

# 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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## THIRD SUNDAY AFTER TRINITY

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15: 1-10.

How many times have we not thought, you and I, that there is no one that cares for us, cares whether we live or die. And so far as human interest is concerned there may not be so many. However, it makes quite a difference to us whether we are fortunate enough to have some true friends that may gladden and help us along during our often disheartening journey through this world. But what makes the greatest difference is the certainty that God is ours, our best and truest Friend, a Friend of whom we may expect everything, even far more than we can figure out beforehand.

Is this intimation really true, you ask? Is it not merely a beautiful sentiment, a little bit of the stuff of which the dreams are made that man himself creates to make life more tolerable? Where have we any proofs at all that God takes any interest whatsoever in such poor beings as you and I? Is it not rather so that every experience in life seems to point to the fact that God, if there is a God, has left us to ourselves altogether, doesn't meddle with our affairs, and shows no favoritism to anyone? Our Savior's conduct described in the text, and the text itself, are an answer to these and similar questions. They point to the fact that God really cares for you and me, yea, that He loves us with a never ending love and does everything that can be done for our welfare and to make us happy for time and eternity. We may not see it so, but it is nevertheless a fact. We could never know about

God's love to us, however, if He had not revealed it in a special way, namely through His Word and His Son, made flesh and dwelling in our midst. His love would be hidden, we would never be able to appropriate His blessings. We would not be able to love God in return, and it might even look to us as though there were no God, or as if He did not care for us at all. Many people do think so, for they never let Him open their eyes. We shall, therefore, today dwell with our thoughts upon this blessed truth, that we human beings are dearly loved by God.

1. But as I said, we need a special revelation to understand it. It is, therefore, impossible, — how often isn't that proven beyond any doubt in our days! — for the worldly wise, who throw overboard the Bible, to discover God, the living and loving God, in His world. They may see the wonders in creation and show great ingenuity in trying to explain them, but God they do not see, least of all a living God. I must admit, however, that I have heard them say that creation or nature is friendly to us, and if we seek her help in a confidential and friendly way she will deliver up her good things to us. That is as far as the worldly wise ever will reach. God is a hidden God to them.

Contrast with this the insight, the intuition, into creation that our Savior had and imparted to us. Many of the holy men in the Old Testament had had glimpses of a loving God and Father. But Jesus, as it were, parted the veil, and so also we can have our eyes opened and see God as He is — Love.

And this in spite of the fact that He is unseen and despite all suffering and wickedness there is everywhere! Jesus speaks of sheep that are lost and may be found by wolves and destroyed. When we think of what that implies it seems strange to us that, if God is love, there shall be such a world as the present. And if Jesus by the parable of the sheep meant to say that man is in danger of being lost it is hard to see that if God really loves man He would create him such that he could be lost, and place him in a world where there are so many dangers. Above everything else, man's fall in sin and its terrible consequences for individuals and whole peoples seem almost impossible to reconcile with the creative wisdom of a loving God. But these difficulties depend upon our finite mind. To our Savior it wasn't so. He could see, what is most difficult to see, the love of God in every-

thing, never shining brighter than above the cross, when to us it seems as though there was nothing else in the world then but wickedness and hate. But we will come to that later.

According to our Savior and the Word of God in general, God's love to man is manifested in many ways. For instance, by the way man is created. The Word calls it "the image of God." Man is capable of a change so wonderful that even the angels marvel. In a higher sense than about any other creature it is true that man may reach a height where he is in very truth the child of God. And as such he has a value to God compared to the value a child has to its father, only immensely higher and sweeter. This wonderful truth is implied especially in the parable of the lost coin, but also in the parable of the sheep. In both, the value to the losers is emphasized, as well as the genuine joy and great satisfaction when the lost is found. What else is it that Jesus wants here to make clear than that man, even in his fallen estate, possesses in himself something that means much to God's heart? It is hard for us to understand that such poor and imperfect creatures can have anything within us that is precious to the Almighty God. Nor indeed would it be much if we could not be changed and perfected. Like the gold coin we have all been lost and have landed in the dust and the filth. Not only that — and here we must go beyond the parable — sin has debased and destroyed us. There is nothing left in us of God's image. But we are, nevertheless, His creation, and it is possible therefore, for us to be redeemed, sanctified, and perfected, until the goal for which we were created is reached. This is the reason why God can yet love you and me with a divine and unfathomable love. Let but God find the lost gold pieces, and even you and I will bring our share into the fulness of God's felicity. "Too wonderful to be true!" you say. No, it isn't. He has told it to us Himself.

2. Again, God has manifested His love to us in His redemptive work.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him shall not perish but shall have everlasting life." Jesus is the supreme proof of God's love to a fallen world. "Herein is love, not that we loved God, but that He loved us, and sent us His Son to be the propitiation for our sins."

What love already in this that God sent the fallen world a Savior! If the world in all her wickedness even to us looks ugly and detestable in the extreme, how much more she must look so to God! She ought at least to have felt the need of salvation and to have been thankful for the Savior when God in His mercy sent her His own Son to undertake the work of saving her. She should have been willing to recognize the divine beauty in His Person, a beauty of singleness,

love, and wisdom so great and admirable that it must have been to everybody that came in touch with Him as if a new day had broken. And even more so now! For it can't be denied that, whatever blessings we may enjoy, they have all their source in Jesus. But the world was not only immensely wicked but blind, and she so remains. It was to such a world God sent His only begotten Son as a Savior. How sincerely He must have loved the fallen race when He could do this, in spite of her own desire to continue in her wicked ways.

And if we ask, How do we know that it was God's love that sent us Jesus as a Savior? we need only come to Him to find out. One with God, His and our heavenly Father, God's love was manifest in Him. We need only know Jesus to know God. The love that shone forth from Jesus is the love that shines forth from God. And what kind of love was that? "What man of you, having a hundred sheep, if he lose one of them, doth not leave, the ninety and nine in the wilderness, and go after that which is lost, until he find it?" This is the mind and the heart of Jesus, this is the mind and heart of God. And Jesus not only said so but did so. His whole life was a continual seeking of the lost. Their misery pressed upon His heart, their need gave Him no rest, their recognition of Him as their Savior was His unspeakable joy. It was His own and His Father's joy He described, "And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance."

The manner of God's love is further revealed in the length to which it goes in its efforts to restore that which is lost. The cross on Golgotha, the marvels of which we are able only in an outward, dim way to conceive, stands in the world as the wonderful expression of the length and breadth and height and depth of God's love to a fallen world. Indeed the Good Shepherd, the Triune God, here went after that which was lost until He found it. We can see a little of what it cost God and also of how determined He was to go to the bottom of man's salvation, leaving nothing undone that could be done — we can see this by following Jesus on His passion way up to the cross, seeing Him take upon Himself the guilt of the fallen, and pay their penalty to the last farthing, even suffer the ignominious and painful death of a malefactor. Here is the love that shrinks for nothing, that leaves nothing undone. In the face of such overwhelming proof let us then cast aside all doubts, and in the darkest times remain assured: God knows, God cares, God helps.

— Adapted from "Guldax."



## Grow In Knowledge

### THE FRIEND HE IS

"Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you" (John 15:15). He called Lazarus His friend. "Our friend Lazarus sleepeth" (John 11:11). Lazarus was one of His own, who, with his sisters Martha and Mary, had believed on the Lord and who loved Him. Therefore our Lord owned him as His friend. "The friend of God," such Abraham, the father of the faithful, is called three times in the Bible (2 Chron. 20:7; Isa. 41:8; Jas. 11:23). And the Lord who called Lazarus friend is the same who was the friend of Abraham. He is the same who stood, with two angels as companions, before the tent of Abraham in the plains of Mamre and paid Abraham a visit to commune with him. Having believed on Him and accepted Him as Savior and Lord, every believer can truthfully say in fullest assurance, He is my friend and I am His friend.

