

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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CHARACTERISTIC FEATURES OF THE INFANT CHURCH AT JERUSALEM

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer. Acts 2: 42.

Brief though the record is, we here have before us the infant church at Jerusalem, it affords sufficient material to ascertain the doctrine upon which it was founded, and the principles of Christian life it was animated by. The lives and conduct of the new converts, after the great day of Pentecost, assumed a character in perfect conformity with the first principles of the religion into which they had been led; and it were impossible to find a more pleasing picture than that which this brief record gives, of all that is amiable and instructive in the Church of Christ. Having been through grace enabled to "save themselves" from the sins and dangers of "an untoward generation," as Peter had exhorted them, V. 40, they gathered closely around the apostles and early disciples of Him whom they now regarded as their Lord and Redeemer.

There are four characteristic features given here of the primitive Church. The first is its

Steadfast Continuing in the Apostles' Doctrine

"And they continued steadfastly in the apostles' doctrine." This implies that those early Christians craved for inspired instruction; they were eager to learn more about Christ, His Person, His work and His teachings; and therefore they sought the company of the apostles whom they knew to be inspired of God to teach them the great truths of the Gospel. It was a desire which Christ the good Lord Himself awakens in all of His followers. In the same commission in which He charged His apostles to "make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," He enjoined them to "teach" such disciples "to observe all things I have commanded you." Christ the Head of the Church laid great stress of His teachings; he would hear all those added to His Church through baptism to have a well-grounded knowledge of His doctrine; and it is He who incites them with a desire to increase in such knowledge for the sake of their salvation.

And so also those added to the infant Church at Jerusalem were desirous of acquiring substantial knowledge of Christ's teachings as proclaimed by the apostles. They were not satisfied with a scanty acquaintance with the apostles' doctrine, but continued steadfastly in the study of the same, thus becoming firmly rooted in the truths that lead to salvation. The apostles' doctrine — the Gospel of Jesus Christ, was the imperishable rock the primitive Church was built upon never deviating from its teachings and principles.

It is principally with this its first characteristic feature the infant Church has become the model for the Christian Church at all times. The inspired doctrine of the apostles in which it continued steadfastly has, in the course of time as generations have passed, not been superseded by other doctrines, other methods, other practices which allegedly apply to the conditions obtaining in the Church of today. It is not subject to any change or evolutionary development. Even as "Jesus Christ is the same yesterday, and today, and for ever," Heb. 13:8, so is the divinely inspired doctrine of the apostles. It is a destructive delusion of the modernistic Church that the present world is in need of new doctrines, new methods of imparting the truth, new economy of religious life. We say, let the world stand in need of whatsoever else, it is to be laid down emphatically that the Church today stands in need as ever before of continuing steadfastly in the apostles' doctrine. It is the breath of the Church — its vital air, its light, the foundation of all saving truth.

The second characteristic feature of the infant Church as presented in the above record is

Its Fellowship

The members of that early Church continued in "fellowship." That does not mark merely the fact of association with the apostles. Nor does it describe association with one another from the attractions of friendship or a new-born society. No, fellowship here marks a close and intimate union of Christian brethren among themselves. These converts were one in spirit, united in the bond of brotherly love, having but one faith in their Lord and Savior, and serving but one purpose, that of spreading the kingdom of Christ through the preaching of His Gospel.

Though as yet but a small community compared with the godless world surrounding it, the infant Church maintained a fellowship which was determined to subdue the very world to the Lord, not indeed by force of arms, nor by any secular means and power, but by faithfully administering the means of grace — the Word and the Sacraments. Truly, a lofty ideal, the very standard of Christian life, for the entire Church of succeeding generations to follow — the fellowship of the primitive Christians!

A third characteristic feature of that Christian Community was the constant and frequent

Attendance to the Lord's Supper

The "breaking of bread" spoken of here certainly did not mean simply the taking of the ordinary meals of day after day. There could have been nothing remarkable in individual men "continuing steadfast" in this. No, the "breaking of bread" was a sacred meal with those early Christians; it was nothing less than the celebration of the Lord's Supper. It was the same Sacrament the Lord had instituted on the eve before His death when He gave to His disciples, in the visible elements of bread and wine, His body and blood for them to eat and to drink as a divine pledge and token of the remission of sins. It was undoubtedly the first public celebration of the Lord's Supper in the infant Church, and its members continued in the use of the Sacrament ever since. As they had been "baptized in the name of Jesus Christ for the remission of sins" on the day of Pentecost, so now these early Christians partook of the Lord's Supper to become assured that the sacrifice for the expiation of their sins and guilt was really and truly offered up by Him who was both the Highpriest and sacrifice, thus publicly confessing their faith and proclaiming the benefits of Christ. Another characteristic feature of the early Christian community, which by the grace of God the true Church of succeeding generations has maintained to this day in accordance with the words of St. Paul, 1 Cor. 11:26, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

Finally, there is the last characteristic feature of the infant Church, that of

Continuing in Prayers

Prayer was not a means of grace to the early Christians, as Word and Sacraments were, no more than it is to the Christians of today, but it was a communication with God whereby they presented their united petitions to their Heavenly Father, through Him who alone makes prayer acceptable, and who had promised that whatever they should ask the Father in His name, He would bestow.

Again, the Old Church and the new join hands here. Prayers is the golden link between them, as it is between all earth and heaven.

J. J.

Grow In Knowledge

LABORERS IN HIS VINEYARD

Matt. 20: 1-16

There is work to do in our sinful hearts, so that we may gather the precious vintage of a truly God-fearing life as we lay aside the sin, which doth so easily beset us, and with our feeble efforts glorify Him, who has called us out of darkness into His marvelous light. There is work to do in His church, as we support His cause, pray for it and by word and example lead others to the arms of the Savior. Let none hear you idly saying, "There is nothing I can do. There are no grapes for me to harvest." If you but open your eyes you will see them. Gather them, even though you must sometimes reach into the briars. And however small and unnoticed your gifts and your tasks, the least you do for Jesus will be precious in His sight.

Above all, let us labor in the right spirit, the spirit of love toward Him, who loved us and gave Himself for us. This spirit is satisfied to labor for the sheer joy of being able to serve so gracious a Master and looks for no special recognition or further reward. How severely does the householder in the parable not rebuke those who murmur because others, who have not labored all the day, also receive the full day's wages! It is pure grace unmerited by all, to receive the penny, forgiveness and life in Christ. To have labored longer and more abundantly was an added privilege, at which they should have rejoiced rather than complain that others had not done as much as they. As it is, their labors stand last in the householder's estimation as He begins to pay the last first and the first last. What pleasure could He find in deeds so selfishly performed, products of a self-righteous spirit, which rejects God's grace and trusts in its own accomplishments? Dominated by it no man can ever see life, still less please God with his deeds.

For the works that do follow us, to the eternal glory of our gracious Lord, are not the perishable hay and stubble of selfish pride and ambition, which would exalt themselves in the church and despise others. They are the works performed purely out of love to Him, who so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish but have everlasting life.

Shall we then grumble and deplore the fact that we have labored longer and more abundantly than others? Shall we not rather rejoice because we have been enabled to serve such a gracious Master more fully?

May our love for Him and His cause increase and move others also to greater efforts! While murmurings and complaints can only be disheartening, the example of love is an inspiring power in the church. Let us love Him who first loved us! O. J. E.

and trembling for it is God who worketh in us both to will and to do of His good pleasure. Phil. 2:12, 13.

O. J. E.

MANY BE CALLED, BUT FEW CHOSEN

Matt. 20:16

God is not willing that any should perish. The Savior's parable of the laborers in the vineyard shows us that He is at all times ready to receive sinners as His own and give them the privilege of being laborers in His kingdom. Even those who come at the eleventh hour receive the grace of everlasting life in the Son.

But this parable also contains a note of solemn warning to the indifferent sinner who says, "There still is time. I will have my fling at life first, realize my earthly hopes and ambitions and enjoy life's comforts, pleasures and conveniences. Then at sixty, sixty-five or seventy I will think of eternity and God. I will wait until the stroke of eleven."

