

# 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.*

Volume 24

Milwaukee, Wisconsin, April 11, 1937

Number 8

## THE FELLOWSHIP OF CHRIST'S SUFFERINGS AND OUR FINAL RESURRECTION — THE POWER OF THE RESURRECTION OF OUR SAVIOR

That I may know — the power of his resurrection, and the fellowship of his sufferings, . . . if by any means I might attain unto the resurrection of the dead. Phil. 3: 10. 11.

Great is the power of the resurrection of Jesus Christ. We have seen in our preceding meditation what blessed power it exerts regarding our faith and Christian lives. Not only is it the very pillar and ground of Christianity, but it has the quickening power for the whole of our spiritual life. In our text St. Paul makes mention of two of its powers we have not considered as yet. The one is the fellowship of Christ's suffering, the other our own resurrection from the dead.

The experience of the power of Christ's resurrection is inseparable from the fellowship of His sufferings. Of course, no one will suppose that Paul's solemn words here encroach in the smallest degree on the solitary magnitude and unapproachableness of Christ's sufferings and death. The appeal of the prophetic sufferer, "Behold and see if there be any sorrow like unto my sorrow, which is done unto me" (Lamentations 1:12), excludes every thought that in our sufferings we have any part in the experience of His intense sorrows. No human lips have ever tasted, or can ever taste, a cup of such bitterness as He drained for us all. Christ's sufferings have no parallel on earth, nor need they any repetition.

Yet by virtue of His resurrection there is a blessed relationship between His sufferings and our sufferings. Because of our Savior's rising from the dead we Christians feel our sufferings to be fellowship with His. Though we may well feel that nothing which we can bear for Him is worthy to be compared with what He has borne for us, yet there is sweet consolation in the thought that our sorrows are fellowship with His. One of St. Paul's most frequently recurring and most cherished thoughts is, that to suffer for Christ is to suffer with Christ, and in it he found and teaches us to find strength to endure, and patience to outlive any sorrows that may afflict us. Witness passages like these, "For as the sufferings of Christ

abound in us, so our consolation also aboundeth by Christ." 2 Cor. 1: 5. "And our hope for you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation." "If children then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8: 17. 18. Add to all this what St. Peter says in his first epistle, Chapter 2:21, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."

The Christian is called into the fellowship of His Lord's sufferings. He, too, has his Gethsemane and his Calvary. It is a necessary experience of the Christian life to have fellowship in the sufferings of Christ. "A servant is not above the Lord. If they persecuted me they will also persecute you," says the Lord John 15:20. Yet what a privilege to suffer with Christ! If His sufferings are ours we may be sure ours are His. And how different they all become when we are certain of His sympathy! When we feel that He bears with us, sorrow itself will be calmed and beautified into a silent bliss. Yea, it is something to be counted worthy to suffer with Him. This fellowship leads us to participation in Christ's glory. The story does not end with the suffering. It may look tragic; but it is no tragedy; for it issues in glad hallelujahs. But as even Christ was perfected through suffering, so also His disciples must tread the *via dolorosa* in order to reach their triumph. It is they who suffer with Him who will also be glorified together with Him.

See the blessed power of Christ's resurrection in making us certain of the fellowship of His sufferings!

And finally, the resurrection of Christ is regarded as having the power of raising His servants from the grave to the full possession of His own glorious life, and so it is the power of our final victory over death. "If by any means I might attain unto his resurrection of the dead." So the concluding words of Paul.

The Revised Version makes a slight correction, in reading, "the resurrection **from** the dead, instead **of** the dead. This change in rendering not only

agrees with the original, but involves a great matter. It implies what Paul is really thinking of and what he is eager to attain, viz. not a part in the general resurrection only which includes all men, the just as well as the unjust, the believers and the unbelievers, but a part in the resurrection of the just. It is the resurrection to eternal life he aspires to with all his heart, the final and blessed result of the power of the resurrection of His Savior he so highly appreciates, and of which he so fittingly speaks in the closing words of our chapter, "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

The resurrection from the dead is the crowning experience of the power of Christ's resurrection for all the faithful departed. The attainment of the bodily resurrection in the future is the climax, the end of a spiritual life begun here and destined to culminate hereafter. If the Spirit of Him that raised up Jesus from the dead dwell in us He will also quicken our mortal bodies to new life. The body will not be cast aside, as a worthless thing, when the soul departs from it in death; no, it is a work of God done to perfection to serve as an habitation of the immortal soul. And though this our body has become vile and devastated by sin, yet Christ has purified it by His precious blood, and will on the Day of Resurrection fashion it like unto His glorious body.

Our knowledge of that solemn future is so limited that in this our earthly abode we cannot picture to our mind that future life. Yet what is revealed to us in the Word of God is sufficient to fill our hearts and minds with joyful bliss and a glorious hope. May we all be found in Him who is the Resurrection and Life and attain to the resurrection from the dead! J. J.

## Grow In Knowledge

### REASONS FOR THE RAPID SPREAD OF EARLY CHRISTIANITY

Owing to the missionary labors of St. Paul and the other Apostles, Christianity had soon spread over a large area. The Christian Church had become a widespread community, represented by local churches scattered over Syria, Asia Minor, Macedonia, Greece, the Islands of Cyprus and Crete, and Italy; and it may well be that the Gospel had also reached Spain, Gaul and even Britain, while it is on all accounts probable that Egypt (Alexandria) and the neighboring Cyrene were early evangelized. Truly, an extensive territory which had been covered by early Christianity, in fact,

what may be called the entire civilized world. Paul himself declared in his Epistle to the Colossians, that the Gospel has been preached "in all the world," and "to every creature which is under heaven" (Col. 1: 6. 23). While we need not press the literal interpretation of these words, nevertheless, it is literally true, at the time when the Epistle to the Colossians was written, that the Gospel had been preached in every country of the then civilized world, as well as in many countries which were still barbarous. At any rate, the statement made by Paul registers a consciousness of universality which is an integral part of the early Christian Church.

And all this within comparatively a short period. It was hardly more than from thirty to forty years since the death of Christ, the Founder of the Church, and the Day of Pentecost on which the Church was publicly dedicated, that Christianity had spread over the then known world. Marvelling at such phenomenal success it is certainly not a matter of curiosity but of historical interest to inquire into the cause of such rapid growth.

As Christian believers we know, of course, that the rapid spread of Christianity in apostolic days was due to its inherent force and power — the preaching of the Gospel; but may we not also inquire into some external reasons for the rapid expanse of the Christian Church?

#### External Reasons for the Propagation of Christianity

It was no doubt an incalculable advantage for early Christianity that it came into being at a time when Judaea was under governmental control of a strong, well-disciplined, and, as a whole, just Roman empire. We can easily surmise what might have happened to the new teaching in Palestine itself if the Jewish authorities had been independent of a higher secular power and could have worked their own devices freely upon both Jesus Christ and His disciples. Even if the Gospel would have attained a sufficient footing in that quarter, it would hardly have found those liberal opportunities of spreading into other lands which it enjoyed in the days of the Apostle Paul had it not been for the Roman rule at large. It was under Roman protection Paul was enabled to travel in safety over land and sea to preach the new doctrine both to the Jews and the Gentiles in all the countries he had visited. Witness notably the civil protection he enjoyed on his journey to Rome and his two years abode in that city itself, as well as in all other lands he carried on his mission work. Everywhere Paul could appeal to his Roman citizenship which guaranteed him not only safe journey but the right of executing his mission free and without restriction (comp. Paul's experiences before Felix and Porcius Festus, Roman governors at Caesarea as narrated Acts 23:26).

There were further reasons for the unhampered and rapid spread of Christianity during the Apostolic age. Consider the vast expanse of the Roman Empire at the time. It was some three thousand miles in length by about two thousand in width, comprising all the civilized countries of the western world and also some tribes or districts which were only on the way towards a settled civilization. On the west it was bounded by the Atlantic Ocean including Spain, Gaul and Britain; on the north by the Rhine and the Danube with Rhaetia, Illyricum, Thracia, etc., on the East by the Euphrates including all of Asia Minor, Syria and Palestine. South of the Mediterranean Sea with all its ports and islands was practically a "Roman Lake."

In this Roman world there were splendid facilities for traveling and transportation. Not only were the provinces connected by substantial roads, constructed with such skill and made of materials so lasting that many of them are used as highways to this day, running across valleys and over mountains, but there were also large marine routes for abundant transportation from province to province and from country to country.

It was indeed an age of traveling and communication. The journeys of St. Paul, from Jerusalem to Damascus, from Damascus to Antioch, from Antioch to Cyprus and Galatia, to Ephesus, Corinth and Athens, from Caesarea to Malta and Rome, illustrate the facility with which man went from place to place, from city to city, from people to people. Along these routes journey government officials with numerous retainers, Roman soldiers, Jewish merchants, messengers of the Gospel.

Such universal travelling facilities surely aided the extension of a new religion. So did the spread of commerce which established mercantile and social communities in all important cities. So did the universal language in vogue at that time — the Greek language, which enabled the Gospel messenger to address the people directly, without the need of an interpreter. Add to all this the reign of peace that obtained in the Roman world during the days of early Christianity; no wars were raging which caused consternation and destruction among peoples, defeating and obstructing all commerce and communication between them.

