

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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"MANY MEMBERS BUT ONE BODY"

1 Cor: 12:20

We are members of His body,
Of His flesh and of His bones (Eph. 5:30),
Here we bear the heat of conflict,
There we share the victors' thrones.
Justified by Faith, united
In the bonds of Christian love,
Jesus leads us by His Spirit
To the Father's House above.

Many members, but one body,
Many functions we fulfill.
Diverse are our gifts and powers,
But one Mind directs us still!
One Baptismal Flood has washed us,
At one holy Feast we dine.
O how blest the mystic union
Of the branches in the Vine (John 15:5)!

Reconciled, redeemed, forgiven,
Righteous in the sight of God,
Clad in garments of salvation (Isaiah 61:10),
Purchased with Messiah's blood —
Saved by grace, O let us praise Him
For the Faith that justifies,
Saving Faith, all Spirit-kindled,
Faith that on His Word relies.

Bearing one another's burdens (Gal. 6:2),
Sharing sorrow, joy, and pain,
Granting fainting hearts new courage,
True in sunshine and in rain,
Thus the Law of Christ fulfilling,
Till on earth our labors cease,
We are kept by His blest Spirit
In the holy bonds of peace.

Many members, but one body,
Blest estate! Communion sweet!
Foretaste of the coming glory,
When God's Temple is complete!
Love Divine, till we behold Thee
On that festal bridal day,
May the flame of Faith be burning
In each member's heart, we pray. Anna Hoppe.

HE DESCENDED INTO HELL

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing. 1 Peter 3:18-20.

On Easter Day we gather about the open tomb to see the risen Lord and then follow Him as He reveals

Himself to His disciples. The thought of the resurrection dominates our attention.

But we should not overlook that which took place before the resurrection. The Bible does not tell us much about it, but it does record the event as something that we should know for our good. We confess it in the Creed: "He descended into hell"; and this confession is based on our text.

What Peter relates here cannot be interpreted as a general reference to the fact that Jesus suffered the torments of the damned for us. It is clear that he is relating certain events in their historical order: the suffering of Christ, His death, His quickening and His preaching in prison, which was followed by His resurrection.

When Jesus on the cross cried out, "It is finished!" He announced the full completion of His redemptive work but for the final act, that of laying down His life.

The lifeless body was embalmed and laid in the tomb in Joseph's garden. After this, very likely on Easter morning, came the quickening; the soul returning to the body. Christ, true God and true man, body and soul, in one person, now assumed that form of existence that is to endure eternally. As such He went and preached unto the spirits in prison. In our Creed we call this prison hell, the place of the devil and the damned. We know that others say it was a place between heaven and hell where the believers who had died before this day waited for Jesus to come and lead them into heaven, or where those "who had not had a chance to hear the Gospel were to be given an opportunity to hear it."

But, here is the word "prison"; and when we look about, we find through special mention in our text those who in the days of Noah hardened their hearts in impenitence and whom God therefore destroyed by the flood for their unbelief. And it is written: "He that believeth not shall be damned." Besides, the Scripture knows of no purgatory, limbo of the fathers, limbo of the infants, or of any other intermediate place.

So Jesus the God-man went down into hell, the abode of the devil and the damned. Jesus "preached" to the spirits in prison. Some immediately assume a preaching of the Gospel unto repentance to those "who had not had a chance." But the word our English Bible renders "preached" literally means

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heralded, announced, with no intimation as to the nature and the contents of the announcement. There are no grounds for this assumption. The very mention of those in prison whom the Scriptures characterize as stubbornly unbelieving in spite of the long-suffering of God should banish from our mind any thought of a preaching unto repentance.

We know from the Scriptures that our life here on earth is our time of grace and that there is no repentance possible after death. The story of the rich man and Lazarus tells us this. And, Hebrews 9:27, we read: "It is appointed unto men once to die, but after this the judgment."

What then, did Christ herald unto the spirits in prison? Why, the very things He preaches to us on earth: His divinity, His victory over sin, satan, death and hell. By His glorious presence and His mighty words He declares: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen: and have the keys of hell."

But to those who heard Him there it was a message of terror: Satan's head is bruised; his hellish kingdom is destroyed; unbelief is rebuked and utterly put to shame.

Christ's preaching to those in prison is at the same time a rebuke to all who to-day still hold to their unbelief and serve the "ruler in the darkness of this world." To them it is a call to repentance, for they are still under the sound of the Gospel that is able to save them from the power of the devil and translate them into the kingdom of Christ, to live and reign with Him in all eternity.

For us Christians the descent of our Lord into hell is a mighty comfort. As individuals we still feel the power of the enemy; as workers in the cause of God we meet his organized resistance everywhere and constantly; he is, as the Scriptures tell us, a mighty, dangerous foe: and yet we are able to sing with bold assurance:

Though devils all the world should fill,
All eager to devour us,
We tremble not, we fear no ill,
They shall not overpower us.
This world's prince may still
Scowl fierce as he will,
He can harm us none,
He's judged; the deed is done;
One little word can fell him.

J. B.

COMMENTS

The Blessed Lententide must be a puzzling time for the modernistic preacher. He does not quite know what to do with it. He feels, possibly, that he should preach on Jesus Christ and His passion, but does not know how to go about it. The difficulty is this: Having proclaimed Jesus a mere man, a wise man, a good man, a leader of men, and

nothing more, the modernistic preacher cannot very well portray Christ as having become a curse for us, as St. Paul paints Him in Gal. 3:13. Your up-to-date preacher does not believe that Christ had to die for our sins, he deems the suffering and death of our Lord a great blunder or at least an inexcusable mistake by the Jews. Blaming them for this tragedy he cannot quite exculpate the Master Himself for allowing Himself to be so caught in the toils of His enemies. In short, this preacher has no satisfaction for the suffering and dying of the Christ. What then shall he preach about at this season when the fossilized and out-of-date churches, such as the Lutherans for instance, still proclaim the antiquated Gospel of salvation by the blood of the Lamb? He must preach something to keep in step with this season of the church year.

Here is the way one of them solved the difficulty or overcame it. We read in the Chicago Tribune that the Rev. Dr. Clinton G. Cox, pastor of the Drexel Park Presbyterian Church at Chicago, told his Palm Sunday congregation that "the gang" crucified Christ. It was the same type of crowd, he said, that makes up gangland to-day. This being settled by the reverend gentleman, it was but a step to criticizing the Lindberghs for calling in the members of gangland to help them find their kidnaped baby.

We have nothing but pity for the modern preacher, who must produce some sort of a sermon of a Sunday on general topics mostly far removed from religion, and who dare not, must not preach on sin and grace. We still more pity the poor parishioners who are fed by such chaff to fill their hungry souls. Are we always duly thankful for the pure Gospel of grace that the Lord has still vouchsafed us? Let us not forget.

Z.

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Dr. Fosdick on Modernism Dr. Fosdick on modernism, that should be interesting. And it is most interesting. The Presbyterian quotes from an article in the New York Times:

Preaching yesterday in the Riverside Church, Dr. Harry Emerson Fosdick discussed the weaknesses of what he termed superficial "fair weather" modernism as contrasted with old-fashioned religion and its powerful spiritual driving force. While reaffirming his appreciation of the gains of modernism and rejecting the principle that "the old-time religion is good enough for," in so far as some of its theology is concerned, Dr. Fosdick at the same time declared that "old-fashioned religion often did produce an unconsenting and courageous individual conscience.

"At this point modernism often fails," Dr. Fosdick said. "It has breadth and easy-going complacency, and general good-will, but lacks moral grip to lift men above the ordinary levels of daily life, and give them courage, if necessary, to defy the world.

"Again, modernism has stressed activity. We are very busy. The gospel of modernism has been largely at work. Admirable as that is, our forefathers often understood that

religion is not simply activity, it is also receptivity. They did not read so many things as we do, but they understood better the spiritual uses of solitude. They did not join so many committees as we do, but they made better use of prayer, and sometimes the consequence emerged in personal, spiritual power which puts us to shame.

"In comparison with the hard-headed candor and fearlessness with which the old theology faced the terrific facts of this world, our modernism often seems soft and lush and sentimental.

"We fair-weather modernists, with our too easy Gospel of God as a sentimental lover, would better salute those old Christians. They did not blink the facts; instead they achieved a faith able to rise above the facts and carry off a spiritual victory in the face of them, and at their best, in the darkest hours that ever fell on human history, they stood like the houses built on rocks, that the rain, and the floods, and the winds could not shake."

The Presbyterian comments: "We admit we were surprised. We do not know whether the eloquent clergyman has seen a real light or is startling his public, which he often likes to do. Hoping all things, as becomes a Christian, we prefer the former answer. In any event, we do not think the most conservative of us could or would state the weaknesses of modernism more clearly than quoted above."

We agree with the Presbyterian that Dr. Fosdick has stated the case of modernism very clearly, so clearly in fact that we cannot see how he can escape the conviction that he ought to renounce modernism and turn back to the old-fashioned biblical theology.

