

# 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 GOSPEL OF THE TRIUNE GOD — THE ONLY SOLUTION OF THE GRAVEST OF ALL QUESTIONS, "WHAT SHALL WE DO?"

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you; and to your children, and to all that are afar off, even as many as the Lord our God shall call.

"Men and brethren, what shall we do?" Such was the earnest inquiry of the "men of Judea, and all those that dwelled at Jerusalem," assembled on Pentecost, after listening to the soul-piercing sermon of Simon Peter. Never has a body of men been confronted with a problem of greater spiritual agitation and concern. What had these men done? Peter tells them. "Ye have crucified, both Lord and Christ. Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know; Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2: 22. 23. 36.

A graver accusation has never been raised, a more awful guilt never been brought home to men than the crucifixion of the Lord and Christ. The effects of that sermon were so overwhelming, its power so soul-piercing that their hearts of stone turned to hearts of flesh and pricked to the quick with the stinging sense of sin and monstrous guilt, they ask in consternation, "Men and brethren, what shall we do?" What shall we do to be relieved from a guilt so appallingly oppressive? Wherewithal shall we come before God? How be reconciled unto Him? How obtain the forgiveness of so great a sin we have committed in crucifying the Lord and Christ?

What shall we do? The question is as old as fallen mankind. It is the first **anxious** question ever raised before God on the part of man. When Adam was summoned before His Maker by the question, what hast thou done? his heart broke under the weight of the question, What shall I do? And ever since this day it is the gravest, the most momentous of all

questions. What shall we do to be saved? What is the way into the Kingdom of God? What is the path of reconciliation and peace with God for our bloodstained souls? How shall we sinners condemned as we are by the holy law be forgiven, justified, accepted?

### The Only Solution of this Gravest of all Questions

Men indeed have at all times sought to solve the question for themselves. But it was all in vain. In vain did the men of Judaea on Pentecost look into the Law of Moses and Jewish traditions for an assuring answer for their troubled souls. In vain did Adam search in the natural law inscribed in his heart. In vain do the leaders of non-Christian religions seek an answer; in vain would Modernists in our day solve the question by their teaching of moral ethics, salvation by character, social and moral uplift of society, etc.

There is but one answer, one solution of the question. Peter gives it in his sermon on Pentecost once for all. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." How plain and simple this answer is! Peter does not employ any irregular or even sensational methods to soothe the stricken conscience of these men or to calm the perturbation of their souls; much less does he set forth moral precepts and lofty ideals for them to follow or a way of developing their own character. No, he simply proclaims the truths of the Gospel. These are repentance, remission of sins through faith in Jesus Christ, assurance of such faith by baptism, and sanctification of life by the Holy Ghost. Repent, admonishes the Pentecostal messenger, that is, acknowledge your guilt before the just and righteous God in sorrow and contrition of heart, and believe in the good and gracious will of God who is ready to accept you as His dear children for the sake of His Son Jesus Christ who has redeemed you from all sin and its guilt through His sufferings and death on the Cross. Accept Him whom you have crucified as your Lord and Savior; be baptized into His name for the assurance of the forgiveness of your sins. Heartily accept Jesus of Nazareth the Crucified as the Son of God and your only Redeemer, and you will through His grace turn

from sin to righteousness, from the old and evil life of folly and wrong-doing unto the path of holiness. For in and through Him you shall receive the gift of the Holy Ghost who restores your souls to new life, to a life in God adorned with the beauty of holiness and gratitude.

Such is the answer Simon Peter gives to the earnest inquiry of the men of Judea on Pentecost, "What shall we do?" Is it not the embodiment of the glorious and everlasting Gospel of the Triune God, Father, Son, and the Holy Ghost — the Father sending His only Son into the world for the redemption of sinners, Christ the Son redeeming the sinners through His blood, and the Holy Ghost imparting such redemption to all those who seriously ask, "What shall we do?"

How different this proclamation on the New Testament Pentecostal from that of the Old — the proclamation of the Divine Law on Mount Sinai through Moses! That could only fill the hearts of the Israelites with fear and trembling, so that they dared not draw nigh unto God, but stood afar off. The proclamation of Pentecost, however, must have filled the hearts of the men of Judaea assembled there with full confidence in God and with joy and gratitude.

Nor was the proclamation of Pentecost limited to the men assembled there only. It is as with a well-founded argument for its preciousness and its far-reaching blessed efforts the Apostle Peter concludes his Pentecostal sermon with these words: "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." "To you, and your children, and to all that afar off," even to the end of the earth, be they Jews or Gentiles, men, women or children, is given the one and only answer to the question, "What shall we do?" — the Gospel revealed by the Triune God. Wherever this Gospel is faithfully preached, as did here Peter, there that gravest of all questions is answered, and men shall have in Christ their Redeemer above them a reconciled heavenly Father to whom they can look up with rejoicing, with childlike trust and love, and they shall have within them the Holy Spirit, sanctifying their nature, empowering them for the burden, the witness, and preparing them for the companionship of the celestial heritage. J. J.

"Say the Lord's Prayer, and you get a sandwich," is Lawson Brickley's way of distributing charity. At his "diner" in Kendallville, Ind., more than 8,000 transients have recited the prayer "in many foreign languages" since the inception of his plan five years ago. One wonders how many were turned away, unable, or unwilling, to repeat the prayer. It is to be hoped that Mr. Brickley attached no personal or proprietary significance to "give us this day our daily bread."

## Grow In Knowledge

### THE REWARD OF FAITH

Matthew 19: 27

It is human nature that we become accustomed to certain happenings recurring daily, good or bad; and, that in the course of time we take certain blessings for granted, including the comfortable feeling that we are good, normal Christians, and that our salvation and eternal life is assured beyond doubt. This spiritual sleeping sickness is a very dangerous condition which may lead to spiritual coma and death. However, behold, He that keepeth Israel, shall neither slumber nor sleep! He says, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light!

After having been taught by Jesus for years how men should be saved and then become members of the Holy Church, the disciples receive an object-lesson on the theme, What is the reward of faith? We read in Matthew 19: 16-22, that there came to Jesus what most churches nowadays would call an excellent prospect; it was a man seriously interested in eternal life, and hoping for some good advice from Jesus; moreover, he was young and rich, quite prominent and promising, a very valuable addition to the little flock of Jesus. At examination he knew the Commandments, and he said, All these things have I kept from my youth up: what lack I yet? Not faith was thus speaking but the natural pride of the self-righteous; so Jesus woke him up, telling him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me! Our Lord does not therewith establish a general rule for all Christians that one who wants to be perfect, must part with all earthly possessions; but he put his finger on the sore spot in this rich young man's conscience laying bare his particular sin, the love of money; and the result? But when the young man heard that saying, he went away sorrowful, for he had great possessions.

The disciples did not approve of Jesus' action, and they told him so, just as nowadays a faithful pastor may be severely blamed when he keeps a rich sinner from joining the church, because he is manifestly impenitent. They thought if that young man did not fully qualify for the fellowship of Jesus and for all his blessings here and there, then who could, and they exclaimed Who then can be saved? Jesus said, With men this is impossible, but with God all things are possible. Jesus had not closed the door to the young

man, but, on the contrary, he helped him to enter, but the young man refused the Savior's word; he lost his salvation by his own choice and fault.

That gives the faithful twelve another idea; Peter expresses it in the words, Behold, WE have forsaken all and followed thee; what shall we have therefore? It is the question of an adequate reward which troubles so many Christians. We have examples all around us. A regular church member may be suffering from a chronic disease, connected with great pains, for a long time; and he may try to comfort himself with the thought, A just God makes me suffer now, in order to give me eternal life as a due reward for my sufferings and my patience, and not as grace. An old disciple, maybe an elder or a minister, after a number of years in the service of the Church, may claim as his due some special honor, promotion, and finally heaven as the due reward of a long, honorable ministry. Luke 22:24-30. Peter thought the disciples were exceptions, while really there is not a Christian who has not "forsaken" all for Jesus' sake. With Peter a Christian may forget that this is not the reason of salvation but rather the consequence. First Jesus went through suffering and death for us till he could say. It is finished! He gives us grace and every blessing; and then it is a natural thing to say (1 John 4:19), We love Him, because He first loved us. First salvation, justification, forgiveness of sins, faith, then the exercise of the new life!

So the answer of Jesus is, How can you foolish disciples expect a reward for being saved by me and by grace alone, not because you were entitled to it? He carries out this thought in chapter 20:1-16 which gives the full answer to Peter's question in 19:27. The reward of faith is great: Jesus took away all our sins and made us God's children; that is the reward of faith. Incidentally, we shall not lack the things of this earthly life; our heavenly Father knows that we have need of them. Reward? special mention? recognition? Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you! That is our reward. John 6:68,69.

Fr. Soll.