And what a friend He is! In Hebrew and Greek the word friend also means love and loving. He is a friend whose love and kindness to those who are His passeth knowledge. His friendship of love can never be fully understood down here. We shall fully know what it is when our loving friend has taken us into the place which He is preparing for us, the Father's house with its many mansions. There we shall know what a friend He has been and what a friend He is. They called Him "a friend of publicans and sinners." And such He is. He loved us even before the foundation of the world, and then He left the Glory and came to this earth to seek and save that which was lost. It was love which brought Him here, "not to be ministered unto, but to minister and to give His life a ransom for many." He came to suffer and to die in our stead. "Greater love hath no man than this, that a man lay down His life for his friends" (John 15:13). And we are by nature the enemies of God; He therefore "commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "In due time Christ died for the ungodly" (Rom. 5:6). "Who His own self bare our sins in His own body on the tree" (1 Peter 11:24). This loving, precious friend became for us despised and rejected of men, a man of sorrows and acquainted with grief. For us Creation's Lord went into the horrible pit and the miry clay, to save us from our sin and misery. For us this wonderful friend passed through the sorrow

and suffering so often described in His Word. This loving friend tells us, "I gave my back to the smiters and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting" (Isa. 1:6). His blessed visage was marred by the cruel blows of men. For our sake, this friend of sinners became poor. "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" (Isa. 53:5). He stood for us in the presence of God and was for us forsaken of a holy, righteous God. Oh! what a friend He is and what a love He has manifested.

Having purchased us with His precious blood and made us His own, He is the "friend that sticketh closer than a brother" (Prov. 18:24); "the friend that loveth at all times" (Prov. 17:17). As our loving friend He has brought us into the banqueting house of His love and grace, and His banner over us is love (Song of Sol. 11:4). He has provided in the riches of His grace for all our needs and invites us constantly to partake of the spiritual blessings He wants us to share. "Eat, O friends; drink, yea, drink abundantly, O beloved" (Song of Sol. 5:1). He is a friend who has promised to hear our feeblest cry, who answers our prayers. He is a friend who is touched with the feeling of our infirmities, for He was tempted in all things as we are, apart from sin. He has a deep, loving interest in each one of His friends and knows all our burdens, our griefs, our sorrows and our cares. Therefore He has told us by His Spirit to cast all our cares upon Him. He is the friend who bears our burdens as He bore our sins.

He is a friend who defends us, shields us, protects us, keeps us and hedges us about. What a friend we have in our Lord Jesus Christ! And He is a friend who loveth at all times. Earthly friends love for a time, then their love grows cold and finally they become indifferent. But our friend in His love never changeth; He is always the same. His love knows no fluctuations. Earthly friends are easily alienated by slights, by some misunderstanding or other causes; and thus the dearest ties on earth are constantly severed. But He is a friend who loveth at all times. Our sins and failures grieve Him, but they do not affect His mighty love. Even in our wanderings from Him, in the days we do not seek His fellowship as we should, when we fail Him, He does not cease to be our friend, for He is a friend that loveth at all times. At all times we can depend on Him. At all times we can claim His interest, His love and His grace. At all times this friend is near and never leaves nor forsakes us. What a friend we have in our Lord Jesus Christ!

Every child of God knows that He is the best, the most loving, the never changing friend. We know Him and we have tested Him as friend. The tokens

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of His love and friendship have been many in our lives. But how much more we might know of His love as friend, if we only would walk closer with Him, confide more in Him and be obedient to His loving voice. "Ye are my friends, if ye do whatsoever I command you" (John 15:14). It is in following Him that we honor Him, and then He becomes as friend a greater reality to us. He wants us to treat Him as the friend who loveth at all times. We all have a few intimate earthly friends. We go to them with our questions, our trials and burdens. And thus we should go to Him and cultivate an intimate acquaintance with Himself as our friend. To think of Him first, to ask constantly in all we do and say, will it please my friend, the Lord Jesus Christ? — this is what we need to do and this delights His loving heart.

And soon we shall know what a friend the Lord Jesus Christ is. He is bringing all His friends, for whom He died, whom He loveth and keepeth, home to the blessed and glorious place where He is. Then He will share all His glory with us and make us partakers of His glories and eternal inheritance. He is going to have all His own, whom He calls His friends with Him. And then "He shall gird Himself, and make them sit down to meat, and will come forth to serve them" (Luke 12:37).

What a wonderful privilege is ours as God's children to have for a friend the Lord Jesus Christ, the Lord of Glory, the omnipotent, omniscient Lord. Alas! how little we appreciate and how little we make use of Him, who is a friend that loveth at all times. Dear reader! go into the closet. Seek this friend today. Confess to Him your wandering, how cold you have been towards Him! You will find Him meeting you as your loving friend, who forgiveth and restoreth.

— Our Hope.

— Every conversion is planned in Heaven. "I can no more convert a soul than I can create a star"; and angels are our colleagues, carrying forward God's work, not ours.

— Pantou.

## AUSTRIA

(Concluded)

### II

During the Middle Ages Austria came under the control of the House of Hapsburg. (Rudolf von Hapsburg 1218-1291). It remained under the Hapsburg dynasty to the end of the World War. Emperor Karl I, who died after that war, was the last member of the Hapsburg family occupying the throne of Austria. His son, Archduke Otto, born 1913, expected to regain the throne as late as March, 1938. During all these centuries from the time of Rudolf von Hapsburg till 1918 the House of Hapsburg has given many a "Kaiser" to the German Reich, and Vienna has been its capital for a longer time than any other city of Germany.

The condition of the church in Austria just before the Reformation was highly "reformbeduerftig." Dr. Karl Eder, professor of church history in the Theological-Philosophical Institute at Linz, published a volume, in which he depicts the condition as very unsatisfactory.\* The work was reviewed in the "Northwestern Lutheran," April 1, 1934.

Due to this state, the Reformation made rapid progress in German Austria. Dr. Eder has shown in a second volume \*\*, that this was the case in Upper Austria, one of the component parts of Austria. The great majority of the people were Protestant at the end of the sixteenth century. We may well take this as giving us a true picture of all German Austria.

Ferdinand II (1619-1637) had made a vow to root out Protestantism in his realm. He carried out this vow, and all Austria was brought back to the Catholic faith, while those who refused were banished from Austria. This movement is known as the Counter Reformation. For over a century and a half Protestantism was suppressed in Austria.

Beginning with the fourteenth century the Hapsburg dynasty began to add to its possessions in central Europe by conquest or otherwise. Carniola (Krain) was added in 1335, but its inhabitants were non-German; 94 per cent were Slovenes. Later on there were added Czechs, Poles, Rumanians, Croatians, Ruthenians, Italians, Serbs and Slovaks. Austria had ceased to be a German state. The population was one of many races, many languages, many faiths, and many degrees of civilization. There were Roman Catholics, Greek Catholics, and in the non-German section Protestants, Unitarians, and Mohammedans. Even as late as 1908 Austria annexed Bosnia and Herzegovina, adding two millions of non-Germans, 75 per cent of them being Serbian-Orthodox and Mohammedans.

\* "Das Land ob der Enns vor der Glaubensspaltung." Von Dr. Karl Eder, Linz, 1932.

\*\* "Glaubensspaltung und Landstaende in Oesterreich ob der Enns." Von Dr. Karl Eder, Linz, 1936.

"The Austrian Empire presented to the eye certain peculiarities, offered by no other state in Europe, a knowledge of which is essential to an understanding of her history in the 19th century. The empire was conspicuously lacking in unity, political, racial, or social. . . . If the desire for a separate national life should spring up among these various peoples, the Empire might be disrupted. . . . They had almost nothing in common save allegiance to the emperor and, for most of them, to the Roman Catholic Church."\*\*\* About 20 per cent of the people were German.

With the rise of nationalism toward the end of the eighteenth century the question of holding together these divergent elements became an extremely serious one. Finally Hungary broke away from the empire, was re-conquered with the aid of Russia, and later on in the "Ausgleich" of 1867 it became almost independent. Emperor Francis Joseph was crowned as King of Hungary, and after this the dual monarchy was known as Austria-Hungary.

The Czechs demanded the right to hold the same status as did the Hungarians, and the Slovenes of the south came with a similar demand. The question was finally solved toward the end of the World War. Austria was wrecked, and only 6,500,000 Germans remained in the newly created Republic of Austria.

### III

From 1740 to 1780 Empress Maria Theresia occupied the throne of the Hapsburgs in Vienna. Her husband, Francis Stephen of Lothringen, was emperor. But the empress had a free hand in the government of the empire.\* Her contemporary and opponent in the Silesian Wars, Frederick the Great, King of Prussia, said of her: "She was a great and eminent woman; what men had been unable to do, she has accomplished: she has made a state out of Austria." The reformation of the Austrian "Volksschule" and the improvement of the professional training of teachers was one of the objects she accomplished. Historians have expressed an opinion similar to that of Frederick the Great.\*\*

Her son Joseph II, Emperor of the Reich since the death of his father in 1765, became Emperor of Austria on her death in 1780. He was an admirer of Frederick the Great and a liberal. He suppressed 700 convents, and he issued the "Toleranzpatent"

(Law of Toleration), October 13, 1781. Protestants were now permitted to worship God according to their conscience. For over a century and a half they had been forced to worship in secret. Protestantism has grown slowly since 1781. Today there are 330,000 Protestants in a population of 6,500,000.

