

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.*

Volume 25

Milwaukee, Wisconsin, July 31, 1938

Number 16

Grow In Knowledge

ACTS 4: 12

An Essay Printed by Request of the West Wisconsin District

(Continued)

When man fell into sin, not only was his moral nature corrupted, but he lost also his physical and mental excellency, so too his wisdom. In spite of all of man's prating about his wisdom and achievements, he is essentially a fool unless God rescues him from folly and makes him wise. In his folly man has lost sight of the fact that his real need is salvation from death and imagines that his real need is to escape the evils which were consequent upon man's sinning. That philosophy of life which seeks happiness by attempting to produce a life or a state or a world in which the consequences of sin have been removed is called materialism. Materialism showed itself first among the descendants of Cain, who by means of scientific progress and culture, but also by surrender to sensual lusts, sought to attain a more pleasant life than that to which they had been accustomed and doomed. Materialism is still much in evidence today, yes, judged by the number of its professed and secret adherents it may well be called the ruling philosophy of the age.

This is an age of scientific progress; and science, which is the handmaiden of religion when rightly used, has to a large degree become the handmaiden of the materialistic philosophy which places man in the same category with the animals and, ruling out the possibility of a life after death for man, leaves it as man's sole responsibility to seek as much enjoyment as possible in this life. And in order to provide man with that enjoyment, science has set itself to the task of removing the evils which are in the world because of sin. Not yet has science ventured to maintain that it can free man from the necessity of returning unto dust. Its efforts in that direction are confined to lengthening his span of life. The purpose of inventions is to make labor easier and to help man escape

the necessity of eating his bread in the sweat of his brow. Medical research is intended to remove many of the sorrows which are in this world because of sin. Contraceptives and contraceptive methods are discovered to spare women the frequent conception which was ordained in Eden. In a slightly different sphere woman's suffrage and the cry of equal rights for women is to spare woman from having her husband rule over her. And where science is unequal to the task of removing the evils consequent upon sin, there it produces an endless array of pleasure-giving devices, the movie, the talkie, the radio, with television next to come, in order to help man forget the evils which still remain. So the efforts of an age are set upon bringing a salvation which helps men escape the consequences of sin.

In another sphere the same materialistic philosophy is evident. Our age is witnessing a gigantic struggle between various theories of government. Twenty years ago the world had been made safe for democracy, and a new era of happiness was to dawn in which the salvation of mankind from the evils of this life was to be quickly realized. But democracy failed to measure up to the task. Now communistic and fascist states have been established, and the exponents of these two theories of government, which differ essentially in name only, maintain that in a state founded upon their theory evils will quickly vanish. Our own country is witnessing a similar struggle between what is termed conservative Americanism and the New Deal philosophy of government, and both factions promise salvation from social evil.

Amid this confusion and ballyhoo we must remain clear in our minds. The world needs salvation, but salvation from the death which is a punishment of sin. The evil consequences of sin cannot be escaped, in fact, they are wholesome for us. True happiness is to be found when salvation is found; and the possession of this treasure so gladdens the heart that no evils can dim the joy. We need clearness of vision and clearness of thought in these matters, for this age tends to make us confused. So extravagant and so oft repeated are the claims of those who intend to remove all evils that we are apt to imagine that evils can all be removed. But in spite of all time- and labor-saving devices in the home, the conscientious housewife is still as busy today as was her grandmother;

the conscientious pastor is just as busy in this streamlined age as was the pioneer in the horse and buggy days. Disease has not been stamped out. Where one malady is brought under control, often a more serious one takes its place. It is a moot question whether it is more desirable to die of smallpox at 30 than of cancer at 50. Whenever woman's normal functioning or normal position are interfered with, the evils resulting are greater than the evils which were removed. The pleasures to which the world turns to forget its troubles lead to greater troubles than those which were first to be forgotten. Science cannot remove the evils which sin brought into this world.