### THE HUGUENOTS

An unprejudiced mind and love of truth are absolutely necessary in writing about the terrible religious wars in France between the Roman Catholics and the Protestants called Huguenots. It cannot be stated with absolute certainty how the word "Huguenot" originated, but the following is the most plausible theory. In 946 A. D. there lived in Italy a king named Hugo, whose spirit, it was believed, after his death, roamed about visiting the haunts of evil-doers and outlaws in order to assist them in their crimes. And as the early Protestants in France were not allowed

to build churches and openly to hold their religious meetings, they met at night in secret places to hold worship. Soon the report was spread by their enemies that the spirit of Hugo attended their nightly meetings to assist them in committing crimes. Thereupon all Protestants in France were called Huguenots, and they are mentioned in church history and in secular history as such.

The reformatory work of Martin Luther made powerful progress also in France, so that in the course of time about three million Protestants lived in that country. The early Huguenots followed Luther in doctrine and practice and especially Luther's advice that not the sword but the Word of God must be the only means of spreading the evangelical truth, and that Christians should suffer persecution and death rather than to avenge themselves on their enemies. But in the course of time the Huguenots were largely influenced by the teaching of the Swiss and Geneva reformers, especially by John Calvin, in doctrine and practice, and these reformers urged them to resist their enemies by force of arms. And when the powerful royal house of the Bourbons and the princes of Condi joined the Huguenots, they armed themselves and under their leadership fought four defensive wars against the Catholics, who were led by the Dukes of Guises. It cannot be denied that during these bloody wars excessive cruelties were perpetrated on both sides.

Some historians mention eight Huguenot wars, including the Camisards, who fled into the wilds of the Cevennes, where finally they were exterminated. These Camisards cannot properly be classed with the Huguenots. They really were what Luther calls "Schwaermer" — religious fanatics.

In spite of all previous declarations of religious peace and freedom for all Protestants in France, the Catholics carried on the war against them, determined to crush Protestantism in France. And since they began the war against the Huguenots, the greater part of all blame for all cruelties committed falls upon them. That the religious persecutions in France finally ceased is to be credited largely to three prominent men in France. These men were Voltaire, Cardinal Richelieu, and Napoleon Bonaparte. Although, otherwise, not much good can be said of the infidel, Voltaire, yet he wrote a book in which he most severely and most sarcastically denounced religious persecutions; and this book had a telling effect among the French people. Richelieu granted religious tolerance but not civil rights to the Protestants in the Edict of Nismes, 1629. Napoleon declared: "I am determined to uphold religious freedom. The power of the law ceases where the indefinable power of the conscience commences."

The most horrible and bloody events in the history of the persecutions of the Huguenots in France are the

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massacre of St. Bartholomew's night, August 24, 1572, and the following dreadful murderings by the French dragonades throughout the country. The Germans call this massacre "die Pariser Bluthochzeit," the bloody Paris wedding. Charles IX was a minor king, and his mother, Catherine de Medici, a sister of Pope Gregory XIII, ruled in his stead. The Guises and the Bourbons were two powerful rival parties, the former representing the Catholics, the latter, the Protestants. Catherine was a fanatical Catholic, but she was not sure which party would best serve her in keeping the reins in her hands. The noble Protestant, Admiral Coligny, who had faithfully served France with distinction, had advised the young King Charles to assume the rule himself. This pleased Charles very much, and he considered Coligny his best friend. When Charles informed his mother about this, Catherine's wrath against Coligny and all Huguenots knew no bounds, and she at once planned their destruction.

Henry of Navarre, who sided with the Protestants, was to be married to Catherine's daughter, Margaret, and this marriage was hailed as the harbinger of religious peace and good will between Catholics and Protestants. Charles and his mother urgently invited Coligny and all Protestants to come to Paris for the wedding. Though Coligny was warned by friends not to go to Paris, yet he and thousands of Huguenots went to attend the wedding. This Henry of Navarre was later on compelled by the Catholic party to choose between abandonment and becoming a Catholic. He chose the latter saying: "Paris is worth a mass."

Meanwhile, Catherine persuaded Charles that Coligny and all the other Huguenots were his arch-enemies, who, while in Paris, would seize his throne, arrest him, and put him to death. This enraged the young king, and upon suggestion of his mother he signed an edict according to which Coligny and all Huguenots in Paris should be killed during the night of August 24, 1572. A gunshot at twelve o'clock was to be the signal for the bloody work to begin. Restlessly Charles paced the floor of his apartment before

the fatal hour, being troubled in conscience about the matter. But his mother was constantly at his side urging him to remain firm.

Meanwhile, the Huguenots were all asleep in their lodgings, having no idea of what had been plotted against them. Suddenly a gunshot was heard, bells began to ring, the streets were crowded with people cursing and swearing and yelling: "Down with the Huguenots!" And the brutal hordes of assassins began the bloody work. Coligny was reading the Bible when he was assassinated, and his dead body was thrown out of the window onto the street. At least ten thousand Huguenots were killed in Paris. The entire number of Huguenots murdered throughout France is at least fifty thousand.

When Pope Gregory XIII heard of the massacre in Paris, he ordered a "Te Deum" — "Praise God" to be sung in the churches in Rome and also had a medal struck with the inscription "Ugonotorum strages," "Defeat of the Huguenots." It must be said to the honor of the Catholics that many of them deeply deplored these persecutions. When the edict of Charles reached the mayor of Dieppe, he positively refused to enforce it.

After the massacre in Paris the French dragonades carried on the work of destruction in different cities of France, murdering men, women, and children everywhere.

The Elector of Brandenburg, Germany, openly invited the persecuted Huguenots to come to his country, guaranteeing them full religious and civil liberty, and thousands of them fled to Brandenburg. Among these refugees were my ancestors, who with others at first hid themselves in caves of the hills near the city of Tours. But as the dragonades hunted them like wild game, they fled from there and finally landed in Brandenburg, Germany. Some of the refugees went to England, Holland, and Denmark, and some of them came to America, where they founded the city of New Rochelle, New York, and also settlements in Virginia and South Carolina.

Among the Huguenot refugees were many educated, skilled mechanics, and highly industrious persons; and wherever they settled, they contributed largely to the wealth and prosperity of the country, as well as to its moral and cultural tone.

— E. Gerfen, D. D., in *Lutheran Standard*.

#### WHEN JESUS COMES

Repentance and restitution follow when Jesus comes into our hearts and homes. We do not know what Jesus told Zaccheus. In the secret of his house he and Jesus dealt with his past sins, the "questionable" things of his life. When his repentance was manifest, he desired to make known his decision and so he "stood" while he said,

"Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted ought of any man, I restore fourfold."

We recall how Peter (5:8), having recognized the power and majesty of Christ, cried out, "Depart from me; for I am a sinful man, O Lord." It is in the presence of a holy and a righteous God that we see our sinfulness. Zaccheus manifested a decision to be honest with himself, with those he had wronged, and with God. The law asked that he give a tenth to the Lord; now his decision was to give half. The law required (Num. 5:7) that if any one had wrongfully taken from another, the same amount should be restored and one-fifth of the amount be added. Zaccheus' decision was to restore fourfold. He proved his faith by his restitutionary works. "Even so faith if it have not works, is dead in itself" (James 2:17). How "heavy" (Ps. 32:4) the Holy Spirit's hand must be upon us before we are willing to repent and confess and forsake our sins. But when we do, though we feel ourselves as "chief" of sinners (1 Tim. 1:15) and condemned in ourselves, yet "salvation" is come unto our hearts, for Jesus is there to forgive and to cleanse and as our Advocate (1 John 2:1) to plead our cause. It is those who see themselves "lost" in their sins and burdened with guilt that Jesus especially seeks.

"For the Son of man came to seek and to save that which was lost."  
—The Bible Banner.



**The Clergy and the Criminal** In reporting on the proceedings of Governor's Crime Conference held in Albany, N. Y., in the fall of 1935, the News Bulletin mentions some remarks made by prominent judges and others on the cause and cure of crime.

"The Hon. Alfred J. Jalley, in mentioning the conclusion of some illustrious members of the Bench, said at one of the general evening sessions of the Conference, 'They stated that, in their judgment, the main and outstanding cause of the criminality which was then and is today unhappily the disgrace of America was the indifference of our people to the need of daily religious teaching for the American child. Today, ten years later, I have had no reason to change that opinion, nor have my former associates on the Bench changed theirs.'"

The speakers went on to deplore the lack of religious instruction in our public schools, also proposing various remedies. But, as the public schools are now

as to makeup in pupils and teachers and as to the subjects taught, particularly the godless propaganda of evolution which colors and permeates all that teaching, this much heralded savior of the republic is not the place for the teaching of religion. Immediately the question arises what religion is to be taught besides the paganism already there, and then who is to do the teaching. No, the place for the daily instruction of our children in the truths about the true God and His salvation is not the public school but the home; and as long as parents do not or cannot attend to this themselves the place to train the young in religion is the church school. But more of that anon.

