

# 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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## TRUE PROGRESS!

Based on Jeremiah 3: 22-25

"Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto Thee; for Thou art the Lord our God. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel. For shame hath devoured the labor of our fathers from our youth; their flocks and their herds, their sons and their daughters. We lie down in our shame, and our confusion covereth us: for we have sinned against the Lord our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the Lord our God."

At long last must we acknowledge with thanks towards God, that a new spirit for progress is beginning to come over us as a nation! When the boom of prosperity during the recent World War days took a sudden backward trend many fond hopes were shattered like a bursting bubble. The situation became critical, and before long we were facing one of the greatest crises in history. When this was followed by a great increase in the crime wave, and a heavy decrease in work and wages; when banks failed suddenly and family savings were wiped out over night; when the spirit of unrest and discord, the feeling of dissatisfaction with one's condition and lot in life turned into a distrust of God and a suspicion of one's fellow-man; many a one's conscience was aroused somewhat out of a state of lethargy and stupor. In all directions people of influence bestirred themselves in order to restore the accustomed prosperity and progress. However, in spite of all efforts to prevent it, we were compelled to lapse into a sad economic state of affairs. To everyone who witnessed and lived through the last, lean years commonly termed the "depression," it was vividly illustrated that without the will of God, all the combined efforts of class and clan, of power and people, of wisdom and wealth, could not help our nation out of its deep-seated disorder and distress.

Surely, no one would deny that we all, collectively and individually, must plead guilty to a major portion of the blame for the past and present outward critical state of world affairs. The same is true of the Church at large. Our lack of faith is directly responsible for the perplexing problems which have beset the church. Instead of continuing to function as the salt of the

earth, we have been losing our savor, we have trusted in the efficiency of our own strength, we have opened our hearts and homes to the evil and destructive influence of worldliness. Yes, even the Lord's warnings concerning the temptation of material progress were left unheeded. Thus, by means of one visitation upon another, the Lord choose to strengthen our much weakened spiritual fiber of Christianity. In all our homes are hearts that have been sore from the afflictions of the depression, but who now are ready to heed and accept the Lord's chastisements as benefits and blessings. Even the more recent visitations, in which thousands of lives were affected, are for a purpose. The blinding dust storms in Oklahoma, the uncontrolled floods in the Ohio valley, and the heart-rending school disaster in Texas all serve to prepare us to stand in the greater judgment yet to come. They are means through which the Lord wishes to deepen our knowledge of Him and awaken within us the true meaning of all this. As John the Baptist once went before the Savior to prepare for His coming, saying, "Repent ye, for the kingdom of heaven is at hand," so is also the way to the promised land today through the wide waters of the Dead Sea of repentance. For without repentance there is no progress. The only True Progress is the return to the Lord.

### I. We Have Been True to False Progress Long Enough

"Return, ye backsliding children," says the Lord through the prophet Jeremiah. Even the children of Israel devoted themselves to false progress. Blinded by the splendor of heathen countries, and misled by their own flesh and blood, they left the simple and strict service of the living God as something no longer necessary. Although for a time they suppressed a feverish passion to serve other gods, they soon gave vent to a strong desire to serve the gods so near to them. They plunged themselves into the midst of the idolatry of their heathen neighbors. "According to the number of thy cities are thy gods, O Judah," complains the prophet Jeremiah. There was no hill and no green tree, which would not have been profaned by the abominations and idolatry of heathendom so numerous were the altars of the idols on the hilltops and great was the evil influence thereof. Falling

away from God the children of Israel became the prey of their neighbors. Under great delusion the most of them soon said within themselves: "We must clear away our old religion more thoroughly and serve the goddess Ashtoreth even better than heretofore!" This goddess is frequently mentioned in connection with Baal and her worship was introduced among the Israelites during the period of the Judges to such a degree that they could not disentangle themselves from it. That was the progress of the Israelites, from which they would not leave off, until they lay in ruin entirely.

Is not our nation almost worried to death by the same progress? Truly, on all hills and under many green trees we have set up altars of false gods. Such a "hill" is the nationwide crave for wisdom and learning. The education of our youth has been so rapid that we are enjoying the greatest educational era that any country in any age has ever had. There probably has never been a time when so much idolatry has been practised in this field as in our day. Think of the exertions that have been made to raise the standards in our schools of learning everywhere. What miracles have been hoped and looked for from this sudden increase in world wisdom to replace the old standards of religion. A certain professor has observed that "college students believe less in Christianity when they come out of college than when they enter." Need we wonder at this when we learn that at our public colleges and state universities so many instructors themselves are atheists? Of such the Psalmist says: "They are corrupt, they have done abominable works."

Another "hill" was prosperity! It ushered in the greedy spirit of avarice which in turn forced out all other ambition and desire. A mad race after wealth and possessions ensued with such utter disregard for the consequences toward one's fellow-man, that it came perilously close to leading into the penitentiary. Money towered above almost everything, and education was considered important only as a means towards acquiring the greatest amount of money in the shortest period of time. When we consider where this rage has finally led us, we must readily confess that the best definition of money is, "that which buys everything but happiness." Luther pushes this claim still farther by saying: "It is also the most common idol on earth. He who has money and possessions feels secure. . . . He who has none, doubts and is despondent, as though he knew of no God." Jeremiah tells us: "Truly, in vain is salvation hoped for from the hills, and from the multitude of mountains."

On these "hills," however, springs up the green tree of worldliness and ungodliness of our present generation, including all the vices of our modern tavern life. Thus a passion for carnal pleasures and worldly amusements hitherto unknown to the average

family, soon found its way into the home; yes, even into the day-laborer's hut. True Christian virtues were becoming alarmingly rare. With the world full of idols ready to serve and satisfy the cravings of the flesh we were soon ready to discard the feeling of a need for God. And whenever our attention was directed to these conditions by unflinching and unfeared men of God and we were called on to mend our ways lest God should be moved to visit us with His chastisements many remained entirely indifferent. We were become as flat and toneless "as a sounding brass, or a tinkling cymbal."

In the spiritual body of the Church a gradual backsliding developed followed by a spiritual depression. We have been true to false progress influenced by the same elements of unbelief and ungodliness that govern the world at our door seeking to gain entrance and threatening to undermine the very foundation of Christianity. How difficult it seemed for many to seek the invisible, spiritual treasures of the Kingdom of God while temporal blessings were still forthcoming in great abundance! How few felt the need of looking forward to the as yet unseen joys of heaven while the visible world seemed such a profitable and pleasant place to live in! And how rare a thing it was become to serve God diligently, to work for the Church faithfully, and to bring real sacrifices cheerfully for the winning of souls and the extension of the Kingdom of God when it seemed so much easier to serve self, to lay up treasures on earth, and to enjoy the things that money could buy! Must we not say with Jeremiah: "We lie down in our shame, and our confusion covereth us"? Even the social and economic crisis which we have just passed through ought to have taught us to say with the same prophet: "For shame hath devoured the labor of our fathers from our youth; their flocks and their herds, their sons and their daughters."

No, that cannot be true progress! We have been "backsliding children," swimming along with the tide of the times in a general away-from-God movement, and have been giving our offerings and sacrifices for the Lord's Kingdom so sparingly that the most important work of the Church has been neglected and in many cases even brought to a standstill. On this road we dare not go any farther. Let us return to the Lord and say with Jeremiah: "Behold, we come unto thee; for thou art the Lord our God."

A. L. Engel.

(To be continued)

— Perhaps thou art only snatched out of a family; the wrath of God may be fallen upon the rest, and thou only escaped. Has He not lopped down many cedars in morality, and chosen thee, a thorn, a shrub to deck heaven with? Are not many damned that were not guilty of thy sins? — Stephen Charnock.



