

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 ONE HUNDRED AND SIXTH PSALM

Verses 13 — 15

Israel Soon Forgets God's Miraculous Works

They soon forgot his works; they waited not for his counsel;

But lusted exceedingly in the wilderness, and tempted God in the desert.

And he gave them their request, but sent leanness into their soul.

How soon Israel did forget the miraculous works God had done unto them! Scarcely had they passed through the Red Sea where they had witnessed God's stupendous miracles, and had experienced His mighty power and help as never before, than all was forgotten, as if nothing of the kind had occurred. They despised God's providential care for them, cast it to the winds, as if God had never been with them, and knew Him no longer.

What had happened? We learn from the narrative of Moses in Exodus, chapters 15 and 16, as we already have seen in our meditation on the preceding Psalm, that they were facing a grave situation which challenged their trust in God; it was the calamity of thirst and privation. The waters they had found at Marah after a three days journey from the spot of crossing the Red Sea were bitter — so bitter as to be loathsome even to their intense agony of thirst. Hence the groan and despair on their part. Furthermore, after about a month's traveling in the wilderness they found to their consternation the provisions they had brought with them from Egypt to be completely exhausted with no prospects of finding any food in the country they were passing through. And they began to faint. The material care for their wives and children began to weigh heavily upon them. Their material wants and privations had become their bone of contention, their chief concern.

So now, instead of trusting in Him alone, who had so miraculously proven Himself as their God and Savior, the Israelites had given themselves to utter despair, murmuring against God and His entire dealings with them, crying, "Would to God we had died by the hand of the Lord in the land of Egypt, where we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

They would now consult God no further. "They waited not for his counsel," says the Psalmist, not for the fulfillment of His promise that despite all He would bring them into the promised land; much less would they listen to His command in regard to their future conduct. They did not look to Him for counsel, but they depended upon themselves and followed their own desires and wishes. Imagine a people that were chosen of God to be His own, not looking to Him for counsel and guidance, but taking up resolves for themselves, and making demands without calling upon Him. What monstrous ingratitude, what wickedness on their part for mercies already received at the hand of their God! So soon had Israel forgotten the glorious works and merciful kindness of God.

Nor was this all. Passing as they did through the wilderness to Canaan for a period of forty years, God had provided the Israelites with food and drink in abundance. By His miraculous power the bitter waters of Marah were sweetened, the rocks along the way gushed forth refreshing water whenever Moses struck them with his staff at the command of God, and the heavens poured down manna for food, so that none of them need suffer hunger.

But what do we hear of this people? Says the sacred writer, "But lusted exceedingly in the wilderness, and tempted God in the desert." We know how "the multitude among them fell a lusting," as Moses relates, and how the children of Israel tempted God during their journey through the wilderness. They were not satisfied with what He gave them. "Our soul loatheth this light bread," say they. Desiring what would be more agreeable to them, they craved for a different kind of food than manna, and they did so, not because the latter was insufficient to sustain life, but in order to gratify their appetites. More than this, they tempted God by asking, "Can God furnish a table in the wilderness? Can He give bread? Can He provide flesh for His people?" thus doubting the power of God to produce either bread or meat in the desert. It was tempting God in vile unbelief, a sin by which He was sorely grieved and provoked.

Israel's Example Written for Our Warning

We would briefly ask, are we today immune against the sin Israel of old committed against God, her sin of forgetting God's miraculous works and

deeds of kindness? Oh, how little we know ourselves! We behold stupendous wonders of God round about us and in our own lives and think we never shall lose the salutary impressions received from them; but without special grace we soon forget all, and sin with greediness, and rush with madness towards destruction. The reception of great and astonishing mercies, which have profoundly moved our affections, even though it be but yesterday, is no proof that we will not soon fall into gross sin. It is with great earnestness Paul, in speaking of Israel's sin in the desert, warns, not certain individuals only, but each and all of us, including himself, saying 1 Cor. 10, 6. 9. 12: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. — Neither let us tempt Christ, as some of them also tempted. — Wherefore let him that thinketh he standeth take heed lest he fall."

God's Answer to Israel's Request

"And he gave them their request; but sent leanness into their soul."

The Lord answered their request for flesh by sending great quantities of quails. "There went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, — as it were two cubits high upon the face of the earth," Numbers 11, 31. Thus He gave them exactly what they asked, flesh to eat as they had demanded, and He gave it to them in such quantities that no one could say that he had not enough.

But oh! we are told, He sent leanness into their soul. The great Dispenser of gifts gave no blessing with the abundance of flesh, His people so lustily had demanded; there was no salutary advantage connected with it; and in consequence they did not fatten, but grew lean upon it. Even their souls suffered want, spiritual want. Their sensual request was granted not as a blessing but rather as a punishment, and proved injurious both to their health, and to their souls, as their subsequent history plainly shows.

It is a lesson of serious consequence we again learn here. Success in obtaining our desires even though we may have prayed to God in the matter, is not of itself proof that we have either the divine approbation, or the divine blessing. If we pray for things we desire for carnal reasons only and obtain them, they may soon prove a curse. Why? In the gratification of our desires, in temporal success and prosperity, we often forget our dependence on God; the value of spiritual privileges and blessings is soon lost sight of; and we become self-confident, and proud, and forfeit the favor of God. — The result of such forfeiture will surely prove disastrous both bodily and spiritually.

Let us beware, lest we fall into the same temptation as did Israel of old.

J. J.

Grow In Knowledge

ON THE TRAIL OF PAUL FROM PUTEOLI, ITALY, TO ROME

The Acts, Chapter 28, Verses 13-31

It was not a little surprise to us, when on our trip through Italy in 1931 arriving at what is now called Pozzuoli on the northern shore of the Bay of Naples one day, our guide exclaimed, "This is the place where Paul once landed on his journey to Rome." "What? Paul landed at Pozzuoli?" we retorted. It had never occurred to us that this place formerly was the old Puteoli, of which we read in the Book of the Acts, chapter 28, v. 13, with reference to Paul's journey to Rome.

"From thence we came to Rhégium: and after one day the south wind blew, and we came the next day to Puteoli."

Today this once important port is but a remnant of former glory. It is a seaport no more; no merchant ships and vessels with cargo from various parts of the world lie anchored at the pier; no streets of prominence with stately emporiums and dwellings greet us; only flat-roofed houses and some restaurants or places of resort are extant, while looking in the distance ruins of old Roman temples become visible. Vineyards with their vintages occupy the greater part of the surrounding area, and the whole region round is volcanic; the extinct crater of the Solfatara covering acres of land rises behind the town, a few small sulphur craters still being active.

The sight from Pozzuoli, however, is beautiful. Walking along the sloping shores on stone paved roads the Bay of Naples with its famous Mediterranean blue color spreads out before us. Across the Bay, at a distance, there looms before our eyes Mount Vesuvius with clouds of volcanic smoke rising from its crater; not far from the shores lie the islands of Ischia, famous for their sulphur baths making them a favorite health resort for visitors from abroad.

In the days of Paul, Puteoli was a city of much consequence; it was what Naples is today — a large commercial port, the ordinary landing place of travelers to Italy from Egypt and the East, from Spain and the rest of the world. Though 150 miles distant Puteoli was the chief seaport of Rome. Merchant ships from Alexandria and other commercial centers along the Mediterranean Sea all met in this harbor, discharging their cargo of spice from the East, corn from Africa and iron, metals, costly and delicate wares from other countries. During the reign of Augustus

the docks were large enough to contain the vessels employed in bringing the obelisks from Egypt so many have been placed in public centers of Rome, some of them standing there to this day. Like Ostia, the other port of Rome at the mouth of the Tiber, Puteoli was treated as practically part of Rome, and with it enjoyed the peculiar distinction of being enrolled in the Palatine or royal class of cities. Consequently there existed in Puteoli not only famous temples like the temple of Serapis with its sixteen Corinthian pillars of African marble and inner court with forty massive columns, but there was also a large amphitheater seating 30,000 spectators, having an arena 286 feet long and 138 feet broad, furthermore, a garrison of 6,000 Roman soldiers, Cicero's villa or Academica, and many another place of prominence.

Paul's Landing at Puteoli

It was at this great city in the harbor by the same name. Paul the apostle landed on his journey to Rome, setting his feet for the first time on Italian soil. You remember the circumstances leading up to this journey and the matter involved therein. Paul was a prisoner, bound in chains, standing under the custody of a Roman centurion, named Julius, who was conducting the prisoner to the imperial court at Rome to which he had appealed for the purpose of vindicating himself in a charge of sedition which with its concomitant results naturally threatened to impede the Gospel in its progress he fought for.