But we were speaking of the cure of criminality among us. There is the system of parole. To whom are these criminals to be paroled? Who is to look after them? Let us quote. "The Hon. John C. Maher, Chairman of the Parole Commission of New York, says, speaking of the influence of religion in the life of the criminal: 'To me it stands pre-eminently above all the police forces and all the armies that the world has ever conceived. It has an influence on an individual that cannot be injected by a Parole Board, that cannot be injected by a prison, but can be injected by those who are experts in the art of reaching the inner man.' His suggestion that the aid of the Church and Clergy be definitely enlisted to help solve the problem of crime was applauded by the assembly."

Very well. This present writer has had twenty years experience in trying to reach the "inner man" of young criminals confined in a reformatory near his parish. It has been his great privilege to teach fairly large classes of these unhappy young men in the Bible and the Lutheran catechism. When asked to preach to the whole body of the inmates he has made it a point to proclaim the truths of sin and grace just as he did to those of his charge that were not in jail. To reach the inner man meant for him to convict the sinner of his sin and then hold before his eyes the crucified Christ. We will not speak of the success, that can well be left to the Lord. But it often seemed to us that some of the prison authorities were a little doubtful about this method of reforming the criminals. They were under the spell of the mistaken and foolish notion that these jailbirds, just like other men, were born good and true, without any sin, and that only through bad company, evil homes and other environment had they gone astray. What these men needed, said they, was to teach them to read and write, to have them learn a trade, to show them the dignity of labor and the success of honesty; after that they would go straight. And did they? No, my friends. They had tried to stop a leak, but failed to control the river.

But how about paroling these criminals to the care of the clergy? Let us see. This is what Victoria A. Larmour, of the State Division of Parole (in New York) has to say: "I think that the experience

we have had today indicates that while it is highly desirable that something be done on a religious basis, practical experience shows that not much can be done unless the religious groups actually will become interested in doing something for the criminal. Judging from my personal experience of five years in New York City, in which we have dealt with now some ten or twelve thousand cases, I believe that generally speaking the individual clergymen of all the different groups are definitely disinterested in the criminal."

A sad indictment, indeed. And, as far as this writer's experience extends, this indictment stands. Neither flock nor shepherd can be easily interested in these lost sheep. Everyone deplors the growing flood of criminality within our borders, speaks about it as he reads about it, but like the weather, as Mark Twain has it, "nobody does anything about it." It is true that trying to bring the criminal back to the right way of thinking, to lead him in the right paths, is a most difficult, trying, and often most disappointing labor. What then? Is not our Gospel the only means for the salvation of these lost souls also? Nothing else will serve. Many a Lutheran pastor has made these branded ones his care, and surely not in vain. Z.

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**"A God-Centered Education"** Under this heading the editorial writer in the *Christian Century* in the matter of a survey of the educational situation in the United States comes very near to what really is the matter with our secular schools, colleges and universities. He despairs of Protestantism in the field of education, more especially as over against the more or less thorough system of schooling of Roman Catholicism.

He hits the nail on the head when he says: "Protestantism, the predominant religious group, is near the zero point as a culture-producing influence. Its colleges, founded and long administered as denominational institutions, now conceive themselves as secular institutions, supported by their alumni and by the public of the contiguous region or city in which they are located. All illusion as to their possessing any special religious character has vanished. Protestantism has completely surrendered its earlier sense of responsibility for higher education."

"As for elementary and secondary education, Protestantism abandoned those fields long ago to the public school. The children of the twenty-five million Protestant families in the United States receive no formal education except one from which all elements of religion have by political necessity been expunged." But the Sunday school? "It will not be profitable to make a detailed examination of the Sunday school in this connection. It can be estimated by its fruits and by its obvious limitations. No one will claim that its fruits are satisfactory. The Sunday school is little

more than a gesture, a futile tribute to a kind of ghostly ideal which still haunts the church's conscience. To say this, is no reflection upon the faithful teachers and officers who serve the Sunday school. What could they be expected to do within the limitations of a half-hour per week of casual instruction under conditions without discipline or dignity? Such a system cannot be expected to produce churchmen and churchwomen, and no one should be surprised that the recruiting of church members from the church's own sons and daughters has to be accomplished by artificial methods of evangelism and the appeal to secondary motives."

"A church that lives by evangelism is a weak church; it lives from hand to mouth; it lacks cultural solidarity; its evangelism itself implies its incomplete orientation. This is no discredit to evangelism, which is the scouting and recruiting function of the Christian church. But the real potency of Christianity is measured by and demonstrated in its educational function. Education is the church's way of consolidating its evangelistic achievements."

And this from a man who does not understand Lutheranism! If the sectarian open mind must confess to bankruptcy in Protestant religious education, what shall be said of us that are often so lukewarm in the support of those religious schools with which a beneficent and gracious Lord has still blessed us. Ought we not to thank God for them? Z.

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**Week-Day Idleness of Churches** That is one of the pet grievances of critics of the church in our day when the efficiency expert occupies such a prominent place in business. Great pains are taken to utilize every inch of floor space in a factory and to eliminate all waste motions in industry. It was inevitable that the same standards be applied to the church. We get the impression that the church would be a lot more successful if an efficiency engineer were placed in charge.

Recently we read in an article by a well known writer on business topics the sarcastic remark that the same ministers who complain about their young boys and girls going to roadhouses to drink and dance keep their church doors locked up evenings. The evident conclusion which we are to draw from this is that these young people would stop frequenting roadhouses and would become models of propriety if the church auditoriums were available for their amusement and entertainment seven nights of the week. That argument sounds plausible and has deceived many. To keep our Christian people from being contaminated and misled by the world, they argue in effect, you must give them the equivalent of the world in the church. That's the only way to hold the people, especially the young people, they feel. However, let

us who profess to be guided by the teachings of Scripture bear in mind that amusements and entertainments are never means of grace. Besides common sense and experience tells us that when it comes to furnishing amusement and entertainment the church can never successfully compete with the world, which is expert in that field and is not hedged in by any moral considerations.

But does the church remain idle and suspend its business six days a week because the church doors are opened only on Sunday? The building may not be in use, but the work of the church goes right on. In a number of our congregations there stands right next to the church building another building in which Christian teachers are busy teaching the young. Confirmation classes are being instructed and in many places Bible classes are conducted. Besides the pastor visits the sick and shepherds the souls committed to his charge. Yes, the lay members, too, whose hearts have been touched by the regenerating power and sanctifying influence of the Word of God are carrying on the work of the church by serving as the salt of the earth and the light of the world. The church building may stand idle the greater part of the week, but the church itself is not idle. And this quiet carrying on of the work of the Lord is worth much more than all the noise made by the modern community type of church with its doors open for amusement and entertainment every night of the week.

I. P. F.

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**Beauty Contests** In the course of an article, appearing in the Reader's Digest, James Montgomery Flagg, eminent artist and illustrator, makes the following remarks:

"In selecting our Queens of Beauty we have substituted the tape-measure and the make-up mask for the inner light of the spirit. From long professional experience with these so-called "beauties" I have discovered that their lives, utterances and ideals are utterly lacking in significance; externally decorative, they are inwardly a bleak and sterile vacuum.

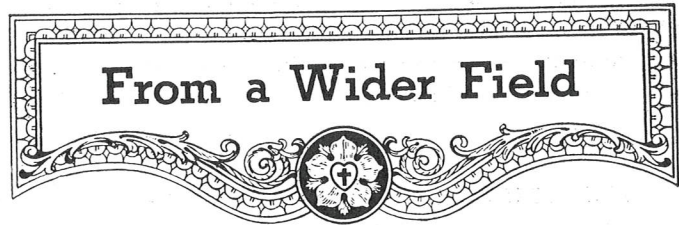
"The beauty contest is one of the most glaringly absurd phenomena of our life today. I have consented to judge many of these venal and vulgar carnivals, chiefly for the sardonic laughs I got out of them. I have seen prize winners chosen for many reasons, none of which ever included beauty. Obviously, truly beautiful girls would not enter such contests, for a truly beautiful woman could not be so unutterably vulgar."

If the vulgar display of physical charms offends the artistic sensibilities of a man like Flagg, how much more must it offend the Christian and moral sensibilities of God's children. There are parents who claim to be Christian and yet will not only tolerate it

but actually encourage their daughters in their early teens to make a public display of their semi-nude bodies at beauty contests and so invite the lecherous leers of lustful men. Are such bodies serving their divinely appointed mission as temples of the Holy Ghost? Again and again we hear that girls who were once chaste and modest were started on the downward path to moral ruin by the winning of a beauty prize.