Modernism is of man. Its hope rests on man, on his intellect and on the powers inherent in him. Modernism exalts and glorifies man. It cannot rise higher than its source.

We cannot see how it can enable a man to cope with the problems and perplexities even of this earthly life and sustain him in its griefs, pains, dangers and battles. And then, there are the terrific facts of man's sinfulness and guilt, of sin's and the devil's dominion over him, of the wrath of God against him, of judgment, death and hell. Against them beautiful phrases, civic righteousness, neighborliness, and human optimism, are of no avail. The poor sinner who sees these facts in their true light is simply driven to despair.

Christian theology is of God. This is what it offers to man:

1. **The truth, not by human reasoning, but by divine revelation.**

1 Cor. 2: "I came, declaring unto you the testimony of God. . . . That your faith should not stand in the wisdom of men, but in the power of God. . . . For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

2. **Complete salvation, not by the efforts of man, but by the grace of God in Christ Jesus.**

Col. 2:10: "Ye are complete in him." Read verses 10-15. Also: Is. 53:5-7; Hebr. 2:9; I John 2:2; Rom. 8:33, 34; Hebr. 2:14, 15; 1 Cor. 15.

3. **Spiritual life by the gracious work of God.**

1 Cor. 13: "No man can say that Jesus is the Lord but by the Holy Ghost." John 3:6: "That which is born of the Spirit is spirit."

James 1:18: "Of his own will begat he us with the Word of Truth."

4. **Sanctification by the power of God.**

Phil. 2:13: "For it is God which worketh in you both to will and to do of his good pleasure." 1 John 5: "Whosoever is born of God overcometh the world." 2 Cor. 9:8: And God who is able to make all grace abound toward you that ye, always having all sufficiency in all things, may abound in every good work."

5. **Preservation by God's might.**

Phil. 1:6: "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ."

1 Peter 1:5: "Ye are kept by the power of God through faith unto salvation."

6. **A life directed by the hand of God toward the goal his grace has fixed for us.**

Rom. 8:28: "We know that all things must work together for good to them that love God, to them who are the called according to his purpose."

In spite of its attractiveness to man, modernism is lifeless. Christ says: "I am come that they might have life and that they might have it more abundantly."

J. B.

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Holy Week Rites are generally observed in all solemnity by the Catholic sect. On Palm Sunday palm branches are blessed by the Catholic clergy, which palms the devout carry home from church. In strictly Catholic countries, such as Spain, there are processions and pilgrimages during Holy Week. But, it seems, not in Spain this year. The reason is that the newly formed republican government of Spain has insisted on separation of church and state, and worst insult of all to the papacy, has expelled the Jesuits. It is in retaliation for this utter disregard of Romish ambitions to rule alone, that the religious organizations obstinately refused to perform the time-honored rites of Holy Week. So the most famous sculptured figures and sacred groups were not carried in solemn procession through the streets of Seville. To hold these processions the Catholic church was obliged to ask the government for the necessary authorization, a thing which the zealous

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churchmen declared they would not do, but rather suppress the processions.

For hundreds of years, as the Chicago Tribune reports, with only minor interruptions, Seville has been a center of religious pilgrimages during Holy Week. Tourists and religious faithful have gathered there from all nations to participate in the processions and services that began on Palm Sunday and ended on the Saturday before Easter. And so it was in other principal cities and Catholic centers of Spain.

Little by little the old medieval colorful customs, so long guarded and observed by the Roman Catholic church, are falling into disuse and leaving this old world grayer, more monotonous and more standardized than ever. The pomp and the glory, with which the Catholic church has surrounded its services, is slowly giving way to the levelling influences of the republican spirit. These religious processions were but a symbol of the outward power of that church which has lost most of its prestige. Z.

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"Whose Job?" "Whose job is this church job?" asks

Mr. W. J. McBrian. Mr. McBrian is not a preacher, but the credit manager of the Holt Tractor Company of Peoria, Ill. He delivered an address on this subject before the men of his church, with the result that 67 per cent of the church budget was raised in fifteen minutes. We found the substance of this address in *The Presbyterian Advance* and cannot refrain from reprinting at least a part of it:

Which of us would dare attempt to put a dollar value on Christianity? We can't even put a price on the benefits of electricity, or the steam engine, or the gasoline motor. We can't even picture in our minds the hardships of life with no automobiles, no trains, no street cars, no buses. We can't imagine a city without electric lights. How much less can we conceive of a world without Christianity? A world where each man knows no law but his own lust and avariciousness. A world where nothing is sacred and where such words are

unknown as Honesty, Truth, Hope, Love and Charity. If we lived in such a world — what value then would we set on Christianity? Is it any easier to put a dollar value on our church attendance; on the inspiration we find here; on the friends we make here?

At every stage of our life the church has some tremendous influence. In happiness and sorrow we come to the church for sympathy and understanding. When a dear one is taken from us: a brother or sister, a parent or child, a companion who understood us as only our Father above still understands us; when a sweetheart becomes a husband or wife, or is lost to us until eternity brings us together forever; when a youngster is given us to perpetuate whatever of good we can leave to posterity; our first thought is for the church, and to it we come.

When disappointments meet us at work at home; when things seem to shut out hope with the sunlight and everything looks dark and gloomy — those are the times we come to the church. And as we sit there in the quiet of a sabbath morning, the sun shining in on us through the stained glass windows, seems to brighten the whole world. Difficult jobs become easy and a smile solves the most intricate tangles.

When the benefits and the influence of the church are so priceless, should we be asked to give to its support? Rather we should be seeking the chance and the privilege to pay for some slight portion of what we receive. We pay for admission to picture shows; baseball, basketball and football games; golf, outdoor, indoor or miniature; lectures, musicals, plays and recitals; but name one of them or any number of them from which we derive the peace of mind, contentment and happiness that comes with one Sunday morning church service.

I have not mentioned the spiritual reasons for supporting our church. I don't intend to. That is something sacred to each of us and for me to discuss your relationship with that Supreme Ruler of all the universe would to my mind be a sacrilege. All of us know in our hearts what our responsibility is and each of us will respond to that sacred call without urge or prompting. How much can I give then, is the question each of us must ask ourselves. The answers to that question, totalled together, will decide the measure of success; will give our valuation of our religion.

In unity there is strength, and in unity there is something more. There is a fine feeling of comradeship and friendliness and a happy sense of satisfaction in knowing that our efforts amount to a tremendous influence through the powerful accumulation of all our single bits into one mighty unified whole.

The soul of this man is evidently in tune with that of the inspired psalmist:

How amiable are thy tabernacles, O Lord of hosts!

My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and God.

Blessed are they that dwell in thy house; they will still be praising thee: in whose heart are the ways of them:

Who passing through the valley of Baca make it a well: the rain also filleth the pools;

They go from strength to strength; every one in Zion appeareth before God.

They whose hearts respond to the words of this psalm will not be in doubt as to "whose job this church job is," and their hand will not refuse obedience to their heart.

J. B.

"Keeping Them" St. Peter writes, "Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." 1 Pet. 5:5. From Chicago comes a story which shows that we have not outgrown the need for such divine counsel. The Chicago Tribune tells the story.

It happened on Easter Day and formed a rather unusual close to the morning service. "One hundred boys, members of the Sunday School class of Dr. . . . voted unanimously to withdraw from the church unless Dr. . . . was retained as their director."

The leader in question, it develops, has been in charge of this class of boys for five years. Those in charge of the church had considered it necessary to ask him to resign as, to their mind, in his work with the boys he was giving "over-emphasis to athletic, dramatic, and social functions, including dancing." The president of the class asked for a vote of support to show the sentiments of the class toward their teacher; they all arose. A special committee had been appointed to supply the vacancy, and its chairman addressed the boys, but to no avail. The next evening a meeting was to be held without the boys and final action taken. They insisted on being represented by a committee who should demand re-instatement of the doctor. They declared, "If they don't re-instate him, we'll do something else. Several churches in the neighborhood have asked us to come in. Anyhow, there's nothing to worry about. We can take care of our problems."

The doctor lays it all to the janitor who objected to the extra cleaning necessitated by the young people's activities, going so far in his animosity as to start a collection of exhibits which he picked up in his work — a whiskey bottle, cigaret stubs, and the like. There is no mention made of exhausted Wrigley product, which when judiciously parked and spread is said to be a veritable janitor's bane. Well, be that as it may. It's a pretty kettle of fish! The young people do not make the impression of being downtrodden, and we somehow are reluctant to believe that a church council would take sides with the janitor against an efficient Sunday School teacher who is working with signal success. The tendency to-day is to make large concessions to the young, whom we "want to keep with the church." There is always a possibility of overdoing it and then realizing it only when it is too late.

G.

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From Egypt to Jericho From London comes the report, via the New York Times, that Prof. John Garstang, who is digging up the site of old Jericho in Palestine, has revealed that Hatasu probably was the name of Pharaoh's daughter who found the infant Moses.