Again the materialistic philosophy of life, which ignores the life to come and makes a maximum of enjoyment in this life the highest good, may warp our own attitude. Instead of making the gaining and keeping of salvation our main objective, we are apt to put the things of this life first. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). But how many there are who would question our judgment if we told them that in application of this principle they couldn't stay away from church even when they had a chance actually to earn money during the time that the Word is preached which shows men how to enter the kingdom of God and obtain His righteousness. Our own observation in our congregations and, let us not forget, our own self-examination will show us how very apt men are to consider the seeking of salvation from death of less importance than the seeking of that which makes for enjoyment of this life and thereby escape from the consequences of sin.

The virus of materialism has penetrated deeply into the outlook of many churches today. As the exponents of socialism, fascism, New Dealism and other theories of government hold out to those whom they would gain as followers the hope that if their theory of government is adopted there will follow a state of affairs in the nation in which all the evils consequent upon sin will quickly disappear, so there are those who would enlist men in the ranks of the followers of Christ with the hope that eventually Christ will establish upon this earth a millennium in which His followers will live a life of perfect bliss, entirely removed from the consequences of sin. Again there are those who consider salvation from death alone too small a blessing to hold out to those who would embrace Christianity, and offer them as an added boon physical healing, the cure of any ailment or disease with which they might be afflicted, immediate escape from at least this one consequence of sin, sickness. And again many a preacher and many a church body considers themselves called not so much to help men find salvation from death as to help them escape the evils which are in the world because of sin. The in-

dividual is to be helped to find a higher standard of living; the state is to be helped to correct social evils; new theories of government are espoused; war is to be abolished; but salvation from death is ignored. The Northwestern Lutheran of January 18, 1938, quotes a religious periodical which defends the church against the charge that it is not interested in the problems of today by saying, "Two recent actions by the church would indicate that this charge is not wholly warranted. The New York Federation of Churches — has given vigorous leadership in slum clearance and re-housing for those of small incomes. The Michigan Council of Churches, early in the General Motors strike, held a state-wide conference with an executive of General Motors, the president of the United Automobile Workers of America, and the administrators of the county welfare commission as leaders in order to show that church people are not only interested but desire to be fully informed concerning the issues involved in such a situation," p. 23. In the Lutheran Church in America the tendency is also becoming more and more evident to lose sight of the real object of the church, the saving of men from death through the use of God-appointed means, and to substitute as an objective the saving of men from the evils resulting from sin. The Northwestern Lutheran of January 2, 1938, quotes Prof. Sverre Norborg as saying concerning the aims of the Christian college: "To train and to educate Christian leadership in a modern world. Not to take youth out of the world, but to equip them — under God — with a living faith of victory and with an as good and severe training and education as possible, that they may go out into the world as Christian crusaders of love, knowledge, and character, not as mere specimens of graduates, but really as living letters of Christ to a very complicated and way-less modern age. If we see these things and wholeheartedly believe that Christ Jesus has a sovereign right to the American future, then we have only one thing to do at this moment. That is to prove our Lutheran idealism in a Christian faith which shows forth a liberal, giving spirit" (p. 5).

We, too, are apt to lose sight of the fact that the world's great need is salvation from death. This blessing cannot be seen, and it is laid hold upon by a means that cannot be seen, faith in Jesus. Now where there is this faith, it will show itself in various ways which can be seen, by adherence to the church, by a liberal support of the church, by an obedience to the commands of God. But instead of looking upon the fruits as results and by-products and aiming continually only at salvation and faith, we are apt to make the results and by-products our main objective. Statistics concerning church-membership, church-attendance, and giving are encouraging when they are looked upon merely as evidence showing that there is that faith among us which lays hold upon salvation. But

