers to be read: Predigtamt, by Pastor A. C. Haase; Gestaltung der neutestamentlichen Kirche, by Pastor R. C. Ave-Lallemant; The Jewish Synagogue and its Influence on the New Testament Church, by Pastor H. E. Lietzau.

Services on Wednesday evening.

Sermon (English): Pastor J. Schulze (M. Michaels).

Confessional Address (English): Pastor Wm. C. Albrecht (W. P. Haar).

Take "Grand and Monroe" or the "Broadway" cross town street car to Washington and Broadway Streets N. E.

St. John's will furnish night quarters and breakfast free of charge to all brethren whose reservations reach Pastor Dowidat's office on or before Easter Sunday. Noon and evening meals will be served at the church for 35 cents.

Paul T. Bast, Sec'y.

West Wisconsin District

The West Wisconsin District will meet, God willing, for its regular sessions in the St. John's Congregation at Baraboo, Wis. (Pastor H. Kirchner), from June 24th to 27th. Details later.

F. E. Stern, Sec'y.

Sheboygan-Manitowoc Counties Joint Conference

The Joint Conference of Sheboygan and Manitowoc Counties will meet April 29 and 30 at Morrison (Br. Gladosch, pastor). First session Tuesday at 9 A. M.

Papers are to be read by Pastors Karl Schulz, E. Stoeckhardt, P. Kionka, Edw. Huebner, J. Halboth, F. Moecker, L. Mielke, E. Krause, W. Laesch.

Confessional Address: C. Gutekunst (G. Kaniess).
Sermon: H. Wegner (L. Koeninger).

Services will be held in the German language.

Kindly announce. E. H. Kionka, Sec'y.

Dodge-Washington Counties Pastoral Conference

The Dodge-Washington Counties Pastoral Conference will meet Tuesday and Wednesday, April 22 and 23, 1930, in the congregation of Pastor T. C. Voges at Huilsburg, Wis.

Papers: 1) The Lord's Prayer, G. Bradtke; 2) Exegesis on Hebrews 11, Adolph v. Rohr; 3) The Conclusion of the Ten Commandments according to Luther, A. C. Lengling; 4) Art. V of the Augsburg Confession, H. Cares.

Sermon: O. Toepel (Adolph v. Rohr).

Confessional Address: R. Pietz (H. Wolter).

Please announce. Ph. Martin, Sec'y.

Winnebago Mixed Conference

The Winnebago Mixed Conference meets at Trinity Church, Oshkosh, Wis. (J. Ebert), on the 12th, 13th and 14th of May.

Papers: Gen. 9, Rev. Weyland; Romans 7, Rev. Hartwig; Sermon for Criticism, Rev. O. Messerschmidt; What do we mean by Church? Rev. Stelter; Matthew 3:11, Rev. Schlueter.

Confessional Address: O. Messerschmidt (Lueders).

Sermon: Hensel (Kleinhans).

Opening session on Monday afternoon at 2 o'clock.

O. Hoyer, Sec'y.

Lake Superior Pastoral Conference

The Lake Superior Pastoral Conference will meet at Marquette, Mich. (Rev. W. Roepke), on Monday, May 5, 7:30 P. M., to Wednesday, May 7, noon.

Sermon: W. Fuhlbrigge (K. Geyer).

Confessional Address: A. Gentz (W. Gieschen).

Papers: C. Doehler, Exegesis on Ep. to Ephesians, continued; C. C. Henning, The Pastor's Private Bible Study; W. W. Yahn, Mary, the Virgin, in the Gospels; M. Croll, The Pharisees; H. Hopp, Catechesis, the Holy Christian Church, the Communion of Saints (with conference members).

Notify the local pastor whether you intend to attend conference or not.

Paul C. Eggert, Sec'y.

Installation

By authority of President J. Glaeser, the undersigned installed the Rev. L. A. Witte on March 2nd as pastor of St. John's Ev. Luth. Congregation at Kendall, Wis.

P. Monhardt.

* * * * *

Authorized by President John Witt, the undersigned installed Pastor Im. P. Frey as pastor of Trinity Ev. Luth. Church at Hoskins, Nebr., on the 1st Sunday in Lent.

Address: Rev. Im. P. Frey, Hoskins, Nebr.

Geo. Tiefel.

Mindekrantz

A Mindekrantz of \$3.00 in memory of the late Miss Emma Wittler was received from Rev. Wm. Roepke, Marquette, Mich., and forwarded to Treasurer Buuck. The money is to be applied to the Indigent Student Fund. Heartly sympathy and thanks.

