

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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AN ANALYSIS OF SOME TYPICAL ATTEMPTS TO STRIP THE BIBLE OF THE MIRACULOUS

In former days, in the days of the apostles and the time of the Reformation, the devil attempted to destroy the Church and rob Christianity of their faith by means of physical persecution. People were forbidden under penalty of death to read the Bible and to come together for the hearing of the Word. This policy was not overly successful from the devil's point of view, for the blood of the martyrs became the seed of the Church.

Though the devil has not entirely abandoned this policy in our day, as witness Russia today, he in these modern times, when reason and education are so highly regarded, resorts to methods which are less crude. He employs arguments which sound plausible to the reason of man. He tries to show up belief in the teachings of the Bible as unscientific and as unworthy to be accepted by men of intelligence and education in these enlightened days of the twentieth century. So-called flaws and mistakes in the Bible account are pointed out. Formerly this was largely confined to the spheres of higher learning and to university circles, from which it trickled down through students and modernistic pulpits. The attack was couched in scientific terms and technical words of many syllables, and, therefore, did not make much impression upon the common masses. However, in more recent years the findings of unbelieving Bible critics have been re-edited and put into popular form through the newspapers, especially the Sunday editions. Many readers swallow this bait of the devil hook, line and sinker and upon every possible occasion parade their "scientific" Bible knowledge. It is almost amusing to see how silly and transparent some of these Bible criticisms are. The editors evidently do not credit the reading public with much intelligence.

Samples of Bible Criticism

A Dr. George M. Lamsa has been quoted in popular forms to show that much that is miraculous in the Bible can be explained in a natural way. The victims are readied for the deception by the statement that Dr. Lamsa is not only a distinguished Assyrian

scholar but that he was also born and raised in Kurdistan, "where a few thousand people still speak Aramaic, the original language of the gospels, and the one the Savior spoke." He is quoted as having found 1,400 errors.

As the story of Jonah has always been one of the chief targets of scoffers and Bible critics, and as this story seems to make sensitive professing Christians squirm more than any other, new ammunition for perforating it is always being collected. Dr. Lamsa's contribution is this that the whole story developed from a misunderstanding of a popular expression or a piece of slang of the day. To be "in a big fish" was, we are told, a common expression which means as much as when one says today that he is "in an awful jam" or "in a whale of hole." Now, when Jonah received instructions to preach destruction to the city of Niniveh, he feared the wrath of the king and the other inhabitants. He did not know whether he should do it or not. He remarked to someone that he was "in a big fish," meaning that he was "in an awful jam." From a misunderstanding of this expression the story of Jonah and the big fish gradually developed. There you have a "scientific explanation" of an "incredible story" upon the authority of a "distinguished scholar." The thing is very simple. Everything clicks — so at least it seems to the reader as he sits on the small of his back in his favorite chair on Sunday morning with the paper in his hand. Having read the headlines on the front page, exhausted the sporting pages and faithfully devoured the frothy and lurid stuff in the supplement, he finds a certain satisfaction in having read a "scientific" article on the Bible. He prides himself on having learned something again.

However, even if it were true that the expression to be "in a big fish" in Jonah's day was equivalent to our slang expression to be "in a jam," which is, to say the least, very questionable, what scientific proof is there that the story of Jonah gradually developed out of a misunderstanding of that expression? It is only a theory, a guess, a more or less plausible assumption. One might imagine that it happened so, provided one has a large supply of imagination in stock. But there is absolutely no proof that it did happen so. Anyone can set up a theory to account for something that

has happened, but, however plausible the theory, it must first be proved to be accepted.

If Jonah was not swallowed by the great fish as the Book of Jonah records, but the whole story was only a legend which grew out of a misunderstanding of an ancient slang expression, then our Lord Jesus permitted himself to be duped and there is no truth in the statement which He made, "As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Jesus says that the miracle of Jonah and the big fish did happen. And God performed that miracle not merely for His own amusement or the entertainment of the world, but to foreshadow an event which was of the most vital importance to the eternal welfare of mankind: the death, burial and resurrection on the third day of the God-appointed Savior of sinners.

The Feeding of the Five Thousand

The miracle of the loaves and the fishes, by means of which Jesus fed more than 5,000 hungry men with only five barley loaves and two small fishes has always been regarded as one of the outstanding miracles of Jesus. However, Dr. Lamsa has a natural explanation of the feeding of the five thousand. His theory is this: Oriental people when going on a journey always carry a food supply with them hidden under their clothes. That was the case also here, but since there was no chance of replenishing the supply, they pretended that they had no food. However, when they saw how unselfishly Jesus distributed the five loaves and two fishes among the people, they felt ashamed of their selfishness, quickly got out their own food and passed it around. That's his theory, which is swallowed whole by some gullible readers.

How does this theory stand up in the light of the sixth chapter of John's Gospel, where this story with its immediate consequences is related? Let us look only at what followed upon the miracle. We are told that after the feeding of the five thousand the men wanted to take Jesus by force and make Him their king. Why? Because He had shamed them into getting out their own bread and passing it around? No, but because they wanted a king who would always supply them with food in such a miraculous manner and so relieve them of the tedious and unpleasant necessity of earning it in the sweat of their brow. Jesus Himself told them that they had sought him "because ye did eat of the loaves and were filled."

Walking on the Sea

We are also told that the passage which tells us that Jesus walked "on the sea" has been misconstrued, that the Aramaic language has a word which may be either "on" or "along," and that the latter meaning applied here, that Jesus did not walk on

the water but only **along** the water, that is, on the shore close to the water's edge.

If, however, we read the account in Matthew 14, we find that this explanation does not fit the case. We are told that the ship was "in the midst of the sea" as Jesus came walking toward disciples in the ship. Further we are told that they cried out in fear because they thought it was a spirit, a ghost. That is what they thought because they knew that an ordinary person could not walk on the water. If He had been walking on the shore, they would not have taken Him for a ghost. Furthermore we are told that Peter asked Jesus for permission to walk to Him on the water, that with Jesus' permission he did walk on the water, but that when he saw the boisterous wind he began to be afraid and started to sink, whereupon Jesus stretched forth His hand and caught him.

Now, if what the Bible calls walking on the water really means walking along the shore in Jesus' case, then it must mean the same thing in Peter's case. But if that meaning is put upon it, then the whole story sounds silly; then Peter sank on the shore and Jesus had to pull him out. All such explanations to strip the Bible of the miraculous are nothing but theory, guesswork, often of the silliest and most transparent type. All modern Bible criticism proceeds from the premise that anything supernatural or miraculous in the Bible must be invention. That leads to the invention of such silly theories as have engaged our attention in the above.

God help us all to resist the poisonous attacks of modern Bible criticism and to keep our feet firmly planted upon the inspired, infallible Word of God, the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone. I. P. F.



AN INCIDENT IN THE LIFE OF MELANCHTHON

It is astonishing sometimes to think on how the course of world events has been altered by a single word. Destinies of nations have hung upon a single "yes" or "no" of some important person, and the happiness or ruin of countless thousands has hinged upon those little words. Ordinarily, it is rather useless to contemplate what might have been under circumstances that were not, yet sometimes the query just forces itself upon us.

Had the Elector John Frederick of Saxony in 1535 said "Yes" to Luther and Melanchthon, instead of a point blank "No," regarding the latter's proposed visit

to France, might that country have joined the Protestant states of Europe?

Wherever the doctrines of the German Reformers were discussed, there the name of Dr. Melanchthon was bound to be given large place in the conversation. His name was familiar everywhere, because his reputation for learning and his fairness in all questions of dispute had spread far beyond the confines of Saxony. Perhaps the reason for it can best be understood by recalling the comments of two of his most famous biographers.

Matthesius, in writing the life of his friend, said: "Possessed of the most benignant temper, he was formed to pacify the world, and inherited the blessedness of the peacemaker." Cox says that "in him was the singular and pleasing union of the Christian and the hero."

Francis, the King of France, was one of those who, on hearing of his fame, desired to know more of him and to hear from him at firsthand his opinions on the all-absorbing religious questions of the day. The king's interest in the revival of literature was well known, and he had expressed himself on many occasions as not well satisfied with existing conditions in the church.

His sister Queen Margaret of Navarre, who had become a convert to the Reformed faith, often talked to her brother about Dr. Melanchthon of Wittenberg, expressing a desire to see this man "of exalted piety, profound learning, and singular eloquence." The more she talked of him, the more interested the king became, until he decided to send an urgent invitation for him to the French court to discuss religious matters. Voraeus Fossa was sent to Wittenberg bearing a cordial letter, a few sentences from which we give.

"Francis, by the grace of God, King of France, to our beloved Philip Melanchthon, greeting:

". . . I wish you to come the very first opportunity and fully confer with some of our most eminent doctors on the reconciliations of opinions, and on other things susceptible of improvement in the government of the church, for which I feel the greatest solicitude and anxiety. . . . Your visit will be most grateful to me, and you are at perfect liberty to come either in a private or public character, and be assured you will find me, as indeed I always have been, most desirous of promoting your glory, reputation, and comfort both at home and abroad."

From the town of Guise, the twenty-eighth day of June, one thousand five hundred and thirty-five. (June 28, 1535.)