we are apt to grow weary of aiming at so intangible a thing as salvation and faith, and to aim at results which can be seen, to make statistics, the building of an external organization, our main objective. But people can be induced to join the church for other reasons than to confess their faith, people can be induced to come to church for other reasons than to hear the word which saves the soul, people can be induced to give for other reasons than to show their love for Him who saved them. And the fact that we have had to contend with mushroom growth in some congregations and with membership figures swelled through high-pressure methods, the fact that we have instances where people are drawn to church through the musical treats offered there or through the theatrical stunts in the pulpit, the fact that we have instances aplenty where large sums are raised for the maintenances of the church by putting the church into the restaurant business, or turning it into a general store or second-hand shop, or by using money raising schemes which are frowned upon by the state, all bear evidence to the fact statistics are not always considered a by-product but an end in themselves, and that we are not always satisfied with making it our sole objective to save men from death. In the midst of chaos and confusion, let us ever again anoint our eyes with the eye salve of God's Word so that we may never lose sight of the truth: The world needs a spiritual salvation.

(To be continued)



Comments

Working Together in the Synod Reports on the proceedings of our district synod meetings are appearing in our pages. If there is one object of these meetings that is of supreme importance it is the stressing of the fact that all of us as component parts of the synod body are to feel ourselves as one body and thus work together hand in hand for the common good of the Church. It is, perhaps, only too often forgotten that the synod is a church in the sense of Matt. 18:20: Where two or three are gathered together in my name, there am I in the midst of them." For, surely, the members of a synod gathered together to hear the reports on the progress of the work of the Gospel and to deliberate upon ways and means to help along this progress, are gathered in His name. He has not merely bidden us thus to come together for mutual aid and comfort, but He has promised to be with us in all such gatherings where the problems of the Kingdom that is built solely by the preaching of the Gospel are prayerfully considered. All offices, committees, arrangements, all

papers and reports that are read, have but the one aim and purpose — to preach the Gospel to the world.

To do this preaching of the Gospel more effectively, more widely, and more systematically, local flocks scattered over a wide territory are banded together by mutual and free consent into a synod. What such single congregations could not do must be done by this group of congregations in the synod. Single flocks cannot effectively train men for the public ministry in proper higher schools, cannot send out missionaries and support them, cannot issue church papers and print the necessary books for the church and schools, because of the smallness of number in such a local flock. Nor can the needful watching over the purity of teaching within these congregations be practised when every congregation stands alone and is left to its own devices. Synods are true Christian cooperatives pleasing to God in that they obey the commands of God for the spreading of the Gospel truths.

It is of vital importance, therefore, that all members of the synod keep in mind their obligations toward this larger body which is as truly a church as the congregation at Happy Hollow, although with greater tasks and obligations than those that can be assumed by, let us say, Happy Hollow. As the church members have of their own free will, out of love for the Christ that saved them through His blood, the local church, so all these members have also of their own free will undertaken to share the labors and bear the burdens of the synod. The synod is but the larger congregation or church of which we are members. The spirit of cooperation which should obtain in a local congregation must also rule in the synod. There is no question here of force or "must," all is to be done for God and the synod, the church as a whole, because the "love of Christ constraineth us," and for the "love of the brotherhood."

To do its God-given work the church has received many priceless gifts from the God of all grace. These include not only the gifts of His holy Word and Sacrament, but also the men who are to be stewards of His mysteries. And all these gifts are to be used for the profit of all, 1 Cor. 12:7. Let the one learned in Scripture teach and preach when thereunto duly called, let the one gifted with the faculty of administration, administer the affairs of the church, as we are exhorted in Romans 12:6ff. Let the one gifted with this world's goods not forget to give to the church whatever it may need for its purpose to preach the Gospel in all ways and means. Only thus shall we be accounted faithful servants of our Lord, as we make good use of the gifts of God in our hands for one another and for the whole body of Christ, in willing and loving cooperation in the work which we as members of the synod have taken upon us no less than the duties of the local congregation. Z.

The *Northwestern Lutheran*, edited by a committee, published bi-weekly by the Northwestern Publishing House, of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter at the Post Office of Milwaukee, Wis.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of October 3, 1917, authorized August 26, 1918.