The German Reich had lost much of its former importance and dignity. While the rulers of the component parts, the electors, grand-dukes, dukes, archbishops, landgraves, bishops, and princes were enjoying almost full sovereignty, the power of the emperor had been greatly reduced. After the battle of Austerlitz (December 2, 1805), in which Napoleon defeated the combined forces of Russia and Austria, Francis II, Emperor of the Reich, declared in an order, issued August 6, 1806, "that the office of the German Emperor was extinguished (erloschen), and the Reich dissolved (aufgelöst)."

For three centuries the house of Hapsburg had not pursued a German policy, but had always placed the interests of its dynasty before the German interests. Emperor Francis did not have the right to dissolve the empire, nor to abolish the office of the emperor. He might have resigned. But no one protested, the time to do this was not auspicious.

Thus the "Holy Roman Empire of the German Nation," which had been erected in 800, came to an inglorious end after an existence of a thousand years. Francis II laid down the title of Emperor of the Reich, and called himself Emperor of Austria. History calls him Emperor Francis I of Austria.

The Congress of Vienna (1815) tried to re-arrange the map of Europe which had been sadly deranged by Napoleon. The desire of the German people to unite into one single state had become very strong. But "Der Deutsche Bund" was formed in 1815, including German Austria. It was dissolved by the War of 1866. In the Treaty of Prague Austria left the Bund.

In 1848 Francis Joseph acceded to the throne of Hapsburg-Lothringen. His reign is one of the longest known in history; longer than that of Queen Victoria, even. For 68 years he tried to hold together the millions of different races. Protestantism owes a great debt to this monarch. In 1861 he issued the "Protestantenpatent," a document similar to the "Toleranzpatent" issued by Emperor Joseph II. But there is a fundamental difference; while the document of 1781 yielded the Protestants simply toleration, "es soll ihnen erlaubt sein," are the exact words, the document of Emperor Francis Joseph granted them for ever, "fuer immerwaeurende Zeiten," the public right, "staatsrechtlich and grundsuetzlich," to exercise all rights of Austrian citizens. (Die gesetzlich verbuergte Religionsfreiheit und Gleichberechtigung der Konfessionen.)

From 1866 to 1938 the Germans of Austria were not in union with the Germans of the old Reich. In

\*\*\* "Europe since 1815" by Ch. D. Hazen, New York, 1910.

\* "Auch als Kaiser ueberliess er (Franz von Lothringen) die Staatsgeschaeft seiner Gemahlin, foerderte in Oesereich 'Wissenschaft, Kunst, Handel und Gewerbe.' (Meyer.)

\*\* "Kein Genie — aber eine grosse Herrscherin; ohne Zweifel, von Karl V. abgesehen, die bedeutendste Persoenlichkeit im Geschlecht der Habsburger, aber anders als er, eine Spenderin von Wohltaten fuer ihre Voelker." (Deutsche Geschichte von Einhart, Leipzig, 1910.)

the attempt to unite all Germans into one state, the houses of Hapsburg and Hohenzollern were rivals. The Hohenzollern dynasty was successful and held the throne of the new German Reich, organized after the Franco-Prussian War of 1870-71.

The World War broke up Austria. The Austrian Republic was formed in 1918. Article 2 of its constitution reads: "German Austria is a part (Bestandteil) of the German Republic." The victors prohibited the union of the people of the two republics.

On June 4, 1933, Chancellor Dollfuss concluded a concordat between the new government and the Vatican settling the status of the Catholic church. The Protestants repeatedly requested a decision determining the status of their church. The promise to adjust the status of the Protestants under the republic remained unfulfilled.

A new constitution was forced upon the Austrian people. Troublous times came for the little country. There was a strong and growing following of the National-Socialist party of the Third Reich. The government of Chancellor Dollfuss and Schuschnigg was definitely opposed to this movement.

The recent events are still controversial. In the election of April 10 of this year, however, the people of Austria voted to unite with their kinsmen of the Third Reich. They are of the same stock; 97 per cent of the Austrians of today are German in race, in language, and in culture.

To me it seems to have been a real home-coming, a genuine re-union. Germany and Austria have had a common history for a thousand years. Another strong tie is their common, very rich literature. The Austrians have expressed their desire to be a part of Germany in 1918. They again have most emphatically shown their choice to be united with their people on April 10.

Is it not a clear case of the point of President Wilson, called "Selfdetermination of Nations"?

John Eiselmeier.



## Comments

**What to Do Now?** That seems to be the question confronting the modernistic churches of today. The unhappy results of leaving the firm ground of the Scriptures may be seen in the fantastic notions held and advocated today by the sectarian churches on what constitutes a church, the kingdom of God, and its labors in behalf of the world uplift, pacifism, communism, forms of government,

and the like. Things have not been going so well with these efforts of the churches for bringing about a modern heaven on earth.

In an article labelled "While the Church Waits" in the Christian Century, written by its editor, this bewilderment of sectarianism is well described. These churches cannot go ahead on their many projects for world betterment, nor can they go back. To stand still is abhorrent to them, they fear "quietism" as a betrayal of the cause. The world has changed, it seems. In a former article, written by the same hand in the same paper, "The Arrested Church," the case is clearly stated. There was the cause of pacifism, for which these churchmen fought. "Peace was getting to be almost an integral part of the church's creed. This devotion was focussed directly upon specific programs of international actions." And now? "But the scene has changed radically and incredibly. The presuppositions of the peace movement have become untenable." The League of Nations, the Kellogg Pact, and all the highflown phrases about the horrors and cruelties of war, have stopped no wars at any time. Neither have the churches.

But the economic cause? "The conscience of the church was coming more and more alive to its responsibility to participate in the reform of the economic order by direct action on behalf of specific programs. . . . The alternative to the prevailing system was cooperation or collectivism." What now? "All this has changed. The naive idealism which offered a collective economy as the Christian alternative to the ills of capitalism is not so sure of itself as it once was. The experience of Russia on a grand scale and that of the United States and other countries in terms of cautious experimentation, have provided no convincing demonstration of a new economic system to which the church can give itself with religious devotion."

Slowly and painfully these bemused dreamers that are leading the sectarian churches are learning that human nature cannot be changed by the programs of church councils, the laws of politicians, the vain theories of evolutionists about the innocence or perfectibility of the human race. Sin, inborn in man, its power over man, its tremendous guilt before the holy Lord God, its universality, and the helplessness of man to free himself from that killing blight — all, this they denied. Hence they knew not or did want to know the only remedy provided by a gracious God, the blood of redemption shed on Calvary by the living God and man, the Christ, as proclaimed in the Gospel. What was there left for them to do, but to organize themselves as moral uplifters to change a world by spouting pious phrases? And now this has been taken from them, what to do? Return to the old ways, to the God of the Bible, the Lord of salvation? Not at all. Hear the conclusion of this false prophet in the Cen-

ture: "Our words imply no abandonment of the social gospel but, on the contrary, a reaffirmation of the social gospel." St. Peter in his second letter, ch. 2: 22, has the right word for these dreamers; "But it has happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

We called these men dreamers. How just that term is, may be seen by this expression of millennial hopes: "But its (the church's) waiting must be real waiting — that is, waiting for God's call to action. That call will come again. It may be morn or at midnight, but it will come." What can be done for such dreamers? Nothing but our witness to the truth of salvation that, by the grace of God, has been given into our hands and mouths. Z.

\* \* \* \*

**Are the Lutherans "Copycats"?** In 1 Thess. 5: 21 the apostle enjoins us to "Prove all things; hold fast that which is good." It is a sane and sound as well as necessary advice. Living amongst so many of the shifty and ignorantly led sectarian churches the Lutherans are in constant danger of learning their ways. If our doctrine is still kept pure through the unremitting and careful labors of our public ministers, does our practice conform to such doctrine in the way that we conduct our church affairs? Have we not copied many of the ways of these Calvinistic sects? A general survey of our church practices might produce some enlightennig facts.