On the other hand it cannot be denied that for more than half of the first century a silent toleration of the Christian religion was observed on the part of the Roman government. With the exception of Jewish opposition to the Gospel, principally in Palestine, it had its free course throughout the Roman empire. So long as an apostle from Judaea chose to go about the Roman world as simply a teacher of a new religion called Christian, he was as free to do so as

any teacher of philosophy from Greece or Egypt. While Paul was held in what was called "free custody" in Rome he was permitted to discourse and "preach the kingdom of God teaching those things which concern the Lord Jesus Christ" (Acts 28:31), as openly as he chose with any who visited him. All this shows to what extent early Christianity owed its rapid spread to external causes. Our brief sketch would, however, be incomplete without a word more on the secret of its growth or on the internal causes which made for the success of the Gospel unsurpassed by any human movement in the world's history.

#### Inherent Causes

It may be of interest to our readers to note that the marvelous success of primitive Christianity is traced by the above quoted historian Gibbon to five causes; the zeal of the Christians, the belief in a future life, the miracles performed, the practice of rigid virtue, and the constitution or union and discipline of the primitive Church. Yet a Christian observer knows that these "causes" are but the effects of a primary cause which the skeptical historian ignores.

What caused the marvelous spread of Christianity is the fact that it proclaimed a salvation which met the actual needs of men. The Gospel finding a world groaning under sin and its misery in innumerable forms justified itself in blessed experience, as the only remedy of the world's misery, and the way of communion with the God of love and mercy who sent His dear Son into the world for its redemption.

The message of such a Gospel taught and promulgated by early Christianity could not have returned void, but under God's providential care was destined to make converts wherever it was broadcast, both among Jews and Gentiles. Whereas neither the Jewish religion nor that of the Roman world offered any salvation, and the latter especially was losing its mastery over human life because of its failure to meet the needs of human souls, leaving men without hope of eternal life in utter despair, it was certainly a part of the initial advantage of Christianity that it came as a religion of salvation from sin and death, and brought a definite promise of eternal life. Moreover, the Gospel the Church preached appealed without any distinction to all classes and races of men, to the Jews as well as to the Gentiles. According to the great commission of Christ the Gospel was to be preached to all nations; and neither those of low or high estate were exempted from its blessings. That Christianity had its adherents even in the household of Caesar, among people of the highest rank, is confirmed both by Scripture and history and the inscriptions and paintings in the Catacombs of Rome. And that slaves, people of the lowest class, converted by the Gospel, were treated as Christian brethren possessing all spiritual privileges is seen by the example of One-

The *Northwestern Lutheran*, edited by a committee, published bi-weekly by the Northwestern Publishing House, of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter at the Post Office of Milwaukee, Wis.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of October 3, 1917, authorized August 26, 1918.

Address all communications concerning the editorial department to Rev. Fred Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Send all business correspondence, remittances, subscriptions, etc., to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

simus whom Paul sent from Rome to his former master Philemon with the kindly advice in the letter to receive his erstwhile servant "not now as a servant, but above a servant, a brother beloved in the Lord."

Another inherent cause for the spread of Christianity was the lofty moral ideal it created in a world steeped in rottenness of society. It was not by offering an easy-going morality that the Church attracted converts. On the contrary, the inviolable demand on all its members was a life of purity and righteousness. Never before had the pagan world witnessed such lofty ideals of purity and a consecrated life. Such a standard of moral life on the part of Christians arrested the attention of all those who came in contact with them in their daily lives. And it was sure to make many well disposed toward Christianity. With their life of faith confirmed by their own conduct Christians had become a shining light in the pagan world and a salt to the earth. Hence the rapid spread of early Christianity.

Finally, the Church offered its own fellowship, based on a "charity" which meant the fullest kind of mutual support and assistance to the poor, the sick, the helpless and the needy. Charitable work among the poor, the helpless and needy was the last thing the cold, selfish and pleasure-loving society in the Roman world was concerned about. The magnificent ruins of palaces, temples, baths, amphitheaters, meet the wondering eye of the traveler everywhere; but there are no traces of charitable institutions.

But now look at the charity practised by early Christianity. The first general collection among the Gentile churches was for the relief of the poor strangers, the saints in Jerusalem; and the subsequent history of the early Church is replete with instances of charitable work. What glorious examples of self-sacrifice and love among Christians the pagan world did witness! Such benevolent service rendered to all who needed it, without distinction, drew both rich and poor into the ranks of the Church.

And so observing the rapid spread of early Chris-

tianity due to the causes as described above, both external and inherent, we can only say, when we see so prodigious an effect arising from so small a beginning, "This is the Lord's doing; it is wonderful in our eyes."

J. J.

## THE SMALCALD ARTICLES

1537-1937

The Lutherans, from the first, had always appealed to a general and free council. At last Pope Paul III, on June 4, 1536, called one to meet at Mantua on May 8, 1537; but it was for "the utter extirpation of the poisonous Lutheran heresy," as he said on September 23. What were the Lutherans to do? The Elector John Frederick of Saxony, on December 11, asked Luther to write an ultimatum to be considered by the Estates when meeting at Smalcald in February. In a short time the work was done, and towards the end of the month it was discussed by a number of friends and signed, after a few minor changes. Melancthon added that a primacy of human rights might be conceded to the Pope if he admitted the Gospel — which the Elector did not relish. Part I treats the "high articles of divine majesty," but very briefly, because not disputed. Part II treats the articles "that pertain to the office and work of Jesus Christ, or our salvation" — justification, the Mass, the papacy. Part III treats sin, the Law, repentance, etc. At the first proceedings Chancellor Brueck moved to consider the doctrine. Luther had a severe attack of gravel and could not attend the sessions, and the Estates only reaffirmed the Augsburg Confession and the Apology. Though Luther's Smalcald Articles were not officially adopted by the Smalcald League as such, the "coarse Pomeranian" Bugenhagen called the theologians together to sign Luther's articles, and forty-four loyal Lutherans signed them as expressing their faith. Next year Luther published his articles as if they had been adopted at Smalcald; it is possible he never learned what happened to them during his illness. They grew in esteem and were embodied in the Book of Concord of 1580. In view of Luther's illness and in lieu of Luther's Smalcald Articles "On the Papacy," Melancthon wrote a "Tract on the Power and Primacy of the Pope and on the Power and Jurisdiction of the Bishops." Owing to the fierce antipapal wind blowing at Smalcald, Melancthon, as usual, trimmed his sails to the wind, suppressed his own sentiments, and wrote more vehemently than his wont, in the spirit of Luther, on the Pope as the Antichrist. This Lutheran writing of Melancthon's with Veit Dietrich's German translation, was signed by the Estates together with the Augsburg Confession and the Apology. In the Book of Concord Melancthon's Tract appears as an appendix to Luther's Smalcald Articles. This is proper, if not technically, at least practically.

— Concordia Cyclopaedia.



## Comments

**“The Church of Christ in America”** Under this heading the Lutheran Herald speaks of

“the propaganda to unite all

Protestant denominations, regardless of creed, into one, . . . We are to have National Churches and these again are to unite in a ‘World Assembly of the Church of Christ’, made up of delegates from the National Churches. This World Assembly could then ‘speak in the name of a United Christendom, give guidance to a distracted and confused world, and guide it with moral convictions that would be inescapable,’ according to a farewell message of Dr. E. Stanley Jones, as he embarked on a journey to India. In this church there would be unity, equality, and diversity. The confession of the church should be: Christ, the Son of the living God. Dr. Jones adds: ‘That is sufficiently definite to hold us to the essential, and sufficiently indefinite to give freedom for marginal differences.’”

Such “marginal difference,” the Herald rightly says, are the denial that Christ is true God, the denial of His atonement, resurrection, etc. But that does not bother Dr. Jones, nor those of his opinion. The cry is: The churches must unite, no matter how, if they do not, “within ten years there won’t be any churches to unite,” as one prominent churchman puts it. John D. Rockefeller, Jr., said the same thing in radio address: “A United Christian World instead of a divided church which still clings to its denominationalism, in which a drifting, disillusionized, discouraged world sees confusion rather than hope.”

Yet it will not do. The church of God is something entirely else than these poor misguided churchmen imagine. It is not a body of people for the purpose of building a great outward society of massed authority over the temporal affairs of men, such as abolishing wars within and without a given country, to meditate strikes, to abolish capitalism, to promote social justice, to erect co-operative stores, and the like. The church of God on earth is made up of all believers in that Jesus Christ who as the very God came upon earth to be born of Virgin Mary, that He might through His suffering and death take away our sins. The church of God on earth has but one duty toward all men, and that is to preach the Gospel of this Jesus Christ for the gathering of the elect into the communion of all believers, to kindle and support their faith in this Christ. The church of God has but one assurance, and that is that it cannot be overcome by its enemies, no matter how mighty they may be, be-

cause this Christ, risen from the dead, sitting on the right hand of the Father, is in the midst of His church to the end of the world. This church needs no union with those that hold not to the same Jesus Christ, nay, it is destroyed thereby. This church cannot fail as long as the mighty God, Jesus the Christ, grants it and keeps alive the pure Gospel within it. So we cling to this Jesus and His Gospel dreading no foe. In Him we already have true unity of heart and spirit, with Him and with one another. Z.

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**A Crucifixion Service** Once again the Lent season has passed. If the services of this time have not impressed the worshippers more deeply with the purpose of Christ’s suffering and death, if the hearers of our sermons have not been enriched with the comfort of a forgiveness of sins already finished by Christ, then all efforts of the devout have been wasted. Our faith in the sin-bearer Christ as the only mediator between God and man was to be strengthened by the Lenten services. That this was not done by those churches which know not the true Christ needs no proof. But that the fact that Christ died once for all to take away the sins of all the world has been so completely hidden from men that they try to appease God by yearly human sacrifices right here in America, may be news to some of us. Yet just this seems to be the case.