There is no word more fatal than the word, "There still is time," and none more hopeless than the everlasting "too late" of those who have drowned their souls in destruction and perdition in idling away their time on the market-place of this world — a cry which fills an eternity containing nothing but the accusing memories of a misspent time of grace.

O ye indifferent! Who knows whether the Lord will knock at your heart's door again? If so, who knows whether you will not have sunk so far in the mire of sin, that you will no longer care to turn and hear? For wrong thinking, wrong doing, wrong living need only to be continued in long enough to be no longer recognized as such and many a hardened sinner, his vows to God long since forgotten, is perfectly satisfied with himself and the evil ways which, if persisted in, must eventually lead him to his doom. And who knows how long he will still be in the market-place of this life? Maybe the clock of his life will have run down at high noon and how many do not hear the chimes ring out at the stroke of eleven when the lengthening shadows herald the swift approach of the night!

Where then is the answer to the question why many, though called, are never placed as chosen jewels into His crown of glory? It lies in the obstinacy and incredible stupidity and blindness of the human heart, which would not seek first the kingdom of God and its righteousness nor heed the Savior's words, "What profiteth it a man if he shall gain the whole world and yet lose his soul?"

His own by grace let us heed the warning cry and labor for our merciful master all the remaining hours of our lives, working out our own salvation with fear



The Church in Germany both Protestant and Catholic, seems to have its troubles. Quoting from the Living Church: "Events moved rapidly last week in the struggle between Church and State in Germany. Most important developments in the attempt of the Nazi government to bring both Roman Catholics and Protestants into line with the idea of the totalitarian State were the following:

(1) A Roman Catholic priest, Fr. Bruno Schubert, arrested for printing and distributing the recent papal encyclical dealing with Nazi violations of the Concordat, was reported to have 'committed suicide' in prison.

(2) It was reported that 18 Roman Catholic printing plants were closed in reprisal for the printing of the text of the encyclical.

(3) Sentences of members of religious orders on charges of immorality continued, 18 convictions being reported during the week.

(4) Passports of 14 leaders of the Protestant Confessional Front, delegates to the World Conference on Life and Work at Oxford in July, were canceled by the government.

(5) The official delegation to the Oxford Conference, appointed by Hanns Kerrl, head of the Reich Department of Church Affairs canceled its acceptance.

(6) Protestant pastors announced from their pulpits that ten clergymen and one woman leader are now under arrest by the Nazi secret police, that 15 pastors have been expelled from their parishes, and 14 others forbidden to preach."

These news are disturbing enough. It is, of course, not always easy to separate the chaff from the wheat in these overseas reports only too often colored by a Jew-controlled press. But, leaving the Roman Catholics to their differences with the German government, our concern is with those who still call themselves Lutherans among the Protestants. Of these the daily press — the Chicago Tribune — reports: "Dr. Martin Niemoeller, leader of the Confessional pastors, preached the Whitmonday services in his Dahlem (suburban Berlin) church yesterday and rejoiced over the agreement on theological points between his own group of Lutherans and the Calvinists. 'We thank

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God,' he said, 'that during last week's Prussian synod of the Confessional churches at Halle, fundamental unity in faith was established between the Lutherans and the Calvinists — a unity undisturbed by points of theological differences. They were mere man-made points, though they may have been points once raised among other people by Martin Luther himself.'

In commenting on this vaunted 'unity' the *Christian Century* remarks: "We are told that 'for the first time since the days of Martin Luther, the Protestant church synod today succeeded in drafting an agreement to end the theological differences dividing Lutherans, Reformed and other Protestant groups.' The document is called 'Consensus de doctrina evangelii.' If this means an explicit doctrinal formulation upon which all the members of the synod agreed and upon which they can expect their churches to agree, the accuracy of the statement is most questionable. But a further sentence in the report says: 'The delegates in Halle agreed that differences in dogmatic teaching no longer have the power to divide the church.' If that means what it seems to mean, then Halle is entitled to take its place beside Wittenberg as having been the scene of a great liberation of the human spirit."

Thus far the *Century*. We understand that the meeting at Halle was held for the purpose of forming a solid front against the paganism of National Socialism. It reminds one of the efforts at Luther's times to bring together, first Catholics and Protestants, and then, when that failed, the Calvinists and the honest Lutherans. This failed also at that time. And so will this unionistic effort at Halle fail. Differences in teaching are always divisive and will remain so in spite of all the resolutions on peace at Halle. It is better to honestly recognize these differences than to try to smother them by the underwriting of smooth but ambiguous phrases. The Lutheran church should have learned that lesson through the sad experiences with Philip Melanchthon.

Z.

The Cause of Crime In recent years we have heard a great deal to the effect that all crime is due to some physical defect of the body, that the criminal is a criminal because he is not getting the right number of calories in his diet, because a nerve is subjected to undue pressure, etc., in short, that crime is a physical disease which can be cured by the physician's prescription or the surgeon's scalpel. By this time experience has pretty well exploded this theory.

But other scientific reasons for the cause of crime are continually being advanced. Some people fondly believe that education is a cure-all, that if you give everybody a good schooling and so abolish illiteracy, all crime will die out. The folly of such an argument is shown by the fact that at the same time while education has been making great strides crime has been increasing by leaps and bounds and that some of our worst criminals have been highly educated men. Experience confirms the statement of Theodore Roosevelt that to educate men without religion is like putting a high-powered rifle into the hands of a savage.

New explanations and cures for crime are continually being published, many of them being the brain children of crime prevention bureaus, which must find some excuse to justify their existence. Bruce Smith, said to be one of the outstanding experts on police administration, recently called all crime prevention work "bunk." He is quoted as saying: "It is a nice mouth-filling term. The cause of crime has not been identified yet. We have plenty of opinions from welfare workers, sociologists, psychologists and penologists. There is no scientific cause of crime."

The above remarks induce an editor to inquire: "What causes crime — is it housing — insufficiency of bathtubs — leaking roofs — poverty — education?" The cause of crime will continue to puzzle all who do not go to God's Word for the answer. There Jesus gives us the explanation in the words, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." The cause is not to be sought outside of man, in his environment, but in his depraved heart inherited from Adam. And the only hope of a cure lies in a new birth through the Gospel, for, as the apostle says, "If any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new."

I. P. F.

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On Church Papers The *Christian Century* publishes a letter in its Correspondence column written by a reader as follows:

Editor the *Christian Century*:

SIR: I am kept informed by the *Christian Century* concerning the subversive propaganda of the most subtle type which is selling out the church down the river where the enemy of the church awaits in derision and feeds on your gullibility."

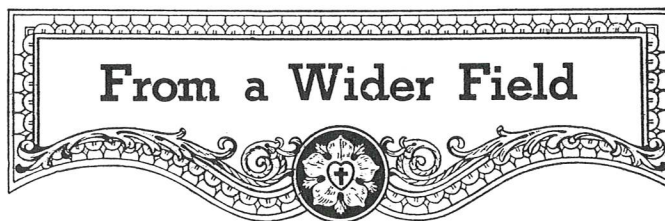
This was signed, but we omit the writer's name and place of abode. The letter bears this caption by the editor of the Century, "We Have Our Uses."

This rather light-hearted shoving aside of the indignant correspondent's strictures on the notorious policy of the Century is characteristic. The editor evidently does not care to admit or is too blind to see that this letter writer is 100% correct. Church papers of the type of the Christian Century and its weak echo, the Presbyterian Tribune, do a great deal of harm. Being deeply dyed with modern criticism they do not believe that the Bible is God's inspired word. In the same edition of the Century in which the above letter is published, is a query in the Question Box: "How much of the Bible is to be taken as factual and trustworthy, and how is one to make sure of the portions that are to be believed?" The answer, written by H. L. W., calmly states: "The Bible is an ancient and Oriental collection of writings. . . . They embodied tradition, folklore and imaginative material as well as authentic recitals of actual incidents. They even included works of fiction, such as the books of Ruth, Jonah and Esther, as well as fables and parables, such as those spoken by Jesus." Having in the subsequent sentences totally discredited the Bible as a trustworthy document, he winds up with this statement: "It is evident that it is not only the privilege but the duty of the student of Scripture to exercise his right of judgment regarding the statements of the Bible, remembering the origin and character of the record, and the fact that the freedom to estimate the historical and moral value of all parts of the Book, the right of private judgment, is the foundation stone of Protestantism."