We saw the sects raise their monies for the support of the church by apron sales, suppers, raffles, bazaars, and what not. Did we or did we not copy these methods in a great many instances and parishes? And is it not true, that if we are a little ashamed of these devices now, it is because these sectarian churches have discarded these shady methods of raising money? Are we not always a little behind in adopting these sectarian church methods at a time when these other churches are on the point of discarding them? Must we always wear their old clothes or imitate their ways and copy their outworn fashions?

Out of the spiritual poverty of these sects have come many of their makeshifts for the upbuilding of what they call the kingdom of God. They took recourse to Y. M. C. A.s, Y. W. C. A.s, Boy Scouts, Epworth Leagues, and so forth, too numerous to mention. They invented the Sunday School, and straightway we had to employ it too, although we had our parochial schools worth a million of Sunday schools. With their genius for organization they got up men's clubs, Ladies' societies, and prayer meetings, and now when these have proved in so many cases a delusion and a snare, because they invaded fields outside of

their original purposes, we must have something on that order too. They, under their false doctrine of the Lord's Supper, were sorely afraid of infection, so they invented the individual communion cup, and, of course, some of our Lutheran parishes had to ape this way of dispensing the blood of Christ too. Not content with organizing Bible classes for our young people, which was and is a good thing, although the Methodists showed us the way, we had to found a League of Bible classes and now are put to keep this far-flung organization busy with all manner of jobs inside and outside of the church.

"It was Bishop John H. Vincent," says the Atlantic," that started the Chautauqua movement in 1874, when he took a small group to the shores of New York's beautiful Lake Chautauqua, there to study the Bible." The poor thing is all worn to frazzles now, having degenerated into the Lyceum movement, which was to bring "culture" to the yokels of the hinterland. The Methodist church does not cultivate the Chautauqua movement to any great extent now. But as for the Lutherans — are we not gathering our young people on the alluring shores of our beautiful Wisconsin lakes to study the Bible and listen devoutly to the lectures of our church leaders? Nothing wrong in that, of course, but why did we have to copy the Methodists in that, and shall we escape the running down of the thing, as the Methodists did not?

Your sectarian preacher is naught but a hired man, and he knows it. He sells himself on the open market to the highest bidder, offering himself to any vacant parish, be it Methodist, Congregationalist, Baptist, Presbyterian, or what have you? He knows not the Biblical doctrine of the divine call, so do not blame him over much. Can this be true that a Lutheran pastor can fall so low as to be on the alert and offer himself directly to the vestry and members of a vacant Lutheran parish without waiting for the Lord's call? Are we to be copy-cats in this most vicious sectarian practice too?

Is it old fogyism to raise these questions? Let us look to ourselves. We boast of having all the treasures of God's salvation in His revealed Word, we are rich in knowledge. Are we so poor that we have to borrow the cast-off rags of the sects? Our beloved and rich old Lutheran church should be able to make and develop its own glorious garments of Christian practice. Z.

— The thoughts of God are eternal thoughts. They are independent of time, independent of worlds. You set your life today into the doing of the will of God. After you have set your life into that life, it need never be changed. Let change come, let death come, we pass on still doing God's business for ever and ever.  
— Alexander MacKenzie.

## 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.

### JESUS, HIGHEST TREASURE

What do we care for transient things  
And all earth's fickle pleasure.  
When Christ, the Savior, He alone  
Is our Delight and Treasure?  
He died for us and made us free  
From sin's dark, fearful prison,  
That we at last may rise from death  
As He from death hath risen.

The poorer we, the richer grace;  
That is our consolation.  
Hence, let us ne'er forsake the Lord  
And His divine salvation.  
He knows just what is best for us,  
He is our Strength and Tower;  
His rod and staff, they comfort us,  
E'en in death's gloomy hour.

Although it's hard to understand  
Just why the Lord thus guideth:  
O'er rugged paths and mountain sides,  
We find His will the wisest;  
For when our weary spirit faints,  
He takes us to His waters  
And on green pastures of His Word  
Feeds all His sons and daughters.

So what is all our earthly gain,  
If God is not our Treasure?  
Earth's glory soon will fade away,  
But God abides forever;  
He leads us by His own right hand  
Through all our earthly sorrow,  
Until we share with Him above:  
The blessed, eternal morrow.

Dolores Schumann.

### A SCOTCH STORY

Hugh Miller was an eminent geologist and literary genius. We love to ramble through his voluminous writings, and only wish that the youth of today could become acquainted with his works. We came across an interesting story, which we must pass on to our readers, as related by this Scotchman.

A Scotch highlander, who served in the first disastrous war with the Americans, was brought one evening before the commanding officer, charged with the capital offence of being in communication with the enemy. The charge could not well be preferred at a more dangerous time. Only a few weeks had passed since the execution of Major Andre, and the indigna-

tion of the British, exasperated almost to madness by the event, had not yet cooled down. There was, however, no direct proof against the highlander. He had been seen in the gray of twilight stealing from a clump of bushes that bordered on one of the huge forests, which at that period covered by much the greater part of the United Provinces, swarmed with the troops of Washington. All the rest was mere inference and conjecture.

The poor man's defence was summed up in a few words: he had stolen away from his fellows, he said, to spend an hour in private prayer. "Have you been in the habit of spending hours in private prayer?" sternly asked the officer, himself a Scotchman and a Presbyterian. The highlander replied in the affirmative. "Then," said the other, drawing out his watch, "never in your life had you more need of prayer than now: kneel down, Sir, and pray aloud, that we all may hear you."

The highlander in the expectation of instant death, knelt down. His prayer was that of one long acquainted with the appropriate language in which the Christian addresses his Lord; it breathed of imminent peril, and earnestly implored the divine interposition in the threatened danger, the help of Him who, in times of extremity, is strong to deliver. It exhibited in short, a man, who thoroughly conversant with the scheme of redemption, and fully impressed with the necessity of personal interest in the advantages which it secures, had made the business of salvation the work of many a solitary hour, and had, in consequence, acquired much fluency in expressing all his various wants as they occurred, and his thoughts and wishes as they arose.

"You may go, Sir," said the officer, as he had finished his prayer; "you have, I daresay, not been in correspondence with the enemy tonight." "His statement," he continued, addressing himself to the other officers, "is, I doubt not, perfectly correct. No one could have prayed so without a long apprenticeship; the fellows who have never attended drill always get on ill at the review."

Hugh Miller remarks: "We are of the opinion that the commanding officer evinced very considerable shrewdness in this instance. We learn to make our common every-day language a ready medium of communicating all our various thoughts and feelings, just because it is our common, every-day language. The officer argued that the men with whom prayer is a habit acquire the language of prayer; and it was on this principle that he tested the suspected highlander."

We remember, years ago, attending a meeting with Dr. Scofield; a stranger to both of us arose to pray. When he had finished Dr. Scofield whispered to us, "he knows the Lord." But that intimacy, which becomes known in public prayer, is acquired in the closet, in secret communing with the Lord. — Ex.



### POLICE INVADE THE CONFESSIONAL

Are Protestant ministers to be virtually forced to surrender to Catholic priests the whole responsibility of serving as spiritual advisers to persons held in prison? Nothing less than this seems to be involved in an incident reported on page 797 of this issue by our correspondent in Seattle. It appears that the governor of Washington granted permission to a member of the police to assume the garb of an Episcopal minister and in that role to visit a woman held in a murder case with a view to getting a confession from her. The policeman seems to have acted his part convincingly; at any rate, he got the confession. Some will feel that when a crime has been committed the state is justified in making use of even such a method to get at the truth, if it promises to be effective. But no one jealous either for the rights of the church or the rights of human beings will be likely to agree. The act of the police implies, whether they thought of it so or not, complete contempt for both. But there is another reason why Protestants should not let this incident pass without protest. If established as a precedent it spells the end of the usefulness of Protestant ministers in a very important field of service. If word gets around that the "minister" who visits the prison cell in the name of the church is perhaps not a minister at all, but just a plain clothes "dick" looking for incriminating evidence, the result is not hard to predict. As a matter of fact, it is doubtful whether even Catholic priests would long be trusted. — Ex.