In an article published in the Christian Century Marcus Bach, a member of the faculty of the University of Iowa, writes of “Crucifixion by Request” as practised in the villages of the Penitente in the Santa Fe region of New Mexico. These Penitentes begin their weird services on Ash Wednesday with a procession. “At the head of the procession are four men crushed under with weight of heavy oak crosses, dragging their bare fet through the briars, naked save for a white loincloth, their backs blistered and streaming with blood while grim-faced companions lash them unmercifully with the great whips.”

“Before Good Friday one of these four will be chosen as El Cristo. He, the fortunate one, will be crucified. If he lives he will be a hero and a political power in the community. If he dies he will be buried secretly in some lonely spot and his shoes will be placed at the doorway of the adobe in which he lived. A year later a cross will be planted over his grave.

Los Hermanos Penitentes is said to have descended from the Third Order of St. Francis. It is a hangover from the thirteenth century flagellants arising in Italy. The blood they sacrificed was in commemoration of Christ’s suffering and an attempt to sustain Him in His mission of redemption. Following the Black Death in the fourteenth century these flagellants were plentiful. Self-flagellation spread to almost every Christian country. It was encouraged by the early

Jesuits and was at one time regulated by Pope Leo XIII. Among its disciples were numbered such saints as Benedict, Francis, Dominic and Loyola. The order was established in New Mexico in the late sixteenth century."

Thus far our writer. As for us we can but wonder that the old superstitions of benighted papacy are of such length of life. Civilization and enlightenment from the Word of God seem to make no impression upon them. They persist because of the ignorance of the saving truths which is fostered by the Catholic Church. How grateful we should be to be freed from these soul destroying errors by the light of the Gospel restored by Luther. Z.

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**In These Unquiet Times** when nations armed to the teeth confront one another, when rumors of wars are rife, when in our cities wars are waged in strikes employing force to gain their demands, when class is arrayed against class, when capital and labor do not dwell in peace together, when new and untried "isms" are preached from every housetop by impractical dreamers, it is of the greatest importance that the Christian keep his head and his balance. It is well for us to remember, and let us not fear to proclaim it, that the seventh commandment, "Thou shalt not steal," still stands as obligatory on all men to the end of time. The unfortunate struggles between labor and capital tend to hide this truth. Capitalism is under attack. The church is accused of standing back of capital, thus making us a party to the fight.

On capitalism we need to be reminded, as the Lutheran Herald puts it, that "when God gave the Israelites the Promised Land, He made them capitalists. Each owned his own land. They owned cattle, etc. Abraham, Isaac and Jacob were great capitalists. They owned much property. God seemed to approve of it, so long as they used it rightly. When the church was started after Pentecost we had an experiment of communism. We read: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."

"However," says the writer in the Herald, "how long did it work? Paul and the others did not go around preaching communism, only Christ and Him crucified. He did exhort people to give freely of their means to God's cause and to the poor; but never do we find that he thought it a good idea to give everything to the State, or give everything to the church, or give everything to the poor. Now if communism (or we could call it co-operative movement) would not work among the early Christians, how does any one think it can work among us where only the minority are Christians?" Z.

**Seats in Heaven** Under the heading "This Curious World," The Digest and Review offers us an example of what nearly every one will call gross exploitation.

"In Bessarabia a religious leader recently conducted sales of seats in heaven. He had a map of the celestial land with the location of each seat indicated by a number. Seats near God were about \$20, those near the Archangel Gabriel somewhat less, ordinary seats about \$10. Pawning their last possessions for the privilege, about 200 peasants had purchased their places in the hereafter before the seller was arrested."

Many a religious leader in America will doubtless be ready to assert that such a swindle can not be put over in any part of our country. It can't happen here. We may be gullible enough to allow ourselves to be duped by some get-rich-quick scheme, or to believe that we are the long-sought-after heirs of some fictitious estate, but we are not so stupid as to think that we can buy a seat in heaven. Only the heathen in his blindness can fall into that trap.

Only the heathen! All right, but wait a minute. What about those "enlightened" people who "aim, by a uniform tenor of virtuous conduct, to receive, when the allotted course of life has passed, the inappreciable reward from their cherished Grand Master"? What about those who profess "that the life of man regulated by morality and justice will be rewarded at its closing hour by the prospect of eternal bliss"? We have quoted from two textbooks of a well-known lodge. We think too of the many others who in their churches or in their private lives are also attempting to enter heaven by their own reason or strength.

What is that but trying to buy seats in heaven? Whether the medium of exchange is currency or virtue, the method is the same, and the one is just as ineffective and pagan as the other.

Seats in heaven are free, already purchased by the blood of Jesus Christ. Read Romans 6:23 and Gal. 2:16. S.

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**The Pastor or the Church** In the February issue of The Atlantic Monthly we find an essay entitled "Parson's Progress." It is written by a minister whose working life covers about forty years. "It is not the wail of an embittered soul, nor is it the paean of one who has found the ministry all cakes and ale." He sets down some conclusions not to our liking, but he does draw particularly one that is worth a moment's reflection.

"One of the difficulties of the ministry is that of taking over the following of one's predecessor. . . . I sympathize with the problem of church people in transferring their affection from a man whom they have learned to love and trust, who has married them, baptized their children and buried their dead, to one

whom they do not know at all. In two of the churches I have served I followed men of unusually strong and winsome personalities, whose preaching gifts had won them a considerable following. In neither case was I able to hold all the following they had attracted. . . . There are many who have joined the minister rather than the church. When he departs, they scatter."

Very likely many of our pastors find some of their own experience related in that statement. We know of instances where people dropped away when their pastor discontinued serving them. They would have nothing to do with his successor. Of some of our mission stations one might say that they to some extent are built around the missionary. But this should be true only until the people have had an opportunity to "put on Christ."

Our pastors are the ministers of Christ and stewards of the mysteries of God. He speaks to us through them. They watch in behalf of our souls. They are entitled to our prayers, our attention, our cooperation; and by faithful service they gain our respect and affection. We very soon look upon them as true friends, and as years go by our attachment becomes closer and closer. Naturally we dislike to think of the hour of separation.

But Christianity or salvation is not dependent on the preaching of any one man. If we are sincere, and if we have the right conception of the office of the ministry, we have joined the Church, not the pastor. "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" 1 Cor. 3:4. If we desert the congregation just because our pastor heeds a call to another field, we have not been the right kind of members in the first place. The new pastor is also an ambassador of Christ, and He is the same yesterday, and today, and forever. On this Christ our faith and affection must rest.

S.

## From a Wider Field



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

### ETERNAL LOVE

There is a love above the stars,  
Transcending human thought;  
A love no mortal comprehends,  
But God alone hath wrought.

A love that knows my sinful heart,  
And yet doth love me still;  
A love that helps me understand  
A Holy Father's will.

A love that covers all my sins  
And dries away my tears;  
A love that never will forget  
Through all the endless years.

A love that bought me with His blood,  
And claims me as His heir;  
A love to whom alone I flee  
When bowed 'neath earthly care.

A love that made me for its own  
Once in eternity.  
Who soon may call me to Himself,  
Where mansions wait for me.

O, human love, how sweet art thou,  
And yet, how pale you grow,  
When from the realms of Jesus' love,  
I cast my eyes below.

And yet, burn on, O flame of love,  
'Though pale and faint you be;  
You are a picture of God's love,  
Which burns eternally.

Adeline Weinholz.

## ROME AND JUDAISM

### Roman Catholic Church Replaces Pressure

There has never been a time when the Roman Church did not have some concern for the Jewish people. In the darkest days of oppression there were popes who sought to restrain the fierce Jew-hatred which so often broke out in these states over which the papacy sought to make itself supreme. But church and state during the Middle Ages were both officially arrayed against giving to Jews rights that extended much farther than the right to live. Even Innocent III's bull of protection only demanded that the Jews should not be too grievously oppressed, since a few of them ought to remain in existence in order to prevent Christians from forgetting God's law against unbelief, and declared that "their own guilt, in crucifying the Lord, hath condemned them to perpetual servitude." Efforts to secure the conversion of Jews to the faith of the church were for the most part dominated by the principle of coercion. If not by physical force, then by social oppression, or by denunciation and argument, as on Holy Cross Day, Jews were to be driven into the bosom of the church. Yet, quite apart from official attitudes, there were often in the Church gracious spirits like Francis of Assisi who sought to win Jews to the discipleship of the Savior Whom they loved. And their efforts were never in vain.

Today the Roman Catholic Church has mellowed in its attitude toward Jews. Many members of the priesthood and of different Orders have reached out a friendly hand. In a recent issue of the International Review of Missions an illuminating article by Dr. Joseph Bonsirven, of Paris, furnished convincing evidence that his church is very much alive to the presence of Jews in the various lands in which her work

is established and that many recruits from Israel are being won to her fold. Even in those lands where there has been long-continued hostility between Jews and Christians there have been numerous conversions. In Vienna between 1910 and 1933 there were 5,335 conversions to Catholicism. In Hungary during the same period there were 12,062, while in Poland, that hotbed of virulent antisemitism, the number of converts has led to the organization of a number of special centers where Jewish converts gather together for fellowship and Christian instruction.

It is significant that the Roman Church has not organized special missionary enterprises for Jews, but has depended mainly upon the normal agencies of the church. There are, however, two organizations that have as their aim "the conversion of the Jews and the instruction of catechumens." These are the Congregation of Our Lady of Sion, comprised of nuns, and the Missionary Priests of Our Lady of Sion. The activities of these agencies were extended with the creation of "The Archconfraternity of Prayer for the conversion of Israel." This association comprises many hundred thousands of members in all parts of the world. In a number of dioceses "Days of Israel" are kept annually when through special sermons and other exercises the interest and supplications of the people are directed toward the Jews. Dr. Bonsirven remarks:

"These pious activities represent a characteristic feature of Catholic missionary work in Israel, in giving the most important place to the supernatural factor. An indirect result of this crusade of prayer is to accustom Catholics to take an interest in the conversion of Jews and to dissipate the more or less conscious anti-semitism with which so many of the orthodox are infected. We cannot estimate direct results with any accuracy. Nevertheless is it not to these prayers that we owe the growing influx of Israelites into the fold of the one Shepherd?"