Francis also promised letters of safe conduct.

Melanchthon, as can well be imagined, was overjoyed to receive the invitation. Luther, too, shared his enthusiasm, and visioned far-reaching results from the proposed visit. Some of the Wittenbergers felt

that much good would result from the interview, while others confessed that with the Protestant prosecutions going on in France, he could not help being in danger. No step could be taken, however, without the consent of the Elector John Frederick, and when he was approached in the matter, his answer was a flat "No!" Luther used all of his most persuasive argument to bring about a change of opinion, but the Elector was adamant. Although he himself was a devout Lutheran and willing to risk his life for the cause, as he did twelve years later, he would not give permission for Melanchthon to go. He was in mortal fear of offending the Emperor Charles V. To seem to be spreading the Protestant religion into Catholic France might bring upon Saxony a crushing imperial blow. At least that possibility could not be risked.

On the other hand, he did not wish to offend King Francis, so to His Majesty he sent this excuse. Pestilence had taken so many away from Wittenberg to Jena, that he could not at this strategic moment spare Melanchthon. When times should be better, he would gladly aid Francis.

Melanchthon was deeply disappointed and sick at heart from being denied this marvellous opportunity to discuss the important question of the Reformed faith with Francis. He sent a long letter of regret to the French king. In the first two or three pages he congratulated the king on his interest in religious matters, and on his method of discussing some of the evils present in the church. He further entreated him to keep that which is mostly holy in the church, and not make the intemperate changes that some reformers were advocating. Then came his deep regrets:

"When I received your royal invitation, God is my witness how much I labored immediately to comply with it; for nothing would gratify me so much as to be of some service to the church according to my feeble capacity, and I indulge the most pleasing anticipations from my knowledge of the piety, the moderation, and the constant aim to promote the glory of Christ displayed by your Majesty. . . . May Christ preserve your Majesty in prosperity and safety, that your government may promote the general happiness of the world and the glory of God."

Almost simultaneously came letters from two French cardinals, Bellaius and Langey, urging, even pressing Melanchthon to come to France. Bellaius wrote: "Apply your utmost power, my dear Melanchthon, by the help of God, to promote this general pacification, and you will have the concurrent approbation of all good men, especially of Francis, not only the most Christian king in name and title, but in truth. . . . I hope everything from your meeting. . . . Yours from my very heart, Bellaius."

Langey added his pleadings, closing with: "I exhort you, I conjure you for Christ's sake not to

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Comments

Lutheran Boy Scouts In a series of articles headed, Scouting in the Lutheran Church, the Lutheran Herald presents its arguments and recommendations for starting and running a troop of Boy Scouts of America under Lutheran leadership and within the Lutheran congregation. Four basic policies are advocated. 1. Build no Boy Scout club-houses; 2. Emphasize religion; 3. Cooperate, not compete with the church; 4. Strengthen loyalty to the church. On point two, Article III, Section 1, of the Boy Scout Constitution is quoted as follows: "The Boy Scouts of America maintain that no boy can grow into the best kind of citizenship without recognizing his obligations to God. In the first part of the Boy Scout's oath or pledge the boy promises 'On my honor I will do my best to do my duty to God and my country, and obey the Scout Law.' The recognition of God as the ruling and leading power in the universe, and the grateful acknowledgment of His favor and blessings, is necessary to the best type of citizenship, and is a wholesome thing in the education of the growing boy. No matter what the boy may be — Catholic or Protestant or Jew — this fundamental need of good citizenship should be kept before him. The Boy Scouts of America therefore recognize the religious element in the training of a boy, but is absolutely non-sectarian in its attitude toward that religious training. Its policy is that the organization or institution with which the Boy Scout is connected shall give definite attention to his religious life."

On first glance that sounds innocent enough. But looked at more closely the "nigger in the woodpile" can easily be found. It is this. While allowing the Boy Scout liberty to be Catholic or Protestant or Jew, yet he is pledged to the belief in a God who is the "ruling and leading power in the universe," call him what you will. This is the God of lodgism pure and simple. It is being pledged or sworn to a religion, a belief in a God who is definitely not the true God, the Father of Jesus Christ, the Savior from sin. This Father of Jesus Christ is the only God whom we recognize. Read 1 John 4:2: "Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

The Boy Scouts of America thus have a religion, a false one. To this religion are the Boy Scouts pledged under oath. It makes very little difference

neglect the present occasion of accomplishing a business of all others the most glorious in which mortals can be engaged."

Luther again begged the Elector to give his consent for the visit, but his "No" remained No. English writers, including King Henry VIII, were convinced that if Melanchthon could have gone, France would have been won for Protestantism.

The French invitations had scarcely been received and, by force, declined by Melanchthon, when he was invited by the English king to come to his country to discuss the Protestant doctrines with him. He offered "safe conduct" and went farther even than King Francis, by offering to send hostages to guarantee the doctor's safe return to Wittenberg. Yet there was no greater leniency on the part of the Elector regarding the English invitation than there was with the one from France. No amount of persuasion on Luther's part could avail. "Who knows," he argued, "what God may intend to accomplish? His wisdom is greater than ours and His will superior."

If Elector John Frederick ever wavered in his mind for a moment, he was soon steadied by the recurring thought, "But what of Emperor Charles V?" and so the continued and emphatic "No!"

Had he said "Yes," would the religious history of France have been different? Could Melanchthon have accepted King Henry VIII's invitation might England today be Lutheran instead of Episcopalian? We can never know, yet the question continually challenges our thought.

—The Lutheran.

— Let us seek to honor God with a full trust, and to serve Him with an unwavering confidence, and we shall find that of all His blessings, those that result from the things which unbelief most dreads are the choicest and the most permanent. We need a faith that rests on a great God, and that expects Him to keep His own word, and do just what He has promised.

—J. Hudson Taylor.

that the writer in the Lutheran labors hard to prove that this pledge is not an oath, "in the Scriptural sense of the term. The upraised hands with three fingers extended, has reference to the threefold pledge, not to the Trinity (?). To a troop composed of Lutheran boys under Lutheran leadership and properly instructed, the 'oath' will have no false significance." Why beat about the bush, these boys are pledged to the belief in a God, and that a false one. "It is a promise and not an oath," says the writer. That is mere quibbling.

But why bother with the Boy Scouts of America in the church? Because, says our advocate of Lutheran Boy Scouts, "A troop is of definite value to the church. For one thing Lutheran boys should receive their scout training in their own churches, under the competent leadership of positive Lutheran. It means that the boys are not lost to the church, but that on the contrary their interest grows with deepened knowledge of the church and that for which the church stands." We need the Boy Scouts then in the church to keep and train our boys to better understand their church? These are strange ways and means to bind our young boys more closely to Jesus Christ and His church. No Lutheran of clear insight into the nature of the church and its only weapons of warfare against the world, the flesh, the devil can encourage the use of such worldly devices for the upbuilding of the kingdom of God. The church needs no Boy Scouts of America, even under Lutheran leadership to train its youth. We still have the Gospel of salvation, have we not? Have we despaired of its life-giving power to win and hold the hearts for the Savior? Or is it because our boys have not been trained from early infancy in the truths of salvation at home or at the parish school? Something is wrong somewhere. Z.

* * * *

"Sub Utraque," meaning under both forms, bread and wine, we Lutherans are accustomed to receive the Lord's Supper. There was a time when this was not so. Under the Roman Catholic disregard of Scripture teachings the cup had been largely taken away from the laity or the common people and was taken only by the priest. Many were the reasons given for this un-Christian practice, none of them valid. It was one of the first things restored by the Reformation to the Christian that he partook of the bread and wine at the Lord's Table. It was demanded by all those who called themselves Protestants. Wars were fought over the issue. Communing under both forms was the sign of Protestantism.

The whole question is under discussion again within the circles of the Protestant Episcopal church. As is well known, there is a faction within this church that leans very much towards the Roman Catholics

in form of worship. This party is called the high church party or faction. It has meddled for some time with the Sacrament of the Altar. Reserving the host is commonly practised by some of the priests of this party. Now there is an agitation to take away the cup from the laity. In the correspondence column of the Living Church, a "high church" paper published in Milwaukee, the battle pro and con is raging fiercely.

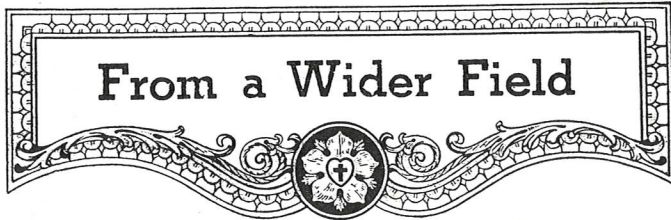
The reasons given by those who would remove the cup from the common Christian are the old ones advanced by the Romish sect. There is first the doctrine of transubstantiation, which long word means that the bread and wine have been changed into the substance of Christ's body and blood through the blessing of the priest. The words of Christ instituting the Sacrament give no basis for this belief; it is a Catholic fiction. There followed the fear of spilling some of the blood of Christ in administering the cup to the communicants. To this the high church Episcopalians have added the fear of bodily infection from the use of the common cup. As one correspondent puts it: "How times and men and manners do change! Those laymen of that former age avoided the wine in the pious fear that they might violate the purity of an element of the Sacrament. Laity of our day would avoid the Cup in the physical fear of bodily infection. They of the older day believed in the theory of transubstantiation. We believe in the germ-theory of disease."