In other words, believe what you like or rather what your reason approves. Not God, but YOU are the judge of the Bible's truth. But what has this tearing down of the authority of Holy Writ to do with "subversive propaganda" of which the first letter writer complains? This. Where the Bible has been discredited as a book of lies, unreliable statements, there all divine light for the guidance of man has gone out. There is nothing left but the light of reason and that is a will o' the wisp. Without this lamp unto our feet we are led into all manner of morasses and pitfalls, such as this that the Christian church has for its purpose the job to divide the money of the haves among the have-nots. There are a plenty of other follies committed by a church that does not believe in the Bible any more as the truth from heaven.

It is against these destroying angels of wrath, permitted by a just God to afflict the unbelieving with their lying conceits, that we have church papers for the defense of God's truth unto salvation. To offset the propaganda of this noisome pestilence, spread by the Christian Centuries and its foolish followers, we

must have papers that continually and consistently warn against the father of lies and his prophets. We need church papers to instruct us again and again in the truths of salvation, and above all in this truth that the Bible is the inspired Word of God, not dug up from any mind of man, nor found by man's ingenuity or hard labor. Read again the second chapter of first Corinthians. We need to be fortified against all the wiles of Satan, and the church paper, if it be true to its real purpose of preaching the saving Gospel, is necessary in this day of oceans of printed filth, nonsense, unbelief-poison of the heart and soul. That is why a true witness to God's truth should be in every truly Christian home, where it should be read by young and old for the upbuilding of their faith. Z.



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OPLÖFT DIT SYN, O KRISTEN SJÄL

By M. B. Landstad

(Translated by N. J. Hong)

O Christian soul, look up anew!
On hill and valley falls the dew,
And gentle spring is nearing.
God opens wide His gracious hands;
The blessed seed in distant lands
Abundant fruit is bearing.
Praise the Savior!
Souls perverted, now converted,
Home are wending.
Songs of joy the heav'ns are rending.

As rain from heav'n and snow and dew
Refresh the earth and make it new,
That fruit may be increasing;
So, saith the Lord, my Word shall be;
It shall not void return to me,
But do whate'er is pleasing.
Praise the Savior!
God's Word spoken stands unbroken;
Wastes are blooming;
O'er the dead new life is looming.

Our faithful Shepherd cannot sleep
Until He finds the wayward sheep
And bears it home, elated.
Him let us follow, young and old,
And lead the lambs into the fold,
That blindly stray, belated.
Praise the Savior!
Lift your voices! Hope rejoices,
Faith-impassioned!
Know that God's own hand it fashioned.

Then welcome, all from far and near,
 To join the Lord's communion here,
 Whose final home is heaven!
 God bless you all, and make you strong!
 May He to whom all worlds belong
 Help spread the Gospel's leaven!
 Praise the Savior!
 Ye who labor, heavy laden,
 Prayers upsending,
 Sow in tears; reap joy unending!

Parkland, Washington, May 4, 1937.

PREACHES AT HIS OWN FUNERAL

Wade Millman, 88, an eccentric fellow of Coatesville, Indiana, preached his own funeral sermon some time ago. He arranged a mock funeral service for himself. He has imported and set up his own tombstone, fashioned his own coffin made of an oak tree hand hewn, engaged and paid for his pallbearers and to put a finish to the whole affair held his own funeral sermon. It is reported that 5,000 people attended the service. He had planned to be carried by his hired pallbearers to the cemetery (why not make them work for their money?) in his own coffin but the press of the crowd prevented this. The crowd roared and laughed as the 88 year old man "preached" his funeral sermon much to the "preacher's" discomfort who was a little nervous and at a loss how to begin his oration.

His eulogy of himself may be summed up in these words: "If a man has lived a nice, moral life it is no task for him to preach his own sermon, but for a bad man it is difficult. I have lived a moderately moral life, so I don't know how to preach my own funeral." His 96 year old sister refused to attend the service and stated the case correctly saying: "It's the silliest thing I ever heard of."

That is right, it is a silly thing. It does not take courage to do what this old fellow did, nor does it take a great amount of intelligence to say what he did. It requires merely the mind of a child.

We are willing to leave his case to the Lord who says: "He that believeth not shall be damned." No amount of boasting of moral rectitude will save him.

W. J. S.

ALL-AMERICAN MOTHER

Mrs. Carl R. Gray, 67, the wife of a western railroad official has been chosen by the Golden Rule Foundation, whose headquarters are in New York, as "the all-American mother of 1937." She received a silver medal for this distinction.

We know Mrs. Carl Gray, having often heard her conduct her Bible class and deliver lectures at various times. She is a very humble, sincere Christian of the old school. Nor is she a "diplomat" as she presents the Bible truths to anyone who will listen. She believes in the total corruption of man by nature and in salvation by grace through the redemption that is in

Christ Jesus. She is ready at any time to give account to any one of the hope that is in her. The American mothers would do well to hear her and emulate her example.

In New York, as in Omaha, her home, she was ready to tell the reporters of the newspapers that she is a Christian and made some very unpopular remarks on women suffrage, sins of today and society life. She described herself as an old-fashioned mother, "one who lives up to the ideas of **God**" as contrasted with a modern mother. "who lives up to the ideas of **man**." She blamed the increase in crime among younger people on "too little religion IN THE HOME, too much MODERNISM IN THE CHURCH, and too much ATHEISM IN THE SCHOOLS." That, to our mind, just about sums up the evils of our day. God give us many mothers like Mrs. Carl R. Gray of Ohama, Nebraska.

W. J. S.

CHURCH GROUP VISITS TAVERNS

The Milwaukee Ministerial Association appointed a committee recently which is to investigate "vice and questionable operations in the taverns of Milwaukee." It is reported, according to the Milwaukee Journal, that "three ministers checked the city's night club activities Friday night and Saturday, making notes on all law violatons observed and on all questionable conditions."

What is it all about and why all the trouble? What are these ministers going to do about it after they have convinced themselves by personal observation that conditions in night clubs and taverns are not wholesome? The fact is that we know and they know without making this excursion that there is no churchly atmosphere in the places mentioned; that drunkenness and debauchery and immorality are the sins that are bred and fostered there; that no man and no woman, as well, has ever entered one of those places to improve the moral, spiritual man, if you please; that the proprietors of those places have no sermons to preach on morality, immortality and salvation. — We know that and those crusading ministers know that. — SO WHAT? WHY THE GREAT ADO?

Do they intend to gather facts and then present them to the police or the legislature and have some laws passed to curb the evils of the day? Are they going to make themselves responsible for the morals of the taverns and the night clubs? It was our conviction that this is the distinct duty of the police department and legislature body.

The ministers' duty is so well defined in the Scriptures that one wonders how anyone even superficially acquainted with its pages can fail to know it. **The minister is to PREACH THE GOSPEL OF SALVATION.** If every minister would attend strictly to this and this alone, do it conscientiously in season

and out of season and perform all the attendant duties, there would be no time left to watch over the morals of the taverns and night clubs. Let the ministers expend every ounce of their energy in the pulpit, and if this is well done, we need not worry about the haunts of the devil.

W. J. S.

GOD CANNOT USE IDLERS

God never goes to the lazy or idle when He needs men for His service. When He wants a worker, He calls a worker. When He has work to be done, He goes to those who already are at work. When God wants a great servant, He calls a busy man. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb when the Lord called him.

Gideon was busy threshing wheat by the wine-press.

Saul was busy searching for his father's lost beasts.

David was busy caring for his father's sheep.

Elisha was busy plowing with twelve yoke of oxen.

Nehemia was busy bearing the king's wine-cup.

Amos was busy following the flocks.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus.

— Sel.