## Grow In Knowledge

### A TRIP TO AUSTRIA

by Pastor J. Jenny

#### I

We hear much in America about travels in the western and central countries of Europe — England, Scotland, France, Germany, Switzerland and the Scandinavian countries — but less of travels in south-eastern Europe like Austria. And yet traveling in the latter country is so delightful and offers so much in return that one wonders why, until recent years, it has not received an equal amount of public attention. May we, for the significance of Austrian travels, quote a statement made by Burton Holmes in one of his travellogues as reprinted in a prospectus? "Austria," he says, "is the most consistent beautiful country in Europe. There are no ugly areas. Everywhere beauty greets and delights the eye of the traveler. And everywhere in Austria he will find comfort and cleanliness and courtesy. A journey through Austria is one continuous panorama of satisfying beauty whether one travels by rail, by automobile or by river steamer. The grandeur of the Alps, the loveliness of mountaingirt lakes, the verdant peace of happy valleys and the dignity and charm of one of the greatest of European cities are all to be found within the borders of Austria today." So much for Burton Holmes.

We will not, however, indulge in generalities, nor employ superlatives much as we are tempted to express ourselves in them considering the superb scenic beauties we behold everywhere, but enter at once into a detailed and matter of fact description of our Austrian trip. We pay our first visit to Innsbruck, capital city of Tyrol, the place where we spent the major part of our stay in these parts, and which formed the base of our travels in Austria.

There are three famous mountain cities in Europe which would outrank each other in scenic beauty and popularity — Lucerne and Chur in Switzerland, and Innsbruck in Austria. Without doubt, however, the latter is the most important of the three, not only for its antiquity but above all for its unique location and surroundings as well as for its historical and cultural value.

We approached this city from Verona, Italy, through Southern Tyrol over the Brenner Pass. Ah, the magnificent and yet so lovely sceneries of verdant valleys with their exquisite fields and meadows, and

extensive vineyards along the slopes of majestic mountains, in Southern Tyrol, now belonging to Italy since 1919. Our pen refuses even to make an attempt at describing these most wonderful sceneries. It takes men like Goethe or Heine only to draw a possibly approximate picture of these parts with their pen.

And now let us view Innsbruck. As we enter the city from the railway station or by motor cars from various directions we are confronted by majestic mountain ranges one above the other with a skyline of innumerable silhouetic peaks upon many of which you will notice snow even in mid-summer. To the north there is the **Hafelekar**, 7,659 feet high, whose peak is reached by a cable and electric suspension railway; to the south the **Patscherkofel** to whose peak a similar cable-railway swings 7,375 feet into the clouds, while to the east and west a chain of mountains run along the valley of the river Inn on the banks of which lies the city of Innsbruck numbering about 76,000 inhabitants and whose name was given by the first bridge built across the Inn in 1180 — Innsbruck — Bridge-across-the-Inn.

Having entered the city one is at once impressed by the Maria-Theresa-Strasse — the main thoroughfare — a wide and busy street full of traffic at the south of which, where it is crossed by the Maximilian-Strasse, is the Triumphal Arch erected for Maria Theresa's state entry in 1765. You will remember from history that this notable woman was Empress of Austria during the second half of the eighteenth century. The occasion of her state entry into Innsbruck was the festivities attendant on the marriage of Leopold, third Son of Maria Theresa and her consort, Francis of Lorraine, with the Infanta Maria Ludovica, daughter of Charles III of Spain. During the celebration Francis died, here at Innsbruck, most likely in the Hofburg, which was the imperial palace from the fifteenth century on. The sad occasion left Maria Theresa to fifteen years of mourning.

Follow up Maria-Theresa-Strasse till it changes its name and becomes Herzog-Friedrich-Strasse, named for Duke Frederick IV of Austria, called "Friedel of the Empty Pockets." The story is told that it was he who had facilitated the flight of the notorious Pope John XXIII deposed by the Council at Constance in 1415, and that for this he was banned from his country by Emperor Sigismund and incarcerated at Constance for ten months. In the following year 1416 Frederick, however, escaped from prison, and disguised as a pilgrim was roaming about his country as Friedel with empty pockets, until he was recognized by his people who reinstated him as their former sovereign, forcing the foreign intruders, even his own brother Duke Ernst von Steiermark, to withdraw from the country. In 1418 Frederick had become reconciled with Emperor Sigismund and was granted by him the sovereignty of the land of Tyrol. He made Innsbruck

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his capital, in 1420, and had a palace in the street named after him, as stated above, on which (built sixty years after Frederick's death, in the lifetime of Emperor Maximilian I, who loved Innsbruck) is the famous "Goldenes Dach," or state balcony, with a gilded copper roof which is one of the "sights" of Innsbruck. From it the Emperor and Court used to watch, as from a royal box, many a chivalrous play and combats of knights.

It is in this place principally that Innsbruck's historical significance centers. Innsbruck is backed by a famous history dating back over 700 years — to 1180 when she was organized as a municipal commonwealth. "Old Innsbruck" or the Altstadt with its quaint narrow streets winding through its section lined with cobblestoned buildings is still there and has scarcely been touched by incursions of modern life. Walking through these streets one feels the atmosphere of the Middle Ages. Indeed, Innsbruck served as a junction of the Great Medieval Trade Routes; it was a familiar place of rest to the thousands who followed those routes: knights riding eastward to defy the Moslem, merchants from Germany pressing southward to Venice, purveyors of German art and sciences going downward into Italy, artists of the Renaissance bearing their talents northward to the Germans; Frederic Barbarossa, Maximilian I, the Minnesingers, Walter von der Vogelweide — all passing that way, paused for different reasons at old Innsbruck. It is supposed that also Luther on his way to Rome passed through here. Even the Romans who followed Caesar into Gaul made their temporary abode here and called the castrum they erected in these parts "Veldidena," which today forms the section "Willen" in Innsbruck. Roman milestones over the Brenner pass are still exhibited in municipal museums.

Of particular historic interest are the Hofburg and the Hofkirche. The first was the royal residence which now serves as museum displaying the regal rooms with their beautiful furniture and magnificent paintings and tapestries. The Hofkirche, however,

is in use to this day. It was built in the sixteenth century by Emperor Ferdinand of Austria in memory of his grandfather Maximilian I whose magnificent tomb is the center of attraction inciting the admiration of all who visit the cathedral. Built of choice Carrara marble depicting events in the life of Maximilian it is a masterpiece of art. The wrought-iron grille enclosing the tomb is in itself worth going far to see, likewise the twenty-eight life-size figures in bronze of Maximilian's real or "adopted" ancestors, like Albrecht II, the Wise, Duke of Austria, Maximilian's great-grandfather; Philipp I, King of Spain and Castalia, the son of Maximilian; King Arthur of England, Theodoric the Ostergoth (Dietrich von Bern); the two wives of Maximilian, Mary of Burgundy and Bianca Sforza of Milan — all these bronze-figures are marvelous works of art. Yet strange to say, the body of Maximilian does not lie in this tomb; it lies in Vienna.

To the left, as you enter the Hofkirche, you will notice the monument dedicated to Andreas Hofer, whose bones were brought hither thirteen years after his execution at Mantua. And near it, the tablet mourning the loss of Southern Tyrol to Italy in 1919.

Andreas Hofer! Who does not know this gallant, sturdy, patriotic defender of his fatherland. It was the transfer of all Tyrol from Austria to Bavarian rule that Hofer protested — fighting for the liberty of his country as seldom a defender of his people has fought, and paying for it with his life. He was an innkeeper from St. Leonhard, near Merano — on the way from Merano to the Brenner Pass — and a captain of militia in the wars against Napoleon. It was our pleasure to pass through the very region on a sightseeing trip by autobus, and as we entered St. Leonhard we read on the walls of hotels and other public buildings sentences like these: "Noi Sogniamo L'Italia Romana." Mussolini. "Dominare Contrasti E. Se Necessario Combattere 'E Vincere." Mussolini. What would Andreas Hofer say today, after a hundred years, seeing what has become of Southern Tyrol? We find a number of prominent memorials of the staunch Hofer at Innsbruck; not only the monument in the Hofkirche, but in brilliant paintings in the Museum Ferdinandum on Museum-Strasse, south and a little east of the Hofkirche, in which paintings the famous Tyrolese artist, Defregger, tells the story of his life and battle.

And last, but not least, is the **Berg Isel**, the hill, a little south of town, from which Hofer and his associates three times in 1809 recaptured Innsbruck from the Bavarians and their French allies, and where today he broods in a magnificent bronze statue — all these memories of his are thrilling beyond description.