Many sectarian churches have tried to meet this fear of infection from the use of the common cup by substituting the individual communion cup. The Episcopalians, at least some of them, advocate intinction. This is the practice of giving the host into the hand of the communicant, who then, when the cup is passed, dips (one is tempted to say "gedunks") the host into the wine of the cup, and thus persuades himself that he is partaking of both bread and wine.

But there are protests. Says another correspondent: "Do we believe that Jesus Christ is our God or not? If we believe, we will regard His lightest command as absolutely unchangeable. He said to drink His Blood, not to pass it by, or simply taste of it along with an intincted Host. As to danger of disease, He will take care of His own Sacrament. If it is His Body and Blood He will see that it is not contaminated; He will protect those who drink in His Name. . . . If intinction is permitted, new words of administration must be provided because you cannot truthfully say, "Drink this," if no drinking is done."

This is what happens when the clear words of Scripture are disregarded. When that becomes a habit in a church, then all teaching becomes uncertain and all practices are subject to change over night. We have rejected the Romish doctrine of the Lord's Supper, especially as a sacrificial mass, and we cannot get up a case of jitters over the danger of infection.

We believe the latter to be much exaggerated, especially if wine and not grape juice is used. Let us be thankful that we still cling to the plain words of Christ in this regard also. It is by the grace of God. Z.



From a Wider Field

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

"NOT I, NOT I, BUT JESUS"

"Not I, not I, but Jesus!"
So let me always speak;
When duties call and beckon,
And I am tired and weak.
For in my mortal weakness,
God's love and strength supply
All that my task may call for;
Upon Him I rely.

"Not I, not I, but Jesus!"
So let me always say;
When God has helped me master
Some problem on my way.
And when success doth crown me,
Oh Spirit, help me see:
'tis Jesus, only Jesus,
Who gives success to me.

"Not I, not I, but Jesus!"
Engrave this on my heart.
'twill be my consolation
When I from earth depart.
"Not I, not I, but Jesus!"
May this my motto be,
Till clothed in heavenly glory,
My Jesus I shall see.

Adeline Weinholz.

A UNIQUE CEMETERY

A cemetery that proclaims the *resurrection* and *eternal life*, is the creation of Hubert C. Eaton, a banker, in Los Angeles, Cal. It is called Forest Lawn Memorial Park. Through default in the payment of a mortgage held by Mr. Hubert Eaton this cemetery, originally 55 acres, came into his possession. One day as Mr. Eaton stood on its hillside and viewed his latest acquisition, an idea was born. He would transform this "abandoned stoneyard" — this place that shrieked of *death* and depicted "*the end*" of man, with its rotting trees, the unkempt lawn, gloomy monuments of all shapes and sizes, into a place that would proclaim to the world the Christian hope of *resurrection* and *eternal life*.

Mr. Eaton's first step in that direction was to purchase an additional tract of 150 acres which adjoined the original 55 acres. Next he hunted out the heirs of those whose

bodies lay in the old graveyard and received their permission to remove the headstones and put in their place bronze plaques. He then sought the counsel of leading landscape architects and experts in wrought iron-craft and statuary. He also enlisted the aid of museum directors, British architectural authorities and the Italian Ministry of Fine Arts, who willingly gave a hand to create Forest Lawn Park.

Instead of the accustomed often meaningless monuments, reproduction in marble was made of Michelangelo's huge "Moses" and others. Hundreds of other statues, originals and reproductions stand at the edge of pools, look out from the shrubbery or adorn the corridors of the mausoleum. Da Vinci's *Last Supper*, in stained glass, made by the last survivor of a famous family of Italian craftsmen, occupies one end of the marble Memorial Terrace in the mausoleum.

Two churches within the park — "The Little Church of the Flower" and "The Wee Kirk o' the Heather" — are exact reproductions of the Church at Stoke Poges and the Annie Laurie Church at Glencairn in Dumfriesshire. The windows of "The Little Church of the Flower" are banked with flowers; drooping ferns hang in the arches and canaries enliven it with their merry songs. "The Wee Kirk o' the Heather" is a small dell, tree shaded and surrounded by beautiful shrubbery.

Each day organ music may be heard coming from radio speakers hidden in the shrubbery.

In one section of the park a heart-shaped plot of an acre and a half, beautifully landscaped, has been set aside for the burial of children whose parents had not established themselves as residents and therefore had no "lot." Every Christmas these graves receive special attention. They are decorated with Christmas trees and candles, and Christmas services are held.

Forest Lawn Park serves by no means only as a place where the dead are laid to rest. Here in "The Little Kirk o' the Heather" many have come to take the marriage vows; and here to children are baptized. On last Easter morning more than 30,000 people gathered on the hill-sides for an Easter service. "A choir of 500 voices lifted high the hymns in which the Christian world so long has enshrined its hope of life triumphant over death."

We share Mr. Eaton's conception of what a cemetery ought to mean to a Christian. If anywhere, then just amid the graves of those who have fallen asleep in Christ Jesus, the Christian ought to sing boldly and joyfully the hymns of *Resurrection and Eternal Life*. Here, if anywhere, Paul's great song of triumph ought to be sung lustily: "O death, where is thy sting? O grave, where is thy victory! But thanks be to God, which giveth us the victory through our Lord Jesus Christ." W. J. S.

BERLIN'S COURT OF LAW HONORED

itself by its dismissal, August 6, of Church Minister Hans Kerrl's charge of malicious misrepresentation against the Confessional Synod leader, Dr. Friedrich Dibelius.

The result is the more gratifying because it was quite frankly not expected by those who, considering the character and status of the contending parties, presumed the incident would be used to the detriment of the Confessional Party. In that they were happily wrong. The dispute began when Dibelius charged Kerrl (February 22) with declaring publicly before a meeting of chairmen of provincial church commissions, that it was "absurd and trivial to hold that the foundation of Christianity was faith that Jesus was the Son of God." Dibelius promptly sent his charge to Hitler and members of the Reich Cabinet, but his letter was not published in the German papers until after it had appeared generally in the foreign press. Then an avalanche of protests engulfed the Reich Church Ministry and Kerrl, who began his suit during last June in self-defense. Kerrl was a sorry figure during the trial. He was vague in his remembrance of what he had said to the provincial commissioners, but declared that he had only objected to being instructed by outsiders. However, Dibelius cited from a stenographic report of Kerrl's address: "Catholic Bishop Galen and Protestant General Superintendent Zoellner (who died before the trial) tried to teach him (Kerrl) what Christianity is, namely, recognition that Jesus is the Son of God. This the minister called absurd and trivial." During the trial it was evident that Kerrl, rather than Dibelius, was morally the defendant. This may be considered the virtual end of Church Minister Kerrl, since this humiliation caps his characteristic arrogance and spiritual unfitness for the office he has held, and the more recent rejection of his plans for the projected church election, with the final discredit. The Nazi regime can confidently be expected to make this "third strike and out" for Hans Kerrl.

—The Lutheran.

PALESTINE PARTITION OPPOSED BY JEWS

Palestine is again in the throes of a hectic political upheaval as a result of the British proposal to partition the Holy Land between the Jews and the Arabs. According to the English scheme, which seeks to bring to an end the bloody clashes which have occurred periodically between the two national groups, the Jews would be given the jurisdiction over Galilee and the Esdraelon region, as well as the coastal plain along the Mediterranean, while the Arabs would receive all of southern Palestine. A corridor containing Jerusalem and Bethlehem, controlled by the British, would also be created.

As might be expected neither Jews nor Arabs are satisfied with the proposal. The new Jewish state would contain upwards of 225,000 Arabs, and there would also be Jews in the Arab-controlled territory. To remedy this situation, the British government proposes to advance sufficient funds for the removal of the minority groups.

Trouble between the Jews and the Arabs has continued ever since the close of the World War, when a tremendous migration of Jews to Palestine set in following Lord Bal-

four's announcement that a national home for the race would be established in their ancient country. The Arabs, fearful of losing their domination of the territory, have steadily fought every encroachment of their rights and the situation at times has become critical.

In view of the opposition that has developed to the British partition plan, it is extremely doubtful if the scheme will prove successful. Indeed, it is improbable that any effort to establish a permanent Jewish state will meet with success at the present time. — Luth. Comp.

A NON-LUTHERAN SPEAKS ON RELIGIOUS EDUCATION

"We have assumed in the past by remaining neutral on the subject of religions, that the public schools would not prejudice their pupils either for or against any religion. So we have attempted by means of the Sunday schools to fill the gap which was left by the elimination of religion from their weekday training. How foolish we have been! How contrary to the laws by which personality develops!

"The very absence of religion from the curriculum of the public schools has effected the growing mind that, even if the child were to spend the entire Sunday within the walls of the church, it would not be enough to counteract the influence.

"The child has come to regard religion as a one-day affair. And for a dozen years or more, much of the preaching has been aimed precisely at this one-day religion. Would it not be better to look for causes instead of attacking symptoms?