ROME AND MIXED MARRIAGES

"Church Advances Civil Contract in Mixed Marriages" is the heading of an article clipped from a daily newspaper April 12. The article follows: Milwaukee — "Details of a new civil contract legally binding upon parties to a mixed marriage were revealed yesterday by Catholic priests here in informal discussions with their parish members.

"Under this new rule by which a civil contract becomes a primary condition of a Catholic marriage ceremony, a Protestant marrying a Catholic legally is bound to have all resulting offspring baptized and educated in the Catholic faith.

"The Catholic church for years had insisted on having the children of mixed marriages bound to the church, but promises made to that effect at the altar, it was said, frequently were flouted by a Protestant mother, or father, with the arrival of the first born. Compromises were entered into whereby the male child was baptized in the faith of the father, the girl in the faith of the mother.

"The new rule advanced, it was said, by Archbishop Samuel A. Stritch, makes it mandatory upon parties to a mixed marriage to submit to a formally signed attested and notarized contract binding them

to have all children baptized and educated as Catholics.

"This contract is so formulated and guarded that it can be enforced in the courts, if necessary," a priest at Gesu church said. "In the past," he continued, "no such legal recognition was attached to the prenuptial agreement between parties to a mixed marriage."

"The Milwaukee diocese was said to be the first of the Catholic bishoprics in this country to experience the effect of the stringent marriage rule."

The above article should serve as a warning to all young Lutherans who contemplate entering into marriage with Catholics. Rome will exercise every effort and influence to gain her end even to the extent of violating the Constitution of the United States which guarantees every citizen religious freedom. A word to the wise ought to be sufficient! Rud. P. Korn.

"The Woman's Missionary Friend" is responsible for the statement that the introduction of the plow into Africa's agriculture has brought about a corresponding decrease in polygamy. The short-handled hoe, often called "the badge of African womanhood," has been for centuries native Africa's only implement of land cultivation. Since women did all this work, it followed that the more wives a man had the more he could cultivate and control. The plow, however, accomplishes more work in less time than many wives. Wherefore, why bother with so many women? But a question arises: Will it be the sad, sad fate of the plow to develop an "old maid" problem for Africa?

—The Lutheran.



Synodical Conference

A PRAYER

FOR OUR FOREIGN MISSIONARIES

"Away in foreign lands they marveled
How their feeble word had power.
At home, the Christians, two and three,
Had met to pray an hour."

For heralds of Thy cross, dear Lord,
In distant lands away,
At one with us in Faith's accord,
A fervent prayer we pray.

Console them when in loneliness
For native lands they sigh,
As thoughts recall the fond caress
When loved ones said "Goodbye."

In illness may they healing find
In Thee, Physician blest.
Grant peace unto the troubled mind.
When weary, grant them rest.

Abide with them when perils lurk.
Guard them when foes pursue,
And prosper Thou the holy work
That in Thy Name they do.

Their journeys guide on land and sea.
Shield them in all alarms,
And let them feel the constancy
Of Everlasting Arms.

When sunbeams of the Gospel glow
The darkness disappears.
Bless Thou the seed Thy servants sow
And water with their tears!

Their every need do Thou supply,
And grant them, gracious Lord,
Thy Spirit's unction from on high
As they proclaim Thy Word.

Forbid that we in thanklessness
Discourage faithful toil.
Send homeland blessings forth to bless
Thy Church on foreign soil.

E'en native lands are not our home.
Poor pilgrims here are we,
Till ends our weary, earthly roam
And we ascend to Thee.

O Salem fair, we pine for thee,
Beyond the starry sky!
At Home, O precious Lord, with Thee,
We'll never say "Goodbye." Anna Hoppe.

AFRICAN MISSIONS

RESUME OF "DAY BY DAY"

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

Friday, November 27. To Ikono. Left Nung Udoe about 7:30. In passing through Uyo got mail at the postoffice. Again nothing from the Board. arrived at 9:00 at Ikot Oku and examined children and people. While last time the examination proved that the teacher had been doing some real work, this examination proved again that he had rested on his laurels and that they have dried up. I would dismiss the man if I could find a better one. The latter being impossible, I rather get along with the poor material I have now than with poor material which I may pick up. At 11:00 P. M. in Nung Ukim. Here a change of teachers has taken place to the good of the church. Regular instruction of the youth has begun and the people have profited by the Sunday school lessons. Found most of the Nung Ukim people in church although the whole country round about was in an uproar. The District Officer had sent five constables to arrest 30 to 50 persons because of a road dispute. The N. U. church people felt safe from arrest in the church building. I told them if they had done nothing wrong they did not need to fear, if they, however, had done wrong, they belonged in jail. I would not protect people who resisted the government. From Nun Ukim to Mbiabong. In passing along the bush path I found in front of a house a large concourse of

people and saw that police had made about twenty arrests. Saw also among the arrested one of the chief men of the Ikot Mbon church. I told him that my prophecy of last October was now going to be fulfilled, that their usum (road) would lead them to jail. He said it was true. Lunched in Mbiabong church and went by bike, sent by the Udua Udo people to Udua Udo. Here, too, a change of teachers has caused an improvement. Examined children and members, as I did in Nung Ukim. The people are satisfied with the teacher who was only to be a stop gap, but I shall now leave him here. The people want a regular school to be opened. There are more than 30 children of school age and the people can support a regular teacher, hence I shall take the necessary steps to get the government permission to open a school here. From here to Ikot Mbon, where I found that most of the headmen had been arrested and those that as yet had not been arrested were in hiding. Here in Ikot Mbon is the hotbed of the opposition against the government. The leader is not one of our people, but our headmen have permitted themselves to be misled. Usun, usun, usun, road, road, road has been the talk for almost a year. The District Officer has started to build a road, has cut down thousands of valuable palm trees, and the people have started another rival road, and have cut down ten thousands of valuable trees, and thus they have been fighting, the one against the other, till the resident of Calabar province last week thought that he had settled the whole dispute by stopping both sides, D. O. and people, to work on their respective roads, and deciding that he would build the road, starting from Ikot Ekpene, meeting whatever road it would meet, the D. O.'s road or the people's road. But the people stopped work on their road just on the day the resident was there and the other day started again to work. Hence now the wholesale arrests. Could do nothing in Ikot Mbon. The storm must first blow over. Came for supper to Mbiabong church, old and young. The teacher, also a new man here, but an old Ibesikpo teacher, has done good work. The combined group school here has been approved by the government, but since Nung Ukim and Ikot Mbon are so deeply involved in the road dispute and Mbiabong also on the D. O.'s side, I shall for the time being begin the school at Mbiabong, if Nung Ukim and Ikot Mbon want to send their children they are welcome.

Saturday, November 28. Left at seven A. M. on bicycle from Ikot Osom for Ikot Osom to settle, if possible this case. Found a full church with the Qua Imoe headman and teacher. After two hours palaver the case was clear to every one. The accusations from Qua Iboe were exaggerated, but there was substance to them. In the meanwhile, however, every wrong has been corrected, and it was also admitted by the Qua Iboe headman who was a very sensible man.

The two parties will come together once more in December, and in peace adjust what still must be adjusted. I was very much pleased to learn that among those who have appealed to us is not a single man who has more than one wife. In two cases some slight doubt was expressed, and, although I believe there is no cause for doubt, these cases will be further investigated. From Ikot Osom to Abia Okpo. Could do nothing there, since interested parties were not present. Cycled back to Mbiabong, at least ten miles, in the midday sun and was fagged out when arriving at Mbiabong for lunch. At 2 P.M. one man from Edienne came, since no one else put in any appearance it is clear to my mind that we cannot have any further dealings with this place from which I withdrew three or four months ago. Arrived back home again at 4:00 P. M.

Sunday, November 29. To Ikot Iko for Harvest Thanksgiving. The church was packed and I preached on Psalm 103, 1-5. After the sermon the full of yam, kassava, bananas, etc. There was also a goat led into the church as a gift. While the people passed, they stopped before the pulpit, and the harvest blessing in Deut. was read.