### CHURCH ISSUE ENTERS NYE CAMPAIGN

Latest reports from North Dakota indicate that the closing weeks of the primary campaign in that state are being marked by a Roman Catholic attack on Senator Nye. Senator Nye, as our readers know, is a candidate for renomination, and Americans from all states and all parties who are interested in the cause of world peace and progressive politics have hoped that he would be returned to the Senate. Until recently, this looked likely. Now the prospect has become doubtful. The trouble seems to grow out of Catholic resentment at the position which Mr. Nye has taken on Spain. In Catholic eyes, the occasions of the senator's sinning have been two. First, some months ago he signed the message of greeting to the Spanish parliament which was sent, on the anniversary of the founding of the Spanish republic, by more than a hundred members of Congress. Later, he sponsored a resolution, which was smothered in the foreign relations committee of the Senate, to lift the embargo against the shipment of arms to the Spanish government. It was this latter act which particularly brought Catholic wrath down on the senator's head. To intensify the situation, Governor Langer, who is running for Senator Nye's seat, is a Catholic. In a

close contest, the religious issue thus injected may prove to be the deciding factor. It will be a pity if this proves to be the case, for Senator Nye has been too valuable a public servant to have his right to continue in office settled on such a marginal issue. But if the Catholic voters of North Dakota decide to cast their votes in accordance with the candidates' degree of subservience to church interests, they have a perfect right to do so. Only there should be no later complaint if the non-Catholic portion of the American public draws certain inferences from that act.

—The Christian Century.

### FRANCE SEEMS TO RUN TO COLOSSAL STATUES

Having many years ago presented to America the majestic "lady of liberty's light" as a token of mutual devotion to that sacred principle. France is now engaged upon a similar project with a religious significance. By popular subscription, averaging twenty cents, a gigantic statue, to be known as "Notre Dame du Sacre Coeur," is to be erected outside Lyons. The statue, when completed, will rise about 110 feet above the hill on which it is to stand above the village of Le Mas-Rillier. This makes the proposed statue about ten feet taller than the famous "Christ of the Andes." The figure will be of hollow cast steel, constructed with an interior staircase which will lead to a platform built inside the head of the image. From this platform a beautiful view of Mont Blanc and the French Alps, about 160 miles away, may be seen. At the foot of the statue appear the ruins of a castle dating back to the time of Julius Caesar.

—The Lutheran.

### DIVORCE

The indissolubility of marriage is stated by the Master in His reply to the Pharisees who questioned Him on divorce, "Have ye not read that he who made them at the beginning, made them male and female and said, for this cause shall a man leave father and mother and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain but one flesh. What therefore God has joined together let not man put asunder." Matt. 19:4-6.

During the last quarter of a century there has been a marked loosening of bonds vital to the very existence of the church, society, and the state itself. The sanctity of marriage and the home is being disregarded; family bonds are being severed.

Today, a mighty iceberg looms up before the American ship of state. Shall our fair nation rush on to its destruction like the Titanic and suffer a catastrophe, or shall the church and state put the machinery in reverse in time? Shall our government realize before it is too late that there should be a Federal divorce law and no longer permit some of our states to

make mockery of marriage by their competition in the speed and the ease by which a divorce may be secured?

The United States leads the world in the frequency of divorces. Even Godless Russia can not keep up the pace. Only a few years ago the ratio was one divorce to every ten marriages; in some sections of our country it is today one divorce to every five marriages. In the case of church members, however, it is a source of comfort to know that the ratio is less than two divorces for every one hundred marriages. Christianity is, therefore, the best insurance against divorce and assures the stability of the family.

—Dr. Gideon C. Olson, Brooklyn, N. Y.

### PIGTAIL GIVING

Many years ago, before the Gospel had reached the New Hebrides, the natives worshiped heathen gods. Among the many practices, common in heathenism, there was one that had to do with the tails of pigs. At certain heathen feasts they offered roast pigs to their gods. When the pigs were roasted to a delicious brown, the feast was ready to begin. But before they sat down to the feast, they cut off the tails of the pigs and threw them into the underbrush as an offering to their gods. In other words, they offered their gods what they could spare easily.

The pig tails had no special value to them. But offering them to the gods satisfied the crude consciences of these natives. When the white man first learned of this "pigtail giving," he was amused. How silly to claim credit for having made an offering when that offering could be spared so easily!

Some Christians may not show a great improvement on the practice of the old heathen. How easy it is to bring God only what we can easily spare! How natural to give what is left over, what we can not use ourselves, or what we may not need! That, too, is pigtail giving!

Do these words seem harsh, and unjust? Then stop and think. Can you account for every dollar of your last check, or your last week's allowance? Put down the items on which your money was spent. See how much of it went for personal comfort, for personal pleasure? Then compare it with the amount you gave for the spread of the Gospel!

Genuine giving does not begin until you give that which you can use yourself. It is true that when you give what you can not use yourself, you may be giving something that is helpful. But there is no real merit until you have brought your best.

When you bring a gift to the Lord, you are bringing an offering that deserves to be your very best. Blessings come to you, not in the gift itself but in the spirit that prompts it. And the spirit of giving always calls forth sacrifice.

Nowhere is the old adage, "The gift without the

giver is bare," more true than in the gifts we bring to the Lord. God's richest blessings are poured out upon His followers who find delight in bringing their best and costliest gifts as an offering.

—Wouter Van Garrett.

### MISSIONS IN CHINA

In reporting battles, the retreats and advances of armies, the evacuation and occupation of cities and preparations for continued fighting, A. T. Steele, a China correspondent of The Chicago Daily News Foreign Service has had frequent occasion to write of the foreign missions as places of refuge. At Suchow in May, before that city was taken by the Japanese, he wrote a dispatch headlined "Foreign Missions Retain High Regard Among Chinese" which is reproduced below. It appeared in the Foreign Service of The News on May 25. Permission has been granted by Mr. Frank Knox, editor and publisher of The Chicago Daily News for religious papers to reprint this dispatch.

Mr. Steele is a Californian who has been a newspaper correspondent in the Far East since 1931, serving at different periods the Associated Press, The New York Times and, since last December, The Chicago Daily News. An inveterate traveler, he had made himself acquainted before the present hostilities with all sections of China, Manchuria and Japan. In covering the Sino-Japanese conflict he has been in northeast provinces, at Shanghai, at Nanking and was at the fall of Suchow. He arrived at Suchow early in May by way of Hankow after a trip south to Hong Kong, Canton and then to Indo-China from which he came north by plane. He is known for his thorough understanding of the Chinese situation, for his careful observations and his reliable reports.

#### Foreign Missions Retain High Regard Among Chinese

By A. T. Steele

Suchow, China. — Never did the foreign missions — especially the American missionary — stand higher in the estimation of the Chinese people and the Chinese government than now.

But this appreciation goes far beyond the limits of China's ruling family. Missionaries have won the hearts of hundreds of thousands Chinese — Christian and non-Christian alike — for the courageous way in which they have stood at their posts bombing raids, artillery fire and repeated warnings from their respective embassies. Events at Nanking, Taiyuan and other conquered cities demonstrated that the civilian death roll would have been vastly greater had it not been for the presence of missionaries in those cities when the Japanese came in. There are scores of authenticated cases of men saved from execution and women rescued from assault through the intervention of missionaries.

#### Refuse to Abandon Posts

Probably none of the missionaries in China have been under such insistent and continuous pressure from their governments as the Americans. Yet despite a deluge of telegrams and letters from the American embassy urging their withdrawal from the

country, the majority of the American missionaries have chosen to hold fast. By doing so they have enhanced their prestige and influence among the Chinese. The missionaries hold that it would be cowardly dereliction of duty to abandon the people to whom they have dedicated their lives at a time when their presence is more urgently needed than it has ever been.

Throughout the chaos which usually accompanies the siege and capture of a Chinese city by the Japanese army the missions remain as the only unshaken institutions in a world turned upside down. When the local government collapses and officials and soldiers begin to decamp remaining civilians turn to the missionaries for leadership.

#### Go By Thousands to Missions

They flock by the thousands into the mission compounds or into the vicinity of them, looking to the missionaries for guidance and protection during the period of terrorism which often accompanies and follows occupation by the invading army. During the hectic days of the turnover the missions are frequently the only stabilizing influence. Sometimes the missionaries are called upon by the Chinese population to act as their go-between with the Japanese.

It is a dangerous role that the missionaries have chosen to play. Japanese militarists have repeatedly shown what small respect they have for mission properties by bombing and shelling them. The casualty list among missionaries is an impressive one — headed as it is by the nine Catholic priests butchered at Chengtingfu, Hopei Province, after the Japanese occupation there. Looting of mission stations by Japanese soldiers has been a commonplace experience. The missionaries have often risked incurring the hostility of the Japanese army of occupation by their forthright efforts to protect civilian lives.