Joh. P. Meyer.

Notice

The Joint Committee will convene May 20 at 2:00 P. M. at St. John's School, Milwaukee.

The Committee on Assignment of Calls will meet after the Joint Committee has finished its sessions.

G. E. Bergemann, President.

Change of Address

Rev. J. Dejung, Jr., R. 1, Bichwood, Wis.

Acknowledgment and Thanks

We herewith wish to acknowledge that Christmas gifts for the benefit of the Apache Indians at the Peridot Mission were received from the following:

St. John's Congregation at Wrightstown, Wis., Rev. F. C. Uetzmann, pastor; Ladies' Aid of Greenleaf, Wis., Rev. Ed. Schoenike, pastor; Ladies' Aid, Libertyville, Ill., Rev. W. H. Lehmann, pastor; Congregation of Gravelle, Minn., Rev. I. P. Frey, pastor; Ladies' Aid, Gethsemane Lutheran Church, Milwaukee, Wis., Rev. R. O. Buerger, pastor; Congregation of Norfolk, Nebr., Rev. J. Witt, pastor; Rev. M. Zimmermann, Mr. Herbert Storandt, Mr. Frank Storandt, Mr. Oscar Pfaff, Mindoro, Wis.; Sewing Society of Peace Lutheran Church,

Hartford, Wis., Rev. Ad. von Rohr, pastor; Ladies' Aid of Green Bay Wis., Rev. Lederer, pastor; Mr. Fred Bittori, Egg Harbor, Wis., Aug. Pflueger and Christ Rasmussen, Wrights-town, Wis.; Mrs. Ida Wuerger, Milwaukee, Wis.; Miss Ruth Schaller, Milwaukee, Wis.; Mrs. E. Drews, Milwaukee, Wis.

We thank you sincerely.

H. E. Rosin.

* * * * *

The Lutheran Apache Mission Station Rice, Arizona, received for Indians in its own and the neighboring district Christmas gifts from the friends listed as follows:

Arizona: McNeal, Mr. and Mrs. H. C. Stolp. **California:** Los Angeles, Miss Edith Doenges; Whittier, Ladies of Rev. R. Jeske's Congregation. **Illinois:** Morton Grove, Mrs. Marie Huscher. **Michigan:** Ann Arbor, R. 4, Rev. P. Schulz; Detroit, Mrs. W. F. Bach. **Minnesota:** Corvuso, Rev. Wm. Petzke; St. Paul, Rev. A. C. Haase. **Nebraska:** Norfolk, Rev. J. Witt. **Wisconsin:** Bonduel, Mrs. Alb. Engel; Campbellsport, Rev. C. Aeppler; Chaseburg, St. Peter's Ladies' Aid; Colby, Mr. and Mrs. J. M. Wartchow; T. Franklin, St. Paul's, Rev. H. Monhardt; Green Bay, Mrs. and Mrs. A. H. Icks; Rev. R. Lederer, Ladies' Aid; Hartford, Rev. von Rohr, Ladies' Aid; Lake Mills, Miss Frieda Behnken, Girls' Club; Maribel, Rev. P. Kionka, Congregation; Marinette, Misses Hattie and Esther Bormann; Menomonee, St. Paul's Ladies' Aid and Congregation; Milwaukee, Mr. A. R. Leidiger; Mrs. A. Wille; Jerusalem Congregation, Rev. Hy. Gieschen; Rev. W. Hoenecke, Bethel Ladies' Aid and Young People; Mrs. Alex. Maercker; Gethsemane Congregation, Ladies' Aid; Mrs. Leona Koop; T. Newton, Rev. E. Kionka, Congregation; North Freedom, Mrs. Herm. Klaetsch; Oakwood, Rev. M. F. Plass, Ladies' Aid and Men's Club; Reedsville, Rev. H. Koch, Congregation; H. Struck, Watertown, Mrs. Ed. C. Jaeger; Wilton, Rev. P. Monhardt; Fountain City, Miss S. Kammuller.

With hearty thanks to the kind givers, and wishing them God's blessing.

F. Uplegger.

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The pupils of St. Mark's and Trinity's Christian Day School, Watertown, Wis., donated the sum of \$35.00 toward purchasing accessions for the library in Dr. Martin Luther College, New Ulm, Minn. In behalf of our school I express to these young people our sincere thanks.