Bible students are familiar with the facts in the case. False charges had been made against this man by the Jews before the tribunal of Felix, governor of Judaea at Caesarea, as well as before the tribunal of Porcius Festus, the successor to Felix, to this effect: "That he was a pestilent fellow, and a mover of sedition (i. e., from the Roman government) among all the Jews throughout the world"; that he was a "ring-leader of the sect of the Nazarenes," and that he had attempted the profanation of the temple.

Upon these base charges Paul not only was prosecuted, but his execution was demanded by his inveterate enemies, the Jews, as indeed they had attempted to slay him at a riot in Jerusalem before and would have killed him, had not the commander of the Roman garrison, Claudius Lysias, hastened with soldiers to quell the uproar and to rescue Paul from the murderous hands of his enemies by placing him in a castle or tower.

From this time on Paul was a Roman prisoner, bound in chains, and as such was sent by Lysias under a strong guard to Caesarea with a letter to Felix, the governor, referring the case to him.

The defense Paul made at this trial against the accusations of the Jews both before Felix and Festus, as also before King Herod Agrippa, who happened

to visit the latter at Caesarea, has gone down in the history of the Church as a notable event. Such effective answers did he give to all the points in the accusation, proving at the same time the absence of all such evidence as both the Roman and the Jewish law required, and with such power and conviction did he clear himself from the charges made against him, testifying at the same time to the Gospel of Christ and the doctrines of Christianity, that both Felix and Festus, as well as King Agrippa were forced to declare that Paul had really done nothing worthy of death, or even of confinement.

Yet for two years Paul remained prisoner in Caesarea; and since being a Roman citizen, he had lodged an appeal to the tribunal of the emperor at Rome, he was finally sent to Rome. This was in the autumn of the year A. D. 60. Together with other prisoners Paul was committed to the care of the centurion Julius mentioned above, who had treated this particular prisoner with notable courtesy throughout the journey. Luke and Aristarchus, a Thessalonian, also accompanied Paul, the first giving an account of the voyage with singular detail and accuracy, which, interesting as it is, we must pass over here, simply relating the fact that after a most tempestuous voyage at times fraught with peril of death, and shipwreck, as at the island of Melita, the modern Malta, the crew after passing the Streets of Messina near Rhegium on an Alexandria merchant ship finally reached Puteoli, in the Bay of Naples.

The advance of Alexandria's ship, as distinguished from others, was always known as soon as they hove in sight, from the fact that they alone were allowed to enter the bay with their topsail set; and by the time the vessel reached the pier, it was always sure to be crowded with observers and idlers, to witness the debarkation of passengers. It was through such a crowd, and under the escort of the soldiers, that the centurion conducted the apostle and his fellow prisoners. Thus Paul landed at Puteoli, and that, too, as a Roman prisoner bound in chains. We are no worshippers of hallowed places. But is it possible to tread as we did the ground where such an event occurred as the landing of the great apostle bound in chains for the sake of Christ's kingdom without giving the matter serious thought and contemplation?

And now we are told by Luke, v. 14, of an unexpected and quite remarkable incident, relating as he does, "When we found brethren, and we desired to tarry with them seven days." So there were Christian brethren at Puteoli even at that time. Whence these Christians came, how long they had been living there, we are not told. The only explanation we find for the account is the fact that even at that time Christian congregations had been established almost in every commercial center of importance along the coasts of

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the Mediterranean. The truth of the Gospel, the doctrines of Christianity had been disseminated at a marvellous rate, thus founding and establishing the Church in the remotest regions; and so Puteoli being a commercial center and the chief seaport of Rome where travellers met from all parts of the world, was well adapted for the founding of a Christian congregation in her midst.

Julius the centurion had permitted Paul, his prisoner, not only to meet the Christians at Puteoli, but also to remain with them as long a time as a whole week. It is not probable, however, that these knew of Paul's arrival; the report of his imprisonment and of his forthcoming journey to Rome on that account could hardly have been communicated to them. Yet one thing we know; wherever the apostle set his foot on the soil of so prominent a place as Puteoli, his first endeavor was to inquire after possible adherents of the Christian religion at such locality; and thus in company with Luke and Aristarchus he soon found Christian brethren there as related.

What a joy it must have been to them to meet in person the great apostle whose message of the Gospel had come to them long before, and which was the source of all their spiritual blessings, their hope and salvation. Small wonder that this Christian community so eagerly desired of Paul and his companions to tarry with them seven days, and to celebrate at least one Lord's day with them. And Paul was willing to allow them so much of his time, likely preaching and expounding to them the blessed truths of the Gospel on every one of these seven days, comforting and exhorting them to remain steadfast in the faith they professed.

(To be continued)

J. J.

THE STORY OF THE CHURCH

Under the popes things in the church had been going from bad to worse. There was a widespread feeling in Christendom at the time of the fifteenth century that something must be done in the way of

reform. From the monkish orders nothing was to be looked for to bring about a renewing of the church. These had themselves fallen into a bad way. The learning in the higher schools, such as Paris, Bologna in Italy, Oxford in England, was taken up by the squabbles of the schoolmen like Thomas Aquinas and Duns Scotus. Not the Scriptures were the subject of their researches and the grounds of their belief, but the study of the old Greek wise men like Aristotle and Plato. These pagan thinkers were to the schoolmen of greater worth than the Bible; they were to make the Bible plain and clear for the better understanding of man's reason. The popes made no move for reform, in fact they were against it and fought it wherever they could.

Yet it was clearly to be seen by all that the inner life of the church was very low. The popes wanted always and more and more money and power, the priests wanted a life of ease, the monks batted on the gifts begged from the people, and the common people knew less and less of the truth that saves. So some of the far-sighted leaders at the higher schools began to call for some kind of reform. It was to be a thorough reform of the church from head to foot, in its head and in its members. Paris took the lead in this call. Two of its great teachers, d'Ailly and Gerson were especially active in the business. At three great councils of the church it was tried to effect a change and to bring back the life of the church. The first was held at Pisa in Italy, 1409, to settle the claims of two popes, who wanted to rule at the same time. The council of the church was to be greater than the popes, which none of the popes would grant. The council deposed the two popes and chose a third, so now there were three, all claiming to be rulers of the church. Next came the council of Constance in 1414, held in Germany. That was the council that tried and burned Huss, as we shall see further on.

At the third council, held at Basel, lasting from 1431 to 1449, nothing was done in the way of reform, because the pope was now strong enough to hinder it. All three church gatherings of the heads and rulers of the church did nothing to reform the church. They could do nothing, not only because the popes were against reform, but mostly because they went at it in the wrong way. It was to be a reform outwardly only, without touching the beliefs and the teachings of the church. The wounds in the church body were to be salved, but the heart left untouched. They could or would not see that the open wounds could not be healed without making new blood for the weakened body. And that new lifeblood was to be had only from the Gospel of Jesus Christ, that can be found only but also in full measure in the Bible.

Of deeper insight than all these churchmen was John Wycliffe of Oxford in England, who died in 1384.

He openly attacked the begging friars in 1360, the carrying of money out of England to the pope, and the pope himself, whose office he named the Antichrist. But his greatest work was the turning of the Latin Bible into English and his sending out men to preach the Gospel among the people. These men were nicknamed Lollards by his enemies. He himself had to suffer much from the Catholic synods which condemned his teachings and burned his books. Wycliffe saved his life by retiring to Lutterworth, where he lived in peace until his death.

Wycliffe's books were brought to the high school of Prague in Bohemia by some of his scholars. Here John Huss was a teacher at the university. He took over most of Wycliffe's views, standing up for them and spreading them. He had a great following among the students and the townspeople. Not only the common man, but also the nobles were for him and shielded him. He was forbidden to preach by the archbishop but kept on nevertheless. For this he at long last was called to appear before the council of Constance. He asked to be heard, was willing to forego his beliefs if it were shown from the Bible that they were wrong. Although promised safety by the emperor, he was thrown into prison, had a short but unfair trial, was found guilty by the council of false teaching, and hence must die as a false teacher at the stake. This very council that was to reform the church from head to foot was so filled with hatred for the truth, that it showed great joy when this witness for the truth was burned at the stake on the sixth of July, 1414. John Huss died a willing and brave martyr. Out of his ashes was to arise another greater than he.

The Hussites, followers of Huss, had a very hard time of it in Bohemia to uphold their beliefs against the never-ending troubles made for them by the Catholics. For a while they manfully withstood all onslaughts of the foe, even in battle, but at last were overpowered and had to flee into the mountains. Yet the torch once lit, did not altogether die out, but was still alight at Luther's time. Some of them, indeed, turned back to the old church, but many remained true to their faith. From them came later the Bohemian and Moravian Brethren.