Other means for reaching Jews are tracts, books, and publications relating to the Jewish people. Lectures are also used as a means of bringing Jews into contact with Christian truth. The Catholic Guild of Israel has also undertaken open air work in London with addresses followed by discussion. But the chief dependence is placed upon the regular ministries of parish priests and the daily contacts of Catholics with their Jewish neighbors. The root of most conversions to Catholicism has been personal influence in the ordinary walks of life, in office and worship, in school and college, and in the association of neighbors whose sympathy and kindly interest have broken down prejudices and opened the way for inquiries concerning the Christian faith. This, as a part of every other method, and supported by the prayers of the faithful, must always be the most potent method of winning Jews to the discipleship of Christ. It is the method

of the leaven and the dough. It is the method of the Master.  
— C. J. and C. Bulletin.

### JOHN D. ROCKEFELLER'S PROPOSAL

"Church of the Living God" will be the name of a new united church if John D. Rockefeller, Jr., has his way about it. John D. Rockefeller is a member of the Baptist church. Recently he spoke over the air on a program arranged by the Methodist church marking the opening of a membership drive of that denomination. In his talk he said, the only hope of the church to "stem the tide of materialism and crumbling moral standards" is the union of all churches under the name, perhaps, of "The Church of the Living God." His argument is that the people of today are seeking a **simple** religion in which they may find **happiness** and **comfort**. This, Mr. Rockefeller claims, is impossible under the present disrupted conditions of the church. With each denomination clinging to its own peculiar doctrines, the average man can see nothing but confusion. The new church proposed by him, "The Church of the Living God," however, would do away with this offense by uniting all churches on the "fundamentals of religion — God's love and Christ's living spirit."

Sounds good, doesn't it! This proposal of Mr. Rockefeller's will, no doubt, make many a heart flutter. Many will be ready to say, impressed by his own words, spoken like a real Christian! But, does this proposal come from a sincere desire to enthrone Christ, the Savior, in the hearts of men? Remember, John D. Rockefeller is a "modernist" of the purest dye. Notice, that he says nothing about a union of all churches based solely on the BIBLE AND ITS DOCTRINES; that he says nothing about THE CROSS OF CHRIST. He speaks vaguely about "Christ's living spirit" which means, "do unto others as ye would have done unto you." His is the old religion of **natural man** disguised on new high-sounding phrases, that is all — a religion of works with the **sacrificial, substitutional sufferings and death of Christ**. THE VERY HEART OF THE BIBLE, entirely disregarded.

Don't these men understand that THEY are the ones who are causing the disruptions and divisions in the church? Don't they realize that they are beclouding the issue with their pious-sounding phrases?

If they are sincere in their cry for "unity" why do they not make a move in the **right** direction? Let them proclaim that they will take God at His Word; that they will disavow every doctrine that is not founded on the Word of God; let them confess before the world that the Word of God shall determine in all cases what man is to believe and not to believe and the much desired unity will be immediately established. Pious-sounding phrases, pious-sounding wishes, pious-sounding speeches, pious-sounding proposals over the radio will never do it, but — a humble,



sincere, penitent return to the "Law and to the Testimony," the "Word of the ever living God," that will do it!

God grant the Lutheran Church grace and courage to continue consistently to hold to the WORD.

W. J. S.

**ANOTHER LAND OF PROMISE**

Another land of promise for the Jews is being projected right in our front yard. Dr. H. W. Blake, acting for Rabbi Stephen S. Wise of New York, recently interview President Trupilo of Santo Domingo concerning the establishment of a gigantic colony on the island "for politically oppressed Jews in Central European countries." A twenty-five year program for the transplanting of 1,00,000 Jews from Germany, Poland and Rumania, to be established as agriculturists and industrialists in the island, has been formulated. President Trujillo has expressed sympathetic interest in the project, and has suggested that his government "would grant each immigrant a tract of thirty acres tax-free for five years." This action should be looked upon favorably, at least by Poland, which is reported as pressing for an immediate "evacuation" of her 3,150,000 Jews. Polish representatives recently reported to a commission of the League of Nations that Palestine must remain the main outlet from the internal pressure of her Jewish population, but that the need to supplement it "was beginning to be discussed seriously in certain Jewish circles in Poland."

—The Lutheran.

**THE SCRIPTURES**

Now Published in Nearly One Thousand Languages

The Bible or some part of it has been translated into 991 languages and dialects, according to a statement issued by the American Bible Society, New York City.

Nine new languages were translated and published in 1936, seven of these being African dialects and two European, the Gospel of St. Luke in Bern German and the Book of Acts in Moravian Romany.

The extent to which the Scriptures have been published in the various languages is as follows:

Whole Bibles .....	176
New Testaments — additional .....	214
Portions (at least one book) .....	520
Selected Passages .....	81

991

One complete Bible was issued last year, that in the Venda language spoken in the Transvaal and published by the British and Foreign Bible Society with headquarters in London.

The Olunoyore New Testament, one of the six New Testaments now to become available, was published in July by the American Bible Society. This is the

first complete Testament for some 300,000 natives in Kenya, north of Lake Victoria Nyanza. It required three years after the receipt of the manuscript to complete this publication. The book was proof read in Africa but the delay was largely due to changes in the spelling which had developed in the language since the writing of the manuscript.

Among the four Gospels Mark, according to the records of the American Bible Society, has been the most widely published, having been translated into 630 languages. Matthew appears in 604, John in 559 and Luke in 550. —The Lutheran.

Benjamin Wolfe of Brooklyn was arrested the other day, charged with selling Bibles and dictionaries without a license. When Magistrate Sabbatino heard the case he suspended sentence. After the verdict was announced, Wolfe left the courtroom, but returned in a few minutes with his costliest Bible (selling for seventy-five cents) in his hand. "This is for you, Judge," he said. "You have a good heart." But Sabbatino refused the gift, saying, "I read my Bible every day at home, and I can see no harm in selling them anywhere." —The Lutheran.



**AFRICAN MISSIONS**

**RESUME OF "DAY BY DAY"**

By Dr. H. Nau, Missionary in Nigeria, Africa  
Prepared by Prof. J. T. Mueller

**Tuesday, September 1.** Went early to Ikot Iko to see fathers and mothers of the children which are going to be baptized. Saw also all of the children to make sure that they are not too old to be baptized without instruction. After Ikot Iko went to Afaha, for the same purpose and returned about lunch time. In the afternoon began revision of the Catechism together with the headmaster and worked with him till 5 P. M. Then made account for August and got mail ready for U. S. In the evening began to write out the Catechism for the printer. If I can get through with this job during this month of September we shall have the Catechism ready on the market by Christmas.

**Wednesday, September 2.** Went early to Nung Ukana, where all of the debtors, except one who was sick in the hospital, paid their debt installments. Returned home and worked all day with the headmaster on the revision of the Catechism. Outside of the house nothing could be done since it rained all day. After supper wrote five pages of Catechism for the printer.

**Thursday, September 3.** In the morning saw two sick people, one in Iot Obio Ofong and one in Ikot Okubo. After lunch went to Obot Idim for a palaver concerning dismissal of a second wife. It will be finished tomorrow, at another palaver at Ikot Akpan Abia. Then taught 12 sixth standard young men and got home for supper. After supper writing out of the Christian Questions for the printer.

**Friday, September 4.** Today is account day, that is, teachers come in and report whether they have received their salary. Nyung has a bad system. He has been certifying that the teachers received their salary without having actual proof that they received it. He has called my attention to the faults of his system. Since I bear the responsibility for this matter over against the Superintendent of Education we are introducing another system. The stations must bring the teachers' salary to me and the teacher receives it out of my hands. The station receives a receipt that it has paid its teacher and the teacher gives me a receipt that he has received his salary from me. Six stations have already adjusted themselves to the new way. The others will follow next month.

During the day worked on the Catechism, correcting, rewriting, etc., etc., to get the Catechism ready for the printer by October 1. In the evening went to Ikot Akpan Abia for two cases. The teacher in Ikot Akpan Abia was accused of inducing the people to resort to ordeal in order to prove their innocence in a case of theft. The evidence proved that his wife and his mother-in-law had been at the place of ordeal to watch the procedure and find out whether the person taking "Ukan," as it is called, proved innocent or guilty. The theft had happened in the teachers' house, some fish (a stick of fish, Rev. Boecler will remember what it is), some other food, and some manillas had been stolen. The teacher suspected people of his own house, a boy and a girl, and demanded of his own people to "deny themselves," is the literal translation of the Efik term, i. e., to free themselves of suspicion. This could be understood as, and was understood as a demand to take "Ukan." His house boy went to take "Ukan," the teacher knowing of it, seeing the boy going for it and never tried to prevent it. The teacher's wife and his mother-in-law went along to see the outcome. "Ukan" means coal, charcoal. The one who administers it is a heathen and it is done with heathen ceremonies. After due preparation the suspected person must draw his finger through charcoal or better a mixture of charcoal and other ingredients. If the charcoal turns grey guilt is proved, if it retains its black color innocence is established. The church was greatly aggravated about the case. The teacher admitted his fault and wrong. He and his wife will confess next Sunday before the church and ask for pardon. The church decided to retain him as teacher. I shall transfer him, however, as soon as possible. —

The other case could not be taken up since there was not enough privacy for deliberation.