"The child is conceiving the idea too, that religion is one of the luxuries of life. How easy to conclude that religion is something to think about in one's spare time after the pressing problems of earning a livelihood have been solved! Children are led to believe that earning a living is more important than learning to live! Under such influence, how can we expect them to grow into men and women who will seek first the kingdom of God?

"We cannot allow our children to pass through impressionable years with no more contact with religion and all that for which it stands, than can be had in one hour on Sunday morning." (Chas. M. Coldren, Jr., in "The Public School and religion.")

Remarks such as these from those who are without must certainly strengthen us in the conviction that a system of church schools as we have is certainly the best solution to the problem of training our children. Let us appreciate and foster our schools! — Ex.

THE DANCING TEACHERS' BUSINESS ASSOCIATION

has just held a convention in Park Central Hotel, New York. And are they pleased? They jubilantly report that more than 6,000,000 adults and children are even now through the summer heat enrolled in dancing schools, of

which 3,120,000 are children. This boom is attributed to "the movies, the ballets and similar enterprises," and "more than \$100,000,000 is now being spent each year for dancing lessons by the American public." "Dancing for pure enjoyment never before has had such tremendous vogue as now." Of the various kinds of dancing, tap-dancing by far leads all the rest. And yet, with all this hammering at our nerves, no one has thought heretofore of invoking the anti-noise laws. —The Lutheran.

— **The Catholic Increase in the United States During 1936** is reported as 436,081, making a total membership of 20,050,134. This indicates an increase of 2,080,412 since 1926, and 4,375,034 since 1916. Universities and colleges for boys increased from 191 to 199 last year; colleges and academies for girls, from 661 to 669. The total of high schools was 1,179 — forty-three new ones last year; these had a total of 207,767 students, a gain of 20,819. Other figures are 31,649 priests, an increase of 1,399; 18,526 parishes, an increase of 82; new seminaries 12; an increase of three parish schools, totaling 7,445, enrolling 2,170,065 pupils, but indicating a decrease of 39,608. There were other decreases — 50,000 in the Catholic population of the Archdiocese of New York, and 1,702 students in the seminaries for priests. Ex.

Synodical Conference

ALABAMA LUTHER CONFERENCE

Holy Ark, Alabama, August 19-22, 1937

Spiritual — edifying — inspiring — extremely practical. With these words could be summed up the annual Convention of the Alabama Luther Conference in which Pastors, Teachers, Delegates and Visitors took part. The Convention motto, taken from the 14th chapter of Exodus, "Speak unto the children of Israel, that they go forward," was a true representation of the spirit which filled and moved this body of consecrated workers.

During the three and a half day stay the following sermons, addresses and papers were delivered:

Sermons and Addresses

"The Christian's Motto." Text: John 9: 4.

"The Ideal Christian Congregation." Text: Acts 2: 42.

"The Church in Educating the Child." Text: Psalm 78:-1-8.

"A Brief Course in Marriage." Texts: Genesis 2: 18-25; Genesis 24: 50-58; Ephesians 5: 22-33.

"Our Duty Over and Against Our Negro Brethren in Africa."

"Jesus Receiveth Sinners." Text: Luke 15: 1. 2.

"Dead in the Lord." Text: Revelations 14: 13.

"God's Command to the Children of Israel." Text: Exodus 14: 15.

Papers

"God's Appeal to Our Congregations to Awake from Spiritual Sleep."

"The Sufficiency of the Scriptures."

"Every Sunday-School Scholar Should Be a Missionary for Christ."

"The Sunday-School Not the Children's Church."

Interesting and highly instructive hours were spent in practical fashion in teachers' demonstration lessons. A catechisation with day school teachers on the subject "The Benefit of Baptism" was one feature while another was a geography lesson on "Getting the Pupils Acquainted with the Main Features of the Map of the United States." "Making Purposeful Use of the Bible in Our Classrooms" came in for its share of helpful discussion.

Other features of the conference were a selection of musical number and recitations by the Bethlehem Sunday School and a Stereopticon lecture on "Africa Calls Us."

The Rev. L. A. Wisler, Executive Secretary of the Board of Colored Missions, presented in a most vivid manner the mission work being conducted on the African field. In this connection the Conference reported a Sunday school collection of \$211 for this African project and voted as its goal for next year the increased sum of \$225.

One of the main topics of the Conference was the reestablishment of the regular four year high school course in the Alabama Lutheran Academy at Selma, Alabama. To make a definite beginning toward this goal, "The Lutheran Association for Higher Education," a newly organized society, announced its intention of raising funds for this project so that another professor might be added to the staff as soon as possible. While the nucleus of the membership in this society will be composed of workers and members of stations in the Alabama field, yet anyone interested in this project might apply. In order to have both young and old participate in this educational work, three classes of membership were announced: Junior (25 cents minimum), Senior (50 cents minimum), General (\$1.00 minimum).

The hearty singing, the regular Lutheran liturgy, the inspiring sermons, addresses and papers, the fine cooperation, the marked note of optimism — all contributed to making the Conference one not only long to be remembered — but most of all — one which filled the heart with a determined spirit to go forward

in the name and for the glory of the Triune God, Father, Son and Holy Ghost.

William G. Kennell,
Mobile, Alabama.

EXECUTIVE BOARD FOR NEGRO MISSIONS

This Board met at St. Louis, Mo., on June 8, 1937. Of the proceedings we are able to report the following, which may be of interest to our readers.

"The first reports have been received from our new missionaries in Nigeria. They arrived on April 24 and have entered upon the work. Nothing in the way of particular information with regard to their activities has been received. Mrs. Nau has returned and arrived in Greensboro on May 26." G.

A LETTER FROM NIGERIA

By Rev. Wm. H. Schweppe

Obot Idem, Uyo P. O.
Nigeria, West Africa,
June 14, 1937.

The Rev. L. A. Wisler,
Concordia Publishing House,
St. Louis, Missouri.

Dear Brother Wisler:

Quite some time has now passed since we arrived in Ibesikpo to take up our new work. It is therefore time that I give you a short report regarding my activities thus far and at the same time present you with some of my impressions of the field and of the work. No doubt, you are waiting for just this information.

Let me begin by saying that I am grateful for having been chosen by the Lord as one of His workers in this vast harvest field of souls. It is a privilege I have in no wise deserved. I love the work, and as I am growing into the work more and more, it is becoming more interesting and more fascinating. It is indeed the Lord's work.

About two weeks after our arrival we moved into the new mission home at Obot Idem. We were not able to take possession at once because of a delay with some of our furniture. However, those first two weeks were spent very comfortably and very profitably with Dr. Nau at Nung Udoe. But now we are comfortably settled in our new home and are well satisfied. Of course, things are not as convenient as they are in a modern home in the States, but we didn't expect to find that. The one thing we appreciate especially is the refrigerator, which, by the way, has been working perfectly since we repaired it.

The first two weeks of our stay here were spent very much at Dr. Nau's side. He gave us, as well as words could describe, a picture of our work here and explained the steps he has taken in the past year.

He prepared us for what we might expect and in general laid down the principles along which he has been working. At the same time we accompanied him to all his instructions, meetings, services, etc., in the various churches and thus received a firsthand picture of the field and work. After the first two weeks we began gradually to take over some parts of the work ourselves.

By this time I am quite well orientated in my part of the work. As you know from our report, we have divided the field. Rev. Koeper is working in the southern half of the field, and I confine my efforts to the northern churches, at the same time taking over the religious work at the Central School, which is located just across the road from our home in Obot Idem. Dr. Nau is dividing his time between both parts, supervising the entire field. This arrangement seems to be working out quite satisfactorily.

I am very fortunate to have a very reliable interpreter. Daniel of Afaha goes with me whenever an interpreter is needed. Perhaps Dr. Nau has referred to him at some time or other in his "Day by Day." Daniel has been trained as a native pastor by the Scottish Mission and was one of those to remain staunch when in the past years corruption threatened to devour the entire group of churches here. When our Lutheran Church took up the work here, he immediately recognized the Lutheran Church as the church of the pure Word and was prompt to declare that. During the past year he has been taking special lessons from Dr. Nau, and thus he is a very big help. Of course, he has a few peculiar notions, and he listens to instruction.

As stated before, I am by this time quite well orientated in my work. To give you a better insight into my activities I shall rehearse for you my schedule for this week.

Yesterday, Sunday, I preached the sermon in Nung Oku church, about two miles north of here. In the afternoon I drove to Uruan, about ten miles north of here, preached the sermon, and after the service conducted the Communion instruction period. This morning at 6:30 my interpreter and I cycled to Ikot Oduot for instructions. We finished at 8:00 and then inspected the Ikot Oduot school. From 10:00 to 12:00 I conducted my regular singing period at the school. This is something new. Of course, they have had singing before, but I am trying to organize a school choir and acquaint them with some of our good Lutheran chorals. The few familiar melodies they do have they have corrupted so badly that to hear them is an offense to the ears. We must think about introducing some good Lutheran hymns. That is the object of this special work at the school. I should like to suggest that, if possible, some suitable music be sent out. I have some music here, but must spend

too much time cutting the stencils and mimeographing copies. We can use both male and mixed choir arrangements.