Sir Marston has just received a report of the discovery, stating that the tombs contain large quantities of pottery and Egyptian scarabs which will definitely fix the date of the exodus and further partly establish the chronology of the Old Testament.

"One tomb was dated of the joint reign of Hatasu and Thothmes II. This is of exceptional interest in confirming the modern theory that the exodus must have taken place after the death of Thothmes III."

"Hatasu was the most masterful princess of Egyptian history, and during the reign of Thothmes II, which lasted thirteen years, she ruled the whole country. It is extremely probable it was she who discovered the baby Moses among the bulrushes. Bible dates coincide with this idea that under the protection of Hatasu Moses became an important official at court and a favorite of the princess."

"After the accession of Thothmes III Hatasu continued to exert wide authority in Egypt and incurred the bitter hatred of the new king. On her death in the fourteenth year of his reign he seized all her possessions, and her favorites, including Moses, were compelled to flee the country. Thothmes III reigned about fifty-three years. It is recorded in the Bible that Moses spent forty years in exile. Not until after the death of the king did Moses return to Egypt, and then the exodus took place."

Whether this theory is true or not we cannot tell from this distance. Certain it is that the chronology of those times is not fixed. It seems doubtful that Egyptian chronology, notoriously uncertain, will help much to fix the exact date of the exodus. Z.

TRAVELS IN EUROPE

By J. Jenny

Having returned to America at the beginning of the year, a retrospect on my European travels may be of interest to our readers.

During my eight months travel abroad I visited the following countries: France, Switzerland, Germany, England, a part of Scotland, and Italy. The question is often put to me, which country did you like best, or made the best impression on you? But that question has a relative bearing and is not so easily answered. Every country has advantages, excellencies and scenic beauties which are peculiarly her own. I may give preference to Switzerland for the grandeur of her mountain sceneries, or to Germany for her well-tilled fields, well-kept forests, her many clean and beautiful cities each one characteristic in itself; or I may give preference to England for her peculiarly charming rural district, beautiful gardens, and her many historic places, or to France for her rich farming country, her Chateaus and beautiful modern classic architecture, or to Italy for her everlasting sunshine and azurelike atmospheric colors, her

semi-tropical trees and flowers, her interesting historic cities with their ancient art and culture. So one can readily see that it is rather difficult to give a satisfactory answer to the question which country impresses one most.

Visiting Italy

The last country I visited was Italy. Starting from Bern, Switzerland, on the 15th of November at 2:30 P. M., I travelled through the famous Rhone valley with its imposing glacier mountains to the right and left — the last I saw of Switzerland — and passing through the Simplon tunnel, the longest in the world, it being fifteen miles in length, I finally arrived at Milan, Italy, at about 9 o'clock in the evening. I was at once impressed by the magnificent railway station, its interior consisting of immense corridors lined with fine Italian marble, and the huge building facing a large piazza with palms and semi-tropical flowers which were still blooming even at this late season.

Milan is the capital city of Lombardy, and the second largest city in Italy, numbering about 900,000 inhabitants. Its history dates back to 220 B. C., and is of noticeable interest to the Christian world, inasmuch as Constantine, the first Christian emperor, issued from Milan, in 313, the edict recognizing Christianity. It furthermore was long the home of the famous Ambrosius, one of the early fathers of the Church (340-397 A. D.), noted for his zeal as a worker in support of orthodoxy, and particularly in his efforts to combat the heresy of Arius, who held that Christ was not of the same essence as God. From 1482-1499 it was also the residence of Leonardo da Vinci, one of the greatest artists of Italian Renaissance or of any other period, to whom the Church and the world at large owes the famous painting of the Last Supper, the most perfect representataion of that subject in existence, the original of which though now almost faded still exists in the Dominican Church of Santa Marie della Gracia in Milan.

Among the chief attractions of this city is the Milan Cathedral. Just when this cathedral was built, no one knows exactly, but its foundation was laid in the year 1386, taking centuries for its completion, the talents of the best European architects having contributed toward its perfection. It is regarded as one of the eight wonders of the world, as indeed it is a most wonderful structure. Built in the Gothic style it has a length of 486 feet and a breadth of 287 feet, with a central tower 350 feet high, holding 40,000 people. The exterior consists of white Carrara marble, and the carvings are of unsurpassed beauty, consisting of over 2,000 statues and 98 pinnacles. By means of an elevator we ascended the top of the building, and walking around the roof we had reason to admire the perfect workmanship of the arches, the pinnacles and the statues, each one of which is a piece

of art. We doubt whether such perfect workmanship could be produced to-day.

We happened to enter the church on a Sunday forenoon during service hour when quite a large congregation was assembled around the chief altar with its pulpit. During the entire service, however, the people in the front corridors were coming and going, and so large is the nave of the church that the worshippers were not in the least disturbed thereby. A Gregorian chant was sung in the liturgical ceremonies by the priests and cathedral choir, the only one we were privileged to listen to in our Italian travels, and it was simply wonderful. Outside of this, however, we witnessed nothing but formalities, and the preacher sounding denunciations from the pulpit. Entering the cathedral one is confronted by something indescribably mysterious, evidently intended for religious emotion. There are fifty-three massive columns of exquisite marble, dividing the auditorium into five different naves, while the stained windows are of marvellously beautiful colors representing the Bible stories of both the Old and the New Testament.

Other attractions of Milan are the Gallery of Vittorio Emmanuel II, an immense arcade with mosaic floors and fashionable stores and restaurants all around the arcade, while a continual throng of people is passing through it day and night. Then there is the Castello Sforesco, the stronghold of the war-like Sforzas during the medieval age, a castle of immense proportions covering a larger space of ground than the new courthouse in Milwaukee, surrounded by an extensive park of semitropical plants and flowers and trees with the Triumphal Arch of Peace, dedicated to the king of Italy and the fallen soldiers during the world war, serving as entrance to the park, a place of superb beauty with paved roads winding through it.

While at Milan I had, by letter of introduction from a Hollander whom I met at Londen, access to an Italian home. The head of the home happened to be the brother of that Hollander, while his family consisting of wife, three daughters and a son was Italian. I was cordially received in their midst, and I found them to be charming people conversing with them in German and English. The boy studying Greek at a table and finding some difficulty in translating a certain sentence I solved the problem for him. In gratitude for my little service he arose from the table giving me his hand with a polite bow and saying: "Gratias!" thus proving the polite demeanor of a well-bred Italian boy.

Florence

From Milan my itinerary took me to Florence, the second Italian city I visited. This route is rather monotonous, at least the section from Milan to Bologna. For miles and miles one sees nothing but plains of mulberry farms. These are farms on which silk worm trees are cultivated which standing in rows

of miles' length are all fastened together on top. They are being raised for the purpose of furnishing food for the silk worm from which silk is produced, the silk industry being one of the chief Italian industries.

From Bologna the route becomes more scenic, passing and winding through forestclad hills and pastures of cattle and sheep-herds.

We finally arrived at Florence at eventide. Finding lodging at a Swiss hotel we soon made ourselves comfortable. Naturally the following day was given to sightseeing. Florence, a city of 250,000 inhabitants, is the world famous city of Italian art and culture. What Dresden is to Germany, Florence is to Italy. It is justly called "Florence the Beautiful." Situated on both banks of the Arno River and surrounded by hills and mountains with typical Italian blue skies towering over the city it presents a most fascinating view. Standing as I did on the hillside at Piazzola Michaelangelo, and at another time on Mt. Fiesole, Florentine suburb, the hillsides and mountain slopes covered with vine-yards, olive groves and orchards, or dotted with the white villas of the attractive suburbs, I witnessed a panorama so beautiful as never to be forgotten. It was then when I wished that some of my people at home could have viewed this beautiful sight with me.

Florence was founded in the second century B. C., and had become the center of the Renaissance movement during the fifteenth century. It was the home of such famous men as Dante, Boccaccio, Lorenzo de Medici, Galileo, Savonarola, Machiavelli, Giotto, Petrarch and others. Statues of these men are seen placed in various parts of the city, in public squares, in churches and art galleries.

Of particular notice is that of the martyr Savonarola, erected in front of the Palazzo Vecchio in the heart of the city, in the tower of which he had been imprisoned. To students of church history, Savonarola is known as one of the great reformers before the Reformation, living from 1452-1498. He was an unsparing preacher of righteousness, calling the people of Florence where he passed the major part of his public activities to repentance and hurling his thunderbolts against the abuses obtaining in the church of his time, not sparing even the worldly pontiff, Alexander VI at Rome. Standing alone with his fearless testimony of righteousness, this unusual man was arrested by civil and ecclesiastical authorities on the charge of heresy and sedition, and after an unfair trial, accompanied by long and cruel torture, he was condemned to death, and was executed by hanging on May 23, 1498.

Visiting the Palazzo Vecchio which now contains a famous art gallery I ascended the stone tower and visited the very cell in which Savonarola was imprisoned.