One more historic incident we must relate before leaving the Hofkirche. It was in this church, in 1654, that Queen Christina of Sweden, whose father, Gus-

tave Adolf, was the greatest of Lutheran kings in Europe, and who died in battle against the Counter-Reformation of the Romans at Leutzen, formably embraced the Roman Catholic faith having abdicated her throne at Upsala, and was rechristened Alexandria. Christina's last years were spent in Rome, poor, neglected, and forgotten, living on the Pope's charity to whom she had presented the whole of her valuable library. She is buried in St. Peter's. Adjoining the Hofkirche on the east is the Tyrolese Peasant Art Museum. It is one of the most fascinating places in Innsbruck. The collection of old Tyrolese costumes, the interior decorations and art-craft work, the rich examples of carved and inlaid cabinet work by people who handle wood-carving tools as hardly any other people on earth do; above all, the life-size displays of the interiors of houses and rooms with their original furnishings — all this and too many other things to mention here — is worth traveling far to see.

But we must close our description of Innsbruck, for the present, and reserve our excursions from this center to other places in its immediate proximity as well as our further travels in Austria for a forthcoming article.

Innsbruck, Austria, August 7, 1937.



The Church of God on earth and in heaven, what is it, what is it for, who rules it and by what means? These are some of the questions that are in the foreground today. Such world-wide gatherings of churchmen from all parts of the globe as that in Oxford and in Edinburgh have brought the question of the church to a new burning point. The confusion of mind resulting from ignorance of old Bible truths, the frantic search for unity among all manner of churches and sects, the fear at the heart of so many churchmen — all these call for a re-study and a clear re-statement of the real meaning and purpose of the church of God. This study and enlightenment on the question of the church cannot be left to those who will not go to the source of all knowledge in things spiritual, those who despise the Bible as the only fountain of heavenly wisdom, such as the modernistic sects of the day; for from them we cannot hope to get the truth concerning the church. These are wandering far afield, "groping for the wall like the blind," Is. 59:10, erring from the truth and unable to lead men to the light. Only those who still adhere to the Bible as the Word of God, inspired by Him into

the pen of the holy writers, those who still, by the grace of God, are led into all truth by the Spirit that enlightens only through God's inspired Word — these must again undergo the necessary labor of setting forth the truth about the church.

From the very beginning, when the Lord planted His church on earth with Adam and Eve through His Word of grace, men have misunderstood and mistreated the church, because they cast aside the Lord's Word. But from the very beginning our Lord has kept His church alive, nourished and ruled it, nay even protected it to this day through His Word alone. His church-members were those who heard and believed that Word, and they alone are gifted with the knowledge from God to set the world right on this question of the church also. It is for them to speak out today to lead men aright. The needs is great and pressing at this hour.

Z.

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The Real Church of God then is the gathering of men out of the sinful world by the calling of the Spirit of God through His Word of grace to be sanctified in the forgiveness of sins through the blood of Christ Jesus, that they may be in communion or have fellowship with the God of all grace and with one another as one flock ruled by their Shepherd Jesus with the rod of His power — the Word of God. They are the believers in that Christ who is very God and who in the form of man, born of Mary, came into the world to redeem men from sin and the wrath of God through His innocent suffering and death. All these believers are one with Christ and one in fellowship or communion with all believers from the very beginning in the Old Testament to the end of days in the New, and even beyond that to the church triumphant in heaven.

All this is not news to a Lutheran Christian, or at least should not be, if he has been properly instructed in Luther's catechism. But sad to say, this is news to many others calling themselves Christians, either through neglect of right teaching or through the fault of false doctrine. A great many of the present day movements, plans, worries and fears now agitating all Christendom are based upon these false notions about the real church of God. We have mentioned fear. Practically all the misguided though honest efforts to unite all sects and creeds within Christendom are due to fear. They see these latter day heroic efforts of the devil and his helpers to destroy the church of God, and they tremble. They seek safety in numbers. Hear one of them, S. Stanley Jones: "I am a Christian seeking a solution of our problems. I am sure — desperately sure — that Christianity must give a lead at this place or abdicate. If religion — the church — has nothing to do with the physical hunger of man, it has nothing to do with Christ," and

so on. This is honest fear, fear for God's kingdom, for the very existence of the church. Z.

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**The Church's Danger** is great, indeed. But its danger is not merely the threat of its foes on the outside, the communistic, totalitarian state, the blatant atheism or open denial of God in the highly lifted up modern science, all the raging fiends of hell let loose against the Lord and His anointed. That warfare against the church has been from the beginning, since the fall of man and the murder of Cain. Always have "the kings of the earth set themselves and the rulers have taken counsel together, against the Lord, and against His anointed," Psalm 2:2, and it always shall be so in this world ruled by the spirit of wickedness. The church always was and always shall be on earth a hated and persecuted thing. But at no time, even though hidden and reduced to numbers few the church may have been, have these mighty foes of the church prevailed. It is still true: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision", Psalm 2:4. The promise of the risen Lord that "I am with you always, even unto the end of the world," Matt. 28:20, has held good to this day and we may safely trust Him to make it good to the very end. No, "the gates of hell shall not prevail against it." Matt. 16:18.

But only the true church of God, these believers in Christ their Savior, these invisible ones to the eyes of man, have this promise and may firmly build upon it. All the deserters from the truth of God as revealed in His Word, all the scientific doubters of Christ as true God, all the detractors of the Bible as God's inspired Word, all these make-believe Christians that say Lord, Lord, but do not according to His Word — all these are indeed in great danger of being wiped off the face of the earth. Nor shall their numbers save them, nor their Oxford and Edinburgh meetings, nor their social gospels, nor their modern criticism and learning. Because they have rejected the Word of God, the Lord will reject them. That is the real basis of their fear, their wicked conscience. Prov. 28:1. But why should we be infected with their fear? Are we too despairing of the power of God in His Church? Z.

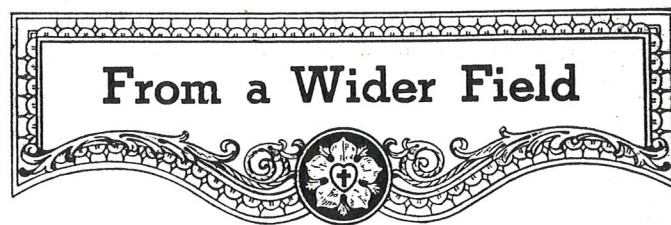
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**The Work of the Church** is that of preaching the Gospel of salvation — that and nothing more. It is because these modernistic sectarian churches have lost this Gospel through unbelief and worldliness that they go about hither and yon searching for new and other jobs for the church to do. They have lost the Gospel and with it the saving truth. Says the Watchman-Examiner: "There came the attack on the Person of our Lord Jesus

Christ. His deity was scoffed at. . . . The miracles of Jesus were interpreted as fictions. . . . The virgin birth of Christ was dismissed as biologically impossible. . . . His character achieved importance but His death became mere martyrdom and His resurrection a hallucination. Having decided that they had demolished the reliability of the Scriptures and exploded the deity of Christ, the modernist schoolmen then turned their attention to the work of re-writing the doctrines of the Christian faith. Regeneration became education and culture; conversion, simple reformation; the atonement, a mere matter of exemplary sacrifice; justification, the work of character building; sanctification was discarded altogether; resurrection, mere continuity of existence in another world, maybe. . . . the Holy Spirit became an influence; the church a social society charged with the advocacy of social panaceas; heaven and hell were abolished and only stark death remained unspoiled."

No wonder that they are afraid. They are in the dark having left the light of God's Word. Gone far astray from the true knowledge of God they wander about with terror gripping their hearts and fears besetting them roundabout. Unless it is given to them to return to the fountainhead of all light and healing, they shall indeed be lost and their church become waste.

And again we ask, why should we Lutherans, who still boast of having the pure Gospel, why should we fear the fear of these men of darkness? Is it because we do not quite trust the power of the Spirit in the Gospel alone to do the work of the church, the work of saving men? Must we too protect ourselves, God having become weak? We need to know our God better. Z.