In the afternoon attended Harvest Thanksgiving at Ikot Oduot and baptised nine little children born since August last.

Monday, November 30. Early up and to Ikot Oduot for morning Communion instruction. Then to Aba for servicing the car and repairs. On the way we got the mail in Uyo. Rev. Boecler's letter of October 28 arrived. There was no cheering news. He mentions that the Board has written to me asking me to stay longer. I have received no letter from the Board. Since my arrival here in Africa, April last, I have received nothing from the Board. Four letters from Rev. Boecler and several from Mr. Eckhart is all I have received. Hitherto I have had still hope that someone would come out in 1936. But now it has been given up. I shall write soon to the Board how I look at the situation. Much, much has been lost that can never be picked up again. I am not a little surprised that the people have not lost their confidence yet. I do not know any more how to sustain their hope any longer.

Returned from Aba at 3:00 P. M. and found the teachers ready for further work of translating. After a hurried lunch we worked on the Sunday school lessons for January till it was time for me to go to Nung Udoe for examination of catechumens. Examined about twenty and found them fairly instructed. After supper went to Akpan Abia for Communion instruction. A sifting takes place gradually in all of these congregations. What does not like the strict ways of the Lutheran Church breaks away to join the polygamous African Church. The process is going

on in Akpan Abia, in Nung Oku Akpasima and it will continue in other churches until we have consolidated the element which is willing to submit to the instruction and correction of the Word of God. This is the reason, too, why I have sent no statistics. Everything is in flux. True statistics will not be possible until another year has passed. Now we have just crowds of which almost anything can be expected.

Tuesday, December 1. Early, at day break to Afaha for instruction of another class for Communion. Found the school full of people. Myself instructed about 50 and the teacher another 50. Stayed here till 8:30. Then went to Nung Oku Akpasima for examination of catechumens. Examined about 20 and found them fairly well instructed according to the questions written out by me. Some were very excited and afraid and therefore slow in answering. From here to Ikot Okubo to headmen meeting. When I arrived, close to noon, Nyung E. Udo had already conducted the meeting for more than one hour. The meeting decided to print the Catechism as a church enterprise, fixed the selling price and asked me to sell it for the church. It was also decided to call in the new year a meeting of representatives of all the churches, inclusive of those outside of Ibesikpo, for the purpose of a permanent organization.

Came home at 1:45 P. M. and after a hurried lunch hastened to Nung Ukana for Catechumen examination. Took Mrs. Nau to Obot Idim for sewing instruction, gave two teachers notice to discontinue their work at the Obot Idim school. After supper went to Ikot Osom for Communion instruction and from there to Mbigpong for a short night meeting to adjust a few things for which the congregation desired my help. Got home close to 11 P. M.

Wednesday, December 2. Up with daybreak and without breakfast to Ikot Oduot for Communion instruction, then to Obot Idim for instruction in classes 5 and 6. Then organized at the school a confirmation class of students from Afaha and other places. Then back home for breakfast and preparation for teachers' meeting. Market today at Nung Udoe, big affair. Everybody here. From 2 to 5 teachers' meeting at Ikot Obio Ofong. The four Christmas hymns in Efik are ready. Now the Christmas program for the children's service is still missing. Have to get it out this week, too. After supper to Akpan Abia for Communion instruction. Found the people ready when I got there. Returned about ten P. M. and made this entry into the daybook. Had as yet no time to make accounts. The first time since eight months that I have found no time to do so.

Thursday, December 3. At Akpan Abia for Communion announcement. It took the whole forenoon to examine those who desired to partake of Holy Communion. I was pleased to find that men as well as women had profited by the instruction they have re-

ceived since beginning of September. One old woman embraced her neighbors when after questioning her I gave her the ticket. Another exclaimed, O Abasi mi, O Abasi mi. Returning from Akpan Abia, took three members of Ikot Okure along to hunt for two debtors of the church in the bush, some ten miles south of here. It was a wild goose chase which cost petrol, but did not lead to a catch. Occasionally I have to do such a thing to help the churches get order into their finances when they are at their wit's end. After lunch went to Nung Udoe to examine some more catechumens. So far I have found 26 fairly well prepared in Nung Udoe. I shall, however, not baptize any one without proper inquiry into their life, especially family relations. I shall baptize no polygamists, men or women. Repent and be baptized every one of you, etc. No one who lives in sins and continues to live in sin will be baptized by me. After supper to Ikot Iko for special instruction of the women who desired to partake of Holy Communion. This proved to be a tough job, but we got through with it by ten P. M. after much perspiring in a church as hot as a bake oven.

Friday, December 4. Early to Mbikpong for registration of communicants and inquiry into members' status. This is a bad place. All the headmen are polygamists. Could register only 26 men and women who could be considered prospective material for communicants. I explained to them the position of God's Word in the question of polygamy, and told them repeatedly that our church would not break one tittle of God's Word to favor their sin, that men who live in sin and know it and continue in it cannot obtain forgiveness although they run to a thousand churches and sit in church from morning to evening all their life. Took me all morning to get through Mbikpong church. In the afternoon, account making of teachers. At four left for evening services in Obot Inwan Ekeya. Got there by nightfall, conducted service and investigated family life of the members. Here only two men have two wives, all others are monogamists. Had to walk all the way back to the car, which had to be left on a high cliff on a creek. Dangerous walk through the jungle infested by leopards during a dark night. Got home at 11 P. M., dead tired. Went to bed with the expectation to get up at five. On the way home called at the doctor's house in Ituk Mban for a short chat about some of my sick people.

Saturday, December 5. Early to Afaha for a special service. As often stated, Afaha is the first church which is really giving me wholehearted assistance in the fight for pure Christianity. It has done a thing which has greatly cheered me. It has elected four men out of its own midst and Mr. Nyung Etim Udo to form a committee of the Afaha church which is to visit every church in order to show those who are in error

of their ways in the matter of marriage, to encourage those who want to free themselves of the shackles of polygamy, to counsel them as to the God pleasing ways of settlement with their superfluous wives. The church wanted to send out these men in a special service with the Word of God and prayer. We did it this morning. The service had to be held so early because it was the only time I could make myself free for it. I preached the sermon on Gal. 6:1,2. Our duty over against sinning brethren. We prayed and sang and told the brethren to be courageous and of good cheer, for the Lord is with them. Tomorrow, Sunday, we shall meet after all services are over, at Obot Idim, to make the plans for the battle.

From the service in Afaha to Afaha Eyop, on the other side of the mission field, for catechumen examination. Found them insufficiently instructed. Told the headmen that under no circumstances would I please men at the risk of offending God. Therefore, I would not baptize any one if not prepared for it. These people have to learn sound Scriptural practice, that the Word of God is the guiding rule in everything, not the whims of men. Went to Uyo, to buy wine for tomorrow's Communion in Ikot Akpan Abia. Got mail. Rev. Wiesler's letter, written October 26, arrived. Thanks for the pamphlets and the words of encouragement. I am waiting every day for a cablegram to hear whether help has been found. It must now come soon. The work does not grow less, but more. Got also a letter from Buca. Can stay there two or three weeks for rest. We shall go there December 29. I have submitted this to the Board, but no answer. While I was in Uyo Mrs. Nau taught her class at Ikot Oduot together with Ma Ukpabia and the headmaster's wife. In the afternoon rested till after supper when I went to Nung Oku for Communion announcement. Three men had come from Akpan Abia to be examined. Coming back almost killed a young leopard by running over him with the car. He escaped by a hair's breadth.



Our Missions

ASPECTS OF OUR INDIAN MISSION WORK

There is no difference between Jew and Gentile, and between Gentile and Gentile, in this that all have sinned, fall short of the glory of God, and that it is only by free grace through the redemption in Christ Jesus that they are justified or cleared of sin and given the power of a new life in righteousness. There are differences, however, as regards ways and degrees

in which the general human sinfulness manifests itself, manifests itself also in resistance to the Gospel. When Paul writes that Christ crucified is unto the Jews a stumbling block and unto the Greeks foolishness, 1 Cor. 1, and when we read, 1 Cor. 9, that the apostle in his missionary activity became to the Jews a Jew, that he might gain Jews; to them that are without the law — as without the law, that he might gain them that are without the law; to the weak — as weak, and all things to all men, that he by all means might save some: we see consideration of differences in the character of peoples, as well as in individual attitude.