The average American girl and young woman can think of no higher honor than to be acclaimed as "Miss America" and to be acknowledged as the reigning beauty queen of the year. But such lack what Mr. Flagg calls "the inner light of the spirit" and what in 1 Peter 3:4 is called "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great prize."

I. P. F.



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.

### O HOLY SPIRIT, HOLY GOD!

O Holy Spirit, holy God!  
Thou Comforter in every need,  
Sent down to us from heaven's throne  
By God the Father and the Son.  
O Holy Spirit, holy God!

O Holy Spirit, holy God!  
Fill us with true love for Thy Word;  
Enkindle us from heaven above  
To seek all men with fervent love.  
O Holy Spirit, holy God!

O Holy Spirit, holy God!  
Our faith increase unceasingly;  
None can believe in Christ, the Lord,  
Unless Thou wilt Thy help afford.  
O Holy Spirit, holy God!

O Holy Spirit, holy God!  
Teach us the Father to adore;  
Inspire us with Thy holy Word  
And show us Jesus Christ, the Lord.  
O Holy Spirit, holy God!

O Holy Spirit, holy God!  
Thou showest us the way to Life;  
O let us here fight valiantly  
And overcome at last with Thee.  
O Holy Spirit, holy God!

O Holy Spirit, holy God!  
In utmost need forsake us not!  
To Thee we give our fervent praise  
Today and all our live-long days.  
O Holy Spirit, holy God!

Prof. Edw. Sauer, Tr.

### A CATHEDRAL ON WHEELS

Bishop Hobson, Episcopalian, has announced a unique plan to bring the ministrations of his Church closer to the 23,000 members of his southern Ohio diocese. Others had proposed a fine cathedral, to be built in Cincinnati, as an ideal "nerve centre" for the field, but he frowned upon this idea. He requested, instead, that he be provided with a trailer. "What I want is a chair — a Cathedra — which is not fastened down in one church in one city, but which can travel around to every parish and mission in the diocese." He holds that a cathedral will be of real use to the diocese provided it is able to get to the people that need building, at a cost of between five and ten thousand dollars, the "St. Paul's Wayside Cathedral," bearing the inscription "In Journeying Often," and accommodating twenty-four worshipers. Bishop Hobson has already mapped out his first tour among the seventy-eight parishes and missions of his diocese. Withholding comment on the precise method, we suggest that a sane principle is illustrated in the position taken by the bishop.

— Ex.

### SPURIOUS CULTS FACE TROUBLE

While George Baker, the Harlem Negro who calls himself "Father Divine" and is regarded as "God" by a large number of his race, was facing serious charges in the East, the followers of Mrs. Aimee Semple McPherson, Angelus Temple leader, have again been embroiled in court proceedings in the West.

The stabbing of a white man who accompanied a process server, when the latter tried to hand "Father Divine" a summons in the civil suit brought matters to a climax in the "Kingdom" established by the Harlem Negro. The suit had been brought by a Negress, Jessie Birdsall, who asserted that she had been led by "fraud and deceit" to turn over \$2,000 of her savings to Baker. Now the latter and several of his followers are also facing charges of felonious assault in connection with the stabbing, which took place while Baker was conducting a service at one of his free banquets in the Harlem "heaven."

Aimee Semple McPherson's followers prefer to use the courts in settling their misunderstandings. This time it was Roberta Semple, daughter of the Angelus Temple preacher and healer, who won a \$2,000 decision in a suit brought against Willedd Andrews, attorney for the Temple. She had asked for \$150,000 on the grounds that Andrews had insinuated that she had blackmailed her mother.

Roberta was jubilant after the court decree was announced and her mother, from whom she is estranged, was taken home after another of her courtroom swoons.

Judge Clare Kincaid, however, took advantage of the occasion to deliver a rebuke to all concerned, as-

serting that Angelus Temple will eventually collapse if the internecine warfare among its leaders continues.

Mrs. McPherson not only is estranged from her daughter, but also from her mother, Mrs. Minnie Kennedy. Recently she also broke with Rheba Crawford Spilvalo, "Angel of Broadway," who was her assistant in Angelus Temple but who began to overshadow Mrs. McPherson in popularity.

When ignorant and superstitious colored folks are duped by an unscrupulous religious imposter, we are not greatly surprised. But when people who have been former church members are deluded by a clever actress priestess, we are led to wonder.

One can not read the details of all these things that bring scorn and contempt upon religion without being reminded of the warning of the Apostle Paul that in the last days perilous times shall come and that "evil men and seducers shall wax worse and worse, deceiving and being deceived."

— Luth. Companion.

**State Appropriations for Parochial Schools** received a setback in Ontario, Canada, recently. A bill was passed in 1936, authorizing separate school tax legislation, which granted a greater share of corporation taxes to Ontario's Roman Catholic schools, called separate schools in contrast to the state-supported common school system. A year's trial branded the experiment as a failure, and Premier Hepburn, who had originally introduced the bill, asked the Ontario Legislature to repeal the law, saying, "It is my responsibility, at whatever cost, to forestall the possibility of a religious war in the Province." The law was unanimously repealed, in spite of the violent protests of the Catholic members of the Legislature. Similar measures for a distribution of funds to parochial schools are being actively pressed in the United States, particularly in New York and Ohio. In Ohio bills under consideration at present provide for free text-books, transportation, and aid to parents for pupils not in the public schools, to the amount of \$5,000,000 in tax funds. The Cleveland Protestant clergy are opposing the measures on the grounds of "public policy" and "the protection of the American school system." The Episcopal clergy in the same place, while sympathetic to the needs of "our brethren of the Roman Catholic Church," nevertheless deem such legislation unwise. The action of the Ontario Legislature should clarify the issue for our own land.

—The Lutheran.

### CRIME

One out of every 42 persons in the United States is either a convict, an ex-convict, or has a police record. Our annual crime bill amounts to \$15,000,000,000. This means about \$110 for every man, woman, and child of our population.



**"A VOICE IS HEARD IN RAMA"**

Motor traffic caused the death of thousands of children in the United States during 1936. Most of the fatalities were of children at play.

A thousand mothers weeping  
Through bitter, anguished hours!  
A darling child is sleeping  
In lily, rose-sad bower!  
A child that played but yesterday  
(As if in conscience, tenfold gay,  
As 'twere to snatch short hours-to-be  
For fancy's freedom, childhood's glee)  
Now lies a crushed and mangled form,  
While mother's heart knows grief's wild storm!

O near-fiends of our highways,  
Check your mad course, I cry!  
The angels of calm sky-ways  
Thus plaint to God on high:  
"Behold, God, our sweet charges slain!  
As dark as Abel's blood the stain!"  
Quake, careless churls, quake, drunks-that-drive:  
Remorse holds torment while alive!  
"A voice is heard in Rama"; — hear  
How mothers wail, bent o'er white bier!  
— Einar Atair Paulanton in Lutheran Companion.

**FOR THE POOR**

It is interesting to note that the first organization created in the early church was in the cause of the poor. Seven men of good report, full of the spirit and of wisdom, were chosen to distribute the funds of charity among the needy.

An interesting question is often raised: Was the communism of the early Christian Church to serve as a pattern for the Christians in days to come?

It has already been pointed out that an emergency existed in Jerusalem due to the large number of strangers who found themselves without means, and the many poor people among the disciples of Jerusalem. We have also seen that it was not a matter of compulsion but of love and compassion.

But though this kind of communism did not last, the early church continued to take care of its poor. We read that Paul and Barnabas went to Jerusalem with gifts for the poor from Antioch and that Paul later collected money among the Christians in Macedonia and brought it to the needy in Jerusalem.  
— The Lutheran Messenger, Norwegian Free Church.

**THE SALTS OF THE DEAD SEA**

The Dead Sea, which is so salty that fish and seaweed cannot live in it, has prospects of becoming a great chemical production center, according to a recent news item.

The report of scientists who made an investigation for the Hebrew University at Jerusalem shows this historical lake to be fabulously rich in mineral salts.

Besides the harnessing of the Jordan River for power, which is now under way, the chemists recom-

mend that steps be taken to utilize the treasures of the inland sea. Ways and means to carry out this recommendation are under consideration.

The water of the Dead Sea contains 25 per cent saline element and is so heavy that animal bodies will not sink in it. It contains, according to the report, in millions of tons of potash, 2,000; magnesium bromide, 980; chloride, 22,000; ordinary salt, 11,000, and calcium, 2,000.

It is estimated that there is enough bromide to last the entire world 35,000 years at the present rate of consumption, and enough potash for 1,000 years. And it is also believed that the production near the ancient site of Sodom and Gomorrah would be cheaper there than anywhere else in the world because of the intense heat, which causes rapid evaporation. The Jordan River pours six million tons of water daily into the sea, but its level never rises.

— Jerusalem-Messenger.