There is not the slightest doubt that the very presence of foreigners in a captured city has a restraining influence on the Japanese troops. The Japanese have no more desire to parade their excesses than the soldiers of any other country. Attack is one of the commonest of the Japanese offenses, but it is rarely that Japanese soldiers have dared invade mission premises in their search for women. In a village in southern Honan 600 Chinese women and girls sought the protection of a Catholic priest when the Japanese entered the town. They were left alone by the conquering army, although outside the walls of the mission things happened which are too sordid to relate.

#### Mission Hospitals Do Noble Job

Much could be said for the work of the medical missionaries, those physicians and surgeons whose labors have been doubled or trebled by the inpouring of wounded and sick produced by the war. The mission hospitals, which even in peace-times are under-

staffed, have accepted their new responsibilities without a whimper. Heavy fighting along the Lunghai Railway has put a terrific strain on the facilities of mission hospitals at Chengchow, Kaifeng and Suchow.

The experience of the American Presbyterian Hospital in Suchow is typical. The approach of the Japanese army and occasional Japanese bombing raids not only swamped the hospital with wounded but frightened the Chinese members of the hospital staff so badly that many of them resigned and quit town. Dr. McFayden, the overworked superintendent of the hospital, was left with only two Chinese doctors to cope with the emergency. Yet the Chinese army continued to bring to him many of its most serious surgical cases. Amputations and feats of wartime surgery became commonplace. Today, nearly every square foot of bed space in the hospital is taken up with gravely wounded men, and the rush continues.

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#### CIVIL LIBERTY IN A "CATHOLIC CITY"

So often has Mr. Norman Thomas been howled down, rotten-egged, dragged out and maltreated when attempting to make a speech in Mayor Hague's Jersey City or neighboring towns, that he must realize by this time that there is at least a violent and vociferous element in that part of New Jersey which does not wish him to speak. But Mr. Thomas, being the persistent person he is, with a deep attachment to the American principle of free speech, does not consider that his right or anyone's right to speak is determined by mob tactics. Jersey City is still on the map of the United States, though it has abandoned the American tradition, and Mayor Hague is still the vice-chairman of the Democratic national committee and unrebuked by the head of his party, who is also President of the United States. But another aspect of the matter comes to light, which makes it appear that Jersey City is not Mayor Hague's feudal domain to quite the degree one might have supposed. Speaking at Newark, Mr. Thomas read from a press report of an address delivered by Mr. John A. Matthews, a New Jersey chancery court advisory master, at a dinner in honor of a Roman Catholic priest of that city. Mr. Matthews is quoted as deploring the conduct of "those who come to **Catholic cities** to spread ungodly doctrine." Jersey City is indeed a "Catholic city" in the sense that 80 per cent of its population is reported as Roman Catholic. So what? Does that mean that the priestly representatives of that church feel themselves authorized to set up within that city a censorship upon the opinions that may be expressed within its limits? Much higher ecclesiastical authorities than Mr. Matthews — who is, in fact, no ecclesiastical authority at all — have stated with startling frankness the limitations that would be set to non-Catholic utter-

ances in a Catholic state. Spokesmen for the same point of view have recently defended, in the columns of *The Christian Century*, the proposition that only what the church declares to be true has a right to be heard. The problem of free speech is a very live issue. Roman Catholics, whether priests or laymen, do their church a great disservice by joining hands with a man like Hague to eliminate civil liberty from a "Catholic city."

—*Christian Century*.



### COMMENCEMENT DAY AT MICHIGAN LUTHERAN SEMINARY

Although showers had been forecast, yet our commencement day, June 14, was a beautiful warm spring day. The usual number of alumni and friends of the school assembled on our grounds to watch and take part in the field events and athletic games that took place during the morning and afternoon of the day. The chief event was a baseball game between our boys and the team of the Hemlock high school, in which our boys had the upper hand.

The graduation exercises took place in the evening at St. Paul's Church. The large church was nearly filled to capacity. Rev. Otto J. Eckert opened the program with the reading of Psalm 78 and a prayer and closed it with the benediction. Rev. Alfred Maas of Northfield, Mich., was the main speaker for the evening. He took his theme from Psalm 78, verse 35: "And they remembered that God was their rock, and the high God their Redeemer."

Walter Sauer, the class president, declaimed a German essay, "Die alte Linde"; Herbert Pickelmann of Saginaw reviewed the four years spent at Michigan Lutheran Seminary, while Martin Schroeder of Bay City, Mich., gave the valedictory.

The program included the following musical numbers: "Come Holy Ghost," sung by the assembly, "O dass ich tausend Zungen haette," by an octett under the direction of Tutor R. Siegler. The Michigan Lutheran Seminary Chorus, directed by Prof. W. Schaller sang: "Froelich wollen wir singen," "Herr, nun laesest Du Deinen Diener," and "Jesus, priceless treasure." For the last number the chorus was augmented by a large number of alumni. Two girls of the graduating class, Dorothy Finger and Ethel Zimmermann, accompanied by Margaret Geyer, sang: "Beautiful Savior."

There were 17 graduates, 13 boys and 4 girls. The greater number of graduates intend to continue their studies in further preparation for work in the Church.

Commencement day marked the close of Prof. E. Berg's long and successful activity at our school. Prof. Berg has been with us since January, 1920, and we regret that he is leaving us. May God bless him and his work as inspector at Northwestern College at Watertown, Wis. The vacancy caused by Prof. Berg's departure has not been filled so far. Both Rev. W. Franzmann of Coloma, Mich., and Rev. Roland Hoenecke of Tacoma, Wash., have declined the call. The Board of Regents will meet in the near future to issue another call.

To the Lord, who has been with us, with His grace and aid during the past year, be honor and glory.

Otto J. R. Hoenecke, Director.

### FIFTIETH ANNIVERSARY

St. Paul's Lutheran Congregation at Marshall, Wis., celebrated its fiftieth anniversary May 22, 1938. The former pastors of this congregation, Pastors E. Dornfeld and J. H. Schwartz, also a son of the first Wisconsin Pastor H. Gieschen, the Pastor W. W. Gieschen, and finally a son of this congregation Rev. W. A. Eggert all had an uplifting message for us. We greatly enjoyed the fine singing of our college's mixed chorus and the violin solos. Very many celebrated with us, and we thank our God for the privilege of praising Him.

M. J. Hillemann.

### DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

The days just before the close of school were, like always, crowded with events of all kinds, not only with the customary examinations, but also with picnics, rehearsals of various types, and with the greeting of old friends who had returned to spend a day or two among surroundings that had once been quite familiar to them. On May 24, the band, the Marlut Singers and the Girls' Glee Club, student organizations directed by student leaders of their own choice, gave their annual concert. On June 3, one of the literary societies presented Goldsmith's "She Stoops to Conquer." These and similar activities came to a close with the choir concert on June 9.

Commencement exercises were held on Friday morning, June 10. Our auditorium was almost filled for this closing hour, only a few seats being vacant in the extreme rear of the hall and also directly in front of the stage. We are always happy when so many appear for this service. To us it is evidence of a wide-spread interest in our work, and both students and faculty welcome it and find in it a source of encouragement.

The program was carried out as heretofore with the singing of hymns, with prayer and Scripture read-

ing, and with an address that called our attention, in most striking fashion, to the importance of Christian training particularly through the medium of schools in which the Scriptures give inspiration and directions. Our speaker was the Rev. Norman A. Madson of Princeton, Minnesota, a member of the Norwegian Synod of the American Ev. Luth. Church. "Walking Worthy of the Crucified Christ" was his subject. In clear-cut and uncompromising statements he set before us educational truths and principles to which all sincere Christians must heartily subscribe.

Our graduates numbered 31. Of these, 14 were from the normal department and 17 from our high school. When the Assignment Committee met, 8 calls for girls were on hand, but the class was made up only of 6. There were 3 calls for boys. Since 8 were available, some are at this time still without a call. We hope that they will not have to wait too long.

During this school years also, God looked with favor on our efforts. May He continue to bless our school and our Church so that He may be glorified.