Friends of Reform were also found in the Netherlands. There was one John Wessel, of whom Luther said: "If I had read Wessel," before 1517, "my opponents would have said, that I had taken everything from Wessel, so well do we both agree." In Italy arose a great preacher, Savonarola, a Dominican monk, at Florence in 1489. He had studied St. Augustine, and preached most powerfully in the wicked city of Florence against its many shameless vices, calling the people to repentance. But he was not thoroughly grounded on the Scriptures, just a good Catholic,

hence he failed as a reformer. He too died at the stake in 1498.

These were the days when the new learning arose. This new learning came from the East since the fall of Constantinople to the Turks in 1453. A great many of the learned men of the East came to Italy and brought with them the writings of the old Greeks. They became teachers at the universities of Italy. Thus the learning and knowledge of the ancients was again taken up by eager scholars everywhere. The old Latin writers had also been long forgotten, and these too were again brought forth for study. This was a breath of new life that blew the fog of the Middle Age schoolmen's folly out of the seats of learning. A new love of learning arose for the knowledge of the ancients. Greek had been nearly an unknown tongue. Latin had become the uncouth monks' Latin, far from the classical words and thoughts of Cicero and Vergil. With the study of old Greek writers and the old Latin writers came a new wonder at the wisdom of these sages. To admire them, to study them, to understand them, became the aim of all scholars. New schools of learning were founded not only in Italy but also in Germany. For it was Germany where this new learning was most joyously welcomed. The old Greek masters seemed to speak to the German spirit. Men like Conrad Muth of Gotha, John Reuchlin, which latter was a great Hebrew scholar also, were in the forefront of this new culture. But the greatest of them all was Desiderius Erasmus of Rotterdam, who is called the king of learning — the same who dared to attack Luther and was so badly worsted in this fight.

Because this new learning busied itself with human interests mainly and glorified human reason and its furtherance of human knowledge, it was called humanism. Its viewpoint was pagan, and thus against true Christianity. But human reason cannot understand the hidden wisdom of God. It cannot rest on the truths that the Lord has made known to us of his hidden ways of salvation. It must always be against the truth of God, which is nothing but foolishness to it. 1 Cor. 1, 22-23. And so this humanism could not reform the church. But it could do this, that it opened the knowledge of the Greek text of the New Testament. Thus it, under God, served to make way for the much needed reformation of the church by His chosen angel, Martin Luther. The reformers of the church in Luther's time owed much to the mass of knowledge in classical language amassed by the new learning.

Z.

— "Paul had three wishes, and they were about Christ, that he might be **found in** Christ, — that he might **be with** Christ, and that he might **magnify** Christ."
— Luther.

Comments

A Brave Confession was made by the much abused Dr. Machen, professor of New Testament in Western Seminary, Philadelphia, and president of the Independent Board for Presbyterian Foreign Missions, from the pulpit of First Presbyterian Church, Pittsburgh, as reported in the *Christian Century*. It was made just before he went to trial before the judicial commission of the presbytery of New Brunswick some little time ago.

He said: "The modernist side of this conflict is set forth in the document commonly called the Auburn affirmation, which was signed by 1,293 ministers. The Auburn affirmation attacks directly the doctrine of the full truthfulness of the Bible and declares that the virgin birth of Christ, His miracles, His substitutionary atonement, and His bodily resurrection are merely theories and are nonessential even for the ministry."

"My profession of faith is simply that I know nothing of the Christ proclaimed through the Auburn affirmation. I know nothing of a Christ who is presented to us in a human book containing errors but know only a Christ presented in a divine book, the Bible, which is true from beginning to end. I know nothing of a Christ who possibly was and possibly was not born of a virgin but know only a Christ who was conceived by the Holy Ghost and born of the virgin Mary. I know nothing of a Christ who possibly did and possibly did not work miracles but know only a Christ who said to the winds and the waves, with the sovereign voice of the maker and ruler of all nature, 'Peace, be still.' I know nothing of a Christ who possibly did and possibly did not come out of the tomb on the first Easter morning but know only a Christ who triumphed over sin and the grave and is living now in His glorified body until He shall come again, and I shall see Him with my very eyes. I know nothing of a Christ who possibly did and possibly did not die as my substitute on the cross but know only a Christ who took upon Himself the just punishment of my sins and died there in my stead to make me right with the holy God."

All honor to Dr. J. Gresham Machen for this free, frank and bold confession of a believing Christian. The modernistic commission that condemned him for heading an independent mission board within the Presbyterian Church would have none of his confession, they stopped their ears. It is very heartening to find even among the non-Lutherans brave and simple

believers in the one saving truth who are able and courageous enough to confess that truth and defend it before any and all unbelievers, be they modernists or open scoffers. Standing on that truth Dr. Machen and with him all true Christians need not be afraid of what men may do unto them — that truth shall prevail against all foes. Z.

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The Ohio Parochial School Grant of \$3,000,000 of state funds for the parochial schools and \$2,000,000 for denominational colleges, asked for mainly by the Catholics, has been protested by the Cleveland churches. In their resolutions they stress among other things the separation of church and state. On this point they say, as we read in the *Christian Century*, "For state to appropriate public monies for the support of any church, Catholic, Protestant or Jewish, whether the appropriation is for worship, education or debt liquidation is a clear violation of this principle. It strikes at the constitutional guarantees of citizenship, and it should be vigorously protested by every citizen, regardless of religious affiliation, who believes that the preservation of constitutional rights is desirable in the commonwealth of this nation."

In this the 300 churches of Cleveland have taken the right stand. It is to be hoped that the state legislature of Ohio will see the light, and that this grant be not made. Signs are multiplying that the Romish sect is altogether too much concerned in the business of the state for its own glorification and power.

* * * *

Z.

The Oldest Church Some time ago Arthur Brisbane in his widely read column related how a Mr. Tom Newman of Miami made a success of the fish business. Incidentally he quoted Mr. Newman on religion. Explaining how he, a former Methodist, after marrying a Catholic, embraced the Catholic religion, Mr. Newman said: "Ever since I have been married, I decided to look into this religious question. I examined all religions, right back to the foundation and I found that the Catholic Church was the oldest. All the others were invented later. So I said to myself, 'If Christ ever was on earth and did start a church, why he must have started the Catholic Church, because no other was started for a thousand years after he died.' So then I decided to be a Catholic." Mr. Brisbane remarks that, though there is no doubt about the man's views on fish, his views on religion may be open to discussion.

We shall not now pause to comment on the widespread practice of changing religion to please husband or wife, since that subject was recently treated on these pages. However, the assertion that the Catholic Church must be the true church because it is the oldest will bear looking into, because this claim

is so frequently stressed and perhaps gains more converts for the Catholic Church than any other. It is an argument designed to appeal to the ignorant. It is really an insult to expect an intelligent person to embrace the Catholic religion on the strength of its claim of being the oldest religion. Since when is age a satisfactory substitute for truth? If age or historical continuity were the criterion according to which the validity of a religion is to be established, then we would all have to become Jewish proselytes, for God gave His true religion to the Jews several thousand years earlier. Yet Jesus denied the claims of the Jewish leaders that they had the true religion, applying to them the reproof of God, "In vain they do worship me, teaching for doctrines the commandments of men." Those Jews could look back upon an unbroken historical line of religion to Abraham and Moses, and yet they had a false religion. That applies to Catholics. Their religion is not that of Christ and the apostles.

Whether a religion is true or false is not determined by the length of time it has been in existence but by its agreement or disagreement with the teachings of the Bible. And if the Catholic religion is subjected to that test, it is found wanting. The Catholic Church is not sitting in the Scriptures but beside them, as one Catholic Duke of Saxony remarked 400 years ago after listening to Catholic rebuttals of Lutheran teachings. Where in the Bible is there any warrant for the Catholic teaching of purgatory, saint worship, the unbloody sacrifice of Christ in the mass, the infallibility of the pope, the right to add to the teachings of Scripture, and the other distinctive Catholic doctrines? Many of these doctrines are not as old as the Catholic Church claims to be but of comparatively recent date. But the important thing is that they are contrary to the teachings of the Bible, which condemns them once for all.

Luther's Reformation was not the establishment of a new religion but a reestablishment of the original teachings of the Bible. Somewhere we read the following illustration: A blacksmith leaves his home in the morning nice and clean. At the shop in the course of the day's work he gets all black and dirty. Returning home in the evening, he washes off the dirt and soot which had fastened itself upon him in the course of the day's work. Would anyone be justified in saying that, after he has washed in the evening, it is not the same man who left the house in the morning, but that the one who was black and covered with grime is the original man? Luther in his work of Reformation washed away the filth and dirt of false doctrine which had accumulated in the church in the course of the centuries and restored the clear features of the teachings of Christ and the apostles. In testing the truth or falsity of a religion the only question is, What saith the Scripture?