E. R. Blifernicht.

ITEMS OF INTEREST

Opposing Christianity

The Turkish government is planning a universal law for Turkish schools. All school instruction shall be imparted only through the medium of the state; it shall be obligatory for all children between the ages of seven and twelve years. The language of the schools shall be the Turkish and for writing only the Latin style script shall be used. When the new law goes into effect all confessional schools, it is expected, will be forced to close their doors. Thus the work of secularization proceeds according to program. How the press, too, is joining in the anti-Christian persecution is made apparent by an article in the "Haraket," a paper which just recently made its first appearance. In effect the article says: "The presses of the Bible House are working day and night to suppress Turkish culture. Our intelligence ought no longer to tolerate this. Things may not go on as they happened in Brussa, where our daughters accepted baptism and were thus estranged from their

religion and nationality. The American mission school for girls in Brussa was closed as long as eighteen months ago.

—Tr. by G.

The Russian Way

A new method has been developed to persecute Christians over in Russia. It is offered by the new law of September, 1929, which demands that the people of the rural districts assess and tax themselves. They are held to make the required deliveries even though they are not themselves tillers of the soil. In accordance with this law the retired prior Hoerschelmann was directed to deliver 200 poods of wheat by September fifth. For reasons not far to seek he was, of course, unable to comply with the demand and when the period for delivery had expired was ordered to pay a penalty of fifteen hundred rubles. Because he could not pay this fine any more than he could the tax, his household goods were attached and cabinets, chairs, beds, pillows, clothes, etc., were appraised at a ridiculously low price for an auction sale. For example, a large American roll-top desk which the prior had bought just before the war at the price of two hundred rubles, was valued at ten rubles. The auction took place on September 15th but was a distinct departure from what is customary in that the goods went to the lowest bidder.

—Kirchen-Blatt, tr. by G.

BOOK REVIEW

The Making and Meaning of the Augsburg Confession by Conrad Bergendorff, Ph.D. Price, 75 cents. Lutheran Book Concern, Columbus, Ohio.

As a contribution to the literature of the Jubilee Year the book is entitled to a prominent place. It gives the reader the essential facts in a brief and simple manner, while highly instructive it is also entertaining. In recommending the book to our readers we take occasion to offer a suggestion for the better understanding of what the writer says on page 60, line 7, treating Art. X. of the Confession. The words we would supply are **unto salvation** and the whole passage would then read: "The Lord's Supper gives Christ Himself, through whom are forgiveness of sins, life, and salvation. But just as Christ was present after the incarnation among men but was accepted only by those who believed in Him, while His rejection by the unbelievers became their condemnation, so in the Lord's Supper He is received **unto salvation** only by those who have faith, while to the others He is received unto judgment."

Page 81, in the third paragraph, we read: "The mystery of the unbelief of man is not so much a mystery of God as it is a mystery of man. God cannot understand the heart of one who turns away from all His grace and gifts, even the gift of Jesus Christ." This statement, we take it, is not to be understood literally, but it is an extreme way of declaring how remote God is from bearing any responsibility for the sinner's rejection of the Savior.

This jubilee book is a volume of 127 pages, contains ten illustrations, is neatly and serviceably bound in cloth. It is a book particularly suited to the needs of the layman. G.

A Bird's-Eye View of the Entire Work Done By Our Wisconsin Synod and What A Penny A Day Will Do. Compiled and edited by Pastor Arthur B. Tacke as Visitor for Milwaukee City Conference (North Side). The price of the booklets is \$3.75 a hundred plus postage. A 6x9 mailing envelope for booklet may be had for an additional 25c a hundred plus postage. Where congregations desire to cover the expense of a free distribution of the booklet to their members by a free-will offering, they may avail

themselves of the special envelope prepared for this purpose: the price of these is 25c a hundred plus postage. In ordering address Rev. Arthur B. Tacke, 611 Melvina St., Milwaukee, Wis.

In describing the booklet to our readers we cannot do better than quote what the writer says of its aim: "This booklet has one chief aim and that is: To give you a 'bird's-eye' view of the entire Work of our Synod and its Needs, in as simple and concise a form as possible. This is done in the hope that, realizing the immensity and importance of Synod's activities, it will kindle greater love in your heart for the wonderful work our Lord entrusted to our care, and urge you to do all you can to further this blessed work."

We think the booklet is admirably suited to its purpose and therefore heartily recommend it to our congregations for extensive circulation.

G.