**September 5, Saturday.** Worked one hour on the Catechism and then went to Uyo to the Magistrate's Court in the matter of the twin killing. The preliminary inquiry is now going on. Made some small purchases at P. Z.'s store and returned home. After lunch got Peter, who has now fairly recovered from his operation and took him home to Ikot Okubo. Then taught class in Obot Idim and went to Afaha Udo Eyop to see the parents of the children to be baptized next Sunday. Of 46 children on the list only half, namely, 23, can be baptized with a good conscience. Returned home, and in the evening continued to work on the Catechism.

**Sunday, September 6.** Service in the Afaha, Ibesikpo, congregation and baptism of 23 children. The church was again packed. They have followed my advice, and the children who have no money to give into the collection box bring palm kernels. In that way they realized last month more than six shilling. The Afaha church is making progress. From Afaha made a short call at Ikot Akpan Abia to be present when the teacher and his wife would make their confession before the church. They did so and were granted forgiveness. I announced, however, that I would transfer the teacher. This met evidently with the approval of the church, although they had expressed themselves willing to retain him. This latter fact will make it easy for another congregation to accept him as teacher. In the afternoon preached at Afaha Eyop and baptized the 23 children. There is still a great people in Afaha Udo Eyop in spite of the defection of Jonathan and his crowd of spirits. I told them I would go my way, prescribed by the Word of God, irrespective of what Jonathan and others did. Our cause is of God and will be established as such if we are ready to give honor and glory to God and His Word.

**Monday, September 7.** Today the schools start again, not indeed for a new school year, but for the last lap of the old. Early in the morning conference with three Nung Ukana Headmen concerning the first teacher. Though there is no open charge against him, it seemed wise to us all to transfer him to another station. — Went to Obot Idim for talk with Ma Ukpa-bia of Afaha, Ibesikpo, who has been asked by the church to fill the position as third teacher. She is willing to take it, though the church offers a small salary. I have encouraged her to take it, thinking that more girls will come to school and that Ma Ukpa-bia will later on be of great service when a lady from home comes out to work among the women. The case of dismissing a second wife has struck a snag. The older brothers of the man do not approve of this action. I am not pressing the case, since the man does not

want to dismiss her because he has realized that it is against God's will to have more than one wife. If a man wants to get rid of his superfluous wives because he has realized that it is a sin to live with them I shall help him with all my power to get rid of them, but when one wants to dismiss one for other reasons, perhaps to get another one instead of her, I shall not move a finger. Returned home and got another session of work in on the Catechism and made preparation for new Sunday School lessons. In the afternoon the teachers came for translating and we made progress. One more day with the teachers I hope will see the rough work done. Then will follow the filing and correcting and changing. Was called to Ikot Akpan where a member of the church, a young man, had climbed a palm tree this morning and had suffered a rupture which bulged out as big as a head. He suffered great pains. I rigged him up head down and buttocks up and he was a little relieved, but complaining still of great pains, I rigged him up in the car in the same fashion and started to drive him to the hospital. When I was two miles away from his home I asked him how he felt. He said the rupture was going in again and he felt less pain. Another mile of shaking in the car caused the whole rupture to recede so much that nothing could be noticed any more. Instead of taking him on to the hospital, I took him back, where everyone marvelled at the miracle which had been performed by my car.

**Tuesday, September 8.** Worked out the Religious Program for day-schools till end of October. Etim Uyo from Nung Oku Akpasima came to speak about the land dispute between members of the church. One dispute has been settled, but there is another brewing. One part of the church takes very little interest in church affairs. Here is a formed teacher, a native of Nung Oku Akpasima, who exercises a very bad influence upon others. He lives in the community, is related to half of them and since he is the only one who can read and write many follow him. I shall be there next Sunday afternoon and the following Sunday and shall look into the trouble.

Wrote eight times on the typewriter for 32 copies of the program for the religious instruction in the day-schools. Printed the sermon for next Sunday, wrote out the list of baptized children, their parents and the witnesses to give them to the Ithoko teacher in order that he may be able to make a proper entry into the church book. We had a thunderstorm in the afternoon during which I taught Daniel from Afaha. The rainy season is going out in the same way in which it came in, with heavy thunderstorms. This is significant of the beginning and of the end of it. After the storm went to Nung Ukana to visit Elijah's old mother who is sick, she has a terrible sore in the stomach region. It looks like cancer. In the evening cut some more stencils.

**Wednesday, September 9.** Taught class 6 in Obot Idim. Returned home and finished preparations for teachers' meeting. In the afternoon, from 2-5, teachers' meeting at Ikot Obio Ofong. We are now beginning to introduce Catechism instruction into the schools. Hitherto only Catechism memorizing has been done, but now we are almost ready to begin proper instruction. After the meeting gave the necessary instruction for the transfer of three teachers and taught Daniel from Afaha till nightfall. In the evening wrote letters, one to Prof. Kampschmidt and another to Mr. Harry Buelow in Chicago, Ill.

**Thursday, September 10.** To Ikot Oduot, to interview parents because of baptism of their children next Sunday afternoon. Returned home and visited James of Nung Udoe, who is sick of the after effects of pneumonia. Worked on Sunday-school lessons of Mbie-rebe. This church owes the former teacher 200 manillas and has refused to pay, saying the teacher had been kept there by Nyung without their will. They had asked for a transfer of the teacher before the whole meeting of all the representatives of the churches and these have decided against Mbie-rebe. But in spite of all, the church has refused to pay. Now the case is before me. We arranged for a meeting with the church next week.

After supper went to meeting with headmen in Mbikpong. Discussed with them the sad state of affairs of their church. **No good headmen.** They give bad examples to the young men who therefore refuse to acknowledge the authority of the headmen. We agreed on a meeting with the whole church next Monday. I shall attend during the next three or four weeks the regular headmen's meeting of this church on Saturday morning.

**Friday, September 11.** Taught school at Obot Idim. Before I could leave I had a talk with Ma Ukpabia because of teaching school in Afaha. She has changed her mind several times about it. I am no more anxious to have her. Will let Afaha decide. After teaching class at Obot Idim went to Afaha for regular headmen meeting. Discussed Ma Ukpabia's case and told them my opinion. The headmen are willing to continue her as teacher. I consented. In the school are now 135 children of whom only 15 belong to people who do not belong to the church, 12 Africans and 3 Romans. They pay school fees. All fifteen pay together  $\frac{1}{3}$  per month, i. e. one penny per child per month. The Afaha church has therefore acted wisely to appoint another teacher. A church discipline case was next in order. The headmen showed good understanding. The case was dealt with according to Matt. 18. Another case was dealt with. The sinner showed repentance, has mended his sinful life and asks for restoration. He will appear before the church next Sunday and confess and

ask forgiveness. Returned home about noon. After supper went to Nung Ukana for meeting with the church. Contributions in this large church are coming in slowly. They are behind in teachers' salaries. It seems that there is some dissatisfaction with the work of the headmen. The young men present complaint about neglect of duty on the part of headmen. They said there was enough money in N. U. to pay four teachers instead of two. I must look into their financial system. Have asked the treasurer to see me Monday and to explain the way how they raise their money. Returned home after ten P. M.

(To be continued)

### REPORT OF THE COMMITTEE ON HYMNOLOGY AND LITURGICS

Our committee herewith presents the fourth instalment of its report through the medium of the Northwestern Lutheran. The response from the field to our previous reports has been very encouraging, and we have received many constructive suggestions, which we wish to acknowledge with thanks. It is to be understood that this portion of our report also is only tentative, and we again invite advice, criticism, and suggestions from the members of the Synodical Conference as well as from others who are interested in our task. We reserve all rights of republication of the text of our report either in whole or in part. Kindly address all communications to —

PROF. W. G. POLACK, *Chairman,*  
*Committee on Hymnology and Liturgics,*  
801 De Mund Ave., St. Louis, Mo.

#### No. 530

1. Hark! a voice saith, "All are mortal."  
Yea, all flesh must fade as grass,  
Only through death's gloomy portal  
To a better land we pass;  
This frail body here must perish  
Ere the heavenly joys it cherish,  
Ere it gain the free reward  
For the ransomed of the Lord.
2. Therefore, when my God doth choose it,  
Willingly I'll yield my life,  
Nor will grieve that I should lose it,  
For with sorrows it was rife;  
In my dear Redeemer's merit  
Peace hath found my troubled spirit,  
And in death, my comfort this:  
Jesus' death, my source of bliss!
3. Jesus for my sake descended,  
My salvation to obtain;  
Death and hell for me are ended;  
Peace and hope are now my gain;  
Yea, with joy I leave earth's sadness  
For the home of heavenly gladness,  
Where I shall forever see  
God, the Holy Trinity.
4. There is joy beyond our telling,  
Where so many saints have gone;  
Thousands, thousands, there are dwelling,  
Worshipping before the throne;  
There the seraphim are shining,  
Evermore in chorus joining:  
"Holy, holy, holy, Lord!  
Triune God, for aye adored!"
5. There great men, of sacred story,  
Prophets, patriarchs, are met;  
There apostles, too, in glory  
Fill twelve thrones by Jesus set;  
All the saints that have ascended  
Age on age, through time extended,  
There in blissful concert sing  
Hallelujahs to their King.