I. P. F.

From a Wider Field

ALWAYS WITH GOD

The stars had hid their view from me,
And dismal was the night;
A fog hung heavy o'er the earth,
And nothing seemed just right.
The purple drapes looked drab and grey
Across the heavy sky:
It made my heart grow weary too,
While looking there on high.

And yet, 'twas not because the stars
Had vanished from my view,
For high above the misty fog
The stars were shining too;
And yet, my mortal eyes, so weak,
Their light could not enjoy;
For darkening clouds and dreary fog
All brightness can destroy.

Oh Pilgrim, have you ever found
God's Presence hid from view?
Remember He is with you still
And close beside you too.
Though earthly care, like misty fog,
Makes faint His loving Name,
Remember, though you see Him not,
He's with you just the same.

The clouds and fog cannot erase
The stars from out the blue;
They merely cover up their light
And hide them from our view.
So also earthly trials ne'er
Can take God from our side:
For we are His through Jesus' blood,
And with Him we'll abide.

Adeline Weinholz.

CHALDEAN CONCEIT

"Therefore they sacrifice unto their net, and burn incense unto their drag," Habakkuk 1:16. These words refer to Nebuchadnezzar, king of the Chaldeans, and his army. They had ascribed their success to the means and stratagems which they had used for the subjugation of the Jews, and attributed all their prosperity to their own skill and courage. It is simply a Hebrew way of expressing the fact that the Chaldeans were full of self-conceit. But above the human agency was always the divine plan. Men often ascribe to their own wisdom and power the attainment of a certain end which could not have been reached had it not been for the divine purpose and providence.

A foreign writer has said: "The most equal distribution God has made of anything in this world is

of judgment and understanding, because every man is content with his own, and thinks he has enough." But if we saw ourselves as others see us, and compared ourselves with others greater and better than we are, we might arrive at a right and just estimate of our own powers, we should not be ashamed sometimes to confess our ignorance and inability, we should not make ourselves the standard of wisdom, but should gladly attend to what others say, and weigh all in the balances of the sanctuary, assured that the way to greatness is by lowly service, that the most intelligent beings in the world are also the humblest, that the portals of the temple of wisdom are forever barred against the self-satisfied and vain, and that while God resisteth the proud, He giveth grace to the humble. Let us give some illustrations of the principle contained in these words: "Therefore they sacrifice unto their net, and burn incense unto their drag."

Men do this when they attribute their temporal prosperity to their own skill and energy, and not to God. Wealth may, or may not, be a proof of skill and industry. Riches may be acquired without prudence, honesty, diligence, or labor. Self-reliance is a noble quality; it is different from self-sufficiency. But we are dependent upon God. Physical health and vigor — are they not the gifts of God? The air we breathe — is it not God's? The sun that shines upon us — is it not God's? "He maketh the sun to rise upon the evil and on the good, and sendeth the rain on the just and on the unjust."

Has sorrow darkened your path, and has poverty or distress stared you in the face? Then listen to the voice of God as it speaks, as it did to Job, out of the whirlwind; try to learn the lesson which sorrow teaches. But if you have basked in the sunlight of joy and if your path has been bestrewn with flowers, then with every morning breeze, with every evening zephyr — yea, on the wing of every moment of the day — let your thankful strain ascend to Him who says: "The silver and the gold are mine. Every beast of the forest is mine, and the cattle upon a thousand hills." Do not attempt to exclude God from your warehouse, but rather, "thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth."

Men sacrifice unto their net, and burn incense unto their drag, when they attribute the discoveries of science and the inventions that have benefited the world to the human intellect, and not to God. The achievements of the human mind have been wonderful and great. But God giveth to man understanding and unlocks the chambers of nature that he may enter. He puts the wealth of the mineral world into the bowels of the earth that man may discover it and use it for his benefit. He causes herbs and plants to grow that man may turn them into health-restoring

and life-sustaining drugs and medicines. He creates electric currents in the air that man may extract them for the maintenance of his industries. Man's discoveries are God's revelations. God is in science, God is in history, as truly as in the Bible, as truly as in man's redemption. How deplorable when men take all the credit and honor for their scientific accomplishments to themselves, and leave out God who has set them into His marvelous creation where these achievements are made possible! In all our inquiries after knowledge, let us pray for a guiding beam from the divine Shekinah, the Light of the All-wise God.

Men expose their self-conceit, when they attribute the prosperity of a country to any other source than God. Patriotism is a virtue. Americans, like other nations, are prone to boast of their country. Let us not forget: there is One who raiseth up nations and who casts them down. Ancient monarchies, once renowned and mighty, have passed away as successive billows breaking upon the shore. The power of Rome has departed, the splendor of Athens has declined, the commerce of Corinth has disappeared, the pride of Jerusalem has been leveled to the ground. National decay will always follow religious decay. The salt that preserves this nation and has given it progress and glory, the light that shines to show it a pathway of exaltation, is the children of God in it. Let us honor God. Let not pride weaken us; let not presumption endanger us; let not self-conceit blind us; and upon us shall the Old Testament blessing be pronounced: "Happy is the people whose God is the Lord."

Men display their self-conceit in their treatment of God's merciful revelation to the world. The objections to the doctrines of the Bible are mostly the fruit of vaunting pride. Men would work out a salvation of their own and not comply with God's plan. They have such abundant faith in their own notions and so little in the counsels of the Almighty, so great confidence in their own work and so little in the work of Christ for them, that they suppose they must without difficulty at last enter the realms of eternal blessedness. They will not receive the wedding garment of salvation as a gift of God, they would weave it for themselves, and wear it at the heavenly banquet. They will not plunge into the fountain which the pierced heart of the Savior supplied; they are like Naaman of Syria, who, when he was told to bathe in the waters of the Jordan for healing, said: "Are not the rivers of Damascus better than all the waters of Israel? may we not wash in them, and be clean?" No; the door of mercy is too low to admit any Pharisee who comes with stately gait and head erect. The penitent enters, with downcast, tearful eyes, and angels in heaven sweep their harps when he cries: "God be merciful to me a sinner!" The withering words that smite man's pride to the dust are these: "Except ye

be converted, and become as little children, ye shall not enter into the kingdom of heaven!"

Finally, men show their self-conceit when they depend for the spread of God's Church on human plans and organizations, and not on the blessing of the Highest. We invent and perfect a system; we build church machinery, which may produce great numbers and beautiful buildings; but where is the inward strength to go with the outward growth? What did God say? "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." We have a sword that has been tempered and sharpened in heaven; full many a foe has fallen beneath its heavy stroke; it is a trenchant blade, and right bravely did apostles, and confessors, and reformers wield it; but remember it is the Sword of the Spirit, and unless His hand is laid on its jeweled hilt, no heart will be pierced, no enemy will be slain. Human plans, systems, institutions, and organizations — how imperfect! There is only one means with which to build the Church, and that is the Word of God. And He has promised: "My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Let us hold fast to this old truth, that without God's presence and blessing, all that we do is vain. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." "With might of ours can naught be done"; but in this we trust, that "the excellency of the power is of God." K. F. K.

A CHEERFUL HOME

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers that spring along our path, full of freshness, fragrance, and beauty, kind words and gentle acts and sweet dispositions make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn lovingly toward it from all the tumult of the world, and it will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughter long after the parent's head is pillowed in the dust of death; and the fatherly kindness finds its echo in the nobility and courtesy of sons who come to wear his mantle and to fill his place; while on the other hand, from an unhappy, misgoverned, and disorderly home, go forth persons who shall make other homes miserable, and perpetuate the sourness and railings

that have made their own lives so wretched and distorted.

Toward the cheerful home, the children gather as clouds and as doves to their windows, while from the home that is the abode of discontent and strife and trouble, they fly as vultures to rend their prey.

The class of men who disturb and distress the world are not those born and nurtured amid the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation — who have started wrong in their pilgrimages, and whose course is one of disaster to themselves, and trouble to those around them. — Selected.

FOOD FOR THOUGHT

The Sunday Farmer

An irreligious farmer in one of the western states, who glories in his irreligion, wrote a letter to a weekly local paper in such terms as these: "Sir, I have been trying an experiment with a field of mine. I ploughed it on Sunday. I planted it on Sunday. I dressed it on Sunday. I reaped it on Sunday. I carted the crop home on Sunday to my barn. And now, Mr. Editor, what is the result? I have more bushels to the acre in that field than any of my neighbors have had this October." He expected some applause from the editor, who did not, perhaps, profess to be a specially religious man. But underneath the letter, on eagerly opening his paper, he found printed this short but significant sentence: "God does not always settle His accounts in October."