DAKOTA-MONTANA DISTRICT

February, 1930

Rev. J. P. Scherf, Roscoe, So. Dak.	\$ 7.96
Rev. S. Baer, Zeeland, No. Dak.	10.31
Rev. W. F. Sprengeler, Grover, So. Dak.	30.00
Rev. Herbert Lau, Gary, So. Dak.	25.00
Rev. R. J. Palmer, Willow Lakes, So. Dak.	61.50
Rev. A. H. Baer, Aurora, So. Dak.	19.50
Rev. A. H. Birner, Hendricks, So. Dak.	134.93
Rev. F. Wittfaut, Crow Rock, Mon.	4.48
Rev. R. F. Gamm, Faulkton, So. Dak.	106.00
Rev. R. F. Gamm, Ipswich, So. Dak.	5.50
Rev. R. F. Gamm, Loyalton, So. Dak.	9.26

\$ 414.44

ADAM J. HEZEL, Treasurer,
Zeeland, No. Dak.

WEST WISCONSIN DISTRICT

February, 1930

Rev. J. W. Bergholz, La Crosse	\$ 122.25
Rev. L. Bernthal, T. Trenton	24.00
Rev. Theo. Eggers, Ixonia	12.00
Rev. F. F. Ehlert, Eitzen	29.60
Rev. Gerh. Fischer, Sabula	21.60
Rev. Gerh. Fischer, Mosquito Hill	4.00
Rev. G. W. Fischer, Madison	12.20
Rev. J. Gamm, La Crosse	685.44
Rev. Henry Geiger, Randolph	90.89
Rev. J. G. Glaeser, Tomah	104.51
Rev. M. Glaeser, Stetsonville	85.50
Rev. I. J. Habeck, Minocqua	43.35
Rev. R. C. Hillemann, Plum City	5.37
Rev. R. C. Hillemann, Eau Galle	3.43
Rev. O. E. Hoffmann, Beyer Settlement	20.50
Rev. O. E. Hoffmann, Iron Creek	11.00
Rev. O. E. Hoffmann, Poplar Creek	7.00
Rev. Wm. Keturakat, Menomonie	325.84
Rev. Theo. H. Mahnke, Cataract	18.75
Rev. G. C. Marquardt, Hurley	9.10
Rev. J. Mittelstaedt, Hillsboro	20.35
Rev. J. Mittelstaedt, Wonewoc	81.05
Rev. G. E. Neumann, Rib Falls	6.73
Rev. G. E. Neumann, T. Rib Falls	11.22
Rev. G. E. Neumann, T. Stettin	17.29
Rev. A. W. Paap, Johnson Creek	31.84
Rev. H. A. Pankow, Hustler	9.80
Rev. H. A. Pankow, Indian Creek	12.50

Rev. F. P. Popp, Ableman	21.47
Rev. F. P. Popp, Westfield	17.55
Rev. E. Walther, Wisconsin Rapids	449.96
Rev. W. E. Zank T. Deerfield	90.00
Rev. W. E. Zank, Newville	83.05