This evening I had no special instruction class. Therefore I am using this time for this short report. Tomorrow morning at 6:00 I shall leave for instructions at Afaha. From 10:00 till 12:00 it will be classes at school again. This comes every day except Friday. At present I have standard 3 and 4 and standard 5 and 6 in Catechism. In the afternoon I shall have the special confirmation class at school. This class is composed of boys and girls belonging to our churches who have been baptized and are now ready to prepare for Communion. Tomorrow evening I shall have instructions at Ikot Osom. Wednesday afternoon Dr. Nau will lecture to the teachers. We all make it a point to attend these meetings. Wednesday morning early, instructions at Ikot Oduct. In the evening I shall drive to two of our northern churches for a double-header, to Nung Ukim and Ikot Oku. Thursday morning early is the regular Afaha instruction period. Thursday evening we cycle to Ikot Iko. Friday morning I shall examine the prospective communicants at Ikot Oduct. Friday afternoon I shall leave with my interpreter for a little trekking tour up into the Ikono District. Here we have six churches. We shall have instructions in two of them Friday evening. After instructions I shall put up my cot and camp for the night. Then Saturday morning we shall have instructions in two other churches. Camping like this saves a trip. Saturday afternoon we shall return. I have no meetings scheduled for Saturday evening, but shall use the time for preparations. Then Sunday I shall conduct my first Communion services in the Ibesikpo. I shall have the consecration and the distribution myself in Afik. The rest of the service will be conducted through the teacher and the interpreter. Sunday afternoon I shall again drive to Uruan for instructions.

That is the schedule for one week. So one week follows the next with but this one change. As soon as we have had Communion in one church, we stop giving special instructions in that church and start at a new church. Thus we continue till we have been around or till it is time to have Communion in the first churches again. Then we start over and through our instructions add new communicants and deepen the understanding of the old. There are six churches in my territory, in the Ikono District, where there has as yet been no Communion. But instructions are going on, and in perhaps six weeks, God willing, we shall celebrate the Sacrament there.

We are now speaking about organizing regular confirmation classes in the churches. These classes are to be made up especially of the children of confirmation age. This has not been done so far for obvious reasons. First of all, the teachers have not been

fit and are still not capable of teaching such classes, and especially, the congregations themselves needed so much attention that the missionary had more than he could do to supply at least some of that. These classes will need our personal attention, and as it is, I do not know how we shall be able to take care of them. But we are striving towards that end.

Our activities, as you know, are being a bit handicapped by the fact that we have only the one car. That makes it necessary for us to resort very much to the bicycle. I have really enjoyed riding the bicycle through the bush among the palms, but riding ten and sometimes more miles per day in this climate isn't the easiest nor the best thing for an American. However, we have as yet suffered no ill effects. We console ourselves with the thought that soon (which doesn't always mean soon in Africa) the other car will be here.

(To be continued)



Our Missions

FROM A LETTER

In your last letter you stated: "Some times I feel that you men in the mission fields have a hard time finding something to do. I am afraid time some times hangs heavy on your hands." The least I can reply to this is: "No less a person than the devil himself sees to it that we have little time for ourselves. Let me illustrate."

A few years ago C. had a talk with M. This ran something like this. M. complained to C.: "I don't know what's the matter with my wife. She is terribly irritable. Ever since she had that nervous disturbance she is not quite herself." To this C. replied: "M., did you ever stop to consider what brought on your wife's condition? You remember how you used to irritate her, when you hid her Bible from her? How it used to anger her when you cursed, and just for spite you did it more? These were the things that helped bring on your wife's nervous condition! You are to blame! Had you not opposed her religion, as you did, she would be different today!"

M. had nothing to say to this. He respected his friend C. highly and therefore his words made a deep impression upon him. He meditated much upon them. One day C. told his pastor about the conversation he had held with M. and added: "I believe M. feels sorry for what he did. I believe that you could even win him for our church."

The pastor followed the "lead," he called on M. He invited M. to take instructions in the Christian

religion and become a member of the church. But M. would not have it: "I have fought the church for about thirty years and you invite me now to become a member of the church!" To this the missionary replied, "Why, yes! When can we begin with religious instructions?" M. surprised, asked: "I take religious instructions? I memorize the Catechism? I am over sixty years old! I cannot memorize any more!" Missionary: "I did not ask you to memorize any thing. All I ask of you is that you listen, that you give me the opportunity to present to you the teachings of Christ, your and my Savior." M.: "Well, if you insist, you may come for one lesson."

The missionary called and gave M. the one lesson. Then he asked M.: "When may I come again?" M.: "Well, I really had agreed only on one lesson. But — well — you can come two more times." The missionary called these two more times hoping and praying that the Lord might make him willing to permit him to come more often. When the third lesson was completed M. without giving the missionary an opportunity to again ask for permission to come, said, "You may come as often as you like. Why, this is altogether different from what I expected. It is interesting!"

The missionary was happy. The Lord had heard his prayers. M. listened very attentively. Secretly, without the knowledge of the missionary, he compared the missionary's lectures with 'Schwan' and memorized the entire 'Schwan.' Only once did M. interrupt the missionary in his lectures. When the latter in connection with the Third Article emphasized that Jesus had died for **all** sins, that He had made good for **every** transgression, that **nothing** stood in the way any more between God and man, M. remarked: "Pastor, that can't be! You mean to say, Jesus will or rather has forgiven me all my sins, even my hostility against the church? I just cannot believe it!" — "Yes," replied the missionary, "Jesus has. Your sins are paid for by Jesus. He has forgiven them. Let us together turn to Isaiah 53 and there read verses 4 and 5 'Surely **He** hath borne **our** griefs, and carried **our** sorrows: yet **we** did esteem **Him** stricken, smitten of God, and afflicted. But **He** was wounded for **our** transgressions, **He** was bruised for **our** iniquities: the chastisement of **our** peace was upon **Him**, and with **His** stripes **we** are healed.'" To this M. replied: "Is that really true? Can that be true?" — "It is true," said the missionary, "Jesus Himself says so." Tears came to M.'s eyes. From that day on M. listened with even greater attentiveness.

The time had arrived that M. was to be confirmed. He was worried, fearing that he could not answer the questions. But without hesitation he answered every one correctly. When later he was recommended for membership in the congregation C. had a big smile.

Since that time M. has served as deacon for several years.

But I wanted to tell you how the devil keeps us from having time hang heavy on our hands. Take the case of M. He came into our church when he was 64. Even after he was confirmed there were many things new and strange to him in the church. M. has also an old Adam. Every now and then this old Adam sends M. on the war-path. The first thing that happens: M. stays away from church. The missionary has to make a trip over to his house, find out the trouble, usually it is nothing serious, but it has to be dealt with. Some times one call will suffice, some times more are necessary. In a mission congregation where quite a few M.'s are to be found, there one gets unruly and in one way and another in another, much calling has to be done by the missionary. Such calling keeps the devil from regaining what once he claimed as his own. Such work keeps the missionary from ever feeling that time could possibly hang heavy on anybody's hands.

T. H. H.



CONVENTION OF THE JOINT SYNOD

The 24th biennial convention of the Joint Synod of Wisconsin and Other States was held in St. Paul's Church, F. Brandt and T. Sauer, pastors, Appleton, Wis., August 11-17.

President John Brenner preached the sermon at the opening service which was held Wednesday morning. Four other divine services were held during the convention, at which the following served as preachers: Rud. Korn, John Wendland, John Gauss, Tr. Redlin.

Prof. E. E. Kowalke read an interesting and instructive essay on the subject: "The Church and Its Youth." The essay, which is in the English language, will be printed in pamphlet form. Every one ought to procure a copy of this timely essay.

A German essay on the Smalcald Articles was read by Prof. F. Brenner. Here, too, was much food for thought. Pastors and people should study these monumental confessions of our Church diligently in these days of infidelity and liberalism. This essay will appear in the "Quartalschrift."

The business of the convention can be divided into three parts: missions, institutions, and finances. In that order they were also considered by the delegates. In passing, it might be stated that English became the official language of the Synod at its convention two years ago. At the convention of this year, the English

version of the Constitution of the Joint Synod was adopted, and becomes the official version.

The chief business of the Church is mission work. While there was no outstanding expansion in our mission work, there was some growth. There is a crying need for home missions; this was evident from the report of the General Mission Board. There are so many people and so many communities without the true Word, that the age-old complaint of our Savior rings in our ears louder than ever, today: "The harvest truly is plenteous, but the laborers are few." The prayer He taught us to pray in this connection ought to be in our hearts and on our lips more than ever, today: "Pray ye, therefore, the Lord of the harvest, that He may send forth laborers into His harvest." But while we raise that complaint and utter that prayer, let us suit the word with the action. Let us learn to place ourselves at His disposal as agents through whom the Kingdom of God may come to men. Let us give freely of our talents, time, and treasure, that the Kingdom may be extended to the ends of the earth and His name magnified in all the world.

Of special interest were the reports on the Indian, Poland, and Colored Missions.