* * * *

How A Prayer Was Heard

A farmer whose barns were filled to the roof with the bounteous products of his farm included in his daily prayer a petition that the Lord would provide for the needy. Yet when a needy one came and asked for a little, he always received him with the reply: "What I have will just be sufficient for us."

One day his little child, hearing his father's usual prayer, exclaimed, "Father, if I only had your grain!"

"Why, my child, what would you do with it?"

"I would answer your prayers."

* * * *

When Do People Die?

A little girl once asked her mother how old one must be before one dies. The wise mother gave her child a long piece of string and told her to go into the graveyard and measure the graves, and every time she measured to tie a knot. Soon after the child came back with the string full of knots. "Look, mother," she said, "the graves are all sizes."

"Yes, dear, that is when people die; at all ages."

Be prepared to meet thy God! It may be today — or tomorrow.

Ex-Christian

We honor the ex-mayor, ex-congressman, or ex-president equal to the present incumbent. But ex-Christian does not strike us favorably, because there is no possibility of the Christian having served out his time. He has not been elected for a year, two years, or four years. The terms of his discipleship are that he be faithful unto death. And even death is not a resignation from his name and office. If he dies a Christian, he will be raised a Christian; he will be a Christian in the day of Judgment and will enter heaven as a Christian. For the whole redeemed family in heaven, as well as on earth, is named after Christ. So the ex-Christian has not been honorably discharged, but has forsaken the Lord.

* * * *

Today and Tomorrow

Oh, let me live as if Christ died
 But yestertide —
 And I had seen and touched His pierced side!
 I would rejoice as one who knows
 How soon He rose,
 To tread beneath His feet our unseen foes.
 And I would work as if heaven bright
 Were now in sight:
 What if tomorrow bring that great delight?

Synodical Conference

ITINERARY OF THE COMMITTEE APPOINTED BY THE SYNODICAL CONFERENCE TO SURVEY MISSIONARY OPPORTUNITIES IN AFRICA

Reported for Publication by Rev. Otto C. A. Boecler

Day by Day on the "Europa" and "Usaramo"

(Continued)

January 11, Friday: At 6:00 A. M. we are already in the mouth of the Wesel River; lights east and west are visible and more of them are seen every minute. During breakfast, which today is served at 7 A. M., the "Europa" slows up and we see tug boats ready to push her against the pier, the Columbus pier. Coming on deck, we find that we are almost at the pier. The gangway is soon pushed up from the pier and different government officers come on board to inspect the passports and issue landing cards. Our money matters have already been attended to by a German officer who came on board in Cherbourg. Some of us look out for relatives who have come to greet the "Europa" travelers on board.

There being very few landing ceremonies, we leave board at 9:30 A. M. At the foot of the gangway a

band plays, welcoming the last contingent of Saarlaenders, who return to take part in the election which takes place on January 13 and is to settle the future of the Saar. A group of Hitler-girls, school children, is also present, very neatly dressed and well behaved. They greet the Saarlaenders with song. We proceed to the custom-hall where under our respective initial letters our baggage is found. There are no formalities, no upsetting of the contents in trunks and satchels. In less than five minutes we are through.

Our train for Bremen, for which we already have received tickets, leaves the "Lloydhalle" at 10:30. We have almost an hour to wait, which we spend in the waiting room. Punctually at the fixed time the Lloyd-special train leaves for Bremen, an hour's run. In a wide curve, round about the harbor, we are soon on our way to Bremen. We pass several cities, all more or less connected with Bremerhaven. We see beautiful homes with clean backyards and fine house-gardens. "Laubenkolonien" and "Schrebergarten," in which everybody seems to have been anxious to plant kale, beautify the landscape. There is no trash in the backyards and along the railroad tracks. Farmland is either sowed in or plowed up. As we travel along we see many a moor and "Heidelandschaft," black now in midwinter, a dreary sight. 11:55 we arrive in Bremen.

We have just 40 minutes time to catch the train for Hamburg. We buy tickets, second class to Hamburg costs 9.50 Mk., third class 5.80 Mk. We take third class and later find that we have made no mistake. We hasten to the dining room for lunch and then take the "D Zug" for Hamburg. We leave at 12:34 P. M. On the way to Hamburg we enjoy the same picture we have already seen on the way to Bremen. We arrive at 1:55 P. M. in the depot of Hamburg, where, very much contrary to the information we received on board of the "Europa" the German Woerman line has no office. We take a taxi to the "Afrikahaus" in the "Grosse Reichenstrasse" where the Woerman Line has its office. There we receive our tickets for Lagos, Nigeria, turn over our baggage checks for delivery of our baggage on board of the "Usaramo" and speak to Rev. M. Willkomm over the phone and agree to meet him at the "Berliner Hof" at 4:00 P. M. We taxi back to the station opposite of which we find our hotel, the "Berliner Hof." Room per day 4.60 Mk.

Punctually at 4:00 P. M. Rev. M. Willkomm and Rev. M. Naumann come to see us. Rev. Boecler's wire from Southampton had reached him in Uelzen, where he had attended a conference and from where he intended to go to Bochum to celebrate the engagement of one of his sons to Rev. H. Stallman's oldest daughter. Rev. Willkomm has become very stout. Rev. Naumann is a tall and heavy set, husky

fellow, very much like his father, Rev. Geo. Naumann in Klein, Texas. We talk with both about German church conditions and the situation of the Saxon Free Church. The so-called German Christians are heathens. In the other part of the State Church different currents struggle with each other. Hitler has given them time to compose their differences till after the Saar vote. Then he will withdraw State support if no agreement has been reached. This would be the best solution in the country. The Polish Church situation is also talked about.

The Polish Free Church, connected with the Wisconsin Synod, is under excellent leadership. Rev. Abromeit's idea to replace such pastors as have been expelled by the Lithuanian Government from the Memel territory by American pastors of the Missouri Synod does, because of political phases, neither meet with the approval of the Saxon Free Church, nor with that of Dr. Pfotenhauer. Rev. Willkomm expresses the wish that a younger man of influence in our Synod might just now come over to Germany and stay a while to study the German situation in order that he might inform the Missouri Synod correctly on matters pertaining to the Free Church. Yet if not now, then surely later. The old members of the Missouri Synod, who founded the Free Church personally, are no more, hence the danger of a gap widening between the Free Church and the Missouri Synod. Only a longer stay in Germany will enable a man to form a correct judgment, hence Willkomm's suggestion.

Rev. Willkomm and another pastor of the Free Church intend in the near future, to make contact with Prof. Sasser in Erlangen, with whom Dr. Fuerbringer has been in correspondence already for quite a while. There is great interest especially among the young people of the Free Church in the prospective mission in Nigeria. Rev. Willkomm expresses the opinion that in case the Nigerian mission materializes, the Free Church could take over the support of one station in Africa, and greater interest would then be forthcoming in the Free Church for missions.

We invite both brethren to supper in the "Loewenbraeu," a clean restaurant, where the prices are moderate. After supper Naumann goes to attend a meeting of the elders of his church, and Rev. Willkomm stays with us till 10:30 A. M. (In Germany 22 Uhr 30 Min.)

We find that the German hotels furnish no soap, but featherbeds are at our disposal.

January 12, Saturday: After breakfast, which consists of coffee, "Broetchen" and jam, we go to town shopping and sight-seeing in the business district. The prices seem to be reasonable, even if reduced to dollars at the low rate of exchange, \$1.00 to 2.50 Mk. Clean meat markets with plenty of sausage and good meat are seen. Three-wheeled autos and trucks seem

to be preferred here. German shirts are not open in front, but have to be put on by pulling them over the head. We meet again at 10:45 in the "Afrikahaus" to return our German silver money, which cannot be taken out of Germany, for an order to the bursar of the "Usaramo" to pay out the equivalent in ship money. We lunch again in the "Loewenbraeu." Returning to the hotel, we cross the street against a red light. Two traffic-policemen are ready to receive us and to fine us, each one Mark, while a crowd of people stare at us and amuse themselves over our misfortune. Telling the police that we are neither Hamburgers nor German citizens, they were very kind and remitted the fine.

Some of us taking a walk in the afternoon came in time to the St. Jacobi Church to observe a wedding ceremony. The organist did his part well. There was no Lohengrin wedding march. But the pastor delivered a speech that could hardly be called Christian; otherwise the decorum was very satisfactory. We were informed by the sexton that on holidays the churches in the heart of the town's business district are crowded, while on regular Sundays the attendance dwindles down to two or three hundred. The churches in the suburbs, however, and on the periphery of the city are always filled. According to information received from Revs. Willkomm and Naumann the attendance on Sundays is very small. Everywhere in town we saw signboards informing the people that tomorrow, Sunday 13, the day of the Saar vote, is the day of the "Eintopfgericht," of the meal consisting of but one course. Rev. Willkomm told us that only public eating places, like hotels and restaurants, were compelled to observe this. Private individuals could do as they please in their homes.