The little space at our disposal will not permit even to attempt to describe the wealth of the artistic treasure in Florence as contained in such palaces as the Pitti and the Uffici, the Academy of High Arts and such ecclesiastical structures as the Duomo, the church of the Holy Cross, the Campanile and the Baptistry. Here we find marvellous paintings of Michaelangelo and Raphael and Gilotti and many others, as well as sculptures, China and Silverware, and wonderful tapestries centuries old. So numerous and great are the art treasures in Florence that it requires months and years to make a thorough study of them.

We also find here some of the finest industries in the world, as for instance a mosaic factory, where the tiniest flowers and roses are made by hand for brooches, necklaces, jewelries of every sort, also tables and furniture, all of mosaic. I was shown a sample of the head of a horse in full size made of mosaic which had been purchased by United States Treasurer Mellen of Washington as a wedding present for one of his family, costing thousands of dollars. One sees wonderful workmanship here.

Too bad one cannot remain at this remarkable city for a length of time sufficient to take in all that is worthwhile to be seen.

On the Way to Rome

I continued my journey to Rome. This part of my journey was extremely interesting. The railway winds in a southwesterly direction through mountain sceneries of exquisite beauty. There is something about Italy which produces a great charm for the wondering eye of the tourist; it is the atmosphere possessing a singular degree of clearness, which intensifies the outlines of its mountains, towered cities and castles. What particularly impressed me in this section of Italy was that huge castles with towns of massive walls clustering around them were built on top of high peaks and mountains. They are called the Italian Hill Towns and have a romantic aspect unlike anything else in Europe. They have been standing there for centuries, even before the middle ages, some having been built in the early Christian centuries, possibly even before Christ, and they are still inhabited; people living up there in those Hill Towns go down into the plains in the morning to work in fields, vintages and other industries, and return to their hill town homes in the evening. Some of these Hill Towns, like Assisi, sacred to St. Francis; Foligui, for centuries coveted by invading armies; Perugia, with its famous collection of paintings by Perugino and the Umbria School; Siena with its famous Cathedral, its scores of palaces and churches, are of great historic interest. Their narrow streets, forbidding gates and grim palaces still bear witness to the fighting days of Medievalism.

Coming nearer to Rome on our journey the hitherto mountainous country gradually subsides and assumes a rural aspect, small farms and olive orchards extending along the railway. We see the Appenine mountains only from a distance, and as we approach the city on the Tiber from the northeast, the ruins of the ancient aqueducts extending far outside the city come into sight all along the railroad, until we reach the goal so eagerly longed for.

(To be continued.)

The Bible is a Book worth more than all others printed.
—Patrick Henry.

CHRISTIAN SCIENCE UNCHRISTIAN.

A Christian Science lecturer says that the fall of man, or sin, is a delusion and that the belief that Christ died in the sinners' stead for the sinners' redemption is a misinterpretation of Scripture and a superstition. To this effect the Globe-Democrat of St. Louis, in its issue of January 11, quotes Judge Samuel W. Greene of Chicago:

"Humanity has apparently labored through the centuries under the delusion that man fell from his high estate as God's child or likeness and that this fall was so real that his salvation ultimately depends upon some miraculous or supernatural intervention of Deity in his behalf. So Jesus' mission has been largely misinterpreted, and the general belief has been that man's salvation must come through the vicarious sacrifice of the Savior, in other words, that Jesus gave up His life that man might have eternal life, whereas the crucifixion and the resurrection illustrated and demonstrated Jesus' teaching that the power of God, understood and relied upon, does overcome the mortal belief of disease and death. The common belief about the crucifixion is obviously superstitious and inconsistent with reason and is the result of the failure to understand man's creation as recorded in the first chapter of Genesis."

What does the Bible teach? The Bible teaches the fall of man and the fact of man's natural sinfulness. To Adam, God said: "Thou hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it," Gen. 3:17. Such transgression of God's commandment is sin; for says St. John, "sin is the transgression of the Law," 1 John 3:4. While in the beginning man was created in God's own image, holy and perfect as God Himself is, Gen. 1:26, 27, we read that Adam after the Fall "begat a son," not in God's image," sinful as his father was, Gen. 5:3. After the fall of man "every imagination of the thoughts of his heart was only evil continually," Gen. 6:5. David confesses: "Behold, I was shapen in iniquity, and in sin did my mother conceive me," Ps. 51:5; and Paul tells us that "all have sinned and come short of the

glory of God," Rom. 3:23. Says Christ: "That which is born of the flesh is flesh," John 3:6, and the works of the flesh exclude man from the kingdom of God, Gal. 6:19-21; "for the wages of sin is death," Rom. 6:23.

The Bible also teaches man's redemption from sin through the vicarious atonement of Christ: "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all," Is. 53:5, 6. "Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree," Gal. 3:13. "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed," 1 Pet. 2:24. All these are plain words which cannot be misunderstood.

The religion of Christian Science is unchristian; Christian Science is pagan religion. All those who go the way of Christian Science are on the way to hell. That is putting it bluntly, but it is stating a fact. The people of the Christian Science religion, especially their leaders, ought to know that the Christian Church, from its very beginning to the present time, has taught those truths which by Christian Science are in their totality denied, and that therefore Christian Science is not entitled to the name Christian. Nor has it any right to the name science; for real science accepts that as fact which comes under human observation, and this Christian Science does not do when it denies the existence of all manner of human ills and diseases. Christian Science is just Mrs. Eddy's religion, nothing more.

—J. H. C. F. in Lutheran Witness.

THREE GATES OF GOLD

If you are tempted to reveal
A tale some one to you has told
About another, make it pass,
Before you speak, three gates of gold.

Three narrow gates: First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"

And if, to reach your lips at last,
It passes through these gateways three,
Then you may tell the tale nor fear
What the result of speech may be.

—The Pilgrim.

— The divineness of the natural and the naturalness of the divine take the artificiality out of religion.

"TAKE IT OR LEAVE IT"

A. Z. Conrad, D. D.

Take it or leave it. There is no other alternative. Christianity is not the complicated thing many would have us believe. It professes to be a revealed religion. As such it is nowise conditioned on human opinion. It is revelation or it is not. If it is, then it is not a matter for discussion except as to application. If it is not, then it can make no claim to recognition. If it fails to be what it pretends to be it is unworthy of further regard. It is utterly beyond the influence of mere human opinion. Its pre-eminent claim to acceptance is that God **has spoken**. Has He? Either He has or He has not. If He has, that settles it. If not, then why consider it at all? Now, the fact is, Christianity is all false or it is all true. It is no fanciful thing to be juggled with or to be used as a conjurer's wand.

Eclecticism has no more place in dealing with Bible Christianity than it has in dealing with the law of gravity. Christianity is not fanciful, it is factual. By no law of true thinking can the New Testament story of Jesus be made to be conditioned upon human acceptance. Either Jesus lived, taught, worked, and died as the Gospels declare, or He did not. Either we have salvation through the voluntary sacrifice of Jesus Christ or we have no salvation whatsoever, either from the guilt of sin or the love of sinning.

Either Christ was born of a virgin precisely as the Inspired Narrative proclaims, or no such person as Jesus is **known** to be historic. Either Christ rose from the dead or there is no guarantee that death does not end all. Juggling with words and trying to accept a part and deny the rest according to preference or caprice is simply ridiculous.

The erudition and the intellectuality of any man or any group of men does not qualify for an interpretation of the supernatural. It is not a question of what God Almighty **might** have done; the question is what **did** He do to save a lost world.

The Gospel is good news or the world has no good news. The very significance of the term itself would indicate that a message of extraordinary import and incomparable satisfaction has been given to the world. There it stands despite the caviling and contentions of men. Take it or leave it. Not even God can compel acceptance of it, against predetermined and persistent opposition.

There, too, Christ stands. Take Him or leave Him. It is just as simple as that. What you cannot do is this: you cannot take the Gospels in part and reject them in part. They constitute a unit of truth. This unit is unbreakable. The moment you repudiate the authority of the Bible you have no Christianity. It stands or falls with the credibility and the reliability and the authenticity of the whole.

Christianity presents the conditions and the provisions of pardon for sin. Take it and be saved, leave it and be lost. Now that is the hard, cold, simple fact. No living mortal ever did or ever will guarantee Salvation apart from Jesus Christ.

If you do not believe the Bible, then make no claim to being a Christian. You may make a claim to being religious, but not to being a Christian. Christianity is wholly identified with the Gospels just as **we have them**. If you reject Christianity yourself, which has been such an unspeakable comfort and source of power to uncounted multitudes, why is it necessary to go about unsettling the faith of those who **do** find salvation and peace in the acceptance of the Word at its face value?

So far not one thing has ever been presented by scientists or philosophers that has in any degree met the deep want of the human soul, conscious of its own transgressions.