Also the course of time with changes in prevalent currents of thought and custom has brought out differences in men's attitude toward the Gospel. It is pictured at length in the book of Revelation; and in its twentieth chapter we see that Satan, loosed from restraint, shortly before the final judgment, with new deception of the nations brings the opposition to the kingdom of Christ to its climax.

Connected with both racial-cultural and historical influences contrary to the Gospel are social circumstances and conditions that hold individuals, groups and large strata of mankind in a state of self-sufficiency or satiety in their being like the rich ruler who turned away from Christ because he had great possessions, or being like the "wise after the flesh," the "mighty," the "noble," of whom not many are chosen. 1 Cor. 1.

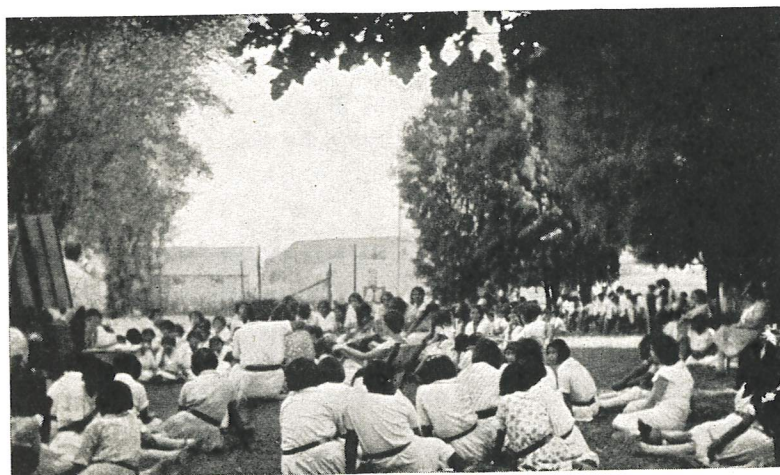
Consideration of such contrary influences, as applying to our Indians, is called for for the conduct of our mission work among them, and the estimation of its results, for the glory of God.

Their old tribal habits in which they nomad-like, and Ishmael-like, roamed through a vast territory accustomed the Apaches thoroughly to a life in freedom to an extent as hardly even any other Indians enjoyed. Here was a wide world for communism. What could be made use of in their roaming grounds belonged to anyone of them that would take it — catch, if he could, the horse of the eastern or the southern stranger, as well as he would chase the deer or the antelope; take from the intruder that did not become a friend any of his possessions, if it could be done, as one took the fruit from the cactus or the tree in the wildland. And the traditions and influences of that life are still alive.

Yes, the present generation of the Apaches is not

far removed from that which submitted to the military power of the United States only after a forty-year long struggle in which they gained the reputation of being the fiercest of all Indians that ever opposed the white conquerer. Some of the participants in it are still living; by such, with their war stories, and by such as then were children, much of the old fighting spirit is kept alive even in small children of today. One sees outbursts of it interrupt their play with a fierceness the determination of which has been fostered by parents and friends with remembrances of experiences at the time of the tribal struggle for independence.

In view of all the restrictions and restraints in



On Our Mission Premises At San Carlos

white civilization, division lines, fences, rules, laws, our Indian — in whose language there is no word for "must" and "shall" in the sense of being under a command — with the habits of roaming over unbounded tracts of land still alive in him, regards himself the wiser and nobler man. Seume's "Wir Wilden sind doch bess're Menschen" ex-

presses Indian self-estimation usually not verbally expressed in the presence of the white man. And how much reason for such comparison favorable to himself couldn't he see in white men's conduct toward him!

The natural law in our Indians is not dulled to the degree in which it is the case in white civilization where the evolutionary idea of moral law as only a product of social consideration has altogether overgrown the feeling of responsibility to God. But also among the Apaches, naturally, the concern with it is so much social consideration and self-consideration that little room is left for a feeling of responsibility to a divine law-giver. Their natural, traditional religion has only to do with the preservation of their bodily life, protection against physical evil and enjoyment of earthly goods. "After all these things do the Gentiles seek." And until lately there was in the life of the Apaches nothing to prepare them for the bending of their necks under the law and then the looking up to the strait gate to the kingdom of heaven.

"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith," wrote Paul to the Galatians. Roman civil law also served in a way in which barbarian tribes were prepared to listen the more attentively to the word of salvation. In the Babylonian captivity of the Church, with all the con-

fusion of the Middle Ages, there was preparation for our forefathers for glad acceptance of the freedom offered in Christ, something with which the Gospel of the Reformation could connect directly. Yea, East-Indians came to deep realization of sin and guilt: not so the American Indian. His being put under American law and the way he, too, saw it observed and administered could not fill him with respect for it, the law of the land. Who was to serve to awaken in the Apaches a consciousness of responsibility to God? It was left to do to the missionaries sent to preach to them Christ crucified, crucified for our redemption from sin. But as the old influences still are continuing, our mission must again and again do the most fundamental work for bringing people to a recognition of their being sinners and in need of the salvation through Christ.

And now see an Apache of the Apaches bend his knees at the name of Jesus. See it in a camp not far from our station Peridot. It was not many weeks ago when the missionary there had come to look after a crippled child. The mother was baptized years ago. The father, a man of prominence among his people, has always shown respect for the missionaries of our church, also has a son who attended our mission school at East Fork and is a faithful Christian, but as to himself, he always was reticent as to matters of faith. Now the missionary speaks to him and his wife of the grace of God toward sinners, the grace of God also in this that He with the sickness of that child gave them opportunity to learn paying attention to the need of the human soul. And behold! the heart of the man who had so long been silent opens with a confession which, summed up, says: "I want this child to be baptized. As to myself, I know I am a very bad man. I have done much wrong. I have a heavy burden upon me. I desire to be rid of it. Can you rid me of it?" And as he then listened to the missionary applying the Gospel to his soul, — where and where was there joy? What did Jesus say regarding one sinner that repents? Is it worth laboring for? Is it worth spending for it time, effort, strength, and also money? And if we in all our mission districts look at all the Apache Indians that we can be convinced have become Christians, for all that and all that in their Apache past and in view of the heathen present about them — and leave to the Lord the revelation of the faith of those whom He only knows as His own, don't we see — yes, even among these Apache Indians — fulfilment of the prophecy that "He who was numbered with the transgressors" "shall divide the spoil with the strong"? And shouldn't we be thankful for being called with our little sacrifices for and in the work to contribute to His glory?

F. U.

(To be continued)



Our Synod

GOLDEN WEDDING ANNIVERSARY

March 25 of this year marked the fiftieth wedding anniversary of Mr. and Mrs. Carl Schmeling of South Shore, So. Dak. Mr. Schmeling was among the first settlers of this section of South Dakota moving in from Town Herman, Wis. Because of a virtually closed winter the celebration was postponed until June 6. A grandchild was baptized at the celebration. The undersigned addressed the gathering briefly on the basis of Psalm 73:24. May the Lord continue to guide them by His counsel and in His mercy receive them into glory.

H. C. Buch.

SUNDAY SCHOOL TEACHERS' CONVENTION

The twelfth annual Sunday School Teachers' Convention of the Lake Superior Conference was held on Sunday, June 6, at Trinity Lutheran Church, Marinette, Wis., Arthur A. Gentz, pastor. The convention was opened at 2 o'clock with a divine service, in which the chairman of the convention, the Rev. Theophil Hoffmann of Gladstone, Michigan, preached the sermon, basing his remarks on the Gospel for this Sunday.

In the course of the afternoon business session two very well prepared lectures were heard by the sixty-two Sunday school workers. The first was by Pastor Harvey Kahrs of Powers, Mich., on the subject, "The Sunday School Staff a Special Asset to the Congregation"; the other by Pastor Armin Engel of Ford River, Michigan, on "Teaching the Catechism with the Sunday School Lesson and How Much Time to Devote to Each Topic."