Address all communications concerning the editorial department to Rev. Fred Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Send all business correspondence, remittances, subscriptions, etc., to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

Race Idolatry The dangers which beset well-meaning Christians through their more or less fanatical devotion to some one race or language is well illustrated by the case of the Lutheran pastor in Iowa, member of the United Lutheran Church until deposed by this synod's president, Dr. F. H. Knubel. As the *Christian Century* reports it, this minister, who shall be nameless here, wrote to Dr. Knubel: "The German race is the oldest on earth. They knew and worshipped the true God long before any single Jew or Hebrew was born. Jesus Christ was not a Jew but a German. I say this solemnly and earnestly because I **know**. There is a higher source, standard and authority of the truth than the Bible, the Augsburg Confession, or any other church documents. . . . I believe the time has come when we as individuals and also as a church should, to a certain degree, withdraw ourselves from the influence of the English and American spiritually and seek closer contact with that of the German people, especially those who emphasize our racial inheritance. For with them lies the higher truth and the higher and more perfect kind of Kingdom of God. Here centers and anchors God's hope for the world."

An extreme case, surely; but can it be true that, as the *Christian Century* remarks, "there are rumors that other Lutheran clergymen of German extraction, though less forthright than Pastor X, hold much the same view"? We do not believe than any true Lutheran clergyman, whether of German or other extraction, holds these views of the "German Christian" party.

But this may be true, that there is probably lingering among us also an exaggerated regard for some one nationality and language as over against any other, so that it is believed that to preach the saving truth of the Gospel it should really be done by that nationality and in that language, thus in their pride belittling other nationalities and speech. Whenever and wherever such views are held, they are not for the best of the church. Z.

The World Council Again The pastor of a Unitarian-Universalist church in Detroit wrote a letter to the *Christian Century* on the basical confession adopted at Utrecht by the World Council. He maintains that this confession of a "fellowship of churches which accept our Lord Jesus Christ as God and Savior," excludes all Unitarians and Universalists. He quotes the answer of a Congregational minister to a Presbyterian friend: "The words deity of Christ convey no intelligible meaning to my mind."

Using this letter as a text the editor of the *Century* tries very hard to defend the confession of belief in a Christ that is God. We shall not weary our readers with his labored arguments and alibis, but shall content ourselves by stating his final word on this confession, which he claims is the best to be had, "The Christian ideology may be the carrier of a divine revelation. On the other hand, it may be sheer nonsense, as Dr. Reccord seems to affirm. But in any event, it is Christianity. And so far, Christianity has not found any other ideology in which it can express its essential genius."

The whole fiasco of the efforts to join what God has put asunder, because He does not want unions of churches that are not united in faith, is clearly shown here. If they cannot unite on the divinity of Christ, what prospect is there that they can unite upon some of the other fundamental truths of Christianity? The craze for unionism has seized upon some unexpected victims; even the Lutherans are not immune. Just what is to be gained by uniting everything and everybody into one huge conglomeration of churches we honestly confess not to know. Church bodies, after attaining a certain size, become quite unwieldy and sometimes unmanageable. Size and quantity are often looked upon as very desirable, when, if the truth were told, they never are a good substitute for quality; in other words, it is not vital how big the body is, but how good it is and how well it functions.

Z.

— Men shun poverty; they toil, and moil, and lie, and cheat, and weary themselves in the very fire for money; yet poverty may be a perfect blessing. Christ chose the lot of poverty. There has hardly been a great saint or benefactor of mankind who has not been poor; and often to be a millionaire has proved to be an utter curse, and to die a millionaire has been to die disgraced. There is a poverty, honest and noble, like that of Christ, which is transcendently preferable to riches; a poverty which has "its sweet, complete, untainted happiness like the intermittent notes of birds before the daybreak, or the first gleams of heaven's amber in the eastern gray." — Canon Farrar.

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.