When praised by the Athenians, Pericles said: "The most praiseworthy fact of my life you have not mentioned; it is this: no Athenian has ever been caused to put on mourning through any act or word of mine." There are thousands of men, blind guides of the blind, who have caused their fellowmen to put on mourning because they have robbed them of their faith. Of all banditry the very worst is that which robs a man or woman of saving faith in Jesus Christ as Lord and Savior.

A **deleted** Gospel is not merely a diminished Gospel, it is a **destroyed** Gospel. A Gospel without the supernatural is like a watch without a mainspring. It may retain the outward form, but it is not rhythmic with the spheres. It does not do the one thing a real watch does, viz: keep time.

The Christ of the Gospels is not "the Man that nobody knows." The Jesus of that book is utterly fictitious. Nobody knows such a Jesus because he never existed. The Jesus whom regenerated disciples do **know** is the Christ who was born of Mary, supernatural as the true Son of God: who wrought miracles, who died voluntarily on Calvary; who redeemed a lost world, who rose again from the dead, just as He had predicted, and who ascended to "The Glory which He had with the Father before the world was." This same Jesus is to-day the intercessor for believers, the strength of the sad, the comfort of sufferers and the companion of all who are willing to obey and trust Him. He is **not** the Man that nobody knows. Everyone whose life has been trustfully surrendered to the Jesus of the Gospels "**knows Him**."

And how is He known by His disciples? From the fact of His indwelling in the soul and the fact produced in life and character. "His Spirit witnesseth with our spirit that we are the Sons of God." You can no more reject miracles and keep Jesus Christ as a Savior than you can reject the sun in the heavens

and keep the solar system. Artificial light, however brilliant, is not sunlight. It is utterly futile to waste time arguing with men who deliberately mutilate the Word of God until it is eviscerated, emasculated and fragmentary.

The gospel of modernism is no more a gospel of salvation than is Buddhism or Mohammedanism. It is merely the shell of the acorn with the potential oak missing. Until the grace of God has done its regenerating work in the heart, man is no more able to pass on the Christian doctrines than a deaf man is to pass on an oratorio, or a symphony. Neither philosophy nor science can ever give to the world healing for its hurt, nor balm for its wounds.

Speculation about the possibility of forgiveness without atonement is just as valuable as a dissertation on the kind of a world God might have made but did not. The fact is unalterably true that God did provide an atonement. The atonement He provided is clearly revealed in God's Word. It is adequate. **It works.** If you take it you have peace and assurance of life everlasting. If you leave it you leave sin with its virus, leading steadily toward wreck, and nothing can eliminate it or change the fact.

Could not God have forgiven sin without the death of Christ? Certainly not, or He would have done so. There was a moral necessity. Only that moral necessity ever lifted Calvary's Cross. **The fact** of the Cross is incontrovertible. The full and final meaning of it is hidden within the counsels of the Infinite. No explanation beyond that of the Gospel as we have it satisfies. Jesus Christ does not need fully to be **explained.** He does need to be **savingly known.** Trust and acceptance of the Jesus of the Gospels results in clarity of vision, whereby He is spiritually visualized and sufficiently known to meet every spiritual requirement.

Once more, let us say Christianity is not theoretical but factual. There it stands in all of its completeness and beauty. It is subject to neither revision, modification, nor improvement. It is **perfect** in all of its provisions. It is adequate to every human requirement. You can no more tamper with it and still leave it effective than you can qualify or limit the Infinite Personality. You may deny it if you will, but "God manifest in the flesh" and the fact that "Christ died for our sins according to the Scriptures" are unalterable facts constituting the very essence of Christianity. **Take it or leave it.** You cannot change it, you cannot improve upon it. It stands.

—The Wonderful Word.

TITHING

The following experience gives food for thought for all Christians. A certain young Lutheran in our circles was shown in a conversation the result of tithing, or giving one-tenth of his income to the Lord's

cause. Being married and having a family to support, he felt he could not afford it. At the end of the year, however, his employer came to him to discuss the coming year's business. He finally made the statement that business had been exceptionally good the year that was just closing, and he felt it was partly due to the services of this Lutheran that he had been so successful, so he voluntarily gave him an increase in salary. On the way home our friend pondered over the matter as to whether this was not an opportune time to lay by one-tenth of his income for the Lord's cause. Arriving home, he talked the matter over with his wife, and they both decided to do so. He drew his salary at the end of each month, and as the time drew near, he pondered quite a bit how he would handle this matter. Fearing that he might not keep his promise faithfully, he decided to open up an account and credit one-tenth of his salary to this account just as soon as he had received it.

The last day of January had come, and he, being in charge of the books, had opened up an account to which he was to credit one-tenth of his earnings. Hardly had this been arranged for when his employer came in and talked about the increased salary he had promised him for the next twelve months. He finally mentioned the fact that circumstances were such that he could give him a further increase, and, strange to say, this second increase was the exact amount which our friend had decided to give to the Lord's cause.

That young man surely experienced the truth of the promise of Christ: "Give, and it shall be given unto you." Since then our friend has kept up tithing and is now a successful business man, operating a business of his own. He says it is so easy now to contribute for any specific purpose as the only question with him now is how he shall apportion the money that has already been set aside for this purpose.

—The Tri-parish Monthly Caller.

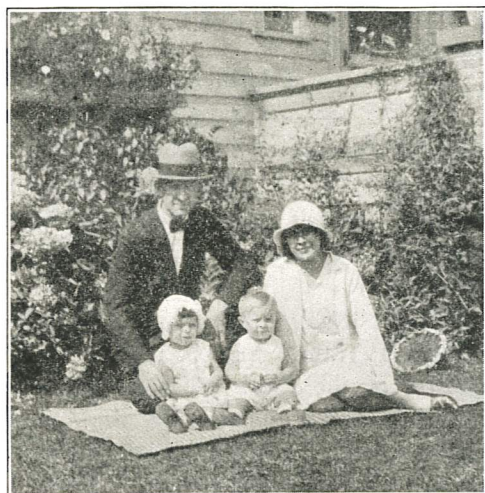
OBITUARY

OF REV. AND MRS. HENRY ARNDT

Henry Carl, son of August and Johanna Arndt, was born in St. Paul on July 23, 1903. Soon after his birth his Christian parents attended to his rebirth in the sacrament of Holy Baptism. His early Christian training was received at St. John's Lutheran parish school at St. Paul, Minn. In 1917 he renewed his baptismal vow in confirmation at St. John's altar. In the fall of that year he entered St. Paul's Luther College to prepare for his chosen calling as a minister of the Lord. In June 1926 he was graduated from the Ev. Luth. Seminary of the Wisconsin Synod at Wauwatosa, Wis., and in the month of August of that year began active work in the Lord's vineyard at Detroit, Michigan. This work culminated in the founding and steady growth of Mt. Olive Evangelical Lutheran Congregation.

Frieda Johanna, daughter of Rev. Ed. and Selma Schlachtenhaufen, was born at Fernando, Minn., on November 12, 1903. Soon after her birth she was added unto the redeemed family of God in Holy Baptism. Her renewal of the oath of allegiance was given in confirmation at Lake Elmo, Minn. On June 17, 1927, these two were united in marriage. Their union, although brief, was a happy one, and especially blessed by the Lord through the birth of two children.

On Sunday, February 28, Pastor Arndt preached his last sermon on the now significant theme: "God's Blessing in Sorrow and Failures." On March 1 he



was confined to his bed with influenza. On March 5 pneumonia set in and he was removed to a hospital. He received the sacrament of Holy Communion the same evening to comfort and strengthen him in the hour of trial. Upon his removal to the hospital, his wife, who had also been confined to her bed with influenza, suffered a relapse. The aggravated illness likewise developed into pneumonia. On the evening of March 8th she, too, partook of the sacrament to her strengthening in faith; and already on Thursday noon, March 10, she unexpectedly departed this life and passed to her reward. On March 14 funeral services were held in her memory and her earthly remains placed temporarily in a vault. Meanwhile the pastor's condition wavered between favorable and unfavorable, until Thursday, March 17, in the evening the Lord and Shepherd of his life called him from the church militant to the glory of the church triumphant. Memorial services were held in Mt. Olive Lutheran Church the following afternoon, at which the Rev. O. Peters, who had also officiated at the service in memory of Mrs. Arndt, preached. The remains of both were sent to St. Paul, Minn., where a double funeral service was held in the afternoon of Palm Sunday. The remains of both were laid to rest at Elmhurst Cemetery, St. Paul, Minn.

Pastor Arndt entered glory without the knowledge that his beloved wife had preceded him there. The

days of his earthly pilgrimage numbered 28 years, 7 months, 23 days, while her allotted space was 28 years, 3 months, 27 days. Their untimely departure is mourned by their two infant children, Lucille, 4 years, Robert, 3 years, whom the Lord has provided with Christian foster-parents in Rev. and Mrs. Waldemar Schlachtenhaufen, Ixonia, Wis., the departed mother's brother. Others who mourn this departure are: his father, Aug. Arndt; his step-mother, Anna Arndt; one brother, Arthur; and two sisters, Mrs. Emma Meyer and Mrs. Marie Diemer; her parents, Rev. and Mrs. E. Schlachtenhaufen; three brothers, Waldemar, Ervin and Bruno; one sister, Mrs. Doemier, besides other relatives and friends. To them we say: The Lord wounds, and the Lord heals. He is our God.