\$2,489.14

Budgetary	\$2,470.90
Non-Budgetary	18.24

Total for February, 1930\$2,489.14

H. J. KOCH, Treasurer.

MINNESOTA DISTRICT

February, 1930

PASTORS: W. G. VOIGT, Acoma, Lutheran Children's Friend Society \$23.26, sent direct. W. G. VOIGT, Acoma, Home for Aged \$50.00, Home Mission (Minnesota) \$50.00, Poland Mission \$10.00, Student Support \$18.88; total \$128.88. W. G. VOIGT, Acoma, Indian Mission \$40.00, Negro Mission \$33.60, Dr. Martin Luther College, New Building, \$3.00; total \$76.60. O. P. MEDENWALD, Amery, Wis., Synodical Reports \$5.00. J. E. BADE, Balaton, Home for Aged \$8.75, General Support \$45.00; total \$53.75. J. R. BAUMANN, Bay City, Wis., Theological Seminary \$10.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Indian Mission \$5.00, Home Mission \$10.00, Negro Mission \$5.00; total \$40.00. R. F. SCHROEDER, Dexter, Finance \$24.65. C. J. SCHRADER, Echo, Michigan Lutheran Seminary \$12.00. M. SCHUETZE, Ellsworth, General Institutions \$28.00. F. ZARLING, Emmet, Synodical Reports \$14.05, Student Support \$12.15; total \$26.20. P. GEDICKE, Essig, General Fund \$6.35, New Seminary and Debts \$1.00; total \$7.35. F. ZARLING, Flora, Synodic Reports \$3.05, Student Support \$6.15, Lutheran Children's Friend Society, Annual membership fee of Ladies' Aid \$12.00; total \$21.20. KARL A. NOLTING, Frontenac, General Administration \$15.00, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, Home for Aged \$10.00, Indian Mission \$5.00, Home Mission \$40.00, Negro Mission \$15.00, Poland Mission \$15.00, Poland Mission \$5.00, Madison Student Mission \$3.00, General Support \$3.35; total \$146.35. KARL A. NOLTING, Frontenac, from an unknown Mission Friend for Home Mission \$5.00. F. W. WEINDORF, Grace, Goodhue, General Mission \$23.50, Seminary and Debts \$6.00; total \$29.50. F. W. WEINDORF, St. John's, Goodhue, General Mission \$44.93. M. J. WEHAUSEN, Johnson, Synodic Administration \$10.40, Theological Seminary \$57.24; total \$67.64. PAUL W. SPAUDE, Lake Benton, General Support \$5.35. KARL J. PLOCHER, Litchfield, Supervision and P. and P. \$42.00. W. HAAR, SR., Loretto, Indian Mission \$49.00. A. ACKERMANN, Mankato, from Ladies' Auxiliary, for Home for Aged \$25.00, Indian Mission \$25.00, Negro Mission \$25.00, Bethesda, Watertown, \$25.00; total \$100.00. A. ACKERMANN, Mankato, Home for Aged from Mrs. Dora Hoffmann \$5.00, Poland Mission from Mrs. Rosa Deuber \$10.00; total \$15.00. A. C. KRUEGER, Minneola, Synodic Administration \$59.26. A. EICKMANN, Nodine, Student Support \$40.00. A. LANGENDORFF, Nye, Wis., Theological Seminary \$17.60. HENRY ALBRECHT, Omro, Dr. Martin Luther College \$33.00. J. R. BAUMANN, Red Wing, General Administration \$15.00, Theological Seminary \$20.00, Northwestern College \$10.00, Dr. Martin Luther College \$10.00, Michigan Lutheran Seminary \$10.00, Indian Mission \$10.12, Home Miss. \$300.00, Negro Miss. \$100.00, Pol. Miss. \$40.00, Mad. Student Miss. \$50.00, Student Supp. \$50.00, Gen. Supp. \$50.00; total \$665.12. W. C. NICKELS, Redwood Falls, Indian Mission

\$31.17, from Mrs. M. Bohne for Indian Mission \$15.00, for Negro Mission \$15.00; total \$61.17. AUG. SAUER, Renville, General Institutions \$47.30. A. C. HAASE, St. Paul, Home Mission \$69.36. G. THEO. ALBRECHT, St. Peter, Home for Aged \$25.00, General Support \$28.00; total \$53.00. G. SCHUETZE, Seaforth, Synod. Reports \$3.10, Poland Mission \$9.55; total \$12.65. G. SCHUETZE, Sheridan, Synodic Reports \$5.00, Poland Mission \$39.05; total \$44.05. WM. C. ALBRECHT, Sleepy Eye, General Administration \$30.75. CARL C. KUSKE, Taunton, Theological Seminary \$12.63. CARL C. KUSKE, Taunton, Synodic Administration \$8.83. PAUL W. SPAUDE, Verdi, General Support \$12.25. KARL BRICKMANN, Vesta, General Missions \$20.00, General Support \$8.64; total \$28.64. KARL A. NOLTING, West Florence, General Administration \$10.00, Theological Seminary \$10.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Michigan Lutheran Seminary \$5.00, Dakota-Montana Academy \$5.00, Home for Aged \$5.00, General Missions \$5.00, Indian Mission \$10.00, Home Mission \$25.00, Negro Mission \$8.79, Poland Mission \$5.00, Madison Student Mission \$5.00, Student Support \$5.00, General Support \$5.00; total \$113.79. E. G. FRITZ, Wellington, Supervision and P. and P. \$14.00, Dr. Martin Luther College \$30.00; total \$44.00. PAUL E. HORN, Zumbrota, Missions \$144.86. CLIFFORD HOLT, Treas., Minnesota District Walther League, for Apache Mission Orphanage \$265.41 from the following:

Montevideo Convention, Sunday Collection	\$ 67.28
Montevideo Convention, Tuesday Collection	91.15
St. Paul's Walther League, Bertha, Minn.	2.25
Trinity Senior Walther League, Rochester, Minn.	8.63
St. Martin's Senior Walther League, Winona, Minn.	5.35
Park Region Zone Rally at Camp Milona	50.00
St. Paul's Walther League, Fairmont, Minn.	3.08
Lone Oak Walther League, St. Paul, Minn.	4.20
Trinity Senior Walther League, Rochester, Minn.	9.52
St. Martin's Senior Walther League, Winona, Minn.	5.10
St. Peter's Senior Walther League, St. Peter, Minn.	7.52
St. Paul's Walther League, Montevideo, Minn.	2.48
St. Paul's Walther League, Waseca, Minn.	8.85

Total \$265.41
 H. R. KURTH, District Treasurer.