6. O Jerusalem, how glorious  
Dost thou shine, thou city fair!  
Lo! I hear the tones victorious  
Ever sweetly sounding there!  
O the bliss that there surprises!  
Lo! the sun of morn now rises,  
And the breaking day I see  
That shall never end for me

#### No. 538

1. Now calmly in the grave we lay  
This mortal frame till that great day,  
When God Himself shall bid it rise  
To mount triumphant to the skies.
2. And so to earth we now entrust  
What came from dust and turns to dust,  
And from the dust shall rise that day  
In glorious triumph o'er decay.
3. The soul forever lives with God,  
Who freely hath His grace bestowed  
And through His Son redeemed it here  
From every sin, from every fear.
4. All trials and all griefs are past,  
A blessed end has come at last.  
Christ's yoke was borne with Christian will,  
Who dieth thus is living still.
5. We have no cause to mourn or weep;  
Securely shall this body sleep,  
Till Christ Himself shall death destroy  
And raise the blessed dead to joy.
6. For they who with Him suffered here  
Shall there be healed from woe and fear;  
And when eternal bliss is won,  
Shall shine in glory like the sun.
7. Then let us leave this place of rest  
And homeward turn, for they are blessed  
Who heed God's warning and prepare,  
Lest death should find them unaware.
8. So help us, Jesus, Ground of faith,  
Thou hast redeemed us with Thy death  
From endless death and set us free;  
We laud and praise and worship Thee.

#### No. 544

1. Who knows when death may overtake me?  
Time passes on, the end draws near.  
How swiftly can my breath forsake me!  
How soon can life's last hour appear!  
My God, in Jesus' name I pray  
That I in peace may pass away.
2. The world that smiled when morn was breaking  
May change for me ere close of day,  
For while on earth my home I'm making  
Death's threat is never far away.  
My God, in Jesus' name I pray  
That I in peace may pass away.
3. Teach me for constant preparation  
The solemn truth that I must die!  
Repentant, let me seek salvation  
In Jesus' wounds, when death draws nigh!  
My God, in Jesus' name I pray  
That I in peace may pass away.
4. Help me to set my house in order  
That always ready I may be,  
To say in meekness on death's border:  
Lord, as Thou wilt, deal Thou with me.  
My God, in Jesus' name I pray  
That I in peace may pass away.
5. Reveal the sweetness of Thy heaven,  
Earth's galling bitterness unfold,  
May I, amid this turmoil riven,  
Thy blest eternity behold.  
My God, in Jesus' name I pray  
That I in peace may pass away.

6. My many sins blot out forever,  
Since Jesus has my pardon won;  
In mercy robed, I then shall never  
Fear death, but trust in Thee alone.  
My God, in Jesus' name I pray  
That I in peace may pass away.
7. Naught shall my soul from Jesus sever;  
In faith I touch His pierced side,  
And hail Him as my Lord forever,  
Nor life nor death shall us divide.  
My God, in Jesus' name I pray  
That I in peace may pass away.

## No. 566

1. A rest remaineth for the weary,  
Arise, sad heart, and grieve no more;  
Though long the way and dark and dreary,  
It endeth on the golden shore.  
Before His throne the Lamb will lead thee  
And there on heavenly pastures feed thee.  
Cast off thy burden, come with haste;  
Soon will the toil and strife be ended,  
The weary way which thou hast wended;  
Sweet is the rest which thou shalt taste.
2. The Father's house has many a dwelling,  
And there will be a place for thee.  
With boundless love His heart is welling,  
Who loved thee from eternity.  
His precious blood the Lamb hath given  
That thou might'st share the joys of heaven,  
And now He calleth far and near:  
"Ye weary souls, cease your repining,  
Come while for you My light is shining  
Come, sweetest rest awaits you here!"
3. O come, come all, ye weak and weary,  
Ye souls bowed down with many a care;  
Arise and leave your dungeons dreary  
And listen to His promise fair:  
"Ye bore your burdens meek and lowly,  
I will fulfil My pledge most holy,  
I'll be your Solace and your Rest.  
Ye are My own, I will requite you,  
Though sin and Satan seek to smite you.  
Rejoice! Your home is with the blest!"
4. There rest and peace in boundless measure  
Shall be ours through eternity;  
No grief, no care shall mar our pleasure,  
And untold bliss our lot shall be.  
Oh, had we wings to hasten yonder —  
No more o'er earthly ills to ponder —  
To join the glad triumphant band!  
Make haste, my soul, forget all sadness;  
For peace awaits thee, joy and gladness, —  
The perfect rest is nigh at hand.

## 5. NEW HYMNS

## A 424. Over Kedron Jesus Treadeth

1. Over Kedron Jesus treadeth  
To His passion for us all;  
Let all human eyes be weeping,  
Tears of bitter grief let fall!  
Round His spirit flock the foes,  
Place their shafts and bend their bows,  
Aiming at the Savior solely,  
While the world forsakes Him wholly.
2. David once, with heart afflicted,  
Crossed the Kedron's narrow brook,  
Clouds of gloom and grief about him  
While in anguish deep he shook;  
But, O Jesus, in this hour  
Darker clouds upon Thee lower  
As Thou drawest near death's portals  
For the sin and shame of mortals.
3. See Him anguish-stricken falling  
Prostrate, and with struggling breath,  
Thrice upon His Father calling,  
Praying that the bitter death  
And the cup of doom pass by;  
In His sorrow, hear Him cry:  
"Not my will, but Thine, O Father!"  
And the angels round Him gather.
4. See how, in that hour of darkness,  
Battling with the evil power,  
Agonies untold assail Him,  
On His soul their arrows shower;  
And the garden flowers are wet  
With the drops of bloody sweat  
From His anguished form distilling —  
Man's redemption thus fulfilling!
5. Get thee hence, all earthly pleasure!  
To Gethsemane I'll go  
And will gather blessed flowers  
That will comfort all my woe.  
Crimson-stained those flowers will be,  
Yet no fairer flowers to me,  
Since their crimson stains betoken  
That the reign of hell is broken.
6. But, O flowers, so sadly watered  
By this pure and precious dew,  
In some blessed hour your blossoms  
'Neath the olive shadows grew!  
Eden's garden did not bear  
Aught that can with you compare,  
For the blood, thus freely given,  
Makes my soul an heir of heaven.
7. When I like a flower am fading  
And I wither as the grass,  
When the life-streams through my pulses  
Dull and ever duller pass,  
When death's rigor o'er me steals  
And my ebbing blood congeals,  
Trusting in my Savior's merit,  
Life eternal I'll inherit.

## A 425. Our Lord and God, O Bless This Day

1. Our Lord and God, O bless this day,  
And hear us, we implore Thee:  
None of our dear ones turn away  
Who now are here before Thee.  
We come before Thy face  
And pray: Let Thy rich grace  
Descend from heaven above  
In all Thy wondrous love,  
And keep us by Thy Spirit!
2. O bless Thy Word to all the young,  
Let each, Thy truth possessing,  
Bear witness true with heart and tongue,  
Their faith and ours confessing;  
From mother's arms Thy grace  
With love did them embrace;  
Baptized into Thy name  
As Thine Thou didst them claim,  
O Lord, as Thine now own them!
3. When they their vows today renew,  
Accept them with Thy favor;  
And when they promise to be true,  
May they forget it never!  
But they are weak and frail,  
When Satan's hosts assail;  
O arm them with Thy might,  
And grant that in the fight  
They unto death be faithful.
4. And when they leave their childhood home,  
When Satan comes alluring,  
May their baptismal grace become  
A refuge reassuring!  
Blest he who then can say:  
"God's covenant stands for aye";  
He ne'er shall be undone  
Who trusts in God alone —  
God is his mighty Father!

## A 426. O Happy Day when We shall Stand

1. O happy days when we shall stand  
Amid the heavenly throng,  
And sing with hosts from every land  
The new celestial song,  
The new celestial song.

2. O blessed day! From far and near  
Thy servants of the Lord  
Shall meet the ransomed millions there  
Who heard God's saving Word,  
Who heard God's saving Word.
3. O what a mighty, rushing flood  
Of love without surcease,  
Shall roll about the throne of God  
In joy and endless peace,  
In joy and endless peace.
4. God, may Thy wondrous grace inspire  
Our hearts so that we may  
All join the heavenly, white-robed choir  
Upon that glorious day,  
Upon that glorious day.



## Our Synod

### DR. MARTIN LUTHER COLLEGE

Since September you have had no report on the work and conditions at our College in New Ulm, Minnesota. The reason is this: Our schoolyear has progressed in a quiet and orderly fashion. Nothing out of the ordinary has happened, and for this favor we are grateful to God. School work, like every other kind of work, succeeds best when there are no interruptions or disturbances. May the Lord always continue to show us this consideration, and may we never fail to recognize and value this particular blessing.

We do not want to give the impression that our schoolyear so far has been a monotonous one. The various student activities have been conducted as heretofore. During the winter months we had a number of lectures and educational films; baseball games likewise came in for their share of attention. We also installed a few radios in each dormitory. They are so placed and controlled that interference with study should not occur. Our choirs will make no tour this year, but very likely several concerts will be given in the immediate neighborhood. The Spring Concert has been set for Sunday evening, April 11, at our College auditorium.

The health of students and teachers has been good. About a month before our Easter recess, scarlet fever broke out in our local Lutheran school and elsewhere in the city, but so far God has protected us against this affliction. We pray that He will not withdraw protective power.

For a number of years we have invited the pastors from the surrounding territory to spend a day with us, together with their confirmation classes or other young people from their congregations. The response has been extremely satisfactory. Visitors are always welcome, but we can show them more consideration if we know in advance when they are coming and how

many we may expect. It also causes less confusion if as many as possible come on the same day. We have therefore decided on Friday, May 14. Of course, if this date is not acceptable to the one or the other, he may come at any time. We shall be glad to see him and all he chooses to bring along.