Rev. and Mrs. Arndt are being also especially mourned by Mt. Olive Church, the congregation he founded and at which he labored faithfully during the 5½ years of his active ministry. This congregation is his workmanship, so far anything divine is effected by human hands. He lived for it. His last conscious words were concerned with its well-being. It was his one passion. If they would honor him, they could not do so more nobly than to collaborate in unity and love to build Mt. Olive as a lasting memorial to them and their faithful efforts. The Lord will provide a leader to guide His church in realizing their ambition.

To those of his brethren in the ministry who knew and now mourn him may his memory inspire them to faithfulness in mission work, the only known formula for success in winning souls for Christ.

FROM OUR CHURCH CIRCLES

Lake Superior Pastoral Conference

The Lake Superior Pastoral Conference will meet at Florence, Wis. (Rev. M. Croll), April 11, 7 P. M. to 13, 2:00 noon, 1932.

Confessional Address: H. Kahrs (Wm. Lutz).

Sermon: H. Hopp (Wm. Roepke).

Papers: Theo. Thurow, Kurt Geyer, Henry Hopp, Theophil Hoffmann, Wm. Fuhlbrugge, and the unfinished topics on Proverbs.

Pastor loci desires early announcement.

Paul C. Eggert, Sec'y.

The Joint Mississippi and Southwestern Pastoral Conference

The Joint Mississippi and Southwestern Pastoral Conference convenes with Rev. Jul. Gamm at La Crosse, Wis., Wednesday and Thursday, April 20 and 21, beginning at 10 A. M. Wednesday. Services in the German language Wednesday evening.

Confessional Address: T. Mahnke—Rich. Mueller.

Sermon: P. Monhardt — Theo. Mueller.

Papers to be read by A. F. Sauer, Augustana, Art. 28; W. C. Limpert, Homil. Exeg. of Ep. or Gosp. of Sunday Jubilate; P. Froehle, Exegesis of Col. 1; W. Lutz, What does the command: "Preach the Gospel to all Creatures," include.

Please announce by April 10. G. Vater, Sec'y.

Winnebago Mixed Pastoral Conference

The Winnebago Mixed Pastoral Conference will meet April 18 to 20 at Town Winchester, Winnebago County, Wisconsin, in St. Peter's Congregation, Rev. F. Weyland, pastor. First session 2 P. M. Monday.

Papers: Genesis 10, F. Weyland; Romans 7, W. Hartwig; American Legion, G. Pieper; Birth Control, M. Hensel; Committee report on a case of church discipline, Schlueter, Schultz, Weyland; Sermon for criticism, W. Beltz.

English Sermon: J. Elbert (Lueders).

Please announce to Rev. F. Weyland, R. R. 2, Box 42, Larsen, Wisconsin, your intended presence or absence. Use reply card. O. Hoyer, Sec'y.

Central Conference

The Central Conference will meet April 26 and 27 at Ixonia with Rev. J. B. Bernthal.

Papers: P. Janke, The Mission Activity in the Home Church; E. Fredrich, Exeg. on Epistle to Titus; R. Wolff, The Relation of a Congregation to Synod; G. Fischer, Exeg. on Psalm 110 (continued).

Confessional Address: W. Keturakat, A. Menicke.

Sermon: M. Hillemann, Prof. Schumann.

Please, announce intended presence or absence in due time, also whether night's lodging or meals only is requested. Announcements on the day of conference will be too late for consideration.

Directions to church: Take Highway No. 19 east from Watertown to Beacon Light, then north $\frac{3}{4}$ mile.

H. Geiger, Sec'y.

Minnesota Pastoral Conference

The Minnesota Pastoral Conference meets at Town Woodbury (P. O. Newport, Minn.), April 26-28.

Papers: The Ministry, Rev. R. Ave-Lallement; Lessons which might be drawn from the references of Christ to the Old Testament, Rev. Henry Albrecht; Exegesis: The Letter to Philemon, Rev. Hy. Boettcher; Christian Tact as an Expression of Christian Love in Pastoral-fellowship, Rev. I. C. Kock.

Sermon: Rev. Wehausen (Rev. Nitz).

Confessional Address: Rev. Eickmann (Rev. Horn).

The Conference opens at 10:00 A. M.

Please, register with the undersigned.

H. E. Lietzau, Sec'y.

Mixed Pastoral Conference of Milwaukee and Vicinity

The Mixed Pastoral Conference of Milwaukee and Vicinity (Misericordias, Wisconsin and Missouri Synods) will meet, if God wills, on the 12th and 13th of April at St. Matthew's Church, A. Halboth, pastor, Milwaukee. First session at 9:30 A. M.

Essayists informed about time and theme of essays.

Communion Service (English) at 8 P. M., April 12, E. J. Zanow, preacher.

Edwin A. Hoffmann, Sec'y.

Pastoral Conference of the Nebraska District

The Nebraska District Pastoral Conference will meet from April 12-14 at Naper, Nebraska, E. J. Hahn, pastor. Opening of sessions Tuesday, April 12, at 9:00 A. M.

Papers: W. Siffring: Romans 5; R. Horlamus: Hebrews 5; E. J. Hahn: Acts 5:12-14; W. Wietzke: An Exposition of the Book of Acts; M. A. Braun: The Order of Morning Service, or, the Communion; A. Schumann: Eine Erklarung des Taufformulars; W. Baumann: Ehescheidung mit besonderer Beruecksichtigung von Matt. 19:6-9 und 1 Cor. 7.

Sermon: R. Horlamus, A. Schumann.

Confessional: H. Spaude, W. Siffring.

Please do not neglect your announcement.

L. Tessmer, Sec'y.

Southeastern Michigan Pastoral Conference

The spring meeting of this conference will be held, s. D. v., at Toledo, Ohio (George Luedtke, pastor), on the 26th and 27th of April. The opening session is to begin at ten o'clock. The host expects the courtesy of an announcement from you, so kindly oblige.

The following essays have been assigned: "The Decorum of the Pastor in Public Worship" to R. Timmel; "The Epistle to Titus" to H. C. Richter; "The Epistle to Philemon" to H. Allwardt; and "God was in Christ, reconciling the world unto Himself" to some big-hearted volunteer.

The sermon is to be delivered by the undersigned, H. Allwardt, substitute.

The confessional sermon by A. Wacker, R. Rock, substitute. E. Hoenecke, Sec'y.

Wisconsin-Chippewa River Valley Pastoral Conference

The Wisconsin-Chippewa River Valley Conference will meet at Rib Lake, Wis., the Rev. F. Kammholz,

pastor, on the 24th and 25th of May. The first session will begin at 10 A. M. on the 24th.

The following papers are to be read: Exegeses of 1 John, F. Senger; To what extent may a pastor participate in the business of his congregation, F. Kammholz; What can a pastor do to make the most of his Sunday School, G. Marquardt; Scriptural proof of the divinity of the call, G. Neumann; Social activity in the church, Wm. Baumann; How are we to interpret the passages of Scripture that promise earthly blessings, A. Hoffmann; The Anti-Christ according to 2 Thess. 2, Ed. Kolander; Church and state, R. Hillemann; Synergism, E. E. Prenzlöw; The teaching of Scripture pertaining to Satan, J. F. M. Henning, Jr.; An Old Testament exegeses, H. Schaller.

Services: May 24, at 7:30 P. M.

Sermon by E. Walther, J. Mittelstaedt.

Confessional Address by A. Dornfeld, W. Fischer.

Kindly announce your intended presence or absence.
G. C. Marquardt, Sec'y.

Conference of Southwestern Michigan

The Conference of Southwestern Michigan will meet at Benton Harbor, Michigan, the Rev. H. Haase, pastor, on April 19 and 20.

Sermon: H. Hoenecke, J. Roekle.

Confessional Address: A. Hoenecke, Dr. Wenté.

Papers: Adiaphora, A. Hoenecke; 1 Tim, chap. 1, H. Hoenecke; chap. 2, E. Lochner; chap. 3, W. Franzmann; chap. 4, W. Westendorf.

Please announce your intended presence or absence.
W. H. Franzmann, Sec'y.

Notice

To the Members of the Eastern Pastoral Conference

Pastor Hermann Gieschen has been appointed, by the district president, to serve as visitor pro tempore for the Eastern Pastoral Conference.

A. Waaske, Sec'y.

Western Teachers' Conference

The Western Teachers' Conference will meet at La Crosse, Wis., Rev. J. W. Bergholz, on May 6 (Friday after Ascension Day), at 9:00 A. M.

Announcements should be made to Rev. J. W. Bergholz, 1128 Avon St., La Crosse, Wis., on or before May 1.
Otto F. Boerneke, Sec'y.