At 5:30 P. M. we got ready to board the "Usaramo" on the Peterskai. We took a taxi and drove out. The taxi driver, who evidently had been in the United States, for he spoke good American, charged even for our satchels. We paid him 5.10 Mk., consoling ourselves that what he charged for the satchels we would perhaps have given to him in tips.

The "Usaramo" is a steamer of between 7,000 and 8,000 tons, about one-seventh the size of the "Europa," and looks neat and trim. It belongs to the German East Africa Line, which now together with other lines has merged with the old Woermann Line. We pass the passport control at the foot of the gangway and also the financial control in the smoking room. We were conducted to our cabin, an outside cabin, opening directly upon the main deck, unfortunately on the sunny side of the ship.

Very naturally we compare our accommodations on the "Europa" with those on the "Usaramo" and we are disappointed. But only for a little while. We realize that what we have here is more in keeping with

our way of living in the States than what we had on the "Europa." We are satisfied. The cabin has but two stationary beds, but the couch is turned into a bed for the third man. We decide to change off every time the bed linens are changed in order that we all may taste the hard couch for a few nights. There is no running water here. All the water is cold, except in the bathtub. Yet the accommodations are as good, if not better, than in one of our Pullman cars. We also decided to leave our baggage in the baggage room. Our cabin is too small for three steamer trunks.

A few observations on future travel to Africa and on money matters connected with such travel may find a place here.

1. If the journey is made on German vessels and if present German rules concerning registermarks continue to be in force, passage should be bought in German registermarks, because our American dollar buys more registermarks at a preferred rate of exchange than Reichsmark at the daily rate of exchange. The traveler should not, however, buy in New York any German money in travelers' checks, as we did and have regretted. It causes much trouble and loss in exchange. Just use our American dollar which, although it has lost half of its value in all European countries except England, is still the safest money and readily taken in exchange.

2. There is no necessity to travel as far as Hamburg, unless special considerations demand it. Book passage to Southampton on that line which is cheapest and makes the best connections with steamers to Africa. At present the German lines offer the cheapest rates. We could have taken the "Bremer" which left New York a week later than the "Europa" and could have boarded the "Usaramo" in Southampton. However, a margin should be allowed for possible delay on account of bad weather.

3. Traveling on the "Europa" or "Bremen" or any other steamer of the same type, third class is plenty good for the kind of folks we are. We would have been perfectly satisfied with third class accommodations on the "Europa," and would have saved \$60 between us three. On African ships travel tourist class, or lower-priced first class, when tourist class is not to be had. We were compelled to take first class, because the tourist class was sold out. Only in case tourist class is overcrowded travel in it becomes uncomfortable, especially when children are taken along and tropical travel is necessary.

The "Usaramo" left its pier at 8:00 P. M., while the band played various selections. There are more than one hundred people on board, who all go to the former German South-West Africa. The night is cold and the weather somewhat raw. We pass along the whole waterfront of Hamburg. After midnight we

are wakened by the fog horn and the ringing of bells. The "Usaramo" has slowed down and sometimes seems to stop altogether. Dense fog covers the lower Elba, and in addition snow flurries begin to fall. There is practically no visibility. After much restlessness we fall asleep and wake up Sunday morning 7:45 while the ship is plowing through the North seas full steam ahead.

(To be continued)



Our Synod

MICHIGAN LUTHERAN SEMINARY

1910-1935

In a few weeks Michigan Lutheran Seminary at Saginaw, Mich., will have completed its first quarter of a century of service in the Church. According to a resolution of the Michigan District of the Joint Synod the twenty-fifth anniversary of the founding of the institution is to be appropriately celebrated at the close of the present school year, in connection with the regular pastoral conference of the district.

The original plan, to begin the celebration with a thanksgiving service on the school campus, on Sunday morning, June 9, had to be abandoned, because Pentecost falls on that Sunday. In order to make it possible even for the pastors that live at quite a distance from Saginaw to take part and praise the Lord together with us, the jubilee service is now to be held on the evening of that day at St. Paul's Church. The Rev. John Brenner, the president of the Joint Synod, has accepted our invitation to deliver the thanksgiving sermon. In connection with the commemorative service the seminary chorus, under the direction of Prof. W. Schaller, will render the songs that were to have been given at a separate concert on that Sunday evening.

Monday, June 10, will as usual be field day. The athletic events will begin early in the afternoon and continue through the greater part of the afternoon. In the evening of that day the commencement exercises will be held. These likewise will, this year, take place in St. Paul's Church. The Rev. G. Schmelzer, Sebewaing, Mich., will deliver the address. In the graduating class are 13 scholars, 10 boys and 3 girls. — The Michigan Lutheran Seminary Club will gather for its annual meeting after the graduation. The place of the meeting will be announced during the days of the celebration.

Our school was founded by the Joint Synod at its sessions at Ft. Atkinson, Wis., in 1909. During this

session, to which the Ev. Luth. Synod of Michigan had sent five delegates, a reunion of the Michigan Synod with the Joint Synod was effected.

In consequence of this reunion the Synod made preparations to carry out the stipulations of the old agreement of 1892. One of these was that a preparatory school was to be conducted by Joint Synod in Michigan. A board of regents for this school, consisting of five members, was created by the Synod. Three of these, Dr. Aug. Ernst, president of Northwestern College, the Rev. F. Soll, president of Joint Synod, and the Rev. K. Machmiller of Manitowoc, Wis., were elected by the Joint Synod; the other two, the Rev. John Westendorf of Saginaw, Mich., and the Rev. Wm. Bodamer of Toledo, Ohio, were chosen by the Michigan Synod after its reunion with the Michigan District of the Joint Synod (Adrian, Mich., 1910).

herited from the old seminary of the Michigan Synod, which was closed in spring of 1907, the three, often lonesome young boys held out the entire year. This, though it seemed so then, was not in vain. Two of the boys are now in the ministry and the girl served 17 years as teacher of our parochial school.

The enrollment for the second year was 18, for the third 26, and for the fourth 31. After that the enrollment dropped for five years in succession, being only 23 in 1916-17. Then it slowly rose again, reaching 35 in the tenth year of the school's existence and 75 in the twentieth year, 1929-30. The high mark, 81, was reached in the year 1931-32. The depression again brought a decrease in enrollment. There were only 56 scholars in 1933-34, but although we graduated 20 scholars in June, 1934, the enrollment this year shows a slight increase, 58 (40 boys and 18 girls).

With the second school year Prof. A. Sauer was



View of Michigan Lutheran Seminary from the Athletic Field

The Board of Regents met for its first meeting June 1, 1910, at Watertown, Wis., in the home of Dr. A. Ernst, who was made chairman. The Board resolved to open the "Progymnasium" in the fall of 1910 and at once issued a call for candidates for the position of Director and sole professor of the new school, which for the first year was to consist of one class only, a Sexta, a ninth grade. At its session, held August 2 at Saginaw, the Board called Otto J. R. Hoenecke, pastor of Bethel Congregation, Milwaukee, Wis., who being prevailed upon by members of the Board, accepted the call and early in September, 1910, moved to Saginaw with his family, that was twice as large as the entire enrollment for the first year was to be.

The first year's enrollment was 5, but since one of the boys left Saginaw after a few weeks, the work of the first year was for its greater part carried on with only four scholars, three boys and one girl. Thanks to "Mutter May," the housekeeper whom we in-

added to the faculty and in the following year Prof. O. Hensel. The Rev. W. Koehler was his substitute for the year 1916-17, and after Prof. Hensel's resignation Prof. W. Wentz was called. Prof. E. Berg entered the faculty in January, 1920, and Prof. Wentz was succeeded by Prof. W. Schaller in 1922. In 1921 the institution was given a tutor to assist the inspector and the faculty. In 1931 a second tutor was granted us instead of a fifth professor, who was to take over the duties as inspector of the dormitory. The following graduates of our theological seminary have served as tutors: Gerald Hoenecke, Otto Eckert, Dudley Rhoda, Waldemar Weisgerber, Waldemar Zink, Roland Hoenecke, Harold Zink, Adalbert Voges, and Erwin Froelich. Of late the first tutor has served as athletic coach with the second tutor as his assistant.