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.

### IHR ELTERN HÖRT WAS CHRISTUS SPRICHT

Ye fathers, heed what Jesus said,  
The little ones do not forbid,  
But suffer them to come to Me  
That blessed in My arms they be.

The Kingdom's bliss is also theirs;  
And what therewith on earth compares?  
All treasures this world has in store  
Come to an end and are no more.

The heavenly Kingdom is not so,  
Whereinto with our Lord we go;  
His holy doctrine is the way  
To blessedness now and for aye.

Give heed to Him and bring them here  
That so to God they may draw near;  
That in the schools they learn His ways  
And in the churches sing His praise.

For if ye love them tenderly,  
Bring them to Jesus willingly.  
He who refuseth proveth hate  
Although his love to them seem great.

For what availeth them much gold  
If, having it, their hearts are cold?  
Bring them to God; 'tis surely best,  
If ye would have them truly blest.

Edwin H. Sauer, Tr.

### THE SINS OF THE PARENTS VISITED UPON THE CHILDREN

Of our present-day crime-breeding conditions, the most culpable of all is the unthinking American parent. Certainly here is a field in which there is pioneering to be done. Here is an opportunity for the bravery necessary to tell the silly, soft-brained, indulgent parent, who prates of the independence of youth, that he or she is nothing more nor less than a moral coward.

It takes courage, indeed, to stand perhaps with some good friend and point out the defects in parenthood by which this person is breeding in his or her child a lack of respect, first for parental law, for family tradition, and finally for the statutes of the land which should govern us all.

Yet, this must be done, for in the breakdown of the American home, there has been a steady lessening of parental supervision, of parental understanding, of parental courage, and an increase of parental laziness whereby the sins of these parents are being visited upon the children and the children are paying for those sins of omission by committing seventeen per cent of all crime that exists in America. — J. Edgar Hoover, director, Federal Bureau of Investigation.

### THUMBING A RIDE

That has become a popular way of traveling now. Old men who want to cross the country from the Pacific to the Atlantic sit down on their suitcases and make a motion to every car passing by. Young men and women on their way home from college know just what to do in order to make the motorist stop and say, "Get in." Little children, not yet in kindergarten, on their way to the swimming-pool hoist their thumbs so expertly that you might think they were traffic policemen.

All this happens on the modern highways. But what do you think of the person who "thumbs a ride"

in religion? I mean the church member who wants all the benefits of the church, but who "turns down" all obligations. Isn't that often the trouble with our young people's societies — there are too many who "thumb their rides" — folk, in other words, who seemingly will not put their shoulder to the wheel.

Therefore our duties, our service to Christ, becomes also a personal matter. For example, I can not expect John Smith to read the Bible for me; it is not enough that my grandmother attends services; if an offering is announced for missions, I should be willing to dig into my own pocketbook. Whatever we do in the name of Christianity, my friends, let us more and more learn not to "thumb a ride."

— Lutheran Sentinel.

### MORE HEATHEN THAN A CENTURY AGO

William Eveleigh, in an article titled: "A New Stage in South Africa," published in the January issue of *World Dominion*, states that although there are 1,605,927 professing Christians among the native people in the Union of South Africa, there are also 3,000,000 heathen in the Union.

"After considerably more than a century of missionary service there are more heathen people in the country than when the early missionaries began their work. Ought not this fact bite into the consciousness of every missionary church?"

His article reveals that among the Christian adherents in the Union of South Africa there are 23,371 Lutherans that may be classed as Europeans, 195,313 Lutherans that may be classed as natives, and 46,494 Lutherans that may be classed as colored. The Lutheran Church is sixth among the Europeans, third among the native Christians, and fifth among the colored Christians.

—The Young Lutheran

### NORTH CAROLINA'S "LOST COLONY,"

planted by Walther Raleigh in 1587 on Roanake Island, is celebrating its thirty-fifth anniversary (July 4 to September 6). A fort, a few log houses and a palisade of Juniper logs have been erected to reproduce this ill-fated colony of 121 men, women and children, and to greet the flood of expected visitors this summer. August 13 "the first recorded religious service of the Protestant faith on this continent" will be noted in a fitting manner. (This seems, by the way, to have forgotten the earlier Protestant services held by the Huguenots in Florida several decades before.) Yet the center of interest will be the celebration August 18 of the birthday of Virginia Dare, "the first English child born in America," the known record of whose life is limited to nine days. Her grandfather, Governor White, who sailed August 27 to get further help for the colony, returned in 1591 to find the settlement deserted, and only the name "Croatan" (the

name of an island now known as Hatteras) carved on a tree. However, there were no traces there of the colony, and no further knowledge of the fate of the child. This incident of colonial frustration has continued to hold a romantic interest for the historian and novelist. Incidentally it has furnished employment for many — January, 1934, to the present — for this restoration. The project was begun by the CWA; then transferred to the ERA, and at present is being finished by the WPA. The continuance of the "lost colony" reproduction is being contemplated as a national monument, under the care of the National Park Service.

— The Lutheran.

#### ANGLICAN-PRESBYTERIAN UNION

The negotiations for rapprochement between the Anglican and the Presbyterian Church of Scotland have practically ended. It came when in 1930 the Archbishop of Canterbury, at the request of the Lambert Conference, asked for the appointment of a joint committee to bring these two great religious bodies closer together. In 1934 the committee presented a report which was approved by the General Assembly of the Church of Scotland. It urged that the things believed in common should be undertaken in common. Among these were the mutual admission to pulpits, as occasion served, of the ministers of either church, and the admission to communion in either church of the members of both churches. It was found impossible to approve this report by the Church of England. The Lower House of Canterbury Convocation commended the report in theory, but refused to commend it in practice. Accordingly the archbishop has written the Scottish committee, expressing his belief that the conference may be regarded as closed. There was an agreement as to the nature of the church, but a difference as to the character and function of its ministry and sacraments.

— United Presbyterian.

#### A TEST

A missionary tells of a poor Hottentot in Southern Africa living with a good Dutchman, who kept up family prayer daily and invited all the members of his household to share in it.

One evening he read from the Bible. "Two men went up to the temple to pray." The savage, whose heart was already awakened, looked earnestly at the reader and whispered to himself, "Now I'll learn how to pray." The Dutchman read on, "God, I thank Thee I am not as other." "No, I am not; but I am worse," whispered the Hottentot! Again the master read, "I fast twice in the week; I give tithes of all that I possess." "I don't do that. I can't pray in that manner. What shall I do?" said the distressed savage. The good man read on until he came to the publican, who would not lift up so much as his eyes to heaven.

"That's me," cried the hearer. "Stood afar off," read the other. "That's where I am," said the Hottentot. "But smote upon his breast, saying, 'God, be merciful to me, a sinner.'" "That's my prayer!" cried the poor creature, and, smiting his dark breast, he prayed, "God, be merciful to me, a sinner," until, like the publican of whom he had heard, he went down to his house a saved and happy man.

— Exchange.

#### OUR CHILDREN

Bring the children to church. Do not only send them to Sunday school. Bring the children to church. The children are members of the church. Through holy baptism they were received into the communion of saints. The children ought therefore not only to be taught and instructed in God's Word in Sunday school or whatever other provision the church has made for the Christian training of the children, but the children ought to be present when the congregation assembles before the altar of the Lord, there to be blessed by its Master and to bring the sacrifices of the hearts and of the lips and of the hands. It is not fair towards the children to deprive them of the opportunity to be blessed when the congregation is being blessed. It is not fair to the children to deprive them of an opportunity to bring the sacrifices of their hearts and their lips and their hands when the whole congregation has assembled before the throne of grace for this blessed privilege.

Bring the children to church for the sake of the church. The church needs the children. The children of today are the men and the women of tomorrow. If the children of today have not learned to understand that there is a place in the congregation which they alone can fill and which they therefore ought to fill, then the men and the women of tomorrow will not understand that they ought to be present as often as the congregation assembles before the throne of God. Yes, bring the children to church. They belong there.

— Selected.