WANTED

Congregations having for sale old carpet or rug material suitable for floor covering in front of an altar please write,

Rev. H. J. Schaar, Morristown, S. D.

A WARNING

The man Paul E. Webber, Mr. Nielsen, and various other aliases, is now plying his illicit trade of getting money from sympathetic pastors of the Synodical Conference as Mr. Karl Wetzel, a member of Grace Lutheran Church of Sioux City, Iowa.

G. L. Press.

Dedication of Hope Evangelical Lutheran Church, Detroit, Michigan

The soul-saving work in the kingdom of God must and does go on. In the spring of 1930 the Board of Missions of the Michigan District of our Synod of Wisconsin deemed it advisable to open a new mission field on the east side of Detroit, Michigan. The undersigned was called to begin the work there. Services were held in a store-building; and from the beginning the interest shown justified the undertaking and pointed the way toward the acquisition of a permanent property. Due to the lack of funds in the Church



Extension Treasury, however, no definite steps could be taken in this direction until the fall of 1931. An appropriate building site, consisting of sixty feet of frontage on Harper Avenue was finally purchased for \$3,600.00, the loan being sponsored by the Church Extension Fund. Plans for a chapel had been perfected, and construction was soon under way. On Sunday, December 13, 1931, the new house of worship was appropriately dedicated to the service of the triune God. The Rev. A. Maas, Ann Arbor, Mich., member of the district mission board officiated at the morning service. The afternoon services were conducted by Prof. A. Berg, Saginaw, Mich.

The chapel is a frame structure of inviting design, constructed with an eye to practicality. The length is seventy-one feet, while it measures fifty feet wide, through the rear wing. The main auditorium is 24x51 feet exclusive of altar-niche and vestibule, and presents a decidedly churchly appearance. A small wing on the left accommodates the organ and choir. At the right swinging doors open onto a utility room, 16x18, designed for confirmation and Sunday School

work. We have the fond hope that later it may also serve as a room for a parish-school. It is so situated that in the event of an over-flow audience fifty additional people may take part in the worship. The main auditorium seats 170, the choir-niche provides space for thirty more, and the utility room gives additional space for fifty worshippers, making the total seating capacity 250. The building is well constructed and because of its design can serve a growing congregation longer than the usual type of chapel. Lack of funds made a full basement impossible. The part basement measures 50x15 feet, exclusive of the furnace room. The chapel is heated in winter and cooled in summer by a forced air furnace. The cost of erection is \$5,300.00, this sum being in the form of a loan from the Church Extension Fund.

May the Lord prosper this young congregation, and through it add many immortal souls unto the Kingdom of God.

A. G. Wacker.

Dr. Martin Luther College

Within a few weeks the present school year will come to a close. With the exception of a brief epidemic of the "flu" in the month of February class work has proceeded according to the schedule. Fortunately the "flu" cases were all of a light nature, and in most cases scholars were back to work after an absence of several days.

But the close of this school year brings to our mind also the fact we are graduating a larger number of male teachers than ever before. Of the class of twenty-two, sixteen are boys. How many of these will be placed in Lutheran schools of our synod? If former years may be taken as a standard, then only about one-half of these young men will receive calls, or even less. If we, in addition to this, assume that in some of our congregations a policy of retrenchment will obtain, then the outlook is very discouraging. It is not so many years ago that we were experiencing a lack of male teachers for our Lutheran schools. We did the right thing. We came before the Lord and asked Him for laborers in His harvest. He heard our call. He gave us increased numbers of young men that were willing to prepare for His work. What will be the Lord's verdict over a church that asks Him for laborers and then permits them to stand idle in the market place because no one has bidden them to work? Can He look upon such a people with favor and continue to extend His mercies to them? Besides, some of the young men in this year's class took a great personal sacrifice upon themselves to prepare for their work. Can we stand by and not be deeply concerned about this matter? Surely, we can not take such an attitude. But what can we do, may be asked.

In recent years the demand for female teachers has

gradually grown until of late it has become greater than the demand for male teachers. Now, we do not wish to create the impression as if we had no use for the young women in our schools. They can be effectively used, particularly in the lower grade work. But we yet are of the opinion that for upper grade work, and especially in mixed schools, a male teacher is still to be preferred. The reasons for this are obvious and have been set forth before this on several occasions. The usual reason for engaging young women as teachers is the fact that they can be procured for less money. Congregations say that they are not financially strong enough to support a male teacher. However, this argument can hardly be advanced to-day. One of the many blessings that the depression has brought us is also a reduced cost of living.

Here lies one solution of the problem for us and our large number of male graduates. They realize as well as anybody the financial situation in our midst. But for that very reason I am positive that each one of them would rather receive a small salary than to stand idle and realize that they have labored for seven years and all in vain.

We appeal in behalf of these graduates and also for the good of our schools to those of our congregations that are contemplating to place a teacher in upper grade work or into a mixed school to consider earnestly the question of employing a male teacher.

And we hope and pray that when the Assignment Committee meets there will be sufficient calls to place everyone of our graduates into a school. B.

Acknowledgment and Thanks

The undersigned acknowledges with thanks receipt of gifts to the Apache Indians in his charge in the Lower Cibecue district of the Indian Mission in memory of the birth of the Christ-child and for his school from

Wisconsin: Mrs. M. Schuster, North Freedom; Mr. H. W. Jaeger, Milwaukee; Ladies' Aid, Neenah; Mothers' and Daughters' Society, Neenah; St. Paul's Senior Walther League, Ft. Atkinson; Trinity Sunday School, Osceola; Farmington Ladies' Aid, Osceola; Y. P. S., Brownsville; Ladies' Aid, Johnson's Creek; Ladies' Aid, Edgar; Y. S. P., West Allis; Ladies' Aid, New London.

Minnesota: Lillian and Violet Sell, Elgin; Rev. F. W. Weindorf, Goodhue; St. Paul's Ladies' Aid, Arlington; Rev. H. Kuckhahn, St. Charles.

Michigan: Rev. P. Schulz, Ann Arbor; Rev. E. T. Lochner, Hopkins.

Illinois: Rev. W. H. Lehmann, Libertyville.

Washington: Mr. F. W. Munz, Ellensburg.

North Dakota: Rev. W. R. Krueger, Hettinger.

Arthur Krueger.

H. J. Lemke, Theological Seminary: Crandon, \$25.00, Monico, \$3.81, Enterprise, \$12.16.

W. J. Lemke.

Memorial Wreaths

In memory of Mrs. Anna Margaretha Buchholtz, died March 23, 1932, from the Ladies' Aid of St. Peter's Lutheran Church, Goodhue, Minn., the sum of \$3.00 dedicated to the Home for Aged, Belle Plaine, Minn.

T. E. Kock.

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In memory of Mrs. Anna Margaretha Buchholtz, died March 23, 1932, from Mr. and Mrs. Henry Ahrens, Mr. and Mrs. Edward Schliep, Mrs. Metta Ahrens, the sum of \$4.00 dedicated to General Support.

T. E. Kock.

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In memory of Mrs. Anna Margaretha Buchholtz, died March 23, 1932, from Mr. and Mrs. Richard Struss, Mr. and Mrs. Bernard Steckman, Mr. and Mrs. Henry G. Banitt and family, Mr. and Mrs. Edward J. Diercks and family, Mr. and Mrs. Fred. C. Steege and family, Mr. and Mrs. Walter Banitt and family, the sum of \$3.00 dedicated to the Church Extension Fund.

T. E. Kock.

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In memory of Mr. Albert August Fromke (February 28, 1957, to February 26, 1932) from his widow and children the sum of \$5.00 for Children's Home, Minneapolis.

W. F. Sprengeler.

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In memory of Melvin Schilling, born, April 1, 1913, died, March 15, 1932, by Mt. Olive Ladies' Aid, \$5.00, Mt. Olive Junior League, \$5.00, Mr. and Mrs. J. L. Kritzeck and family, \$3.00, Mr. and Mrs. J. W. Somnitz, \$1.00; Mr. and Mrs. Robt. Otto, \$1.00; Mr. and Mrs. A. Schimmelpfennig, \$1.00, total \$16.00, for General Missions.

Delano, Minn.

E. H. Bruns.

Change of Address

Rev. John Jenny, Milwaukee, R. R. 12, Sta. F, Milwaukee, Wis.

Rev. W. C. Heidtke, P. Em., 4918 W. Wisconsin Ave., Milwaukee, Wis.

ITEMS OF INTEREST

A REUNION

Reunion between the Church of England and the Old Catholic Churches of Europe is now an accomplished fact, as reported in our news columns this week. It is a notable step, marking, as it does, the first instance of formal intercommunion between Anglican and non-Anglican Churches since the Reformation. Doubtless we shall have more to say about this at a later date, when fuller reports are received from our London correspondents. Meanwhile we content ourselves with calling attention to the fact and expressing our approval

of this notable action taken by our English fellow-Churchmen with such commendable unanimity.