Originally the "Progymnasium" was to have three classes only, but after the expiration of the third year the Synod at once added a fourth class. Up to January, 1920, the four classes were served by three

teachers. This was made possible by combining some of the classes in various branches and by alternating in other branches. During this time the work was divided as follows: Prof. Hoenecke (Director): Latin, Greek, Mathematics; Prof. Sauer (Inspector and Librarian): English and Sciences; Prof. Wentz (Secretary, Director of Music and Athletics): German and History. Each professor had a class in Religion. After his arrival Prof. Berg took over all the Mathematics and half of the English work, and after Prof. Wentz's departure he was made Secretary of the Faculty and Director of Athletics, while Prof. Schaller assumed the classes in German and History and the labors as Director of Music. The tutors have been assisting mainly in Latin and in German.

With the growth of the school a number of buildings and houses were added to the Director's residence and the old Recitation Hall, which in the beginning served all purposes. In 1913 a Dormitory, large enough for 60 boys, and a house for the Inspector were built. Two houses were added in 1920 and 1924. A Refectory was erected in the fall of 1924 and in the following years the Recitation Hall was thoroughly renovated and remodeled. A Gymnasium is still lacking, and we miss it sorely not only during the basket ball season, but every time a larger meeting is to be held and when we have to go begging for a place for our commencement exercises.

In the year 1910 the Seminary Campus contained about 4 acres. Land purchases by the Michigan Synod (in 1911) and by the Joint Synod (in 1920, 1921, and 1931) increased the grounds to nearly 10 acres.

During the twenty-five years 410 scholars were enrolled (299 boys and 111 girls). Of these 211 graduated from the school (159 boys and 52 girls). 67 entered into the service of the Church (58 boys and 9 girls) and 85 (67 boys and 18 girls) are still attending our school or higher institutions of our Synod and sister Synod.

A cordial invitation is extended to all members, teachers and pastors of our Synod and friends in our sister Synod to take part in our thanksgiving festivities and help us to laud the Lord, who has beyond our hope and expectation showered so many blessings on us and our school during these 25 years.

Otto J. R. Hoenecke.

GOLDEN WEDDING ANNIVERSARIES

On April 9, Mr. and Mrs. John Keller, members of Salem's Congregation, Nasewaupee Twp., Door Co., Wis., for the past 50 years, celebrated their golden wedding. The Rev. Fr. Schumann of Sawyer, Wis., the former pastor of the congregation, addressed the assembly of relatives and friends in the German language, basing his thoughts upon Genesis 32, 10. The

undersigned spoke in the English language, taking as text the words of Psalm 107, 1. The sum of \$5.00 was set aside for the Old People's Home as an offering of thanksgiving.

May the Lord continue to be with them until their end. V. J. Siegler.

* * * *

Mr. and Mrs. Wm. Kunke, members of St. John's Congregation, Libertyville, Ill., were privileged to celebrate their golden wedding anniversary April 5. A church service was held April 7, followed by a reception in the church basement. The undersigned delivered an address based on Psalm 128.

May the Lord continue to be with them.

W. H. Lehmann.



GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet in St. John's School in Milwaukee, Wis., on Tuesday, May 21, at 2:00 P. M., and continue its sessions until it has finished its work. The Committee on Assignment of calls will meet at the Seminary in Thiensville on Friday, 9:15 A. M., or on Thursday, 9:15 A. M., if the General Synodical Committee should adjourn on Wednesday evening.

Preliminary Meetings

- 1) The General Board of Missions, Republican House, Monday, May 20, until noon, Tuesday. First session, Monday, 10:00 A. M.
- 2) The Representatives of our Educational Institutions, assembly room of Grace Church, Tuesday, 9:00 A. M.
- 3) The Board of Trustees, St. John's School, Monday, 7:00 P. M.
- 4) The Conference of Presidents, St. John's parsonage, Tuesday, 9:00 A. M.

The boards of our institutions and the various committees are kindly requested to file their reports with the undersigned by May 10, as it is planned to print the program before the sessions of the Committee. John Brenner.

WINNEBAGO MIXED CONFERENCE

The Winnebago Mixed Conference meets, D. v., at Rev. O. Messerschmidt's Congregation, R. R. 3, Westfield, Wis., May 14 and 15 at 9 A. M.

Papers: Exegetical treatise on Genesis 12 by F. Weyland; Exegetical treatise on Romans 8 by M. Strasen; Sermon for criticism by W. Wudel; How far do we differ from the A. L. C. and the U. L. C. in doctrine and practice? by H. Kleinhaus.

Sermon: Hensel (G. Pieper).

O. Hoyer, Sec'y.

GENERAL TEACHERS' CONFERENCE

The General Teachers' Conference will convene July 9 to 12 in Concordia College, River Forest, Ill. The first session begins at 10 A. M. Board and lodging in college.

Papers: Inspirational Address based on 1 Cor. 4:13: Chairman. Studies in Lutheran Education: Theo. Kuehnert. Supply and Demand in Teacher-Training in the Missouri Synod: A. Schmieding. History and Development of the Lutheran Synodical School System: H. H. Gross. The Policies of the Ev. Luth. Synod of Missouri, Ohio, and other

States with Regard to Elementary Education by Means of Christian Day School: Pastor A. G. Merckens. The Interest of Jesus in Children: P. Bretscher. Inspirational Address: Pastor P. Koenig. Geschichte der Katechetischen Methode im Religionsunterricht: W. Wegener. Evaluation of Progressive Education: R. Arndt. Fundamental Abilities in Reading Church Organ Music: Dr. Theo. Stelzer. History's Answer to the Question, What in the Person of Luther Should be Stressed in the Schoolroom? R. Fenske. Report on School Matters and the General Synod: A. C. Stelhorn. Report on the Synod-wide Tests in Religion: W. Kraeft.

All teachers are cordially invited to attend this important Conference. Kindly announce and make reservations before the end of June.

C. W. Linsenmann,
Chairman.

CROW RIVER VALLEY DELEGATE CONFERENCE

The pastors and delegates of the Crow River Valley Conference will meet June 4 and 5 in the congregation of Pastor W. Voigt at Acoma, Minn. The first session will begin at 10 A. M. The following essays will be read: Sinful, doubtful and unwise ways of raising money for the Kingdom of God: W. J. Schulze. What methods should we employ when dealing with indifferent church members: Im. Lenz. Old papers by W. P. Haar and W. Voigt.

Sermon: Pastor W. C. Nickels, Pastor W. P. Sauer.

Confessional Address: Pastor W. P. Haase, Pastor G. C. Haase.

Announcement of pastors and delegates requested.

Karl J. Plocher, Sec'y.

SOUTHWEST PASTORAL CONFERENCE

The Southwest Pastoral Conference meets at Rev. G. Vater, North Freedom, Wis., Wednesday, May 22, 8 A. M. sharp.

Sermon: W. Paustian, H. Reimer.

Reading of sermon: M. Glaeser, Phil. Lehmann; Exegesis: 1 Cor. 13, L. Witte; Chapt. 14: 1-25, W. Paustian; Isag. Gospel of St. John, G. Vater; Acts, P. Monhardt. Other essays: H. Schwartz and Rich. Siegler.

Service Wednesday Eve.

G. Vater, Sec'y.

WISCONSIN-CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

The Wisconsin-Chippewa River Valley Pastoral Conference will meet at Iron Creek (near Menomonie, Wis.), St. John's Congregation, Pastor O. Hoffmann, on May 21 and 22. First session at 10:00 A. M.

Essays: Kirche und Staat, R. Hillemann; Synergismus, E. E. Prenzlöw; Die Schriftlehre vom Teufel, J. F. M. Henning, Jr.; Exegesis, Isaiah 1, I. Habeck; Exegesis, 2 Timothy, E. Walther; How Can We Stimulate Attendance at the Lord's Table, W. Gutzke.

Sermon: W. Weissgerber, Wm. Baumann (English).

Confessional Address: R. Hillemann, R. Horlamus (English).

Please announce to local pastor!

E. E. Prenzlöw, Sec'y.

CENTRAL CONFERENCE

The Central Conference meets at Doylestown, Wis., Rev. A. Mennicke, pastor, on May 14 and 15, 1935.

Order of Business: Tuesday, 9 A. M., Opening. 9:20, Raasch: Ps. 121. 10:45, Zimmermann: Exegesis on Matt. 7:15 compared with Rom. 16:17. 18. 1:45, Opening. 2:00, Election of officers and miscellaneous. 2:30, Kuhlöw: 1 Tim. 1. 4:30, Raasch, Finances. Wednesday, 9 A. M., Opening. 9:20, Sermon Critique. 9:45, Paap: Catechisation on question 405 in our Catechism. 10:45, Pres. W. Nommensen: Amalgamation of Synods. 1:45, Opening. 2:00, Business. 2:15 Keturakat: Review of a paper submitted to Conference on excommunication. 3:30, miscellaneous.

Substitute Papers: K. Timmel: Ps. 100; J. B. Bernthal: The Apology.

Confessional Address: Gerhard Fischer, K. Timmel (English).