GENERAL TREASURER'S STATEMENTS

February 28, 1930 — 8 Months
 Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration	\$ 73,273.83	\$ 33,453.68
Educational Inst.	84,906.74	157,920.63
Home for the Aged	5,965.01	7,486.58
Indian Mission	16,516.14	22,972.62
Negro Mission	9,436.25	13,899.66
Home Mission	64,455.44	76,503.20
Poland Mission	3,051.66	10,748.91
Madison Mission	1,267.42	1,954.17
Indigent Students	3,635.80	4,780.10
General Support	9,537.95	13,110.70
To Retire Debts	*3,036.22	
Collections and Revenues	\$ 275,082.46	\$342,830.25
To Retire Debts, Rev. Brenner	*57,870.22	19,550.86
	\$332,952.68	\$362,381.11
		332,952.68
Deficit		\$ 29,428.43

Statement of Collections for Budget, Allotments and Arrears
 Eight Months

	Receipts July 1, 1927 to Feb. 28, 1930	Allotments 8 months	Arrears
Pacific Northwest	\$ 880.84		
Nebraska	8,702.74		
Michigan	21,210.48		
Dakota-Montana	9,983.79		
Minnesota	49,577.38		

West Wisconsin	45,679.44		
Southeast Wisconsin	45,053.90		
	\$226,883.62	\$325,000.00	\$ 99,567.39
			1,451.01
Total Coll. from Dist.	\$226,883.62		\$ 98,116.38
From other Sources	909.22		909.22
Total	\$227,792.84		\$ 97,207.16
From Rev. J. Brenner	57,870.22		27,870.22
	\$285,663.06		\$ 39,336.94
Altenheim to Bldg. Fd.	2,903.15		2,903.15
	\$285,566.21		\$ 36,433.79
Revenues	44,386.47	58,333.32	13,946.85
Total for Budget	\$332,952.68	\$383,333.32	\$ 50,380.64
Disbursements	362,381.11		*20,952.21
Deficit	*\$29,428.43		*\$29,428.43
Unappropriated		\$ 20,952.21	

Statement of Debts

Debts July 1, 1929	\$713,188.30
Debts made since	71,782.71
	\$784,971.01
Debts paid	91,333.57
Debt on February 28, 1930	\$693,637.44
Decrease	\$ 19,550.86

THEO. H. BUUCK,
Treasurer.

TREASURER'S CASH ACCOUNT

February 28, 1930 — 8 Months

Accretions

Cash Balance July 1, 1929	\$ 29,005.06
Collections for Budg. Dist.	227,792.84
Collections for Budg. Brenner	57,870.22
Revenues for Budg.	44,386.47
Church Ext. Acct. Recble. Pd.	4,818.00
Church Ext. Revenues	259.00
Trust Funds previously rept.	5,341.61
Sale of Assets	15,425.00
Altenheim Fund	2,903.15
	\$387,801.35

Liabilities

Notes payable issued	\$ 53,432.93
Notes payable paid	71,155.00
Minus	*\$17,722.07
Non Budgetary Col.	\$ 18,349.78
Non-Budgetary paid	18,778.57
Minus	*\$ 428.79
Inmates Deposit paid	*\$1,400.00
	*\$19,550.86
Total Net Cash to Account for	\$368,250.49

Disbursed Therefrom

Budget Disbursements	\$342,830.25
Church Ext. Loans	910.54
Church Ext. Expense	54.78
Accts. Receivable	575.00
Institutional Cash Adv.	225.00
1927-1929 Budget Funds remitted	56.40
1927-1929 Trust Funds remitted	3,236.40
	\$347,888.37
Cash Balance	\$ 20,362.12

"QUITTUNGEN"

Other Sources

Previously Reported	\$ 863.97
Frieda Dyung, Mission	30.00
Henry Mattfeld, Mission	10.00
Rev. A. J. Engel Reports	5.25
	\$ 909.22

THEO. H. BUUCK,
Treasurer.