As to our own Church, formal intercommunion must await ratification of the Bonn Concordat by the General Convention of 1934. However, as we are in full communion with the Church of England and they with the Old Catholics of Europe, it would seem that to all practical intents the American Episcopal Church is now in communion with the see of Utrecht and those Churches in direct contact with that see.

It should be clearly understood that most of the small groups in this country calling themselves Old Catholics are not included in the Bonn Concordat and are not in communion with either the see of Utrecht or any Church of the Anglican communion. In any case of doubt as to the status of one of these religious bodies, the Church's Advisory Commission on Ecclesiastical Relations should be consulted.

—The Living Church.

BOOK REVIEW

The Truth Which Makes Us Free. By Martin Sommer. Concordia Publishing House, St. Louis, Mo. Price, \$.60.

There are twenty-six short chapters — Of Religion in General, Of God, What About the Bible, etc. 106 pages, small and compact, clear type on good paper, strong cloth binding.

This booklet is not an attempt to replace the Bible but rather to help you use your Bible with more profit. The language is so simple that it is readily understood. We heartily recommend the book to our readers. G.

Curriculum in Art 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 Emil Deffner, Art Teacher, St. Paul's School, Melrose Park, Ill. Arthur E. Diesing, M. A., of River Forest, Ill.

This is the fourth monograph in the curriculum series. It contains forty-eight pages, 8 3/4 x 10 3/4, the format and punching being the same as that for the other sections. List price is 50c. A binder to hold all four sections is sold for the same price. G.

NEBRASKA DISTRICT

Rev. W. Baumann, Plymouth, General Institutions \$80.00, Indian Mission \$15.00, Home Mission \$75.00, Poland Mission \$10.00, General Support \$16.00	196.00
Rev. M. A. Braun, Herrick, General Administration	4.72
Rev. R. F. Bittorf, McNeely, General Administration ..	10.00
Rev. A. Degner, White River, Synodic Administration ..	7.50
Rev. Im. P. Frey, St. Paul, Stanton, General Administration	2.43
Rev. Im. P. Frey, Hoskins, General Administration \$16.86, General Institutions \$61.33, Students \$24.00, Memorial Wreath for Mrs. L. Zutz for Home for Aged, Building \$6.00	108.19
Rev. H. Hackbarth, Mission, General Administration ..	50.81
Rev. E. J. Hahn, Naper, General Institution	9.65
Rev. R. C. Horlamus, Broken Bow, Thiensville \$5.00, Watertown \$6.78	11.78
Rev. E. C. Monhardt, Clatonia, General Administration \$35.00, General Institutions \$35.00, General Missions \$31.00, From N. N. for Indians \$10.00	111.00
Rev. G. L. Press, Sioux City, from Mrs. Bertha Johnson for Home Mission	5.00
Rev. A. Schumann, Garrison, General Institutions	59.29
Rev. W. H. Siffring, Brewster, General Administration \$10.00, General Institutions \$10.00, Home for Aged \$5.00, General Missions \$10.00, Students \$2.12	37.12
Rev. W. H. Siffring, Mary, General Missions	1.51
Rev. H. Spaude, Gresham, Home Missions	12.63

Rev. H. Spaude, Surprise, General Missions \$10.00, Home Mission \$5.00	15.00
Rev. R. Vollmers, Geneva, General Institutions \$13.07, Home Mission \$25.00	38.07
Rev. W. F. Wietzke, Shickley, General Administration \$15.00, General Institutions \$32.25, Indian Mission \$10.00, Home Missions \$12.00, Negroe Mission \$8.00, from G. F. for Thiensville 16.25	93.50
Rev. V. Winter, Batesland, General Missions	25.40
Rev. J. Witt, Norfolk, General Administration \$25.00, General Institutions \$75.00, General Missions \$50.00, Poland Mission \$10.00, Students \$15.00, Church Extension Fund \$15.00, General Support \$10.00, from School for Indian Children \$2.17	202.17
	<u>\$1,001.77</u>
Synodic Administration	\$ 7.50
General Administration	128.66
General Institutions	416.75
Thiensville	21.25
Students	31.12
Watertown	6.78
Home for Aged	11.00
Indian Mission	35.00
Indian Children	2.17
Home Mission	144.63
General Mission	117.91
Church Extension	15.00
General Support	26.00
Negro Mission	8.00
Poland Mission	20.00
	<u>\$1,001.77</u>

Rev. and Mrs. R. F. Bittorf, McNeely, toward Every-Member Canvass

Norfolk, Nebr., April 2, 1932.

DR. W. H. SAEGER.

TREASURER'S STATEMENTS

February 29, 1932 — 8 Months

Receipts and Disbursements Distributed

FOR	Receipts	Disbursements
General Administration	\$ 61,654.52	\$ 32,327.99
Educational Institutions	70,510.83	113,220.12
Home for Aged	2,789.04	4,078.80
Indian Mission	13,315.34	23,403.79
Negro Mission	6,974.27	
Home Mission	65,387.26	74,527.04
Poland Mission	2,921.66	6,884.60
Madison Student Mission	586.71	1,754.00
General Support	8,622.15	14,513.27
Indigent Students	2,764.29	4,408.40
To Retire Debts	9,051.52	
	<u>\$ 244,577.59</u>	<u>\$ 275,118.01</u>
Total Coll. and Revenues	\$ 244,577.59	
Coll. by Rev. Brenner	2,338.31	
	<u>\$ 246,915.90</u>	
Total available for Budget	\$ 246,915.90	
Deficit		\$ 28,202.11

Statement of Collections for Budget Allotments and Arrears

	Collections	Allotments	Arrears
Pacific Northwest..\$	1,051.72		
Nebraska	6,351.89		
Michigan	18,218.23		
Dakota-Montana ..	6,554.19		
Minnesota	43,710.10		
North Wisconsin ..	41,882.22		
West Wisconsin ..	46,813.61		
Southeast Wisconsin	42,623.71		
	<u>\$ 207,205.67</u>	<u>\$ 326,566.64</u>	<u>\$ 119,360.97</u>
Total Coll. from Dis.	\$ 207,205.67		
From direct sources	1,162.42		1,162.42
	<u>\$ 208,368.09</u>		<u>\$ 118,198.55</u>
From Rev. Brenner	2,313.31		2,313.31
	<u>\$ 210,681.40</u>		<u>\$ 115,885.24</u>

Revenues	36,234.50	56,666.64	20,432.14
Total available for Budget	\$ 246,915.90	\$ 383,233.28	\$ 136,317.38
Bud. Disbursements	275,118.01	*275,118.01	108,115.27
Deficit	*\$ 28,202.11		*\$ 28,202.11
Appropriated but not paid		\$ 108,115.27	
Liabilities Unpaid ..	\$ 43,333.36		
Budget Reduction ..	64,781.91		
	<u>\$ 108,115.27</u>		

Debts

Debts on July 1, 1931	\$ 696,916.65
Debts made since	154,633.06
	<u>\$ 851,549.71</u>
Debts Paid	101,021.06
Debts on February 28, 1932	\$ 750,528.65
Increase	\$ 53,612.00

THEO. H. BUUCK, Treasurer.

TREASURER'S CASH ACCOUNT

February 28, 1932 — 8 Months

Accretions

Cash Balance July 1, 1931	\$ 14,680.88
Coll. from Dist. for Budget	208,343.09
Coll. from Rev. Brenner, Budget	2,338.31
Revenues	36,234.50
	<u>\$ 261,596.78</u>
Church Ext. Accts. paid	\$ 7,565.05
Church Ext. Revenues	251.40
Trust Funds previously reported ..	979.50
Notes Receivable paid	500.00
Annuities	3,000.00
	<u>\$ 12,295.95</u>
	<u>\$ 273,892.73</u>

Liabilities

Accounts Payable ..\$	22,749.31
Acc. Payable paid	18,649.40
	<u>\$ 4,099.91</u>
Notes Payable ...\$	127,436.88
Notes Payable paid	79,581.13
	<u>\$ 47,855.75</u>
Non-Budgetary Coll.\$	4,446.87
Non-Budgetary Paid	2,790.53
	<u>\$ 1,656.34</u>
	<u>\$ 53,612.00</u>
Total net cash to account for	<u>\$ 327,504.73</u>

Disbursed Therefrom

Budget Disbursement	\$ 275,118.01
Church Extension Loans	50,866.61
Church Extension Expense	52.62
Annuities	350.00
Inheritance Tax—Schroeder Est. ..	95.00
Dakota-Montana Bank Loss	1,289.35
	<u>\$ 327,771.59</u>
Deficit	\$ 266.86

We acknowledge with thanks the sums remitted to the Treasurer directly from the following donors:

Sums previously reported N.....\$	1,137.42
President Bergemann from N.	
N., Burlington	10.00
Mr. Ernst Luedtke, Skamokawa,	
Wash.	5.00
Coll. at Home for the Aged	10.00
	<u>\$ 1,162.42</u>

THEO. H. BUUCK, Treasurer.