**ROME ASKS GOVERNMENT SUPPORT OF SCHOOLS**

After having passed the Senate of Ohio by a vote 25 to 11, the Senate Bill No. 163, which was designed to appropriate \$3,500,000 annually to the support of parochial schools, was sent to the Education Committee by a vote of 65 to 60 by the House of Representatives, thereby making the chances of enactment by the present legislature very doubtful. Vigorously supported by the Roman Catholic Church this bill would have provided a subsidy for parochial and private schools in the form of a daily allowance for each elementary and high school student sent to such an institution.

The whole matter of securing state support for parochial schools has been a prominent issue in the state legislature for several years. Previously a direct appropriation was asked, but more recently the attack has been conducted in a more subtle way. Even though the above-mentioned bill has evidently been side-tracked for the present, the free textbook bill and the free transportation bills now pending before the same legislatures offer a loophole for those who seek to secure subsidies. Much of the credit for the defeat thus far of all bills having to do with this issue must be given to the Ohio Council of Churches, which maintains offices in Columbus and which has carried on a vigorous campaign to prevent their passage. Almost weekly and sometimes twice a week all Protestant pastors in the state receive letters from Dr. B. F. Lamb, Executive Secretary of the Council, urging them to communicate their convictions to their local representatives. Without a doubt the expressive statements of opposition adopted in various Lutheran circles in the state have also added much to the Council's demands that all such bills be defeated.

W. Rufus Rings.

### THE WISHES OF A PASTOR

I wish that some of our members would attend the services more often than they do.

I wish that each member would commune at least four times a year.

I wish that some members would take the matter of pledges more seriously.

I wish that more members would make efforts to win others for the church.

I wish that those persons who talk bitterly against me behind my back would not pretend friendliness to my face. I wish that our people would arrive at the services and at the meetings on time.

I wish that supposedly Christian people would stop saying cruel things about one another.

I wish that more people would work for the glory of God instead of striving for the glory of self.

I wish that everyone would be reverent in God's House.

I wish that more adults would attend our Sunday school.

I wish that I were a preacher like Paul and that I had a congregation like the Philippians. — Ex.

### BIBLE IN EVERY HOME, INDIANA MAN'S GOAL

R. K. Blakely, former ice man, is trying to do for Evansville's, Ind., homes what the Gideon society has done for the country's hotels.

He is conducting a one-man campaign to put a Bible in every home. It's not a commercial proposition, he says, it's an ambition.

"It seems to me that if people knew more about the Bible they would be better able to understand the lessons to be found in the New Testament," he explained. It's amazing what a slight acquaintance most people have with the Bible."

When he finds a home without a Bible, Blakely offers a New Testament for 25 cents. If there's no sale, he leaves the book anyway. He has sold 500 testaments and given away 100. — 4-13-37 Journal.

The Jesuit Periodical, "America" (April 17), toys with the delightful possibility that "Ein feste Burg" may yet be "sung jointly by Catholics and Protestants in Germany against their common foe, pagan infidelity." The suggestion has a certain fascinating appeal under the present harassing condition of both groups in the Reich. The immediate attractiveness of the idea for the Catholics is based upon the conclusion of two Protestant scholars — the historian, Georg Wolf-ram, and the theologian, Johannes Ficker — that this battlecry of the Reformation, whose "stately melody and gripping words have done more to keep anti-Catholic antagonism alive than dozens of books and

hundreds of sermons," was "originally directed, not against the Catholics, but against the Turks." A German Jesuit, Max Pribilla, doubts the theory and suspects the historical arguments offered; nevertheless, the idea has heart-warming possibilities. "Ein feste Burg" is a splendid hymn with which to express a positive faith, if Lutherans, as well as others, would learn not to fall down in the singing of it.

—The Lutheran.



### AFRICAN MISSIONS

#### RESUME OF "DAY BY DAY"

By Dr. H. Nau, Missionary in Nigeria, Africa

**Monday, November 9.** To Ikot Oduot to meeting with the headmen of prayer houses still in the midst of our churches. These men are willing to accept advice and instruction. I spoke to them about prayer, what prayer is, to whom we should pray, what it means to pray in Jesus' name, who can pray, prayer for oneself, prayer for others, prayer for temporal blessings, for spiritual blessings, God's ways of answering prayers. Spoke also about visions, dreams, voices, and the Word of God. It was agreed that we shall have other instruction meetings. I gave them to understand that the spiritists' methods of getting the spirit into people, singing, singing always the same words for hours, drumming, clapping of hands, dancing, etc., were not the way how a person would receive the Spirit of God to dwell in his heart. The Spirit of God, the holy Spirit comes through the Word of God and dwells by faith in the heart of man. Those who live in sin, and most of the spiritist leaders live a life of sin and vice and shame, have not the Spirit of God dwelling in them, but the Spirit of the wicked one and their own corrupt spirit.

From Ikot Oduot to Nung Oku Akpasima. Meeting with headmen. Point one — litigation among church members, especially headmen, about land, palm-bush, before unbelievers. Point two — polygamy. I showed clearly that this is not a man's thing nor a church rule that a Christian should have but one wife, but God's thing. If it were man's thing we could make compromises about it, enter into bargaining and trading concerning it, we could wink at it and close our eyes. But now it is God's thing. No man has the right to sell out God's things. Nothing can be traded or bargained away. It is God's will that a child of God should have but one wife. Polygamy is

sin and must be recognized as such and must be done away with.

The usual arguments were again heard as to how people got into it and how hard it is to get out of it. I showed how they could get out of it, showed them by mentioning cases how easy it is when a man wants to get out of it, and how quick they can do it. Even tonight a man in Ikot Iko is standing before the church and declares that he has given up one wife. It took him just one week to get out of polygamy. From N. O. Akpasima to Uyo, for purchases at the book store and mail. Received the first proof sheets of the Catechism from Hope Waddell Press. What a relief it will be when the Catechism is ready for sale! Got home at 1:00 P. M. and at once corrected the proof sheets and returned them to Calabar. Instructed Daniel and then had meeting with the teachers for translating the order of the Communion service and baptism of adults. Both are finished and must be copied on the typewriter. By the end of the year we shall have most of the forms for immediately necessary sacred acts ready. In the evening went to Akpan Abia for communicant's instruction. Returned after 9:00 P. M. and wrote to Calabar and made entries into the day book.

**Wednesday, November 11.** Armistice Day. Went to Obot Idim to teach my class. Mrs. Nau came along to sell poppies she had received of the District Officer for the Marshal Haig Fund. Since the schools closed after ten A. M., there was no possibility to visit any schools. Went home and worked on order for blessing marriages contracted according to native law and custom, i. e. very much in the heathen way and prepared for teachers' meeting. This lasted till after five P. M. Went to Nung Ukana to visit an old lady who is sick and had an emergency baptism of a little baby dangerously ill of whooping cough at Ikot Odon. After supper went to Ikot Oduot for Communion instruction. A large number of people turned out. They expressed preference for morning instruction, since in the evening thieves watch their opportunity when people are in church to break in and steal. I promised them to be here again Monday morning at 6:00 A. M.

**Thursday, November 12.** Visited and examined Mbierebe school. There were more children in school than even before, and the teacher had taken a little bit more pains to instruct the children. In spite of my censure last month he had as yet not provided himself with the missing portions of the Catechism, hence the children were not instructed in the portions of the 4th, 5th and 6th Chief Parts which had been prescribed.

Found the Ikot Iko school well attended and examined the school. The lady teacher was sick and the male teacher unsuccessfully tried to handle a

school with approximately eighty children. On the way home looked into the Akpan Abia school and had a talk with the head teacher about a Christmas program for children. In none of the hymn books used by the churches, U. F. C., Qua Iboe or Meth. are any Christian hymns. We shall try to translate four, if we can find the time: From heaven above . . .; Let us all with gladsome voice; Joy to the world, and Come hither ye faithful. Passed Obot Idim, gave instruction to the carpenters and other workers on the grounds. Returned home after one P. M. Today being the thirtieth anniversary of our wedding, Mrs. Nau wanted me to show her Itu and the Cross River and from the bluffs of the river the Oban hill section of Calabar Province. The brakes on the car needed inspection. We did not dare to go to Itu, where the country is rather hilly. We both went to Obot Idim, the one to teach Catechism and the other sewing. After five P. M. went to Uyo to see Mr. Day of the Government Training Center about the Obot Idim School. Mr. Day advised me to put my objections against the decision to bar the school from the 1937 School Leaving Examination before the superintendent, asking him to modify his decision so as to give us a chance at it. After supper went to Ikot Iko for Communion instruction. Came back after ten P. M.