In connection with the report on the Indian Mission it was our privilege to hear an interesting and inspiring address by Pastor F. Uplegger, superintendent of the Indian Mission. His was an address that ought to stir and stimulate us to ever greater efforts, that God's name may be magnified among the heathen.

Pastor Wm. Bodamer, director of the Poland Mission, was present at the convention and read a communication from the brethren of the Free Church in Poland. Here was a letter every member of the Synod ought to read. Perhaps we would appreciate our rich heritage more, if we had to fight to preserve it as do the brethren in Poland. They are openly despised and denounced, provoked and persecuted, while we are at ease in Zion — too much at ease!

Pastor L. Wisler of St. Louis, Mo., spoke on the Colored Missions which we conduct jointly with our sister Synod of Missouri. The greater part of his report was devoted to the new venture in Nigeria. This is indeed a promising mission, well worth the pittance it costs us. O that we might more and more heed the great mission call of our Redeemer: "Lengthen thy cords, and strengthen thy stakes!"

A goodly share of the convention's time was devoted to the weal and woe of our educational institutions, of which we have five: the Theological Seminary at Thiensville, Wis., the Northwestern College at Watertown, Wis., the Doctor Martin Luther College at New Ulm, Minn., the Michigan Lutheran Seminary at Saginaw, Mich., and the Northwestern Lutheran Academy at Mobridge, So. Dak.

It will be in place here to call attention to the shortage of teachers which is being felt among us.

This is particularly true of male teachers. If our Christian day schools are to be maintained and preserved there must be an increase of male students at our Normal College at New Ulm. Pastors, teachers, and parents ought to give this matter serious attention.

At the same time we must deplore the fact that a large number of our candidates for the ministry have not yet been placed. It will not do to dismiss this problem with the alibi "over-supply." What we said before about missions can well be applied here. It is not an over-supply of candidates, but an under-supply of confidence and contributions. The second always produces the first!

Yes; we discussed finances — a whole afternoon and evening. There is danger of our becoming too finance-minded, at the cost of spirituality. But it was necessary, because that is where we are lame. For one thing, there is too much disparity in the contributions of the various districts for our common work. The following table will show what is meant; it is based on the paltry \$3.00 per communicant average:

	Per Comm.	Per Cent of Quota
Michigan District	\$2.62	87.2
Nebraska District	2.36	78.5
Minnesota District	2.35	78.2
Pacific Northwest District	2.24	74.5
Dakota-Montana District	2.05	68.3
Northern Wisconsin District	1.99	66.4
Southeastern Wisconsin District	1.74	57.9
Western Wisconsin District	1.70	56.5

These figures ought to be considered very earnestly by every member of the Synod. If each district had raised the current top percentage of 87.2% of its quota the past year, the receipts would have been \$105,000 more than they were. It is not difficult to see what could be done with that extra amount of money toward the expansion of our work. And if the Synod had raised its full quota at \$3.00 per communicant member, the surplus would have been more than \$150,000 higher than the actual receipts. That is what we ought to raise, with ease. There are many congregations among us who raise their quota and more; why not all? Let us get to work in this direction!

The Debt Retirement Program came in for its share of discussion. A total of \$249,162 was reported as subscribed. This is far short of the total present indebtedness of \$611,000. But it shows that some are working. Why not all? The Synod, at this convention, resolved to continue the debt retirement program until the entire debt is liquidated, and every congregation has participated or given a valid reason for not doing so.

But let us not neglect the important item of regular budgetary collections. If we keep these one hundred per cent, there will be no need for debt retire-

ment programs. We can do it. In the name of the Lord we will do it!

The new budget is \$420,689.77 for each year of the ensuing biennium. The only increase that provides for expansion in our missions amounts to \$10,000. Surely, a paltry sum for the chief work of the Church!

The old officers were elected as follows:

President: Pastor John Brenner, Milwaukee, Wis.

1st Vice-President: Pastor E. Benj. Schlueter, Oshkosh, Wis.

2nd Vice-President: Pastor John Witt, Norfolk, Nebr.

Secretary: Pastor Karl F. Krauss, Lansing, Mich.

Doctrinal Recorder: Pastor O. Hoyer, Winneconne, Wis.

Statistician: Pastor G. E. Boettcher, Hortonville, Wis.

The convention has reviewed the work of the past biennium and assigned the work for the new biennium. Many flaws and failures were discovered in our past performance, for which we are heartily sorry and sincerely penitent; we approach the assignments of the new biennium with courage and confidence in the Lord. May He help us all to will and to do the work He has appointed to us, to the glory of His holy name!

K. F. K.

TWENTY-FIFTH ANNIVERSARY OF PASTORATE

The completion of twenty-five years of active service in the Christian ministry was observed by the Reverend E. C. Birkholz, when the members of his congregation arranged a surprise celebration of the occasion on Sunday, August 22. Two members of his first congregation at Roscoe, South Dakota, came in person to bring the greetings of his former friends and parishioners and a jubilee gift.

Rev. Martin Wiersig, Butterfield, was in charge of the altar service, Rev. W. C. Rumsch, Lewisville, gave the jubilee address in the American language, Rev. John Porisch, Alpha, spoke in German. Rev. A. Ackermann, Mankato, spoke in behalf of the conference and the Synod. He read congratulations and well wishes from the former congregations, and presented a jubilee gift which consisted of a substantial amount of money. This was contributed by members of his former congregations as well as St. James. Rev. Birkholz made an appropriate response.

After services at the church a social gathering in the school parlors followed where the Ladies' Aid served supper to all present. Music and speeches gave varied entertainment to the occasion.

Rev. E. C. Birkholz and his twin brother, Rev. Edward A. Birkholz, Redwood Falls, received their schooling together. They started in rural public schools south of Renville, went to Dr. Martin Luther College, New Ulm; worked for two years to earn more

funds for the completion of their education, then completed their work at New Ulm in 1906, went to Northwestern College, Watertown, Wis., for three years and received their B. A. degree. They then went to the Theological Seminary at Wauwatosa, Wis., where they graduated in 1912.

On July 13, 1912, at Bethany Evangelical Lutheran Church, Emmet Twp., Renville Co., the two Birkholz brothers were ordained into the ministry, Rev. Gottlieb Albrecht, pastor of that rural church officiating. Rev. E. C. Birkholz has been pastor of his present charge since May 7, 1923. G.

Announcements

NOTICE — DIRECTORY LIST OF NORTHWESTERN LUTHERAN ANNUAL AND GEMEINDEBLATT KALENDER

Pastors, professors, teachers, lady teachers, who have changed their address since the last Annual was issued are requested to report their new address by the first of October; later corrections cannot be considered.

In reporting correction use a postal card and state —
Your full name.

Whether you are pastor, professor, etc.

Your place of residence (street and number if possible).

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

If the latter is the case, which is the nearest city?

In which direction is it from your place of residence?

How far is it away?

This notice also applies to such as have so far not held office and were therefore not listed.

Address your card to

Northwestern Publishing House,
935-937 North Fourth Street,
Milwaukee, Wisconsin.

SOUTHEASTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

The Southeastern Pastoral Conference of the Michigan District will meet October 11 and 12 at Jenera, Ohio.

Confessional (German) J. Gauss, E. Hoenecke.

Sermon (English) G. Press, R. Timmel.

Exegesis 1 Cor. 4, A. Allwardt.

English sermon to be read, H. Heyn.

Committee on submitting topics for next conference F. Stern and H. Richter. C. H. Schmelzer, Sec'y.

NOTICE

Rev. Otto Toepel, pastor at Kekoskee and Town Theresa, Wisconsin, has resigned and cannot be called into the ministry.

J. P. Bergmann, President,
South-East Wisconsin District.

Milwaukee, Wis., September 1, 1937.

OFFICIAL NOTICE

Pastor Phil. J. Schroeder has withdrawn his signature to the so-called Elroy Declaration and is in agreement with us in doctrine and practice.

Wm. Nommensen, Pres., W. Wis. Dist.
H. Kirchner, 1st Vice-Pres.

NOTICE — NEBRASKA DISTRICT

Pastor I. P. Frey, chairman of the Mission Board at present, has consented to serve in this capacity until the next convention of the District.

John Witt,
President of the Nebraska District.

ORDINATION AND INSTALLATION

Elden Bode was ordained and installed as pastor of the Terry-Crow Rock-Mildred parish on the twelfth Sunday after Trinity, August 15. The undersigned was authorized to officiate by President E. R. Gamm and was assisted by pastors Meyer of Marsh and Beaver of Miles City, Montana. May Christ abundantly bless the efforts of this His servant.

Address: Pastor Elden Bode, Terry, Montana.
O. W. Heier.

NATIONAL LUTHERAN RADIO WEEK

"Preach the Gospel to every creature," Mark 16: 15. In harmony with this majestic command, given the Church by the risen Christ, the Synodical Radio Committee last year called into being National Lutheran Radio Week, a very successful venture. The Reformation Week, October 31 to November 6, has been designated as N. L. R. W. for 1937. The purpose? **THE INAUGURATION OF LUTHERAN BROADCASTS IN EVERY LOCALITY WHERE A RADIO STATIONS IS AVAILABLE, DAILY OR AS OFTEN AS POSSIBLE, DURING THIS ONE WEEK, OR PREFERABLY THROUGHOUT THE YEAR.** Inasmuch as station managers generally make their plans early, contacts with them and preparations for the program should be made as soon as possible.