At 5 o'clock a fellowship dinner was enjoyed by about 125 guests, at which the Rev. A. Gentz served as toastmaster.

During the evening session we heard a talk "The Conduct of the Sunday School Teacher In and Out of the Classroom" by the Rev. Walter Pankow, New London, Wis., President of our North Wisconsin District.

The next convention is scheduled to be held on Trinity Sunday, June 12, 1938, with the Rev. Wm. Lutz, Escanaba, Mich., serving as chairman and Miss Mabel Heller of Marinette, Wis., as secretary and treasurer. Ten pastors and fifty-two Sunday school workers attended the convention.

T. H. H.



Announcements

CALLING OF TEACHERS

The Synodical School Board and the Conference of District Presidents have adopted the following regulations concerning the calling of women teachers and the transfer of men and women teachers in our Synod:

1. That the Executive Secretary, as heretofore, accept the applications of women teachers together with the necessary information.
2. That, however, only the district presidents recommend teacher candidates — women as well as men — to congregations wishing to extend a call.

John Brenner.

CONVENTION OF THE JOINT SYNOD

The 24th convention of the Joint Synod of Wisconsin and Other States will be held August 11-17, 1937, in St. Paul's Congregation, Appleton, Wis., F. M. Brandt, pastor.

The delegates to the convention are requested to register in the school auditorium upon arrival. The opening service will be held Wednesday morning at 10 o'clock, followed by organization.

Requests for quarters must reach the local pastor not later than August 3. Later requests cannot be considered. Lodging and breakfast will be furnished gratis. The cost of all other meals will be defrayed out of the synodical treasury. These arrangements apply only to accredited delegates. Visitors must provide for their own lodging and meals.

During the time of the convention emergency telephone calls will be handled through numbers 5219 or 1225. Delegates are advised to leave these numbers at their homes, so that they may be more readily called in case of necessity.

The District secretaries are requested to forward the names of the lay delegates of their respective Districts to the undersigned as soon as possible.

Karl F. Krauss, Sec'y.

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. Thurów).
 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.

Delegates:

Arthur Fiegel, Wilmot.
 Herman Schultz (Hy. Groth), Libertyville, Ill.

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 (Huilsburg).

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.

Nebraska District

Pastors:

W. Siffring (H. Witt).
A. Degner (H. Hackbarth).
W. P. Holzhausen (Im. P. Frey).
E. F. Hy. Lehmann (E. C. Monhardt).

Teachers:

Armin Rauschke (M. Bohlen).

Congregations:

St. John, Witten, S. D. — Abraham Vold.
(St. Paul, McNeely, S. D.).
St. Paul, Broken Bow, Neb.
(Grace, Sioux City, Iowa.)

Zion, Garrison, Neb. — Henry Koepke.
(Zion, Clatonia, Neb.)

Hoskins, Neb., May 20, 1937.

Im. P. Frey, 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: Der Evangelische Prediger nach 1 Tim. 3: 2-7 und Titus 1: 7-9, Pastor J. Gauss; Wie halten wir die Jugend bei der Kirche, Pastor O. Frey.

All delegates to Joint Synod, teachers and laymen, are expected to attend the conference. — Announcements are to be made not later than June 15. Those who will arrive on Monday and desire lodging for the night must so specify. A nominal charge will be made for dinner and supper.

W. H. Franzmann, Sec'y.

SUMMER SCHOOL FOR PASTORS AT**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.

**FOX RIVER VALLEY PASTORS,
TEACHERS AND DELEGATE CONFERENCE**

The Fox River Valley Pastors, Teachers and Delegate Conference meets July 20, 21, 9 A. M., at Greenville, Wis., Rev. L. Kaspar. The first day from 9 A. M. to 5 P. M. is reserved for delegates and the preliminary program as propounded by the General Synodical Committee will be discussed according to a time schedule. The second day the regular conference sessions will be held.

Works: Ex. Hom. Treatise on Mark 12, 38-44 by W. Gieschen; Isagogics of Leviticus by Im. Boettcher; Isagogics of Numbers by Th. Brenner; The Origin of Popery by E. Redlin; Attempts at Reformation up to Luther's Time by J. Masch; Fear of God in the Chief Scripture Passages by W. Valleskey; How to Deal With Delinquent Church Members by W. Zink.

English Confession Sermon: Im. Boettcher — F. Brandt.

Please inform the local pastor how many delegates are coming from your congregation. F. A. Reier, Sec'y.

ST. CROIX DELEGATE CONFERENCE

The St. Croix Delegate Conference will convene on June 22 at Amery, Wisconsin, with Pastor O. P. Medenwald. The session will open with a divine service at 9:00 A. M. Speaker: A. H. Baer. Substitute: P. C. Dowidat.

Pastor A. C. Haase will deliver a paper on the subject: Development of the Bible. Pastor J. Plocher will be prepared to offer a substitute paper, if necessary.

O. P. Medenwald, Sec'y.

WEST MISSOURI ONE DAY DELEGATE CONFERENCE

The West Missouri One Day Delegate Conference will meet on June 22, at Lemmon, South Dakota (Pastor E. Kuehl). Session will begin at 9:00 A. M.

Essays: Seventh Commandment, W. Lange; Mixed Marriages, especially the difficulties encountered by same, E. Krueger; How may young people's work be carried on more efficiently in our congregations, E. Klein; Some ways of increasing the use of Scriptures in the parish, J. Wendland.

Sermon: E. Krueger. Wm. Lange, Sec'y.

GENERAL TEACHERS CONFERENCE

The General Teachers Conference will this year meet from June 29 to July 2 in Concordia Seminary, St. Louis, Missouri. All who wish to attend are urgently requested to announce themselves at least by June 15 with Mr. V. C. Lang, 7340 Elm Ave., Maplewood, Missouri. Those who desire lodging in the Seminary are asked to mention this specially, and to bring with them a pillow, bed sheets and a blanket, or send these by parcel post, care of Concordia Seminary, 801 De Mun Ave., St. Louis, Missouri. Cost for meals and lodging will as usual amount to about \$1.00 a day. Prospects are that we shall have a very interesting, though somewhat changed, program. The first hour and a half of the last three days will be devoted to institute work. Special informal features every evening. The conference will also consider plans of reorganization for the future.

C. W. Linsenmann, Chairman.

WISCONSIN RIVER VALLEY DELEGATE CONFERENCE

The Wisconsin River Valley Delegate Conference will meet July 13 at Medford, Wisconsin (Pastor I. J. Habeck). Sessions will begin at 9:30 o'clock.

Dinner will be provided for delegates and guests.

Pastors are requested to let the local pastor know how many delegates and guests will attend.

W. Weissgerber, Sec'y.

BOOK REVIEW

Religionsfreiheit. Eine Quellensammlung mit zahlreichen amtlichen Dokumenten. 2. Teil. Herausgegeben von Gotthilf Herrmann, 1937. Verlag und Druck von Johannes Herrmann. 122 Seiten. Oktav. Zweifarbiges Umschlag R. M. 1.80.

This publication contains official documents and public statements made by leading men of Germany relative to the following alleged burning question in New Germany; religious liberty, religion and politics, the confessional press, youth and education, school and religious instruction, etc., with an appendix exhibiting laws and regulations governing the relation between State and Church, notably the legislation of the Reich on the German Evangelical Church and the Reichsconcordat.

Any fair-minded person studying this document with an unbiased mind will gain a far different opinion regarding the relation between Church and State in New Germany from that advanced by the American press which so persistently and maliciously misreports state of affairs in the Germany of today. It would be well for the American people to discard the reports of a Jewish-controlled press on German affairs, particularly on alleged religious persecutions, and to go to the sources directly, such as the above mentioned official document. The German people as such are entitled to a correct and unbiased interpretation of their sense of liberty and loyalty as well as we Americans are to our own. That sense of liberty and loyalty, however, is not interpreted by outside inimical forces but by official documents of the respective state or government. J. J.