**Friday, November 13.** Taught class at Obot Idim school, inspected and examined Afaha Udo Eyop school. On the way home visited Nung Ukana school and saw a number of people of the Nung Ukana church who had come to confer with me about many things. Tim wanted me to be present next Saturday to dedicate the place where he conducts evening prayer. Would have liked to do so, but the time has already been set apart for another engagement. Took school boy along to the dispensary who has a bad wound on his leg. The bone seems to have been badly injured. His sister had covered the wound, which was about as large as the palm of a hand with a yellow concoction which seemed to make it rather worse than better. Coming home found letter from our children, but no news from the Board. I had expected some communication about the Chicago meeting and the prospective missionary who is going to help pull the net, but no news. Mr. Etuk, the government teacher, came, upon my invitation, for a talk about the school at Obot Idim. After having heard him today and Mr. Day yesterday I wrote a letter to the superintendent in Calabar. I enclose a copy of this letter. In the evening instruction in Afaha. Home after ten P. M.

**Saturday, November 14.** 5:30 A. M. to Obot Iwan Ekeya. First to Ekeya, then four miles through forest and bush. Found a shorter path to the village which is entirely hidden away and isolated in the bush. Got there before the teacher got up. Was told the people had expected me yesterday and had

waited till twelve noon, whereupon they went home sorely disappointed. Inquired as to who had given word that I would come on the 13th, when it had been announced already two weeks ago that I would be there on the 14th. The people came, however, and were satisfied with my explanation. Examined children and grown people and the teachers' record books. Bad, all around bad. Shall change the teacher on December 1. All these teachers worry more about their salary than the people's salvation. Promised the people to be here on Friday evening December 4 for evening service in which I will preach. After we have found a shorter way I can get back home again late at night, especially when we have moonlight. Returned after twelve noon, got Mrs. Nau from I. O. Ofong where she has been teaching the class of young women, and after a hurried lunch went to O. Idim for class. Thinking that foreign mail would have come in, went to post office, but found no mail had come in. Long conference with head master about the coming examinations and got home when the sun was setting. The weather is still agreeable. We have an occasional shower and the nights have been, with few exceptions, fairly cool.

**Sunday, November 15.** Harvest Thanksgiving service in Nung Oku Akpasima. Preached on Psalm 103, 1-5. There was a large amount of yams, cassava, etc., in front of the pulpit after the offerings had been brought in. In the afternoon gave Communion instruction in Afaha to a packed church. Next Sunday we shall celebrate the First Lutheran Communion in Ibesikpo here in Afaha. In the evening wrote a letter to Mr. B. A. Johnson from Crete, Ill., who sent in his letter a money order for 19 sh. and 8 pence. I shall use the money to help the headmaster of the Obot Idim school buy proper lamps in order that the boys may be able to study in the evening. As a matter of orderly procedure I shall enter this money in my account under receipts and again under expenses as contribution to the headmaster's lantern fund, which without contribution stands somewhat above £ 1 and some shillings.

**November 16.** Early to Ikot Oduot for Communion instruction. Unfortunately I was not early enough, when I got there the people had already dispersed. Returned home again, after inspection of the work in the new mission compound of Obot Idim, where I am now trying to come to grip with the water problem. The spring down the hill by the roadside, known as the Afaha waterhole, runs dry during April, May, and June. The people get water by digging into the ground about three to four feet, but this water is very bad during the dry season. I have been investigating where along the water course fresh water is always to be had, and I am told that the water boys will have to go at least two miles for water. I should

think that a well can be dug on our property and that we shall get water if we go down thirty to forty feet. I shall see the District Officer to find out what chance I have to get an experienced well digger. None here has ever dug a well, hence the people are afraid to go down into the ground. They fear the well will cave in and kill them. Having returned home worked on program for religious instruction for the next four weeks, lined up the program for the next inspection tour of the Ikono section. In the afternoon had conference with headmaster about changes in the teaching staff. I shall release two teachers and try to get better ones in their place. Ekong has a son in the Etinan Institute. He is a young fellow, but a boy with character and of a serious bent of mind. I shall try to get him as an apprentice. We shall have to gather our best material which now is here and there and get it into our hands to mold it according to our ways. After conference went to Ikot Akpan Abia for Communion instruction. The people were already gathered when I got there, hence we could start on time. I got home comparatively early, 9:30 P. M.

**Tuesday, November 17.** 5:30 to Edem Ibuik for inspection of loco planks. Found 25 to 30 good ones. If I can buy them cheap I shall do so. We can use them in many ways. If I dig a well I need material to line the sides of the well against caving in, the new missionary will want tables made and perhaps a wardrobe and other things. These planks come in very handy. Coming back had breakfast and went to Ithoko for inspection and examination of the school. Coming back was called into Nung Ukana where an old woman had fallen into the fire and burned her feet frightfully. This had happened four days ago. Now the feet were all inflamed and infected. The woman was lying in an indescribable filth. Told the people to wash her up before I would do anything for her. Since this would take time, went home but promised to call again in the afternoon. On finishing my lunch I drove to Afah for further examination of catechumens. One is the second wife of a heathen. She has had to bear much suffering for coming to church and to instruction. By custom and native law she is tied to the heathen husband, who will not let her go. If she runs away what will become of her? I think I shall baptize her. Yet I shall first talk about her case with the headmen of the church. Sorry that I cannot confer with anybody else on such questions. Returned close to four to take Mrs. Nau to her sewing class to Obot Idim. After supper early to Ikot Osom for Communion instruction which lasted till 9:00 P. M., then to Mbikpong, where I found the people gathered in church, to advise them on a number of questions. Returned home about 11 P. M. It was lightning and thundering all evening, but only a little bit of rain in Nung Udoe.

Wednesday, November 18. To Afaha for Communion announcement. Lasted from 8 to 12:30 P. M. When announcing I examined everyone about the essentials of Holy Communion and the question, Who receives this Sacrament worthily? By 12:30 fifty-two people had been accepted for their first Communion in the Lutheran Church. I must continue the announcement tomorrow morning, since I did not get through. After lunch went to teachers' meeting. Three teachers were absent because of examination of their Infant II class for entrance into the Obot Idim school in 1937. Our school year is gradually winding up, it will end December 18. After supper to Ikot Oduot for Communion instruction. Returned at 9:00 P. M.



**OUR SEMINARY AT THIENSVILLE**

During the school year that is now coming to an end we had 58 students under our care, 26 in the Senior class, 13 Middlers, and 19 Juniors. The Juniors of this year are all graduates from our college at Watertown. The state of health among our students was good. With the exception of a number of colds we have been spared attacks of serious illness, so that our hospital rooms have not been in use. The student body has shown a fine spirit of Christian discipline and desire for diligent study.

As in past years we have again received many gifts from our congregations, some of the Ladies' Aid societies, and individuals for the kitchen, the library, and furnishings for our rooms. For these we wish to extend our heartfelt thanks. Especial mention may be made of a package of young Siberian elms sent to us by a member of Pastor Krug's congregation at White Bluffs, Wash. Trees are always a welcome gift to us as we are in need of more windbreaks as well as more young trees of all kinds to beautify our grounds.

We are grateful to the gracious Lord for all the mercies and benefits bestowed upon our seminary during the course of the year. Aug. Pieper.

**THE CLOSING EXERCISES AT OUR SEMINARY AT THIENSVILLE**

These are to be held this year, D. v., at the seminary on the tenth of June, 1937, at 9:30 in the morning. All friends and patrons of our seminary are cordially invited.  
— Aug. Pieper.

**MICHIGAN LUTHERAN SEMINARY**

The date set for the closing of the present school year at the Seminary in Saginaw is June 15. The commencement exercises are to take place in the evening of that day in our St. Paul's Church. The graduating class numbers 13, 8 boys and 5 girls. As usual, in the forenoon and afternoon of the day, all kinds of athletic contests are to be held on our grounds.

All friends of the institution are heartily invited to visit the school on that day and enjoy the day and its various events with us.

Otto J. R. Hoenecke, Dir.  
Saginaw, Mich., May 6, 1937.

**NORTHWESTERN LUTHERAN ACADEMY**

The annual graduation exercises at our Academy will take place on June 4, at 10:30 A. M. As last year, the exercises will take place at the Academy. We heartily invite all friends of the institution to attend these exercises. The Alumni of the school will have a meeting on the afternoon of graduation day. Plan to attend.  
K. G. Sievert.

**NORTHWESTERN COLLEGE**

This year's commencement exercises will take place on Friday, June 11, at ten o'clock in the morning. A luncheon will be served in the college dining hall, which accommodates about 200 guests. Friends of the college are cordially invited to attend the exercises.  
E. E. Kowalke.

**TENTH ANNIVERSARY OF CHURCH**

Mt. Olive Church of Detroit, Mich. — F. E. Stern, pastor — observed the tenth anniversary of its organization and the dedication of its place of worship on Sunday, April 25 (Cantate). Rev. H. E. Heyn and Rev. Geo. N. Luetke preached the anniversary sermons in the two well-attended services. The Mt. Olive Y. P. S. and Jehovah-Zion choirs enhanced the services with appropriate hymns of praise. May the Lord continue to abide with Mt. Olive congregation and bless it through His Word as He has in the past.  
F. E. S.