To the Committee on the Assignment of Calls we shall submit the names of eighteen graduates — four boys and fourteen girls. Our class this year is a good one, and we feel that we can recommend it without reservation of any kind. With the need for Christian schools probably never more apparent than now, our Synod should have no difficulty in placing this new supply of teachers. We ask you to give the members of this class your consideration and support. S.



## Announcements

### DELEGATES TO THE JOINT SYNOD OF WISCONSIN AND OTHER STATES

1937

#### North Wisconsin District

##### Fox River Valley Conference:

Rev. Otto Henigler (Rev. R. Lederer).  
Rev. Victor Siegler (Rev. P. Th. Oehlert).  
Rev. Roy Gose (Rev. Fr. Schumann).  
Lay-delegate and alternate from  
Trinity Congregation at Kaukauna, Wis.  
St. Peter's Congr. at T. Freedom, Out. Co., Wis.  
St. Paul's Congregation at Appleton, Wis.

##### Lake Superior Conference:

Rev. Theoph. Hoffmann (Rev. Theo. Thurow).  
Rev. Wm. Fuhlbrigge (Rev. E. Rupp).  
Lay-delegate and alternate from  
St. John's Congregation at Florence, Wis.  
St. Paul's Congregation at Brookside, Wis.

##### Manitowoc Conference:

Rev. H. Grunwald (Rev. H. Koch).  
Rev. G. Schaefer (Rev. W. Kleinke).  
Lay-delegate and alternate from  
St. John's Congregation at Newton, Wis.  
Zion's Congregation at Morrison, Wis.

##### Rhineland Conference:

Rev. P. Bergmann (Rev. J. Krubsack).  
Lay-delegate and alternate from  
Zion's Congregation at Rhineland, Wis.

##### Winnebago Conference:

Rev. G. Kaniess (Rev. G. Pieper).  
Rev. J. Pohley (Rev. G. Kobs).  
Rev. Tr. Redlin (Rev. C. Lawrenz).  
Lay-delegate and alternate from  
Immanuel's Congregation in Tp. Mecan, Wis.  
Dr. Martin Luther Congregation at Oshkosh, Wis.

##### From the Teacher-Body:

Mr. Kurt Oswald (Mr. E. F. Schulz).  
Mr. F. E. Loppnow (Mr. M. Dommer).  
Mr. E. Arndt (Mr. G. Kieker).  
Mr. B. Boese (Mr. A. Schwerin).

Hortonville, Wis., March 19, 1937.

G. E. Boettcher, Sec'y.

**JOINT CONFERENCE OF SHEBOYGAN AND MANITOWOC COUNTIES**

The Joint Conference of Sheboygan and Manitowoc Co. meets April 27 and 28 at Adell (R. Schroth, pastor).

Papers: Jagow, Boeger, Schink, Eckert, Huebner, Kaniess, Kleinke, Moecker.

Preparatory Address: Haase, K. Schulz.

Sermon: Eckert, Spilker.

Please take note of change of time and place of conference. Early announcements imperative. Please state clearly whether night lodging is desired and if coming with own car. E. H. Kionka, Sec'y.

**JOINT SOUTHWESTERN AND MISSISSIPPI VALLEY CONFERENCE**

The Joint Southwestern and Mississippi Valley Conference will meet April 21 in Pastor Schaller's congregation at Tomah, Wisconsin.

Essayists: Richard Siegler, Matthew 5:1-7; P. Froehlike, The Christian Attitude toward Russian Communism; J. Gamm, The Pastor's Part in the Burial Service; H. Kuckhahn, Sermon for Criticism; J. H. Paustian, God's Plan of Salvation According to Hez. 36:17-36; Herbert Schaller, Old Testament Exegesis. R. W. Mueller, Sec'y p. t.

**WESTERN TEACHERS' CONFERENCE**

The Western Teachers' Conference will meet at La Crosse, Wis., May 7 and 8 (Pastor Walter E. Gutzke), the first session to begin at 9:00 A.M. Kindly make timely announcements with Mr. Carl E. Wacker, 402 Avon St., La Crosse, Wisconsin.

**PROGRAM**

**A. Practical Lessons**

1. The Fourth Commandment (Gr. 4, 5 and 6) ..... Christine Stellick  
Substitute: The Pharisee and the Publican (Gr. 4, 5 and 6) ..... Irma Krause
2. Poem Study — "All Things Beautiful" (Gr. 2 and 3) ..... Doris Sauer  
Substitute: Reduction of Denominate Numbers (Gr. 5 and 6) ..... Ervin Humann
3. The Nervous System — The Function of the Brain (Gr. 7 and 8) ..... Armin Huhn  
Substitute: The Verb (Gr. 7 and 8) ..... Ervin Wilde

**B. Theoretical Lessons**

1. Value of Parent-Teachers' Associations ..... W. L. Roerig  
Substitute: Current Events ..... M. W. June
2. Relative Value of Practical and Theoretical Lessons ..... O. F. Boerneke  
Substitute: Proper Relationship between Pastor and Teacher ..... H. Gurgel
3. Characteristics of a God-fearing Christian Day School Teacher ..... J. F. Gawrisch  
Substitute: Course of Study ..... E. Sievert
4. Helps and Devices in Spelling ..... M. W. June  
Substitute: Correct Spelling — Helpful Rules ..... E. W. Ebert  
Otto F. Boerneke, Secy.

**LAKE SUPERIOR CONFERENCE**

The Lake Superior Conference of the North Wisconsin District will convene April 27 and 28 at 9:30 A.M., C. S. T. at Peshtigo, Wis., with Pastor Kurt Geyer.

Papers: The Inerrancy of the Scriptures, R. Marti; The Examining of the Catechumen Class for Confirmation, W. Fuhlbrigge; Present Church Conditions in Germany, K. Geyer; The Fear of the Lord, P. Eggert; The Prophet Haggai, E. Rupp; Exegesis: 1st Corinthians, A. Gentz.

Confessional Address: W. Roepke; Th. Thurow.

Sermon: R. Marti; E. Rupp.

Kindly make timely announcements with Pastor Geyer.

E. C. Rupp, Sec'y.

**PASTORAL CONFERENCE OF THE PACIFIC NORTHWEST DISTRICT**

The Pastoral Conference of the Pacific Northwest District will meet April 20-22 at Omak, Wash. (Rev. W. Amacher).

Papers: Should the church cooperate with the State in social lines? A. Sydow; Exegesis on Col. 2, 16-28 with special

reference to Adventism, W. Lueckel; How shall we meet the honest doubter? L. Krug; Book Review, F. Schoen; Homiletics on 1 Cor. 4:1-5, W. Schulz, H. Wiechmann.

Sermon: Fr. H. K. Soll (W. Lueckel, A. Matzke).

Confessional Address: A. Matzke (A. Levenhagen).

W. Schulz, Sec'y.

**PASTORAL CONFERENCE OF THE NEBRASKA DISTRICT**

The Pastoral Conference of the Nebraska District will meet April 13 to 15; first morning's session at 9:00 A.M., at Geneva, Nebr., Pastor R. H. Vollmers.

Papers (in the order in which they were assigned for 1937): The Evangelical Way of Leading a Lodge Member from Darkness to Light: Pastor R. F. Bittorf; Discourses on Pastor A. Sitz's Memorial on Suspension to Joint Synod and on the Committee's Report: Pastor E. C. Monhardt; An Exposition of the Book of Acts: Pastor Wm. Wietzke; An Exegesis of Hebrews 7: Pastor Herbert Witt; Practical Lessons for Pastors from the Prophet Ezekiel: Pastor Walter A. Krenke; An Exegesis of Romans 7: Pastor Lee Sabrowsky; Divorce with Special Consideration of Matt. 19:6-9 and 1 Cor. 7: Pastor L. A. Tessmer; An Exegesis of 1 John 5: Pastor G. Struck; An Exegesis of Isaiah 55: Pastor F. Miller.

Speakers: Pastor A. Eberhart; Pastor Victor Schultz.

Please, announce! L. A. Tessmer, Sec'y.

**SOUTHEASTERN MICHIGAN DELEGATE CONFERENCE**

The Southeastern Michigan Delegate Conference meets April 20-21, at 10:00 A.M., at Scio, Mich., Rev. A. Wacker.

Preachers: O. Peters; G. Press.

Confessional Address: J. Gauss; J. Nicolai.

Work: Sermon, H. Heyn; Exegesis of 1 Cor. 3:15ff., E. Leyrer; Paper on Missions, A. Maas. P. Heyn, Sec'y.

**FOX AND WOLF RIVER VALLEY JOINT PASTORAL CONFERENCE**

The Fox and Wolf River Valley Joint Pastoral Conference will convene April 27 to 28, 1937, at Kaukauna, Wis. (P. Oehlert, Pastor). First Session at 9:00 A.M.

Papers to be read: Exegesis, Titus 1: R. Lederer; Titus 2, P. Uhlig; Titus 3, G. E. Boettcher; John 20, 17: W. C. Baumann; Mark 9:49-50; P. Oehlert; 1 Cor. 15:39: I. Boettcher; Historical Background to the Book of Maccabees in Defense to Its Exclusion from the Canon: T. H. Thormahlen; The Relation of Prayer to the Means of Grace: W. Plischke; Types of Christ in the Old Testament as Established in the Fulfillment of the New Testament: P. Froehlike; Was ist der Himmel nach der Schrift? O. Neumann; Sermon Study and Detailed Outline — Luke 15:11-32: P. Westmeyer; Luther Before the Diet of Worms: W. Speckhardt; Sheol, Hades, Hoelle, Grab: Was ist unter diesen Ausdruecken zu verstehen in den Stellen, in welchen sie in der Schrift vorkommen? W. Pankow; Are Our Members Obligated in Any Respect to Buy from Fellow-Lutherans? O. Schreiber; Are Christians of the New Testament Permitted to Eat Blood? H. Pussehl; What Can We Do to Improve Congregational Singing? M. Zimmermann; What Should Be Our Attitude toward Boy Scouts? R. A. Karpinsky.