#### SINCE THE WAR TO END WAR

The armistice, November 11, 1918, ended "the war-to-end-war." Since then there have been these wars:

1918-1919 — Poles and Ukrainians fought for control of eastern Galatia, which was finally awarded to Poland.

1919 — Red Russia crushed White Russians, led by Admiral Kolchak, Gen. Denikin and Gen. Yudenich.

1919-1921 — Guerilla war in Ireland, conducted by 2,000 armed Republicans against 7,300 British auxiliaries known as "Black and Tans." Treaty of peace resulted in Irish Free State.



- 1919-1922 — Spanish war in Riff (Morocco).
- 1919-1926 — Conquests in Arabia by Ibn Sa'ud, who drove King Husain from his throne.
- 1920 — Russia attacked Poland and threatened Warsaw but was defeated.
- 1920 — Turkey attacked Armenian republic, capturing Kars and Alexandropol and securing direct access to Russia.
- 1920-1926 — Fighting among rival generals in China.
- 1921-1922 — Greeks invaded Asia Minor but were defeated by Turks in a month of battle.
- 1925 — Druse rebellion in Syria against French administration. Damascus bombarded.
- 1925-1935 — Prolonged struggle between Bolivia and Paraguay over rival claims to Chaco.
- 1926-1928 — Activity of Kuomintang, Communist and Nationalist forces in China.
- 1931-1932 — Japan invaded Manchuria, drove out the Chinese governor, and set up Henry Pu-yi, last of the Manchu dynasty, as emperor of Manchukuo.
- 1932 — Furious fighting in Shanghai between 50,000 Japanese and 120,000 Chinese.
- 1935-1936 — Italy conquered Ethiopia.
- 1936 — General Francisco with Nazi and Fascist support led a rebellion against the Spanish republic, which received assistance from Soviet Russia. Embittered civil war is still proceeding.
- 1937 — Japan invaded northern China, attacking Peiping and Tientsin. Chinese republic at Nanking organized resistance. Japan sent warships and troops to Shanghai, where grave conflict developed.
- Milwaukee Journal.

## Synodical Conference

### A LETTER FROM NIGERIA

By Rev. Wm. H. Schweppe

(Conclusion)

Now, what is my impression of Africa and of our work here? You, no doubt, can tell from my letter that I like it here very well. The country is beautiful, the climate is not at all unbearable, and the work is the greatest work in the world.

From what we had heard about the climate of Africa and about living conditions here before leaving the States and from what people told us all along the way, we expected to find the worst. Some even told us that it would be impossible for us to stay longer than a year, that we would be digging our own graves

by staying longer. Well, when we arrived here, we were relieved of much of our implanted apprehension by finding Dr. Nau very much alive, strong, healthy, and very active after his year of work in Africa. We found the climate comfortable, not at all too hot. Since we have been here, the thermometer has not gone over ninety. The average has been about eighty-four. Of course, we are going into the rainy season, and that naturally makes it somewhat cooler. We can, however, tell that the climate is different from our climate at home. Just a little exertion makes one very much fatigued. It is, of course, quite early to say what the climate will do to us, but so far it has left us in good health, and from all indications we shall be able to abide our time without suffering too many ill effects. At least that is our hope and prayer.

We are well satisfied with our home. It is about what we expected to find. Since I had read Mrs. Nau's article in the Walther League Messenger describing the home at Nung Udoo, I had a fair picture of what we could expect. It is, of course, by no means a home like those we were used to in the States. Being built of mud, sticks, and palm mats, it is not as clean nor as substantial as it might be. However, it will serve its purpose well until a permanent home can be erected. We are having our greatest trouble with the ants, more kinds than I ever thought existed. We are carrying on constant warfare with them, and in that way we hope finally to gain the upper hand. But so far we have been evenly matched. All of those things we know will be remedied when the permanent home is erected. For the present we think it is quite a novel experience to live in such a home.

The Mission has been granted a large piece of land where our house is located. Most of this was still "bush" when we arrived, but we are now busy clearing. In another month we shall have perhaps about three acres clear. We have also done some planting and landscaping. We have put in about twenty pineapple bushes and have also started a small banana plantation. Forty banana trees have already been planted, and arrangements have been made for about fifty more. As soon as we can get suitable orange and grapefruit trees, we are going to start them also. The small garden we planted isn't doing so well because of the numberless insects. Vegetables such as we have at home simply will not thrive here. However, there are yams and pawpaws, and there is fruit in abundance.

As for my impressions of our work here in Africa, I do not know how I can put them into words. Here indeed is a field white unto harvest. Not until a person has actually visited the field and has seen the work here can he realize fully what a great door of opportunity and what a great challenge the Lord has placed before our church. Here God has placed hundreds of souls into our care and bids us to bring them to the

knowledge of the truth and to feed them with His Word. The thing that is most clear after but a little contact with the churches is the hand of God in bringing the Lutheran Church to Nigeria.

There were hundreds of churches in Nigeria before our church took up the work here. In fact, all the thirty-one churches now under our care were here. But there never was real instruction in any of them, and therefore there was practically no Christian understanding. People were simply herded together, taught to repeat two sentences; Jesus is the Son of God, and Jesus died for me. They were then organized as churches and led to believe that all was now well with them, that they were good Christians. As for the Law, they never once heard of such a thing. The result could be only this one thing. In place of finding really sincere Christians anxious to do the will of God, we find people hardened in their sins, living on in their old heathen ways, in all their old heathen superstitions, consoling themselves with the one thought: Jesus died for me. I can do as I wish; He prepared a cover for everything. The whole thing is nothing more than garnished heathenism. Some of the things we find here simply cannot be put into words.

Now in the midst of this situation God has placed our church. From what we have seen thus far we must say that the only hope for these hundreds, yes thousands, of benighted souls in Ibibioland lies in the coming of the Lutheran Church to Nigeria. That makes the challenge and the responsibility so much greater. How we shall now meet this challenge lies first of all with us who are on the field, but also with our people at home upon whose prayers and support we depend.

The beginning has been made, and as far as I can see it has been made well. Dr. Nau has worked faithfully and hard — too hard at times, and the Word has not failed to produce results. Never, as far as I can see, has the truth of the Word of God been compromised nor the firm principles of our Lutheran Church violated. There have been many discouragements, there have been many heart-sickening experiences, but there have also been experiences of satisfaction and joy. These, as Dr. Nau says, have kept him going. Here and there we can see things in our churches gradually taking shape. Many are seeing the light and are bringing forth the fruits of faith. However, the difficult work of pioneering will have to go on, and that for at least ten years more.

The work here in Nigeria is truly a great work. It is the work of all our Lutheran Christians at home. Here are people, they number thousands, who are bound by the fetters of heathenism, ignorance, superstition, and vice such as can hardly be told. Only one thing can free them, and that is the Gospel — that same Gospel that God in His grace has showered upon

us so abundantly in America. Now God has chosen you and me to bring this Gospel to these poor benighted souls. We dare not fail.

Yours in the Master's service,

(Signed) Wm. H. Schweppe.

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#### From a Letter by Rev. Koeper

And now just a few of my impressions of this land. The monetary system is a puzzle to me as well as to every one who comes in contact with it. Even the natives cannot solve the problem.

The countries of Europe have tried for years to devaluate the English pound, but they have failed. However, this little land of Ibibio has accomplished this seemingly impossible feat. The native coin is the manilla. It varies in relation to the English money. At times one can buy as many as 20 manillas for a shilling, at other times one can get only 6. 12 manillas to the shilling is the average. The value of native produce is reckoned in manillas, not in shillings. Therefore a native clerk who is paid in pounds and shillings will find that at times his English money will buy only half of what it would at other times. The curious thing is that this manilla has no government to back it up. It is not recognized as coin by the Nigerian government, but its value rests solely on the value given it by the people who do trade in the native markets.

In this country two halves do not make a whole. At the market eggs are sold at the rate of two for a half penny, four for two half-pennies; but if one takes a penny to the market, it will buy only three eggs. Thus two halves make four eggs, while one whole makes but three eggs.