The Lord preserve thy going out,  
The Lord preserve thy coming in;  
God send His angels round about  
To keep thy soul from every sin,  
And when thy going out is done,  
And when thy coming in is o'er —  
When in death's darkness all alone  
Thy feet can come and go no more,  
The Lord preserve thy going out  
From this dark world of grief and sin,  
While angels standing round about  
Sing, "God preserve thy coming in."

— Selected.



## Announcements

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

1937

#### North Wisconsin District

##### Fox River Valley Conference:

Rev. Otto Henning (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.  
 St. John's Congregation at East Bloomfield, 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.

#### Southeast Wisconsin District

##### Milwaukee City Conference:

###### Pastors:

E. Blakewell (R. O. Buerger).  
 E. Pankow, P. Naumann).  
 V. Brohm (A. Schroeder).

###### Teachers:

C. Heine (W. Kirschke).  
 E. Timm (Geo. Denninger).

###### Congregations:

Atonement.  
 Ephrata.  
 St. Luke's.

##### Eastern Conference:

###### Pastors:

J. Ruege (A. Schultz).  
 A. Schewe (H. Shiley).  
 G. Schmidt (E. Tacke).

###### Teacher:

A. C. Meyer (M. Roehler).

###### Delegates:

H. F. Kaul, Thiensville (H. C. Kaul, Thiensville).  
 W. Parlow, Milwaukee (H. Gother, Milwaukee).  
 A. Barney, Cudahy (H. Mittag, Milwaukee).

##### Southern Conference:

###### Pastors:

L. Baganz (W. K. Pifer).  
 E. Sponholz (G. Thiele).

###### Teacher:

G. Kalb (W. Busse).

###### Congregations:

Wilmot, Wisconsin.  
 Libertyville, Illinois.

Delegate: Arthur Fiegel, Wilmot.

##### Dodge-Washington County Conference:

###### Pastors:

A. v. Rohr (M. Stern).  
 H. Cares (G. Redlin).

###### Teacher:

J. Bremer (M. Frommholz).

###### Congregations:

St. John's, Lomira (Brownsville).  
 Friedens, Hartford (Hullsburg).

##### Arizona Conference:

###### Pastors:

R. Deffner (R. Zimmermann).  
 E. Sprengeler (P. Behn).

W. Keibel, Sec'y.

#### Dakota-Montana District

##### Pastors:

Theodor Bauer (P. Albrecht).  
 J. Wendland.  
 L. Lehmann (H. Rutz).  
 Wm. Lindloff (H. Sprenger).

##### Congregations:

Elgin, No. Dak. (Ipswich, So. Dak.).  
 Faith, So. Dak. (Reeder, No. Dak.).  
 Akaska, So. Dak. (Flasher, No. Dak.).  
 Hague Twp., So. Dak. (Raymond, So. Dak.).  
 Dempster, So. Dak. (Mazeppa Twp., So. Dak.).

Herbert Lau, Sec'y.

#### West Wisconsin District

##### Central Conference:

Rev. Alfons Engel (Rev. H. Zimmermann).  
 Rev. A. Dasler (Rev. Robert F. F. Wolff).  
 Rev. W. Keturakat (Rev. O. Koch).  
 Rev. Kurt Timmel (Rev. Max Taras).

##### Lay-delegate and alternate from

St. Paul's Congregation at Lake Mills, Wis.  
 St. John's Congregation at Juneau, Wis.  
 St. Matthew's Congregation at Oconomowoc, Wis.  
 St. Mark's Congregation at Watertown, Wis.

##### Chippewa Valley Conference:

Rev. J. F. Henning, Jr. (Rev. O. Hoffmann).  
 Mr. Carl Gerber (Mr. Arnold Ziebarth), Cornell, Wis.

##### Mississippi Valley Conference:

Pastor R. Korn (Pastor Frank Senger).  
 Pastor Frederic Gilbert (Pastor H. Kuckhahn).

##### Lay-delegate from

St. Matthew's Congregation at Stoddard, Wis.  
 (St. Martin's Congregation at Winona, Minn.).  
 Mt. Calvary Congregation at La Crosse, Wis.  
 (First Lutheran Congregation at La Crosse, Wis.).

##### Southwestern Conference:

Pastor J. Schwartz (Pastor J. H. Paustian).  
 Pastor H. Kirchner (Pastor Phil. Lehmann).

Lay-delegate and alternate from

St. Paul's Congregation at Hustler, Wis.  
St. Paul's Congregation at Mauston, Wis.

Wisconsin River Valley Conference:

Rev. W. Baumann (Rev. G. C. Marquardt).  
Rev. F. Kammholz (Rev. I. J. Habeck).

Lay-delegate and alternate from  
Salem Congregation at Wausau, Wis.  
St. Paul's Congregation at Wisconsin Rapids, Wis.

Teachers' Conference:

Mr. H. Ihlenfeldt (Mr. R. Jacobs).  
Mr. P. Kolander (Mr. H. Klatt).  
Mr. W. Roerig (Mr. E. A. Wilde).

Northwestern College:

Prof. E. A. Wendland (Prof. G. Westerhaus).

Johnson Creek, May 4, 1937. A. W. Paap, Sec'y.

### EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference of the Southeast Wisconsin District will convene, D. v., June 1 and 2 at 9:30 A. M., at Nain, West Allis, with Pastor Walter Keibel.

Papers: Exegesis: 2 Tim. (Rische); Heb. 1 (Mittelstaedt); Gen. 2 (Tacke); Spiritism: Schoewe.

Sermon: A. Mittelstaedt, Th. Monhardt (English).

Remarks: All absentees must present an excuse.

K. Lescow, Sec'y.

### EASTERN DELEGATE CONFERENCE

The Eastern Delegate Conference will meet the second Sunday p. Trinity, June 6, 1937, 2 P. M., at St. Paul's Lutheran Church, Cudahy, Wis., Pastor Gerald Hoenecke.

A. C. Schewe, Sec'y.

### PACIFIC NORTHWEST DELEGATE CONFERENCE

The Pacific Northwest Delegate Conference will meet in Grace Church, Portland, Oregon, June 8-10, noon to noon. Essays will be read by Pastors W. Amacher and R. Hoenecke.

William Lueckel, Sec'y.

### MANKATO DELEGATE CONFERENCE

The Mankato Delegate Conference will meet June 8, 10 A. M., at St. Clair, Minnesota, Pastor A. Mackdanz.

Papers: A. Mackdanz: Exegesis; Ernst Birkholz: Essay: How We May Influence Business Men in Observing Good Friday as a Legal Holiday? R. Haase: Baccalaureate Services.

W. Schuetze, Sec'y.

### PASTORAL CONFERENCE OF THE SOUTH EAST WISCONSIN DISTRICT

The Pastoral Conference of the South East Wisconsin District meets, D. v., June 22 and 23 at Grace Church, Milwaukee, Wis., W. Sauer, pastor. The essayist is Prof. A. Zich. Time of first session: 9:30 A. M.

W. Keibel, Sec'y.

### MICHIGAN PASTORAL CONFERENCE

The Michigan Pastoral Conference will meet June 22 to 24 at Sturgis (Pastor Hugo Hoenecke). The opening session on June 22 will be at 9:30 A. M.

Confessional Address: C. Kionka (A. Kehrberg).

Sermon: J. Nicolai (O Peters) — both in English.

Essays: To be announced later.

Announcements are to be made no later than June 15. Those who will arrive on Monday and desire lodging for the night must so specify. Those not planning to attend will also kindly so specify. A nominal charge will be made for dinner and supper.

W. H. Franzmann, Sec'y.

### RED WING DELEGATE CONFERENCE

The Red Wing Delegate Conference will meet June 15, 9 A. M. sharp, at St. John's Congregation, Goodhue, Minn.

E. G. Hertler, Sec'y.

### WESTERN DELEGATE CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Western Delegate Conference of the Dakota-Montana District will meet at the Academy, Mobridge, S. D., June 8 and 9, beginning at 9:00 A. M.

Essays: Des Pastors Stellung in der Gemeinde, E. Hinderer; The Duties of the Parents and the Church toward the Young People in the Congregation, P. Kuske; Die Geschichte und Bedeutung der Konfirmation, John Wendland; A Demonstration that each Major Doctrine of Holy Writ is not merely a Dogma, but has an Extremely Practical Bearing on Christian Life, Kettenacker. Sermon: W. Schmidt, English; Confessional, E. Kuehl, German.

Delegates will provide their own bedding. A nominal charge will be made for meals. Announcement to Pastor E. R. Gamm.

Paul G. Albrecht, Visitor.

### NEBRASKA DISTRICT DELEGATE CONFERENCE

The Nebraska District Delegate Conference will meet June 17 to 21, 1937, beginning at 9 A. M., at Clatonia, Neb. (E. C. Monhardt, pastor).