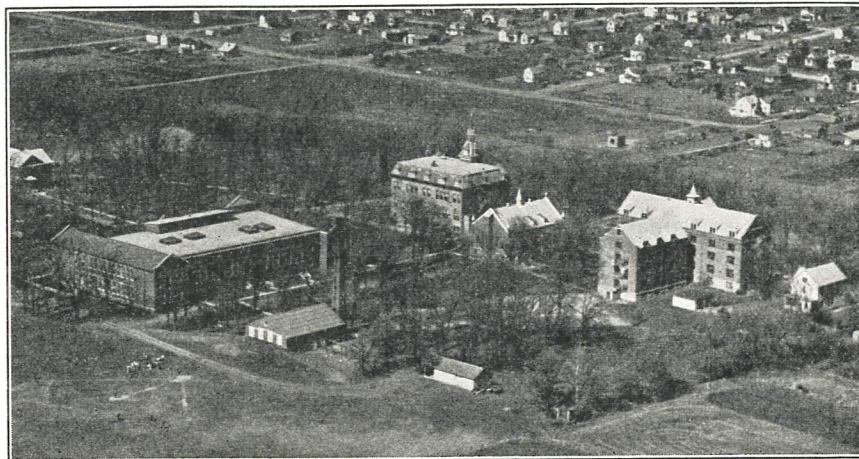
S.

### NEBRASKA DISTRICT CONVENTION

The Nebraska District met June 15-20 in St. Paul's Ev. Luth. Church, Norfolk, Nebraska (Rev. J. Witt, pastor). Four states were represented in the meeting, some brethren traveling more than 500 miles to participate in the deliberations. It was a pleasant, harmonious and instructive meeting, and all went home at the close of the convention enriched in spirit by Christian fellowship, by discussions of great Christian truths and by deliberation on our mutual work in the Lord.

Doctrinal discussions stood in the foreground. More than half of the time in the first four days of the meeting were devoted to an essay by Pastor A. C. Bauman on the Smalcald Articles, which was highly interesting and instructive. These Articles were treated from three angles: their history, their contents and their significance for our day. Space does not permit the giving of a detailed resume, but it may be stated that in the practical application to our day we were warned to be on our guard against the assumption of dictatorial powers in the Church after the

manner of the Catholic hierarchy; against the danger of putting our trust in mere size and numbers (Groessenwahn), which is often the real reason behind the movements for church mergers; and, finally, against all attempts to limit Christian liberty, which may have the appearance of being evangelical but are in their very nature legalistic. Since we are facing dangers similar to those of the Church of the Reformation, a study of Luther's masterful Smalcald Articles was strongly recommended.



An Airplane View of our Buildings and Grounds

On the last day of the sessions Pastor H. Schulz read a brief paper on "The Problem of Keeping our Young People with the Church." This paper also proved to be highly interesting and instructive. The essayist stressed in particular the responsibility of

Christian parents in guarding the souls of their children in these dangerous times and during the critical age of adolescence by means of thorough Christian training and proper influence in the home. The part of the Church in preserving the youth for the church must be primarily this that it impresses upon the parents their responsibility for the souls of their children. Youth organizations with their outward attractions can never supplant this. The responsibility of parents can not be shifted upon anyone else. Other means may for a while hold young people with the church as an outward organization, but only the Gospel can hold them with THE CHURCH, the invisible Church of Christ.

Both essays were accepted with thanks. Our souls were further fed with the Bread of Life on Sunday. The first vice-president, Rev. E. C. Monhardt, conducted the German communion services on Sunday morning, followed by an English service, in which the second vice-president, Rev. W. Wietzke, delivered the sermon. In the evening Rev. H. Schulz preached a sermon on Christian education.

The report of the District Home Mission Board revealed that the District has 22 home missionaries, regularly preaching the Gospel in the four states of Nebraska, Iowa, South Dakota and Colorado at 51 different preaching places with the following membership: souls, 3,749; communicants, 1,660; voters, 458. These figures show a substantial increase over those given in the last report. These are 41 Sunday schools

with an enrollment of 1,022. Three Christian day schools with an enrollment of 81 are being subsidized. The mission stations contributed for all purposes during the past year the sum of \$12,849.18. Owing to the fact that the region in which the Nebraska District is working has for a number of years experienced drought, grasshopper plagues and almost complete crop failures, very little progress could be made from a financial standpoint, though a few stations were able to reduce their synodical subsidy. In fact, it became necessary during the past year to grant small subsidies to two congregations hitherto self-supporting. At the time when this is being written abundant rains have fallen and crop prospects are favorable. Notwithstanding the critical drought conditions the District Mission Board was able to operate within the allowed budget during the present year (the statement published in the printed program to the contrary rests on a misunderstanding), but an estimated increase of \$371.00 in the budget for the next fiscal year has been asked for and allowed.

The Chairman of the District School Board, Rev. H. Hackbarth, and the District School Visitor, Teacher C. Fuhrmann, reported on the parochial schools of our District. There are eight schools, nine teachers and 294 pupils. By the grace of God all the schools of our District have been able to operate in spite of the depression and repeated crop failures.

The work of the Joint Synod as presented in the printed program was in its various phases scrutinized by committees and discussed under the leadership of these committees. In this way an insight was gained into the work which our Synod is doing to build the Lord's Zion. This information is to be carried into the various congregations by the pastors, teachers and delegates. The district this year had the privilege of hearing firsthand reports on the work of our Apache Indian Mission in Arizona from the lips of Missionary A. M. Uplegger, who attended several of the sessions and also gave an illustrated lecture on Friday evening.

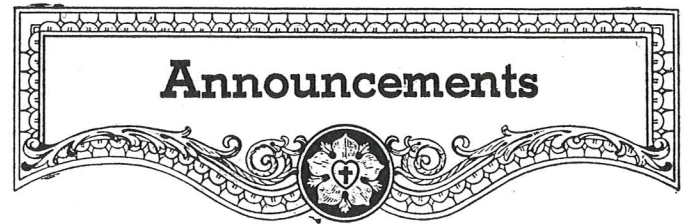
District elections resulted as follows: President, Rev. J. Witt; First Vice-President, Rev. E. C. Monhardt; Second Vice-President, Rev. W. F. Wietzke; Secretary, Rev. Lee Sabrowsky; Treasurer, Dr. W. H. Saeger of Norfolk; Assistant Treasurer, Teacher C. Fuhrmann; Mission Board: Pastors Im. P. Frey, A. Schumann, A. C. Bauman, Teacher F. W. Eggers and Mr. Otto Miller of Burke, South Dakota; Board of Support: Pastor A. Schumann and Teacher G. Hofius; Auditors: Teachers G. Hofius, F. Eggers, R. Brei; School Board: Pastors H. Hackbarth and V. Winter and Teacher C. Fuhrmann; Election Committee: Pastors W. Oelhafen, L. Gruendemann and F. Kneuppel; Visitors: Pastors E. C. Monhardt, A. C. Bauman, L. Gruendeman and Im. P. Frey; Financemen: Pastors A. Degner, R. Stiemke, R. Roth and W. Siffring;

Delegates to Synodical Conference: Pastors Im. P. Frey (A. C. Bauman) and Hugo Fritze (R. Bittorf) and the congregations at Ft. Morgan, Colorado (Norfolk, Nebraska) and Clatonia, Nebraska (Gresham, Nebraska).

Upon recommendation of the Membership Committee the following were received into the district: Pastors G. Geiger, R. Stiemke and V. Tiefel, Teacher Wm. Neujahr and the congregation at Ordway, Colorado.

May the Lord of the Church, in whose name we were gathered together, continue to preserve among us the unity in the one true faith and increase our love and zeal for the work of His Kingdom!

Im. P. Frey.



#### WEST MISSOURI DELEGATE CONFERENCE

The West Missouri Delegate Conference meets at Flasher, No. Dak. (Pastor H. Mutterer), July 7, beginning with a service at 9:30 A. M. B. R. Hahm, Sec'y.

#### NOTICE

On June 11, 1937, the Rev. F. Uplegger was elected to the office of Visitor for the Arizona Conference. Due to an oversight this was not entered in the Conference record of that date, but is made a part of the record of June 1, 1938, by resolution of the Arizona Conference.

Arthur C. Krueger, Secretary,  
The Arizona Conference.

#### ANNOUNCEMENTS

Pastor S. Baer having resigned on account of his removal from the Dakota-Montana District, I have appointed Pastor G. Schlegel to fill his unexpired term as member of the Board of Directors of Northwestern Lutheran Academy.

John Brenner.

\* \* \* \*

The members of the Synod are herewith requested to make nominations for the vacancy now existing on the faculty at Watertown. A successor is to be elected to the late Prof. Herrmann. The man called must be qualified to teach English and also either German or Latin. All nominations must reach the secretary by July 17, 1938.

Pastor K. Timmel, Watertown, Wis.

#### ORDINATION AND INSTALLATION

Authorized by President E. R. Gamm, the undersigned ordained and installed Candidate Martin Lemke as pastor of St. John's Ev. Luth. Church in Rauville Township, Deuel County, South Dakota, on Sunday Cantate, May 15, 1938.