Paper money and coins which are a bit worn are valueless, in spite of the backing of the British government. People at the market place will not take a coin which is worn. When one cashes a five pound check at the nearest trading post, the money received is not five crisp one pound notes, but instead it is one hundred shillings which must be carried home in a bag.

To show how the native mind works, a scholar in the sixth standard complained in a newspaper about the fact that the Nigerian Railway did not observe public holidays. He hoped that the general manager would allow his staff to observe the King's Coronation Day, May 12, since everything else would be closed.

Incidentally the sixth standard is the standard reached by our students at the Central School, and it is the standard to which only the best of our teachers have reached. The spirit shown by this "scholar" is similar to that shown by the teachers of our bush schools. In the United States one might expect the children in the school to ask for a holiday, but in Ibesikpo one of the best teachers arose and asked if

the schools would not be closed four days instead of three in order to celebrate the King's coronation.

The natives take to civilization very quickly. If the white man wears a helmet, the native wears a helmet. If the white man wears shoes, the native wears shoes. But the native never takes into consideration the practical reason for wearing these things. Actually he can go in the sun without a helmet just as well as he can with one, and his feet are much more comfortable even on rough ground if he wears no shoes. Now that the white man has come, the native has windows in his house, but the windows are kept shut. No light or air is allowed to pass through them.

Naturally the people have no watches in this country. They regulate their time according to the sun. On a cloudy day it is self-evident that a meeting will be an hour late. On a sunny day it may begin early. Pastor Schweppe was very much surprised that a certain man always arrived on time. The mystery was cleared up one morning. The man was due to arrive at ten o'clock. At a few minutes to ten he walked into the church, took his seat, opened a bag which he was carrying along, and drew out a large alarm clock to check the time of his arrival.

If a person is sick the people wait until he is deathly sick before bringing him to a doctor. When they do bring him he is very often beyond help. Last week Dr. Nau held instruction at one of the churches in the evening. On the way to the meeting a boy was bitten by a snake. Nothing was said until two hours later when Dr. Nau was on his way home. Then the people came after Dr. Nau and showed him the boy. By that time the poison had gone through his system, and although he had been bitten on the foot his face and neck were swollen. If they had come immediately a tourniquet could have been applied and the boy taken to receive an antidote. As it was, it was too late to apply these remedies. Fortunately the boy survived in spite of the neglect of the people.

Last night we saw our first real wild animal. The people brought in a young leopard which they had killed within a few miles of Nung Udoe. I wish that it could have been daylight. The triumph dancing, waving of swords, and the admiring mob would have made a marvelous movie.

The night before last I went to one of my farthest churches. At that place it is necessary to walk part of the distance because of a creek which can be crossed only on a log. When I returned to the car I passed a native dance which was in progress. The teacher was with me and made the remark that many of the people in that neighborhood are witches. He believes that one man killed forty persons by witchcraft.

Saturday night I went to Afaha Uyo Eyop to be-

gin registration for Communion. I have never seen a bigger bunch of liars. However, it is not surprising when one considers that their mentality is that of children. Men whom the interpreter knew personally knew arose and said that they had but one wife, and the whole assembly agreed that they were speaking the truth. Even the teacher refused to say that they were lying. Instead he said that he did not know how many wives they had. The teacher has been with the congregation for over two years. The truth will come out, for who ever heard of two hundred people keeping a secret! I shall go there again Wednesday night. In the meantime I have preached them a sermon on truthfulness and on the fact that only the truth will help them. The teacher and two of the headmen came to see me yesterday, and after another sermon they agreed that it was best to tell the truth. It is surprising how these teachers will side with them who pay who pay them even though they are committing sin.

But although there is so much wickedness, laziness, and ignorance, still the people desire to be taught. When they have been convinced of their sin, they ask for baptism and for Holy Communion. They are impatient and want to be baptized even before they have been instructed.

May God be with you and all the Christians in America.

Sincerely yours,

(Signed) Vernon Wm. Koeper.

P. S. — As you no doubt have been informed by this time, Dr. Nau plans to return to the States in October or November. I should like to give the Board my opinion regarding this plan. There are two sides to be considered. One side is the health of Dr. Nau and the other is the welfare of the Mission. I really believe it is essential for his health that he get away from this work for an extended period of time. As you can well imagine, no human frame can keep up the pace Dr. Nau has set during the past year. We tell him to take it easy, but the work is here, and as long as he is on the field he will not rest. His nerves are very tense. Some day they may shatter completely. As he himself admits, he has taken years off his own life. Therefore, when I think of his health, I cannot help recommending that he be permitted to return to the States. — But there is this other side, the welfare of the Mission. If Dr. Nau leaves, how shall we be able to get along? We are but untried hands. Dr. Nau possesses a rare gift in handling work of this kind. Therefore he has made himself practically indispensable here. He has won his way into the hearts of the people and they have all confidence in him. They love him in spite of his firm way of dealing with them. Of course, I know that this is the Lord's work and that He will supply help

and wisdom where it is needed, and that He will also be with us and remain with us should Dr. Nau leave Africa. But the thought of having the entire responsibility suddenly thrown upon us makes us tremble. Perhaps Dr. Nau can be persuaded to return after, let us say, a six months' leave. I do not know if these few remarks can be of any help to you. It remains as much of a problem to us as it, no doubt, is to you.

I realize that our people at home are waiting to read about our activities in Africa. It is practically impossible because of the press of time to sit down and write special articles for the church papers, as much as this should be done. I am willing to do that as I get a chance. As for this letter, if there are parts of it which, according to the opinion of the Board, are of general interest, you have my permission to turn it over to the papers for publication.

## Our Synod

### FIFTIETH ANNIVERSARY

On the 14th Sunday after Trinity St. Paul's Lutheran Church of Menomonie, Wis., celebrated the fiftieth anniversary of the dedication of its church. Prof. Aug. Pieper of our Theological Seminary at Thiensville, during whose pastorate the church was built, preached in German in the forenoon. Rev. H. Schwartz of West Salem, Wis., was the speaker in the afternoon and Rev. Wm. Keturakat of Sun Prairie, Wis., in the evening — both former pastors of St. Paul's. All three speakers preached the Word to extraordinarily large audiences, praised the Gospel of salvation through Christ as the great treasure of the Christian church, and admonished the members to adhere to the Word in true faith. — May the church, which was built half a century ago at a considerable cost for that time, serve St. Paul's many more years as a place where the voice of thanksgiving is heard and where the wondrous work of salvation is proclaimed to the salvation of many souls. J. M.

### MICHIGAN LUTHERAN SEMINARY

The new (28th) school year at Michigan Lutheran Seminary, Saginaw, Mich., began today with the usual divine services. At this occasion the Rev. Adalbert Westendorf of Bay City addressed the student body and the friends of the institution that had gathered. At the same time Reginal Siegler, a graduate of our Seminary at Thiensville, Wis., began his duties as tutor. May the Lord bless him and his labors at our school.

Twenty-four new scholars were enrolled. Of these 22 entered the 9th grade, and two the 11th grade. All (50) the former scholars, with the exception of those that graduated in June, returned. This gives us a total enrollment of 74 today, nine more than at the beginning of the last school year.

In the dormitory we have 30 boys, an increase of 6 over the number of last year. With that we have nearly reached the high mark before the depression, 32. The 3rd floor of the dormitory, which had been closed since the fall of 1932, had to be taken into use again. In anticipation of this event it had been de-decorated. A very few days, however, before the opening of the school it seemed that this work had not been necessary; for the greater part of the applications came in the very last days before Labor Day. Labor, inconvenience, and even money could be saved if announcements of new scholars were made at least two weeks before the beginning of the new school year.

The Lord, who has so bountifully blessed us in the past, be with us again this year.

Otto J. R. Hoenecke.

Saginaw, Mich., September 7, 1937.

## 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.

### EASTERN PASTORAL CONFERENCE OF THE DAKOTA-MONTANA DISTRICT

The Eastern Pastoral Conference of the Dakota-Montana District will meet October 19 and 20, beginning at

9 A. M., at Henry, South Dakota, with Rev. Gerhard Schmeling.

Essays: 1. Exegetical Treaties on Matt. 11:25-30, Rev. W. T. Meier. 2. Our Savior's Letter to the Church at Ephesus, Rev. H. Rutz. 3. Sunday School and the Best Material, Rev. W. Sprengeler.