Through the instrumentality of the American Lutheran Publicity Bureau, negotiations are pending with the National Broadcasting Company, the Columbia Broadcasting System and the Mutual Broadcasting System to secure time on the major chains for Lutheran Week.

Rev. G. Christian Barth, Cincinnati, Ohio, member of Synod's Board of Directors, will sponsor a globe-encircling sacred Lutheran DX (distance) program over WLW, 700 k. c., 500,000 watts, namely, during the night of Thursday, November 4, and the morning of Friday, November 5, 2:00 to 2:30 A. M., E. S. T., 1:00 to 1:30 A. M., C. S. T., 12:00 to 12:30 A. M., M. St. T., 11:00 to 11:30 P. M., P. S. T. The speaker will be Dr. J. W. Behnken, President of the Lutheran Church of the Missouri Synod. The program will also be broadcast over WLW's short wave station W8XAL. Tune in, tell others, and write to Pastor Barth, c-o WLW, Cincinnati, Ohio, U. S. A., after the program.

"Their line is gone out through all the earth, and their words to the end of the world." Psalm 19: 4.

Herman H. Hohenstein,
Secretary of Synodical Radio Committee.

**ORAL ARGUMENT IN KFUE CASE
NOVEMBER 18, 1937**

You perhaps know that Mr. P. W. Seward, Examiner for the Federal Communication Commission, Washington, D. C., who heard the KFUE-KSD case September 3 and 4 of last year, and again on May 11 and 12 of this year, has recommended that the power of KFUE be increased from 1000 to 5000 watts, and the time on the air from 26 hours to 60 hours a week. Station KSD, St. Louis Post-Dispatch, which tried to convince the Examiner that KFUE should be blotted out in order that they themselves might have full time, filed 248 exceptions to the Examiner's recommendations, and also requested oral argument, that is, an opportunity for their lawyer to argue the case orally in the presence of the Commissioners before they act upon the Examiner's recommendations. This Oral Argument will be heard before the three members of the Broadcast Division of the Federal Communication Commission at the offices of the Commission, Wash-

ington, D. C., on November 18, 1937; one-half hour will be allowed all parties in interest, KFUE, KSD, etc. Sometime after Oral Argument has been heard, the Commissions will render their decision, which will be final unless one of the parties appeals from the decision of the Commission to the Court of Appeals of the District of Columbia.

Trusting in the Lord, we feel sure of ultimate victory. Let's all pull together!

Herman H. Hohenstein,
Director of Radio Station KFUE

MANKATO PASTORAL CONFERENCE

The Mankato Pastoral Conference will meet September 27 and 28, 10 A. M., at Alma City, Minn., Pastor R. Palmer.

Papers: Ernst Birkholz: How We May Influence Business Men in Observing Good Friday as a Legal Holiday; Raymond Haase: Baccalaureate Services; O. K. Netzke: Exegesis.

Sermon: R. Haase, A. Mackdanz (English).

Confessional Address: H. E. Kelm, O. K. Netzke (English).

Remarks: Kindly announce yourself and state whether you desire night lodging. W. Schuetze, Sec'y.

DELEGATE CONFERENCE OF NORTH MICHIGAN

The Delegate Conference of North Michigan will meet September 21 and 22, first session 9 o'clock, at Sebewaing, Pastor G. Schmelzer.

Works: Dir. O. Hoenecke: Vergleich der Lutherbibel mit der King James Version; Pastor A. Hueschen: Exegesis on John 3: 16-36; Report on Joint Synod as of Aug. 11 to 17.

Remarks: Those who fail to announce in time must provide their own quarters. If unable to come, please state so. Also notify Koch and just when you intend to come.

R. G. Koch, Sec'y.

**DODGE WASHINGTON COUNTIES
PASTORAL CONFERENCE**

The Dodge-Washington Counties Pastoral Conference will meet October 18 and 19, 1937, at 9:30 A. M., at Huilsburg, Pastor W. Reinemann.

Papers to be read by Martin, Bradtke, Lengling, Cares, Stern, Redlin.

Sermon: Martin, Marohn.

Confessional Address: Schaar, Stern.

Please announce! G. Redlin, Sec'y.

**LAKE SUPERIOR CONFERENCE OF THE
NORTH WISCONSIN DISTRICT**

The Lake Superior Conference of the North Wisconsin District will convene September 28 and 29 at 9:30, C. S. T., at Crivitz, Wis., with Pastor C. J. Henning.

Papers: The Examining of the Catechumen Class for Confirmation, W. Fuhlbrigge; The Prophet Haggai, E. C. Rupp; Catechesis on the Third Commandment, W. Lutz; Rubrics of the Common Service, G. Fischer; Lutheran Gowns, W. Roepke; Exegesis on 1st Corinthians, Chap. 1, A. Gentz.

Confessional Address: T. Thurow, M. Croll.

Sermon: E. C. Rupp, M. Dornfeld.

Please: announce! E. C. Rupp, Sec'y.

REDWOOD FALLS PASTORAL CONFERENCE

The Redwood Falls Pastoral Conference meets at Echo, Minn., on September 23, 9:00 A. M. Papers, Sauer and Krueger. I. Albrecht and Wehausen, preachers.

Aug. Sauer, Sec'y.

MISSISSIPPI VALLEY DELEGATE CONFERENCE

The Mississippi Valley Delegate Conference will convene September 21, 1937, in Chaseburg, Wis. Opening service at 9:00 A. M.

Please, register with the local pastor, Rev. E. H. Palechek, and state how many delegates are coming.

Rud. P. Korn, Sec'y.

**SOUTHERN DELEGATE CONFERENCE
OF NEBRASKA DISTRICT**

The Southern Delegate Conference of the Nebraska District will meet September 21 and 22, 1937, 9:30 A. M., at Plymouth, Nebraska, Pastor A. Degner.

Papers: 1. W. Krenke: An isagogical exposition of the Book of James; 2. R. Vollmers: Article III of the Augus-tana, the Son of God; 3. Wm. Wietzke: What are the essen-tials to the success of a weekly Bible Class; 4. H. Lehmann: The Ladies' Aid.

Sermon: E. Hahn, Wm. Wietzke (German).
Confessional: A. Schumann, E. Monhardt (English).
Please announce for yourself and your delegate.
W. Krenke, Sec'y.

**CHIPPEWA-WISCONSIN RIVER VALLEY
PASTORAL CONFERENCE**

The Chippewa-Wisconsin River Valley Pastoral Con-ference will meet October 5 and 6 at Eagleton, Wisconsin, Rev. George Fisher. First session at 10:00 A. M.

Essays: How Can We Stimulate Attendance at the Lord's Table? George Fisher; Scriptural Basis for the Prac-tice of Tithing, G. C. Marquardt; New Testament Exegesis 2 Timothy, E. Walther; Old Testament Exegesis, I. Habeck.

Confessional Address: G. Krause, G. Marquardt (Eng-lish).

Sermon: I. Habeck, J. F. Henning, Jr. (English).
Please announce! E. E. Prenzlou, Sec'y.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will assemble on Tuesday, September 21 (10:00 A. M.) in Immanuel Lutheran Church, Woodville, Wis., with Rev. M. C. Michaels.

Papers to be read: "The Present Day Attitude regard-ing Betrothals and Marriage in the Light of the Book of Ruth." Penk. "The Pastor in the Light of Paul's State-ment: 'Being All Things To All Men.'" Bast.

Communion Service 11:20 A. M., O. P. Medenwald, H. Lietzau.
O. P. Medenwald, Sec'y.

**WESTERN DAKOTA-MONTANA PASTORAL
CONFERENCE**

The Western Dakota-Montana Pastoral Conference will meet from October 5 to 7 beginning at 9 A. M. (M. S. T.) at McIntosh, South Dakota, with Rev. J. Wendland.

Sermon: J. P. Scherf (K. Sievert).
Confessional: W. Wackerfuss (H. A. Schultz).

Papers to be read: A Comparison Between the Jesu-itical and Masonic Religious Philosophies, K. Sievert; Exe-gesis on 1 Tim. 6, M. Cowalsky; The Story of the Babylo-nian Captivity and its Application to the O. T. Church, W. Lange; How Can We Further Interest in Synodical Activi-ties, P. Kuske; Seven Letters to the Seven Churches of Asia Minor, O. Heier.

Kindly announce to Rev. J. J. Wendland.
H. A. Schultz, Sec'y.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet September 21 and 22, beginning at 9 A. M., at Jacksonport, Wisconsin, Rev. Roy B. Gose.

Confessional Sermon: Fr. Brandt — Th. Brenner.

Papers to be read: Ex. Hom. Work on Mark 12, 38-44 by W. Gieschen; Ex. Hom. Work on Matt. 6:1-12 by Ph. Froehke; Isagogics of Leviticus by I. P. Boettcher; The Origin of Popery by E. Redlin; Attempts at Reformation up to Luther's Time by J. Masch; How to Deal With Delinquent Members by W. Zink; Just Why Circumcision, What Was Its Significance? by A. Werner.