Address: Pastor Martin Lemke, R. 7, Watertown, South Dakota. E. Schaller.

#### INSTALLATION

Upon authorization by President E. R. Gamm, I installed Karl G. Bast, student of Theology, on May 29, 1938, as pastor of Bethlehem Congregation, Raymond, South Dakota.

Address: Rev. Karl G. Bast, Raymond, South Dakota.  
Walter T. Meier.

MISSION FESTIVALS

Exaudi Sunday

Town of Omro, Minn., St. John's (A. W. Fuerstenau). Offering: \$198.85.

Trinity Sunday

Poplar Grove, Minn., St. Peter's (M. C. Kunde). Off'g: \$31.72.

BOOK REVIEW

Communion and Confessional Sermons and Addresses, by Rev. Harold Yochum. 112 pages. \$1.00 net. The Lutheran Book Concern.

Eighteen sermons or addresses on a most important subject. The writer presents the truth in a very interesting and edifying manner. Preachers will profit from reading this little volume, though they may not adopt the form of the author. Here and there a change in the presentation would have resulted in greater clarity. Paragraph two, page fourteen, for instance, the writer, after having stated very clearly that there is no merit at all on our part, continues with a series of statements like this one: "We come empty-handed, and, because we come that way, we are loaded down with precious gifts of grace." J. B.

Interpretation of the Epistle to the Hebrews and the Epistle of James, by R. C. H. Lenski, D. D. 685 pages. Price, \$3.50.

Interpretation of the Epistles of St. Peter, St. John and St. Jude, by R. C. H. Lenski, D. D. 662 pages. Price, \$3.50.

The former volume the reviewer has read in part, the latter has just come to his desk. This last volume completes Dr. Lenski's Commentary on the New Testament, which will prove a valuable addition to the working library of the earnest student of the New Testament. "A Topical Index to

the entire commentary is in preparation and will be announced as soon as ready for delivery." J. B.

Martin Luther's Little Catechism. Translated into Algonquian Indian by Johannes Campanius. Facsimile of the printed edition, Stockholm, 1696, With some Notes by Isak Collijn, Director of the Royal Library, Stockholm.

In connection with the celebration of the three hundredth anniversary of the founding of the first Swedish colony in America, the Royal New Sweden Commission in Stockholm has published a facsimile edition of the "Indian Catechism" by Johann Campanius, first printed in 1696. It was used by the Swedish clergymen sent to the colony in their efforts to Christianize the natives. Though not printed until 1696, the translation had been finished in 1656. This book, which is more fully described in the Notes by Isak Collojn, Director of the Royal Library in Stockholm, at the end of the volume, is therefore one of the earliest in American religious history. Of the original edition of about six hundred, only twenty copies are extant and of the present facsimile edition of 3,000, about 1,00 have been distributed in Sweden.

Copies bound in white vellum with a stamp of the King's coat of arms in gold on the cover may be obtained from Bonnier's Publishing House, 536 3rd Avenue, New York, at \$3.00, including the translation. Copies of the translation alone may be obtained from the Augustant Book Concern, Rock Island, Illinois, at twenty-five cents each. G.

ACKNOWLEDGMENT

Dr. Martin Luther College during recent months received 1 3/4 cases of eggs from Pastor C. H. Lueker, Gibbon, Minnesota, a shipment of eggs from the congregation of Pastor Sprengeler at Grover, South Dakota, some shrubs from Dr. O. J. Seifert, New Ulm, Minnesota, and \$10.00 from Mrs. E. Hoefler, Kenosha, Wisconsin. To all these people — thank you! C. L. Schweppe.

TREASURER'S STATEMENT

May 31, 1938 — 11 Months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration .....	\$ 84,779.12	\$ 30,992.36		\$ 30,992.36	
Educational Institutions .....	31,903.44				
Theological Seminary .....	5,127.51	18,993.46	185.21	15,038.00	3,770.25
Northwestern College .....	5,442.21	50,644.95	508.07	43,881.77	6,255.11
Dr. Martin Luther College .....	4,485.53	39,851.04	320.99	38,801.37	728.68
Michigan Lutheran Seminary .....	2,500.89	14,202.37	1,044.13	12,012.18	1,146.06
Northwestern Lutheran Academy .....	1,018.31	8,931.46	598.18	8,002.66	330.62
Receipts Fire Loss .....	1,134.86				
Home for Aged .....	2,357.80	6,433.61	115.20	5,751.26	567.15
Missions, General .....	81,656.05	1,044.40		1,044.40	
Indian .....	12,694.14	26,937.70	117.31	26,297.42	522.97
Negro .....	7,991.78	12,917.70		12,917.70	
Home .....	30,244.24	102,939.59		102,939.59	
Poland .....	7,563.51	8,410.81		8,410.81	
Madison Student .....	997.06	3,717.24		3,717.24	
African .....	356.70	956.90		956.90	
Indigent Students .....	3,160.23	4,511.62		4,511.62	
General Support .....	6,859.63	17,341.00		17,341.00	
School Supervision .....	237.31	2,530.38		2,530.38	
To Retire Debts .....	4,261.78				
	\$294,772.10				
Revenues .....	56,327.81				
Total .....	\$351,099.91	\$351,356.59	\$ 2,889.09	\$335,146.66	\$ 13,320.84
		351,099.91			
Deficit .....		\$ 256.68			

We acknowledge with thanks the following donations:  
 Previously reported .....\$ 990.01  
 Memorial Wreath for Rev. Synesius Fischer, Eger,  
 Czecho-Slovakia for Synod ..... 25.00  
 Student Body of Theological Seminary for Indian  
 Mission ..... 4.33  
 Synodical Conference for General Support ..... 25.00  
 Total .....\$ 1,044.34

THEO. H. BUUCK, Treasurer.

# COLLECTION ENVELOPES

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

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JAN. 1, 1939

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

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." — 1 Cor. 16:2.  
 In case you cannot be present on this Sunday, then please put your offering into this envelope and send it, or bring it with you the next time you attend service.

### PRICES FOR ENVELOPES

Weekly envelopes, size 2<sup>5</sup>/<sub>16</sub> × 3<sup>5</sup>/<sub>8</sub>, each set containing 52 envelopes.

	Manila	White	Colored
25 sets or more.....	.13	.13½	.14½
50 sets or more.....	.12	.12½	.13½
100 sets or more.....	.10½	.11	.12
210 sets or more.....	.10	.10½	.11½
310 sets or more.....	.09½	.10	.11
400 sets or more.....	.09	.09½	.10½
600 sets or more.....	.08½	.09	.10

Cartons 1c each.

Minimum charge \$3.50.

Monthly sets, two-fifths of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Semi-monthly and Bi-weekly sets, two-thirds of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Above prices include Printing, Numbering, Dating and Collating. Printed in German or English.

When ordering state plainly just what is wanted, or send sample of the envelope now in use in your church.

Do not fail to state how many sets of Monthly or Weekly Envelopes are wanted, also if printing should be in German or English.

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

What Month or Sunday the dating of envelopes is to begin.

If Cartons or Pockets are wanted.

Initial Offering Envelopes or Pledge Cards are furnished free upon request only.

Specially printed single envelopes added to weekly or monthly sets.

	Manila	White	Colored
500 .....	\$2.50	\$2.75	\$3.00
1,000 .....	4.00	4.50	4.75
Every additional 1,000.....	3.00	3.50	3.75

## 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, 1940. Subscription rates, per annum, are as follows:

THE NORTHWESTERN LUTHERAN.....	\$1.25	GEMEINDEBLATT .....	\$1.25
Same by mail to Milwaukee readers.....	\$1.50	Same by mail to Milwaukee readers.....	\$1.50
THE JUNIOR NORTHWESTERN.....	\$.40		
Same by mail to Milwaukee readers.....	\$.50		

The higher rate demanded of Milwaukee readers who get their papers by mail is caused by a special postal regulation regarding distribution of papers by mail at place of issue.

Note: Our special offer applies only when subscription price is paid in advance. We request our readers to aid us in bringing this matter to the attention of such as are not yet subscribers of our periodicals. At the same time we direct the attention of subscribers who are in arrears to a postal regulation which restricts the special periodical rate to the number of paid-up subscribers; if you are in arrears, please give this matter your immediate attention in order to prevent your name being canceled from our mailing list.

If the label on the copy of the publication you are receiving is not dated January 1939 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 1939.

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