Essays: "Paul as a Model Missionary" (Pastor H. Spaude); "The Smalcald Articles" (Pastor A. C. Bauman); "The Problem of Keeping Our Young People with Our Church" (Pastor H. Schulz).

Registration with the local pastor before June 13 is requested.

Im. P. Frey, Sec'y.

### SUMMER SCHOOL FOR PASTORS DR. MARTIN LUTHER COLLEGE, NEW ULM, MINN.

By request, a summer course for pastors has been arranged at Dr. Martin Luther College.

Time: July 27 to August 6, 1937.

Subjects and Lecturers: Advanced Homiletics, Dr. John Fritz, Concordia Seminary, St. Louis, Mo; Eschatology, Prof. John Meyer, Lutheran Seminary, Thiensville, Wis.; Exegesis on 1 Corinthians, Prof. E. E. Kowalke, Northwestern College, Watertown, Wisconsin; Church History, 100-450 A. D., Prof. G. Westerhaus, Northwestern College, Watertown, Wis. — Round table discussions for evening sessions.

Approximate cost for those staying at the College is \$15.00. This includes room and board.

Announcements should be made by July 1.

Further information will be gladly furnished by

Adalbert Schaller,  
Dr. Martin Luther College,  
New Ulm, Minn.

### CHIPPEWA-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE

The Chippewa-Wisconsin River Valley Pastoral Conference will meet on June 1 and 2, 1937, at Neillsville, Wisconsin (Pastor Wm. Baumann). First session at 10:00 A. M.

Essays: Darf die Amtszeit eines Pastors begrenzt werden? J. Mittelstaedt; How Can We Stimulate Attendance at the Lord's Table? G. Fisher; Scriptural Basis for the Practice of Tithing, G. C. Marquardt; New Testament Exegesis on 2 Timothy, E. Walther; Old Testament Exegesis, I. Habeck.

Confessional Address: E. Kolander; G. Krause (English).

Sermon: S. Fenske; G. Fisher (English).

Please take note of change of time of Conference. Make timely announcements with Pastor Baumann!

E. E. Prenzlöw, Sec'y.

### CROW RIVER VALLEY DELEGATE CONFERENCE

The Crow River Valley Delegate Conference will meet June 8, 1937, at Rockford, Minnesota, Pastor Samuel Baer. The conference will open at 10:00 A. M. with services led by Pastor Chr. Albrecht. Substitute E. A. Binger.

Pastor W. P. Sauer will speak on: How Can We Develop a Greater Interest in Missions in Our Congregations.

Please announce yourself and delegates for this one-day conference!

K. J. Plocher, Sec'y.

**THE GENERAL SYNODICAL COMMITTEE**

The General Synodical Committee will, God willing, assemble in St. John's School, Milwaukee, Wis., on Tuesday, May 25, afternoon at two o'clock.

**Preliminary meetings:**

The Joint Board of Missions: Republican Hotel, Monday, May 24, 10:00 A. M.

The Board of Trustees: St. John's School, Monday, 2:00 P. M.

The Representatives of our Educational Institutions: St. John's School, Tuesday, 9:00 A. M.

The Conference of Presidents: Parsonage, Tuesday, 9:00 A. M.

**Tentative Program:**

Tuesday afternoon and evening: Board of Missions.

Wednesday forenoon: Institutions.

Wednesday afternoon and evening: Report of Committees.

The Committee on Assignment of Calls will meet at Thiensville on Thursday or Friday morning at 9:30, depending on the time of the adjournment of the General Committee.

The reports of the various boards and committees must be in the hands of the undersigned on May 15, if they are to be printed in the preliminary program.

John Brenner.

**ORDINATION AND INSTALLATION**

Authorized by President A. Ackermann of the Minnesota District the undersigned ordained candidate Perley R. Kurth into the holy ministry and installed him as pastor of the Osceola-Nye-St. Croix Falls, Wis., parish on Sunday Rogate, May 2, 1937. The ordination and installation service was held in Zion's Lutheran Church of East Farmington, Wis., Louis W. Meyer, pastor. The pastors J. W. Pieper, O. Medenwald, Prof. L. Blankenbuehler, O. Klett, and L. W. Meyer assisted. The Glee Club of Concordia College, St. Paul, under the direction of Prof. L. Blankenbuehler, beautified the service by singing several Lutheran hymns.

May the Lord in His loving kindness shower His blessings upon this young servant of His, giving him grace to take heed unto himself and unto the doctrine; to continue in them and thus save both himself and them that hear him.

Address: The Rev. Perley R. Kurth, Osceola, Wis.

W. J. Schulze.

**INSTALLATION**

Authorized by President P. Bergmann, the undersigned on April 4, 1937, installed Mr. Frederick Berg as a teacher in St. John's School in Milwaukee, Wis.

Address: Mr. Frederick Berg, 1643 No. Fourth St., Milwaukee, Wis.

John Brenner.

**REQUEST**

Any one having second-hand pews, an altar and a pulpit to dispose of kindly get in touch with the undersigned.

Rev. A. Martens,  
Tyler, Minn.

**ACKNOWLEDGMENT**

I wish to extend our thanks to the members of Immanuel's at Grover, So. Dak., for a case of eggs, so kindly donated to the Northwestern Lutheran Academy during the past week.

K. G. Sievert.

**NOTICE — MINNESOTA DISTRICT**

The Rev. Arthur W. Fuerstenau, R. R. 1, Boyd, Minn., has been appointed to, and has accepted, the office as Custodian of Funds for Indigent Students within the Minnesota District. He succeeds the Rev. R. Heidmann who had asked to be relieved from this office.

May 10, 1937.

A. Ackermann, President  
of the Minnesota District.

**BOOK REVIEW**

**My Redeemer Liveth.** Daily Devotions Covering the Period from Easter Monday to Pentecost. By O. P. Kretzmann. Concordia Publishing House, St. Louis, Mo. Price, single copy, 5c; per dozen, 48c; per hundred, \$3.00. Plus postage.

The devotions are confined to a one-page length of a 6x3½ booklet, paper covered. They open with a text indicated for reading. The meditations themselves dwell on some thought suggested by the pericope of the season. At the close a topic for discussion is suggested in a few words. Each week is opened with a prayer which is designed to prepare for the week's devotions.

"Concordia Publishing House intends to continue publishing such devotional material for some time to come, and we call the attention of our readers to the next issue, which will contain devotions covering the period from May 17 to July 4." We hope that many will profit by what is offered them here in such a handy form at such a low price. G.

**The Foundation Must Stand!** By Dr. Paul E. Kretzmann, Concordia Seminary, St. Louis, Mo. 123 pages. Cloth binding. Price, 75 cents.

The writer needs no introduction in Lutheran circles. His defense of the inspiration of the Bible is masterful and the book will be appreciated by all who desire ready information on this cardinal doctrine. Here they have authentic information on the position held by prominent theologians in the various branches of the Lutheran church — information that we have often looked for but in vain. In Chapter 4, "The voice of history," he takes us back to the days of the apostolic fathers, to the days of the Reformation and acquaints us with the views of the great men of old in regard to inspiration. The final chapter is a defense against those who object to the doctrine of inspiration on various grounds.

We wish this book, "The Foundation Must Stand," a wide circulation.

W. J. S.

**The Glorious Revival under King Hezekiah** by Wilbur M. Smith, D.D. Zondervan Publishing House, Grand Rapids, Mich. 50 pages, paper binding. Price 35 cents.

This brochure, the first of a proposed series of seven, treats, as the title indicates, the subject of revivals. The author gives us much food for thought in the well written booklet.

W. J. S.

**The Minister as Prophet**, by Charles Edward Jefferson, Pastor of Broadway Tabernacle, New York City. Zondervan Publishing House, Grand Rapids, Mich. 190 pages, 16 mo. Cloth.

Whoever wishes to read an interesting book on this subject will make no mistake in ordering "The minister as prophet." Here is a book so absorbing that one is unwilling to have the reading of the volume interrupted. Especially instructive and interesting are the author's chapters on "The growing sermon" and "The place of dogma in preaching." The little volume contains five chapters treating the following subjects: 1. "The dimensions of the work." 2. "The three men involved." 3. "The growing sermon." 4. "Form and manner." 5. "The place of dogma in preaching."

The faculty of Bangor Theological Seminary who heard these lectures as they were delivered before the students of the Seminary has this to say of the book: "The lectures were clear, luminous, pithy, cogent, full of practical suggestions, comprehensive in their scope, an illustration in themselves of great preaching, and laid hold alike on students, ministers, and the general public which, night after night, gathered to listen to them."

We were not able to agree with all the author says, especially in the first two chapters. He overemphasizes the part the minister, as a mere man, plays in the church.

W. J. S.