Timely announcement with Rev. R. B. Gose, Egg Har-bor, Wisconsin, is requested.
F. A. Reier, Sec'y.

SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference will meet Sep-tember 21, at Greenfield, Wisconsin, with Pastor G. Gerth.

The conference will open with a service at 9:00 A. M. in which Pastor Arthur Berg (Alvin Berg) will deliver the sermon.

Papers — Exegetical: 1 Cor. 15, 12-28, Alvin Berg; Isagogical: Romans (continued), A. Winter; 1 and 2 Corin-thians, W. Paustian; Homiletical: Reading of Sermon, P. Monhardt (H. Pankow); Homiletical Treatise on Gospel or Epistle Lesson or both for the Sunday following the con-ference, C. Siegler; Practical: Birth Control, Arthur Berg; Proper Procedure in Giving Pastoral Service to a Church Member who has moved into another pastor's geographical territory; J. H. Paustian.

Please take note of change of place of Conference.
L. M. Bleichwehl, Sec'y.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet, D. v., on September 20 and 21 at Eldorado Tp., Wis. (Pastor Wm. Wojahn). The first session will begin at 9 A. M.

Essays: Joint Study of Luther's Galatians led by G. Bergemann; Titus 2, E. Pankow; The Pastor in his Field, E. Behm; The Pastor in his Home, O. Hoyer; Moses der Knecht Gottes, J. Schultz; Dogmatical and Exegetical Study of 1 Cor. 11:17-35, G. Kobs; The English Reformation, H. Bierwagen (Substitute, The Story of the Spies, Num. 13 and 14, Practically Applied to Our Present Day Church Life, W. Strohschein); James 5:14, E. B. Schlueter.

Sermon (German) Paul Bergman, Heinrich Vogel.
Please make early announcement with the local pastor.
Carl Lawrenz, Sec'y.

**EASTERN DELEGATE CONFERENCE OF THE
DAKOTA-MONTANA DISTRICT**

The above mentioned conference will convene, God will-ing, September 15 (9 A. M. to 5 A. M.) at Elkton, South Dakota, with Pastor Wm. Lindloff.

The purpose of this conference is to hear the report of our delegates to Synod.

The local congregation will serve free dinner and supper.

Please announce to the local pastor.
L. G. Lehmann, Sec'y.

RED WING ONE-DAY DELEGATE CONFERENCE

The Red Wing One-Day Delegate Conference convenes at Caledonia, Minnesota, on September 14. Proceedings of Synod resolutions will be discussed — led by our ministerial delegate, Pastor Theo. Albrecht. E. G. Hertler, Sec'y.

**WINNEBAGO LUTHERAN TEACHERS'
CONFERENCE**

The Winnebago Lutheran Teachers' Conference will meet September 30 and October 1, at St. John's Lutheran School, Two Rivers, Wis. Please send an early announce-ment of your intention to attend to Mr. Emil Leitzke.

Emanuel Arndt.

WESTERN TEACHERS' CONFERENCE

The Western Teachers' Conference will meet at Tomah, Wis., Saturday, September 25 (Pastor H. Schaller), the first session to begin at 9:00 A. M. Kindly make timely an-nouncements with Mr. M. W. June, 523 Superior St., Tomah, Wisconsin.

Program

1. a) Value of Parent-Teacher Associations...W. L. Roerig
 - b) Our Attitude Toward Boy Scout and Girl Scout Movements T. W. Zuberbier
 2. a) Current Events M. W. June
 - b) Your Child and the "Movie" W. Albrecht
 3. a) Proper Relationship Between Pastor and Teacher H. Gurgel
 - b) Discipline in the Schoolroom E. W. Ebert
 4. a) Course of Study — Language E. Sievert
 - b) The Proper Use of the Organ and Its Place in a Service C. E. Wacker
- Otto F. Boerneke, Sec'y.

CONFERENCE AT TWO RIVERS, WISCONSIN

September 30 to October 1

Thursday A. M.

- 9:00— 9:10 Opening Exercises.
- 9:10— 9:15 President's Address.
- 9:15— 9:25 Announcements.
Practical Lessons.
- 9:25— 9:55 Daughter of Jairus
..... Gertrude Gieschen, Gr. 3 and 4
- 9:55—10:10 Teaching a new combination in numbers
..... Edna Daibert, Gr. 1 and 2
Sub.: Language Lesson — Story of the
Flag Hildegard Paap, Gr. 1-4
- 10:10—10:25 Picture Study Miss Wuerger, G. 1-4
Sub.: Beginning Reading Lesson
..... G. A. Koepsell, Gr. 1-4
- 10:25—10:55 La Salle in the History of Wisconsin
River Weylandt, Gr. 5-6
Sub.: The diacritical marking required in
5-6 grades H. O. Fehlauer
- 10:55—11:00 Recess.
- 11:00—Noon Discussion.

Thursday P. M.

- 1:30— 2:30 Hints on teaching drawing and develop-
ing an appreciation for Lutheran art in
our schools. Discussion Wm. Hellerman
- 2:30— 2:35 Recess.
- 2:35— 3:55 General supervision of the school B. Boese
Discussion.
- 3:55—Close Round table discussion — Optional to con-
ference.

Friday A. M.

- 9:00— 9:05 Opening Exercises.
- 9:05— 9:10 Announcement.
Practical Lessons.
- 9:00— 9:40 Preview of the Life of Abraham
..... E. Leitzke, Gr. 7-8

- 9:40—10:10 Teaching children how to solve problems
involving two steps T. Lau, Gr. 7-8
Preview of "The Vision of Sir Launfal"
..... Floyd Broker, Gr. 8
- 10:40—11:10 Part of Third Article, "The Holy Ghost
has called me.".....Rev. Leroy Ristow, Gr. 5-6
- 11:00—11:15 Recess.
- 11:15—Close Discussion.

Friday P. M.

- 1:30— 2:30 Inspirational school topic
..... Rev. Koeninger
- 2:30— 2:35 Recess.
- 2:35— 4:00 Round Table Discussion.
- 4:00— 4:30 Business meeting.

MISSION FESTIVALS

Ninth Sunday after Trinity

- Menomonie, Wis., St. Paul's (J. Mittelstaedt). Off'g: \$233.00.
- Smith Ridge, Wis., St. Matthew's (P. Monhardt). Off'g:
\$180.00.
- St. James, Minn. (E. C. Birkholz). Off'g: \$98.04.

Twelfth Sunday after Trinity

- Freedom Twp., Outagamie Co., Wis., St. Peter's (Th. Bren-
ner). Off'g: \$154.56.
- Nodine, Minn., St. John's (A. Eickmann). Off'g: \$279.16.
- Vesta, Minn., St. John's (Karl Brickmann). Off'g: \$102.29.
- Batcheller, Mich., Emmanuel (E. E. Rupp). Off'g: \$55.28.

Thirteenth Sunday after Trinity

- Algoma, Wis., St. Paul's (K. F. Toepel). Off'g: \$290.00.
- Caledonia, Minn., St. John's, and Union, Minn., St. Peter's
(R. Jeske). Off'g: \$384.57.
- Allenton, Wis., Zion (G. Redlin). Off'g: \$147.20.

TREASURER'S STATEMENTS

1 month — July 31, 1937

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration	\$ 3,770.28	\$ 4,048.42	\$	\$ 4,048.42	
Educational Institutions	939.24				
Theological Seminary	168.10	1,129.14		906.04	223.10
Northwestern College	93.50	3,726.79	675.00	2,580.57	471.22
Dr. Martin Luther College	271.83	2,854.27		2,793.46	60.81
Michigan Lutheran Seminary	110.46	1,447.35	325.00	950.63	171.72
Northwestern Lutheran Academy	45.35	985.66	197.60	676.31	111.75
Home for the Aged	71.25	458.98		458.98	
Missions, General	3,647.36	50.50		50.50	
Indian Mission	540.86	2,636.65		2,532.04	104.61
Negro Mission	427.10	996.63		996.63	
Home Mission	1,638.40	8,565.02		8,565.02	
Poland Mission	539.66	665.70		665.70	
Madison Student Mission	50.00	834.59		834.59	
African Mission	45.00				
Indigent Students	54.18				
General Support	279.10	1,556.00		1,556.00	
School Supervision	8.65	201.74		201.74	
To Retire Debts	1,481.37				
Total	\$ 14,181.69				
Revenues	1,244.37				
Disbursed	\$ 15,426.06	\$ 30,157.44	\$ 1,197.60	\$ 27,816.63	\$ 1,143.21
Deficit	\$ 14,731.38				

Debt Statement

Debt on June 30, 1937	\$447,105.36
Debts made since	11,160.09
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Debts paid	\$458,265.45
	100.00
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Budget debt on July 31, 1937	\$458,165.45
Church Extension Debt	163,320.29
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Total Debt July 31, 1937	\$621,485.74

We acknowledge with thanks the following donations:

E. J. Riess for General Support	\$ 1.00
F. A. Riess for General Support	3.00
Mr. Ernest Kuesel for General Administration	25.00
	<hr/>
	\$ 29.00

THEO H. BUUCK,
Treasurer.