Sermon: D. F. Rossin, W. T. Meier.

Confessional Address: H. C. Sprenger, A. Siffert.

Remarks: The main sermon will be in English, the confessional address in German. — Please announce yourself to the local pastor at an early date.

L. G. Lehmann, Sec'y.

#### MIXED CONFERENCE OF WEST CENTRAL MINNESOTA

The Mixed Conference of West Central Minnesota convenes on the 12th and 13th of October in St. John's Church, Renville, the Rev. A. Sauer, pastor. All those wishing lodging for the night are asked to send their requests to the local pastor before October 10.

H. Brommeier, Sec'y.

#### MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will convene, D. v., on October 5 at Town Norton, Minn., with Pastor A. Hanke.

Communion service 9 A. M.

Confessional sermon: R. Korn (C. F. Kurzweg).

Essays: Catechisation on 1st part of 3rd Article, F. Gilbert; Hebrew Exegesis on Genesis 1, with special reference to the word "barah," Dr. A. Sauer; Are we justified in opening meetings with such who are not associated with us, with prayer? H. Benstrup; Continuation of exegetical study of the Epistle to the Hebrews, E. H. Palechek.

Please announce in due time.

Theo. J. Mueller, Sec'y.

#### SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet on October 12 and 13, 1937, at St. Luke's Church, Kenosha, Wis. (Pastor E. W. Hillmer — 6700 30th Ave.). Session will begin at 9 o'clock.

Sermon: M. F. Plass, Matt. 22:23-33; E. Sponholz, Luke 13:19-17.

Confessional Address: F. E. Blume; W. A. Diehl.

Old Essays: As previously announced.

New Essays: O. Heidtke: Exegesis, Hebrews, Ch. 1; M. Buenger: "The Kingdom of Heaven" as used in the parables of our Lord; O. Nommensen: Giving and Taking offense; F. E. Blume: Justin Martyr.

Edmund Sponholz, Sec'y.

#### CENTRAL CONFERENCE

The Central Conference meets on October 5 and 6, 1937, at Lowell, Wis. (Pastor O. Koch).

Order of Business: Tuesday, 10 A. M., Opening. 10:20, M. Taras: What is the Christian's Stand in Respect to "Birth Control"? 11:00, A. Bergmann: The Life of Christ from His Resurrection etc. 1:30, Opening. 1:45, M. Nommensen: Exegesis, Ps. 42. 3:30, Prof. H. Schmeling: "The Law is not made for a Righteous Man." 4:45, Financial Report. — Wednesday, 9 A. M., Opening. 9:15, Sermon Critique. 9:45, H. Geiger: Exegesis, 1 Tim. 2. 10:45, A. Paetz: The Faithfulness of the Pastor in His Pastoral Duties. 1:30, Opening. 1:45, Business. 2:00, Casual Questions. 3:00, Miscellaneous.

Substitute Paper: Prof. E. Kiessling: Late Medieval Preachers and Preaching.

Sermon: F. Loeper (English).

Confessional: A. Paap, M. Raasch (English).

Please, announce before the last Sunday.

H. Geiger, Sec'y.

#### NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference will convene, God willing, October 6 beginning at 9 A. M. at Sleepy Eye, Minnesota, Pastor Wm. Albrecht.

The report of our delegates to Synod will be heard.

Essay: Missionary Activity of Pastor and Congregation within the Boundaries of Organized Congregations, delegate Henry Weede.

Please announce yourself and delegates to the local pastor. A. Martens.

#### 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.

#### 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.

#### 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. Fuhlbrügge; 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.

#### EASTERN PASTORAL CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT

The Eastern Pastoral Conference will meet October 26 and 27, beginning at 9:30 A. M., at Thiensville, Wisconsin, Pastor S. E. Westendorf.

Essays: Genesis, H. Shiley; Hebrews, A. Mittelstaedt (A. Schewe); Seeming Contradictions in the Easter Gospels (A. Krueger); How Shall We Deal with Indifferent Church Members, E. Ebert.

Sermon (English): T. Monhardt (C. A. Otto).

Kurt Lescow, Sec'y.

#### CHIPPEWA-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE

The Chippewa-Wisconsin River Valley Pastoral Conference 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 (English).

Sermon: I. Habeck, J. F. Henning, Jr. (English).  
Please announce! E. E. Prenzlow, 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 Jesuitical and Masonic Religious Philosophies, K. Sievert; Exegesis on 1 Tim. 6, M. Cowalsky; The Story of the Babylonian Captivity and its Application to the O. T. Church, W. Lange; How Can We Further Interest in Synodical Activities, 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.

#### 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 announcement of your intention to attend to Mr. Emil Leitzke.

Emanuel Arndt.

#### 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 developing 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 conference.

##### 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.

#### INSTALLATION

Authorized by the Rev. E. R. Gamm, President of the Dakota-Montana District, the undersigned installed the Rev. B. A. Borgschatz as pastor of the Timber Lake - Trail City - Bader School - Isabelle Parish, on September 5, 1937.

Address: The Rev. B. A. Borgschatz, Timber Lake, South Dakota. A. A. Hellmann.

#### ORDINATIONS AND INSTALLATIONS

Authorized by President W. Pankow the undersigned ordained Candidate Erwin Froehlich and inducted him into his office as assistant pastor and teacher in Zion Ev. Luth. Congregation in Town Morrison, Wis., on the 15th Sunday after Trinity. Pastor Adolph Fischer assisted. — May God bless the young laborer in His vineyard.

Address: Rev. Erwin Froehlich, R. 3 Greenleaf, Wis.  
Br. Gladosch.

\* \* \* \*

Authorized by President W. Nommensen the undersigned being assisted by Pastor Ph. Koehler ordained and installed Candidate Roman Biesman as pastor at Brodhead, Wis., on the 13th Sunday after Trinity, August 22.

Address: Rev. Roman Biesman, Brodhead, Wis.

O. Heidtke.

#### THE GENERAL SYNODICAL COMMITTEE

God willing, the General Synodical Committee will meet in St. John's School, Milwaukee, Wis., on Wednesday, October 20, at 9:00 A. M.

#### Preliminary Meetings

- Joint Mission Board — Monday, October 19, 10:00 A. M., Republican Hotel.  
Conference of Presidents — Tuesday, October 19, 9:00 A. M., St. John's School.  
Board of Trustees — Tuesday, 2:00 P. M., St. John's School.  
Representatives of Educational Institutions — Tuesday, 7:00 P. M., St. John's School.

John Brenner.

#### NOTICE — NEBRASKA DISTRICT

1. Pastor I. P. Frey resigned from the School Board. Pastor V. Winter accepted appointment to serve as member of said Board.
2. Teacher A. Rauschke accepted a call into the Minnesota District, thus causing a vacancy in the Board of Support. Teacher H. Hofus was appointed to fill the vacancy.
3. Pastor Walter Baumann resigned from office of public ministry. John Witt, President.

#### NOTICE — DAKOTA-MONTANA DISTRICT

Rev. W. Spengeler has been appointed to serve on the Mission Board.

Rev. W. Schmidt has been appointed as a member of the Board of Support.  
E. R. Gamm,  
Pres. Dak.-Mont. District.

#### NOTICE — RADIO SERVICE

Again this year eight Lutheran pastors will be presented during the "Church of the Air" broadcast by the Columbia Broadcasting System.

The first broadcast is on Sunday morning, September 26, from 10 to 10:30 o'clock, Eastern Standard Time. The speaker will be the Rev. Dr. John H. C. Fritz, dean of Concordia Seminary, St. Louis, Mo.

Osborne Hauge,  
Publicity Director.

## THEOLOGICAL SEMINARY — A REQUEST

The generous contributions of vegetables, canned goods, groceries, and victuals of all kinds which the Seminary received in past years meant considerable savings and were highly appreciated. We again appeal for such donations, trusting that this appeal will find the same hearty response as in the past.

By request of the Local Board,  
F. Brenner.