When Death Speaks. Ten Meditations on The Life Eternal. By H. Reed Shepfer, Pastor of Grace Lutheran Church, Rochester, Pennsylvania. Issued by the Lutheran Literary Board, Burlington, Iowa. Price, \$1.00.

Quoting the Foreword, which is also from the pen of the writer, we state the purpose of the book in the following words:

"That death is the common lot of man is a truism. The Christian minister comes face to face with this fact with almost mechanical regularity. Yet the world is radiant with hope — the hope engendered by the Gospel of the Son of

God. How to bring this hope to the bereaved is considered by many the ministry's supreme task and privilege. To aid the pastor in ministering to those who come to him when one of their loved ones has 'gone beyond the westering sun,' is the aim of this volume.

It is recognized that there is no one 'type' of funeral message which all ministers will find usable and acceptable. Some communities demand a long sermon, others a sermonette. Some pastors build their messages about the deceased; others make their personal remarks, or deliver their eulogy, as a preface to the presentation of some phase of Christian truth concerning immortality. The author has found this last method most satisfactory. It will be noted that very few references 'to the departed' are made in these sermons. Only when these references were needed to convey the thought were they included in the manuscript.

The author is convinced that some pastors have missed many golden opportunities to strengthen faith in immortality and to implant a desire to live a more heroic Christian life here and now, by yielding to the temptation of tickling the ears of the bereaved with a eulogy. Such eulogy is not needed by one who is worthy to be eulogized and will not be believed concerning one not worthy of it."

We do not hesitate to say that the ten meditations here presented point the mourner to the only true source of comfort for the hour of bereavement and the presentation is often beautifully varied by quotations from the realms of poetry.

G.

ACKNOWLEDGMENT AND THANKS

The Home for the Aged at Belle Plaine, Minnesota, wishes to express its sincere thanks for donations received during the past months from the following:

Minnesota — Ladies' Aid, Immanuel, Mankato; Ladies' Aid, Kreuz, Rockford; Charity Society, Ellsworth; Ladies' Aid, Fairmont; Ladies' Aid, St. Peter, St. Peter; Ladies' Aid, Friedens, Hutchinson; Ladies' Aid, St. John, Lake City; Ladies' Aid, Christ, Zumbrota; Ladies' Aid, St. John, Vesta; Ladies' Aid, Emmanuel, St. Paul; Mrs. Hattie Wierwell, Le Sueur; Ladies' Aid, St. John, St. Paul; Ladies' Aid Christ, North St. Paul; Ladies' Aid, Redeemer, St. Paul; Ladies' Aid, Cologne; Ladies' Aid, St. James, St. Paul; Ladies' Aid, Mt. Olive, St. Paul; Ladies' Guild, Emanuel, St. Paul; R. Kistner and Rev. R. Heidmann, Arlington; Immanuel Church, Gaylord; St. John's Church, Willow Creek; St. John's Church Rapidan; St. Peter's Church, Town Moltke; Ladies' Aid, Immanuel, Mankato; Mr. and Mrs. L. C. Baumgartner, Mankato; Ladies' Aid, Smiths Mill; St. John's Church, Rapidan; Lutheran Mission, St. Paul, Arlington; Ladies' Aid, St. John, Lewiston; Ladies' Aid, St. Paul, North Mankato; Ladies' Aid, St. John, Arlington Twp.; Ladies' Auxiliary, Immanuel, Mankato; Ladies' Aid, Wood Lake; Ladies' Aid, St. John, Rapidan; Ladies' Aid, Wood Lake; Ladies' Aid, St. John, Rapidan; Ladies' Aid, Trinity, Dexter; Willing Workers, Wood Lake; Mission Club, St. Paul's, Arlington; Eleonore Voelker, Winona; Ladies' Aid, Essig; Ladies' Aid, Friedens, Hutchinson; Ladies' Auxiliary, Immanuel, Mankato; Ladies' Aid, Lake Benton; Mrs. Wm. Haack and Miss Elsie Herzberg, Winona; Mr. and Mrs. Otto Nase, Truman; Trinity Church, Belle Plaine; Ladies' Aid, St. Paul's, Arlington; Ladies' Aid St. Paul, Jordan; Mr. and Mrs. C. W. Quandt, Red Wing; Mrs. A. Herzberg, Fountain City; Elsie Grundlach, St. Paul; Mrs. W. Gieseke, New Ulm; Ladies' Aid, Sleepy Eye; Memorial Wrath for Mrs. Julius Mueller, Vesta.

Wisconsin. — Ladies' Aid, Redeemer, Amery; Ladies' Aid, St. Paul, Tomah; Ladies' Aid, St. Paul, Brownsville; Ladies' Aid St. John, Whitewater; Mission Aid, St. Stephen, Beaver Dam; Ladies' Aid, Martin Luther, Oshkosh; Sewing Circle, St. Peter, Sawyer; Mission Aid, St. Stephen, Beaver Dam; Mission Sewing Circle, Tomah; Ladies' Mission Society, Lake Mills; Ladies' Aid, St. John, Centuria; Ladies' Aid, Morrisonville.

Ladies' Aid, St. Paul, Gresham, Nebr.; Ladies' Aid, Omak, Wash.; Ladies' Aid, Men's Club and individuals, St. Paul, South Haven, Mich.; Memorial Wreath for F. H. Balster from Ladies' Aid, Bethlehem, Raymond, So. Dak.; Memorial Wreath for W. E. Stenwedel from Ladies' Aid, Sunday School and E. Heuer, St. Peter, Florence, So. Dak.; Ladies' Aid, Emmanuel, Grover, So. Dak.; Ladies' Aid, St. John, Liberyville, Ill.; Ladies' Aid, St. Paul, Rocky Ford, Colo. L. F. Brandes.

CHURCH FURNITURE

IF YOU are in need of Church Furniture, please write for our large catalog which contains illustrations of Altars, Pulpits, Hymnboards, Lecturns, Fonts, etc., for Lutheran Churches.

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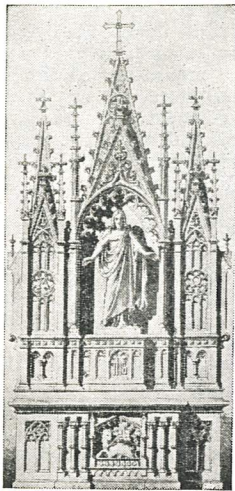
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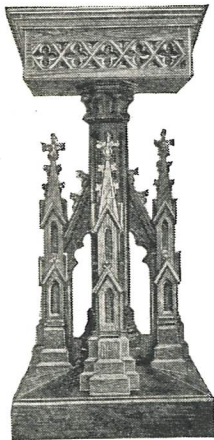
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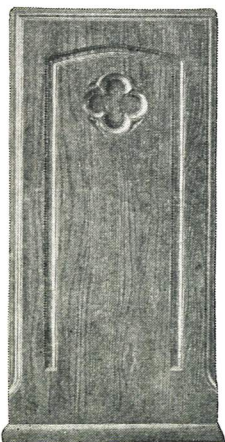
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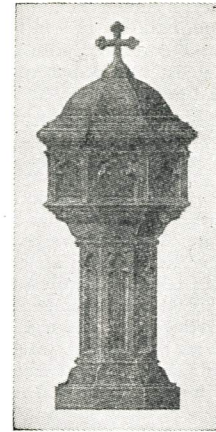
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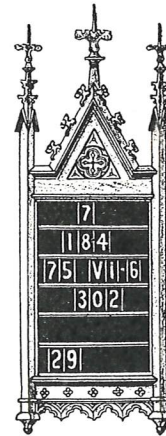
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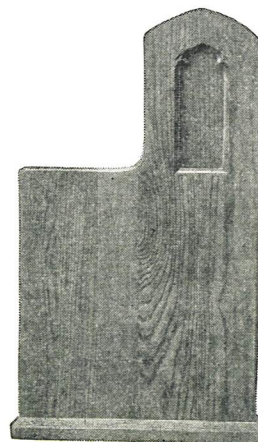
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