Sermon: A. Engel, W. A. Eggert (English).

Please, register before last Sunday!

H. Geiger, Sec'y.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet on June 11 and 12, 1935, at Waukegan, Illinois (Rev. A. C. Bartz). The first session will begin at 9 o'clock, standard time. Communion Service on Tuesday evening.

Sermon: S. A. Jede: Mark 2:13-17; Wm. Lehmann: Matt. 9:27-34.

Confessional Address: Th. Volkert; L. Baganz.

Essays: Diehl, Lehmann, Jaster, Hillmer, Bartz.

New Essays: G. Thiele: Exegetical Homiletical Treatise of Job 19:25.26; E. Sponholz: Exegetical Treatise of 1 Cor. 10:15-17.

Please make early announcement with the local pastor.

Edmund Sponholz, Sec'y.

MICHIGAN DISTRICT PASTORAL CONFERENCE

The Pastoral Conference of the Michigan District will convene on June 11 to 13 in St. Paul's Church at Saginaw, Michigan, Revs. O. Eckert, Sr., and O. J. Eckert, Jr.

Essay: Church Discipline by Dir. O. Hoenecke.

Sermon: L. Meyer, J. Nicolai.

Confessional Address: R. Koch, C. Kionka.

Please announce. All announcements should be sent to Rev. O. J. Eckert, 720 Ames Street, Saginaw, W. S., Michigan.

Please be sure to announce whether you can or cannot attend and whether you have your quarters or want to be furnished with lodging and breakfast. Dinner and Supper will be served in the church basement for a small consideration.

J. H. Nicolai, Chairman.

DELEGATE CONFERENCE OF THE EASTERN BRANCH OF THE SOUTHEAST WISCONSIN DISTRICT

The Delegate Conference of the Eastern Branch of the Southeast Wisconsin District will meet on the first Sunday after Trinity, June 23, 1935, at 2 P. M., at Kirchhayn, Wis., David Star Church, located one mile from Kirchhayn. Come out Hi 57 to Cedarburg, west on County Trunk T to Kirchhyn 6 miles, then southeast 1 mile to church.

Essayist: The Rev. H. W. Herwig: Principles and Methods of Raising Moneys for Local and Synodical Purposes. Remarks: Please bring your lunch along.

Martin F. Rische, Sec'y.

CHANGE OF ADDRESS

Rev. W. H. Siffring, 207 N. 2nd St., Rocky Ford, Colo.

Rev. A. Schumann, R. 1, David City, Nebr.

ACKNOWLEDGMENT

In the name of Dr. Martin Luther College I thank the Ladies' Aid Society of Immanuel Ev. Luth. Church, Verdi, Minnesota, for the several rugs which they donated to our girls' dormitory and to our hospital rooms. This gift is very welcome.

C. L. Schweppe.

REQUEST

Bethany Lutheran Church of Kenosha is asking for a loan of \$3,000.00 to refinance the parsonage debt. First mortgage. Interest 4%. Paid semiannually. Address communications to Rev. W. K. Pifer, 74133 15th Ave., Kenosha, Wis.

MICHIGAN DISTRICT

January, February, March, 1935

Southwestern Conference

Rev.	Budgetary	Non-Budgetary
J. Roekle, Allegan	\$ 44.58	\$ 11.29
H. C. Haase, Benton Harbor	275.00	
W. Franzmann, Coloma	30.30	
Dr. H. Wente, Crete, Ill.	33.33	
Walther League, credit: Crete	1.37	
W. Westendorf, Dowagiac	80.93	
W. Westendorf, Eau Claire	15.04	
E. Lochner, Hopkins	109.47	11.00
E. Lochner, Dorr	47.57	4.12
A. Hoenecke, Muskegon	11.57	

A. Fischer, Sodus	111.21
M. Haase, South Haven	36.10
H. Hoenecke, Sturgis	93.27

Southeastern Conference

J. Nicolai	123.53
J. Heyn and P. Heyn, Detroit	53.85
Sunday School	27.26
H. Richter, Detroit	18.50
F. Stern, Detroit	17.00
A. Wacker, Detroit	21.97
J. Gauss, Jenera, O.	150.50
Thanksoffering from N. N.	5.00
H. Zapf, Monroe	26.90
G. Ehnis, Monroe	60.00
A. Maas, Northfield	76.56
A. Maas, South Lyon	30.96
Mem. Wreath, Memory of Mrs. Shear ..	17.85
Edg. Hoenecke, Plymouth	83.84
C. Schmelzer, Riga	152.27
From a Member	200.00
A. Lederer, Saline	70.07
Memorial Wreath	2.00
P. Schulz, Scio	79.71
Ladies' Aid and Individuals	19.82
G. Luetke, Toledo, O.	325.00
R. Timmel, Toledo, O.	50.00
O. Peters, Wayne	216.01
O. Peters, Livonia	42.70
E. Leyrer, Waterloo	40.86

Northern Conference

M. Schroeder, Bay City	166.45
A. Westendorf, Bay City	297.24
J. Zink, Bay City	96.40
C. Binhammer, Clare	3.85

C. Binhammer, Sanford	5.25
H. Engel, Chesaning	40.10
H. Engel, Brady	39.53
B. Westendorf, Flint	119.52
D. Rohda, Flint	58.60
Aug. Kehrberg, Frankenmuth	83.80
E. Kasischke, Greenwood	30.38
E. Kasischke, Mayville	6.89
G. Albrecht, Kawkawlin	37.33
F. Krauss and K. Krauss, Lansing	432.11
W. Steih, Lansing	26.01
E. Rupp, Manistee	58.54
E. Rupp, Batcheller	30.12
A. W. Hueschen, Owosso	72.72
G. Wacker, Pigeon	80.95
Ladies' Aid	75.00
Mem. Wreath of J. Weiss	7.00
D. Metzger, Remus	6.65
D. Metzger, Broomfield	10.88
O. Eckert and O. J. Eckert, Saginaw	450.63
Two Memorial Wr's, memory C. J. Schulz ..	14.00
O. Frey, Saginaw	65.80
H. Eckert, Saginaw	30.23
G. Schmelzer, Sebewaing	101.82
Ladies' Aid, \$5.00, Wedding Coll. \$1.92 ..	6.92
From N. N. \$5.00, from N. N. \$2.00	7.00
C. Leyrer, St. Louis	61.50
L. Meyer, Sterling	12.00
C. Kionka, Swan Creek	18.00
C. Kionka, Hemlock	22.00
W. Voss, Tawas City	107.57
R. Koch, Zilwaukee	112.04
Sunday School	15.00

Total\$5,611.73 \$ 79.16

E. WENK, Cashier.

TREASURER'S STATEMENTS

March 30, 1935 — 9 months

Department	Received	Disbursed	Invsts.	Operation	Maintenance
General Administration	\$ 56,752.15	\$ 21,201.59		\$ 21,201.59	
Educational Institutions	22,464.18				
Theological Seminary	3,593.37	12,520.12		11,577.97	942.15
Northwestern College	4,027.23	38,109.40		32,921.79	5,187.61
Dr. Martin Luther College	2,875.67	31,192.28	318.79	29,710.09	1,163.40
Michigan Lutheran Seminary	932.01	8,577.02	104.85	8,014.76	457.41
Northwestern Lutheran Academy	1,378.82	5,888.39	325.02	5,444.85	118.52
Home for the Aged	1,502.12	5,219.19		4,119.67	1,099.52
Mission, General	50,524.32	1,393.69		1,393.69	
Indian	7,518.62	20,435.39		18,296.10	2,139.29
Negro	5,670.63	16,806.29		16,806.29	
Home	22,577.09	64,237.47		64,237.47	
Poland	2,762.01	7,924.26		7,924.26	
Madison Student	475.16	2,146.21		2,146.21	
School Supervision		513.54		513.54	
General Support	5,958.79	12,933.00		12,933.00	
Indigent Student	2,844.89	2,434.38		2,434.38	
To Retire Debts	1,486.21				
Collection for Deficit	3,093.38				
Every-Member Canvass	116.75				

Revenues\$196,553.40
35,419.35

\$231,972.75 \$251,532.22 \$ 748.66 \$239,675.66 \$ 11,107.90

Deficit

*\$19,559.47

Other Sources

We acknowledge with thanks the following denations:
Previously reported\$ 590.90
Memorial Wreath for Synod 2.00
\$ 592.90

Debt Statement

Debt on June 30, 1934\$455,580.20
Debts made since 263,784.93
\$719,365.13
Debts paid 237,811.61
Budget Debt on March 30, 1935\$481,553.52
Church Extension Debt 182,764.29
Total Debt on March 30, 1935\$664,317.81

THEO H. BUUCK, Treasurer.