## MISSION FESTIVALS

Morristown, S. D., Christ (B. A. Hahm). Off'g: \$56.68.

## Fifth Sunday after Trinity

Sanborn, Minn., Zion (R. Schierenbeck). Off'g: \$328.20  
Winner, S. D., Trinity (R. F. Bittorf). Off'g: \$65.82.

## Ninth Sunday after Trinity

White River, S. D., St. Paul's (H. Hackbarth). Off'g: \$26.92.

## Tenth Sunday after Trinity

Wilmot, Wis., Peace (S. A. Jedele). Off'g: \$267.98.  
Whitehall, Wis., St. Paul's (F. Gilbert). Off'g: \$74.47.

## Twelfth Sunday after Trinity

Kirchhayn, Wis., Davids Stern (M. F. Rische). Off'g: \$514.65.  
Lanesburg Twp., Minn., Friedens (H. E. Kelm). Off'g: \$224.81.

Libertyville, Ill., St. John's (W. H. Lehmann). Off'g: \$168.80.  
Ixonia, Wis., St. John's (W. R. Krueger). Off'g: \$82.00.

## Fourteenth Sunday after Trinity

Randolph, Wis., Friedens (W. R. Zimmermann). Off'g: \$164.49.

Eales, S. D., Grace (H. Heckendorf). Off'g: \$38.84.

Manistee, Mich., St. Paul (E. E. Rupp). Off'g: \$98.51.

Hortonville, Wis., Bethlehem (G. E. Boettcher). Off'g: \$192.39.

North Freedom, Wis., St. Paul's (G. Vater). Off'g: \$93.61.

## Fifteenth Sunday after Trinity

Belle Plaine, Minn., Trinity (W. Schuetze). Off'g: \$253.78.  
Circle, Montana, Salem (O. W. Heier). Off'g: \$61.85.

Hettinger, S. D., St. John's (Theo. Bauer). Off'g: \$27.26.

Clatonia, Nebr., Zion (E. C. Monhardt). Off'g: \$315.50

## BOOK REVIEW

**Roaring Waters.** By C. Kuipers. Zondervan Publishing House, Grand Rapids, Mich. Price, \$1.50.

This is a story from the field of missions among the Zuni and Navajo Indians. The author writes from personal experience and this gives what he relates a charm of its own. The style is lively and entertaining. We think our readers will read the book with entertainment and profit.  
G.

**The Magnetic Master.** Evangelistic Sermons, by Southern Baptist Ministers. Compiled by Alfred L. Murray. Zondervan Publishing House, Grand Rapids, Mich. Bound in cloth, gold title. 160 pages. Price, \$1.50.

"Have Baptists lost their passion for souls?" asks the compiler in the foreword to these sermons. He cites the small gain of the Baptists throughout the world, their decline in numbers during 1936 in Northern America, while on the other hand the Southern Baptists have been going steadily forward. Why is this? What do the Southern Baptists preach? This is what this collection of sermons is supposed to answer. On the whole these sermons preach Christ, the very Son of God, and Him crucified. Yet their evangelistic nature must not be forgotten: They are more or less revival sermons. Mixed in are some errors of doctrine and hope of a new heaven upon earth. In one sermon Abraham, Moses, Hosea, Jeremiah, Socrates, Plato, Paul, Augustine, etc., are placed on the same level as leaders with Jesus of Nazareth at the head. Still these sermons repay reading.  
Z.

**Thou Art the Christ!** A Study of Man's Redeemer. By Bert Brower, Pastor, Unity Reformed Church, Muskegon, Michigan. Zondervan Publishing House, Grand Rapids, Mich. Bound in cloth, gold-stamped title. 156 pages. Price, \$1.00.

This book is by way of being a brief life of Christ. In 21 chapters the author presents the Christ from His birth to His second coming. Here again it is refreshing to note the faithfulness to basic Scripture truths about our Redeemer. The divinity of Christ is ably held and defended. We were also glad to note that this author is free from millennial hopes. That is rare enough today. A book well worth reading.  
Z.

**Sermons on the Apostles' Creed, Lord's Days VIII - XXIV.** Volume II. By ministers in the Reformed and Christian Reformed Churches. Edited by Henry J. Kuiper, minister Reformed Church, Grand Rapids, Mich. Zondervan Publishing House, Grand Rapids, Mich. Cloth, gold title. 296 pages. Price, \$2.00.

This books is the second in a series of volumes dealing with sermons on the Heidelberg Catechism of the Reformed Church. These books are an attempt to furnish doctrinal reading for the Reformed churches, their laymen and their pastors. "The Heidelberg Catechism . . . consisting of 52 sections called Lord's Days, and comprising 129 questions and answers, has been chosen as the guide for these sermons," says the editor in the introduction. Consequently we may expect a thorough exposition of Christian doctrines as viewed by the Reformed Church. That is what these sermons by different writers are. The preachers of these discourses are honest men. They present not merely their beliefs as voiced in the Heidelberg Catechism, but also views differing from theirs. They candidly acknowledge especially the opposing teachings of the "Lutheran brethren," p. 195, and try manfully to gainsay them. Thus they speak of the doctrine of Christ's descent to hell, which they place on the cross, His ascension to heaven, where they fight against Luther's doctrine of Christ's body being omnipresent in the interest of their false teaching on the Lord's Supper. In the doctrine of election, p. 237, 241, harsh Calvinistic election of men to hell is avoided, but the elect are defined as those in whom the Lord has worked "irresistibly," p. 237, who "either have true faith, or will in time possess and reveal that faith," p. 244. The Reformed error on the nature of the means of grace is seen in this sentence: "The Word without the accompanying power of the Spirit is powerless." p. 241. If one seeks acquaintanceship with Reformed beliefs, this book will enlighten him. The sermons are well written and not at all shallow.  
Z.

**A Conference with God.** A Book of Sermons by Paul Lindemann, Pastor of the Lutheran Church of the Redeemer, St. Paul, Minnesota. Sermons 24, Pages 307. Augsburg Publishing House Print.

We are sorry that we are not able to give this volume of sermons our whole-hearted approval as we would very much prefer to do. However, so many of the sermons in this volume are, in our opinion, so faulty that honesty compels us to speak a word of warning and especially since the author has dedicated them to "my younger brethren in the ministry." Neither the construction of the sermons nor the style of the author nor yet the manner in which he uses the text can be recommended as a model, especially not to the "young brethren." The sermons are not exegetical and very often the text serves as a convenient peg upon which to hang thought far removed from the intended sense the Spirit would convey to us. A few examples: John 17:4, "I have glorified, etc. — a text which obviously pertains and can pertain to Christ alone and His mission on earth is applied to the lives of Christians to prove that God plans our lives. Certainly He does, but the Spirit never intended those words to convey that thought. Again, some sermons present confusingly the life of the Christian. When the author says in his sermon on "God and Money" that the Christian has nothing left for His cause and that this is "the general attitude among the children of God" he is not stating a scriptural fact. Such confused statements cause one to wonder if the author himself is not a bit confused as to the life of a child of God. In the sermon on "The Enthroned Christ" the author actually is guilty of a Reformed error in regard to Christ's session, saying that the enthroned Christ "necessarily requires a locality" because of His "corporeal form." No, though the exalted Christ is still our brother, yet His human nature requires "locality" no more than does the divine nature.

Again we say, we are sorry, but we cannot recommend the book. There are better sermon books on the market for those who feel the need of them.  
W. J. S.

# COLLECTION ENVELOPES

Orders for Collection Envelopes should be sent in NOW if needed by January

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JAN. 2, 1938

My Weekly Offering for the Support of  
**St. Paul's Ev. Lutheran Church**  
 RACINE, WIS.

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## SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1939. Subscription rates, per annum. are as follows:

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If the label on the copy of the publication you are receiving is not dated January 1938 the subscription for the present year is not paid. It is of the greatest importance to us that we receive remittance now for the present and the past years. We, therefore, kindly ask you to send your remittance now, either to the pastor of your congregation or directly to us, unless the label on the copy you are receiving is dated January 1938.

Northwestern Publishing House, 935-937 North Fourth St., Milwaukee, Wis.