Confessional Sermon: O. Neumann (A. Oswald).

Note: Announcements should be made before April 22 to the Rev. Paul Oehlert, 801 Grignon St., Kaukauna, Wis. W. F. Zink, Sec'y.

**MIXED PASTORAL CONFERENCE OF MILWAUKEE AND VICINITY**

The Conference will meet on April 13 and 14 in Milwaukee, at Trinity Church, No. 9th and Highland. Communion service on Tuesday evening, Pastor Blakewell (Prof. Brenner) preaching.

Essays: O. Kaiser, "Church Discipline — Excommunication"; P. Bergmann, "Nuisances at Lutheran Funerals"; J. Mueller, "Seven Letters to Churches in Asia Minor"; W. Sauer, "How do we Justify our Wording of the Lord's Prayer in the Light of the Evangelists' Account?"

A. H. Schroeder.

**SOUTHERN WISCONSIN PASTORAL CONFERENCE**

The Southern Wisconsin Pastoral Conference will meet on May 18 and 19, 1937, at Slades Corners, Wis. (Pastor Edmund Sponholz). Session will begin at 9 o'clock.

Sermon: O. B. Nommensen, Luke 7: 36-50; M. F. Plass, Matt. 22: 23-33.

Confessional Address: C. H. Buenger; F. Blume.  
Essays: As previously announced.

Edmund Sponholz, Sec'y.

**SOUTHWESTERN PASTORAL CONFERENCE**

The Southwestern Pastoral Conference will convene May 11 at Ridgeville, Wis., with Pastor C. E. Berg. The conference will open with a service at 9:30 A. M.

Papers: Exegetical: 1 Cor. 15:1-11, L. Bleichwehl; 1 Cor. 15:12-28, Alvin Berg. Isagogical: Romans, A. Winter; 1 and 2 Corinthians, W. Paustian. Practical: Difference of Doctrine and Practice between the Major Body of Norwegian Churches of America and the Synodical Conference, A. Dobberstein; Birth Control, Arthur Berg.

Reading of Sermon: P. Monhardt (H. Pankow).  
Confessional Address: L. Witte (Alvin Berg).

L. M. Bleichwehl, Sec'y.

**CENTRAL CONFERENCE**

The Central Conference meets on April 27 and 28, 1937, at Oak Grove, Wis. (Pastor M. Drews).

Order of Business: Tuesday, 10 A. M., Opening. 10:20, A. Bergmann: The Life of Christ from His Resurrection etc. (continued). 1:30, Opening. 1:45, M. Nommensen: Ps. 42. 3:15, Discussion on "Memorial of Divine Call" to be led by W. Keturakat. 4:45, Financial Report. — Wednesday, 9 A. M., Opening. 9:15, Sermon Critique. 9:45, J. B. Bernthal: Apology (continued). 10:45, A. Paetz: The Faithfulness of the Pastor in His Pastoral Duties. 1:30, Opening. 1:45, M. Taras: What is the Christian's Stand in Respect to "Birth Control"? 3:00, Casual Questions and Miscellaneous.

Substitute Papers: Theo. Mahnke: How Shall We Counteract the Spreading Evil of Gambling, Kino, etc.? H. Geiger: Exegesis on 1 Tim. 2.

Sermon: A. Mennicke, A. Dasler (English).  
Confessional: E. Fredrich, A. Paap (English).  
Please, announce before the last Sunday!

H. Geiger, Sec'y.

**NOTICE — MINNESOTA DISTRICT**

The Rev. H. C. Nitz has tendered his resignation as Secretary of the Minnesota District, because he has accepted a call into the West Wisconsin District. Pastor W. P. Sauer, Buffalo, Minnesota, till now Assistant Secretary of our District, has been appointed as Secretary of the Minnesota District. He has consented to serve in this capacity until the next convention of the District.

The Minnesota District Conference of Pastors will meet in Belle Plaine, Minnesota. The sessions begin Tuesday, April 27, 10:00 A. M. Please send announcements to the local pastor, the Rev. W. Schuetze, Belle Plaine, Minn. Details will be published by the Secretary as soon as possible.

A. Ackermann, President of  
the Minnesota District.

Mankato, Minn., March 15, 1937.

**BOOK REVIEW**

**The Bible in Shakespeare.** By Prof. Carl Ackermann, A. M., Ph. D. 124 pages. Price, 85 cents. The Lutheran Book Concern.

The contents of the ten chapters are: The Bible in English literature; Shakespeare and the Bible; Bible language in Shakespeare; Bible allusions in the "Merchant of Venice"; persons and historical facts of the Bible; Scripture and Shakespeare parallels; religious principles in Shakespeare; moral principles in Shakespeare; the conclusion. By many quotations the author shows that Shakespeare is greatly indebted to the Bible as to both the form and the contents of his writings, which, indeed, makes his works more wholesome than those of many other authors. But

the reviewer is not ready to assent to the conclusion: "Permeated as they are by Bible thought and Bible teaching, Shakespeare's plays, when carefully read and studied, will help us forward on our earthly as well as our heavenward journey." J. B.

**Marriage in the Lutheran Church.** By Dr. Gerhard E. Lenski. 352 pages and a bibliography of 25 pages. Price, \$2.50.

This subject deserves, and demands, attention and study in our day. "It is for the sake of providing some measure of needed information in this field, particularly in regard to one great branch of the church coming out of the Reformation, the Lutheran, that the following treatise has been prepared. An effort has been made in this historical study to employ chiefly such materials and works as have been found popular in the various branches of the Lutheran Church or else have been influential in determining the attitude of the church. Where non-Lutheran writers are quoted an effort has been made to characterize their general attitude either in the text itself or in the descriptive footnotes at the bottom of the page." To any one who wants to study this subject, Dr. Lenski's book will prove of great value. J. B.

**ACKNOWLEDGMENT AND THANKS**

Beside the donations previously acknowledged, we have received the following gifts during these last months:

From St. John's Congregation, Northfield, Mich., brought to the Seminary by Rev. A. Maas and Mr. Wm. Scheel: 2 bags apples, 8 citron, 12 qt. canned goods, 2 bags potatoes.

From Salem's Congregation, Scio, Mich., brought to Saginaw by Rev. A. Wacker, 125 lbs. flour, 20 gals. lard, 2 bags potatoes, 2 qt. canned goods, \$15.75, 1 quilt and one crate eggs.

From St. John's Congregation, Frankenmuth, Mich., by Rev. A. Kehrberg: 4 qts. canned goods, 1 bag potatoes.

From St. Matthew's Congregation, Freeland, Mich., by Rev. H. Zink: 1 bag potatoes.

From Mr. Wm. Peetz, Plymouth, Mich.: 3 qts. canned goods, 1 box onions.

From Emanuel Congregation, Tawas City, Mich., by Rev. John Roekle: 6 bags potatoes, 6 head cabbage, 6 qt. canned goods, and squash.

From Mrs. E. Zessin, Bay City, Mich.: one ham.

From the Zion's Congregation at Broomfield, Mich. (Rev. D. Metzger) 13 bags of potatoes.

Our heartiest thanks are herewith extended to all that donated the provisions and to those that brought them to the Seminary.

Saginaw, March 18, 1937.

Otto J. R. Hoenecke, Dir.

The undersigned was enabled to distribute at San Carlos in the Christmas season Christian booklets and other good things to many Indian school children and other Apaches, through the kind remembrance with gifts by the mission friends here indicated:

**Arizona:** Tucson, Mr. and Mrs. C. Hanson. **California:** Orange, Mrs. J. F. Mueller, Ladies' Aid. **Michigan:** Clare, Mrs. C. Binhammer; Detroit, Mrs. Thusnelda C. Bach. **Minnesota:** St. Paul, Rev. J. Plocher, St. John's Girls' Mission Society; North St. Paul, Mrs. F. Zarpel, Christ Church Ladies' Aid. **Nebraska:** Norfolk, Mrs. Emil Raasch, St. Paul's Ladies' Aid. **Oregon:** Portland, Mrs. E. Karg, Grace Church Ladies' Aid. **Wisconsin:** Cudahy, Rev. Ger. Hoenecke, Ladies' Aid; Beaver Dam, Rev. L. C. Kirst, St. Stephen's Ladies' Aid; Fond du Lac, Rev. C. Aeppler; Rev. G. E. Bergemann; Green Bay, Mrs. J. E. Rehbein, St. Paul's Ladies' Aid; Greenleaf, Rev. B. Gladosch, Congregation T. Morrison; Hartford, Mrs. H. C. Berndt, Sewing Society; Lake Mills, Miss Frieda Behnken, Lutheran Girls' Club; Marinette, Miss Hattie Bormann, Trinity Sunday School; Milwaukee, Rev. J. C. Dahlke, Jerusalem Ladies' Aid; Rev. E. Ph. Dornfeld, St. Mark's School; Rev. Walter A. Hoenecke, Young People; Miss Anne Wille; Town Newton, Mrs. Walter Kolb, Ladies' Aid; North Freedom, Mrs. Herm. Klaetsch; Mrs. M. Schuster; Oakwood, Mrs. Schwartz, Ladies' Aid; Watertown, Mrs. Ed. C. Jaeger.

Thanks to all contributors, heartily! May the Lord in return give them many blessings to enjoy.

F. Uplegger.