REPENTANCE

Full oft the morning finds me
Resolved to spend the day
In pure, unselfish service
For those along the way;

But 'ere the shadows lengthen
Across the evening sky,
To God, my holy Father,
Repentantly I cry:

Instead of willing service,
Through sin, I sigh and fret;
Instead of gladly giving,
I selfishly accept.

Instead of cheering others,
I murmur and complain;
Instead of being patient,
I weep because of pain.

Instead of praising Jesus,
His suffering I forget;
Oh, holy Savior, pardon
My weak and sad neglect:

For I've no service worthy,
I'd be an utter loss,
If Jesus would not call me
To worship at His cross.

My only hope is Jesus;
Upon Him I rely;
Though I'm the vilest sinner,
He loves me till I die;

And then His love will take me
To live with Him above,
And not because I'm worthy,
But purely out of Love.

Adeline Weinholz.

PAROCHIAL SCHOOL AID BEFORE CONSTITUTIONAL CONVENTION

The state capital is the scene of many hearings, debates and political moves, as the constitutional convention meets to revise the fundamental law of New York State. Two moral issues make the convention significant to the churches. First, there is the proposal to amend Article 9, Section 4 which prohibits the use of public funds, directly or indirectly, in support of sectarian or parochial schools. In the 1915 convention Ex-Governor Smith, then Assemblyman Smith, introduced such an amendment which was voted down. Delegate James J. Heffernan has pro-

posed that such funds be legalized by the constitution up to 50 per cent of the costs of parochial schools. The immediate and positive opposition of the State Council of Churches (Protestant) as well as the expressed fear of otherwise sincere citizens that such a proposal would cause a religious controversy of serious proportions have shelved the Heffernan amendment. In its place the Roman Catholic Church is urging a series of amendments granting free bus transportation, free textbooks and free health service for pupils in parochial schools on an equal basis with the pupils of the public schools. —Christian Century.

THE CAMPAIGN OF THE NATIONAL CHURCH MOVEMENT

in Germany leaves no doubt of its intentions to do away with all existing religious boundaries. One recent frank and confident statement from Berlin declares: "Our glorious purpose is to unite all Germans of the Third Reich in one national church. This church already exists in all German provinces in the form of German Christian Society groups representing all classes, professions and confessions. Protestant and Catholic racial comrades both march in our ranks along with those Germans who have broken all connections with the traditional churches. We are today the unified church of all Germans." The attitude of the Interior Ministry, expressed in a recent decree, which forbids large gatherings of any church groups of opposing Protestants or Catholics, gives an official sanction to this movement. —The Lutheran.

CATHOLICS DISTURBED BY AUSTRIAN LOSSES

Catholic papers in the United States carry dispatches from Vienna stating that "thousands are deserting the church for the new nazi religion of the supreme church." "The effectiveness of the drive on religion," the report continues, "is proved by official reports on the number of persons who have abandoned the faith in Austria since the anschluss with Germany. In the first six weeks after annexation, 46,000 individuals gave up their allegiance to the church in Vienna alone. An average of 6,000 per week leave the church in the Vienna arch-diocese. In the Austrian provinces the following have left the church: Styria, 18,600; Carinthia, 11,000; Upper Austria, 9,200; Lower Austria, 9,000; Salzburg, 7,100; Burgenland, 5,800; Tyrol and Vorarlberg, 5,400." —Christian Century.

BUYING A MIRACLE

A True Story

A child lay sick in a country cottage, and her younger sister heard the doctor say, as he left the house, "Nothing but a miracle can save her."

The little girl went to her money box, took out the few coins it contained, and in perfect simplicity of heart went to shop after shop in the village street asking, "Please, I want to buy a miracle." From each she came away disappointed. Even the local druggist had to say, "My dear, we don't sell miracles here."

But outside his door two men were talking, and had overheard the child's request. One was a great doctor from a London hospital, and he asked her to explain what she wanted. When he understood the need, he hurried with her to the cottage, examined the sick girl, and said to the mother, "It is true; only a miracle can save her, and it must be performed at once." He got his instrument, performed the operation, and the patient's life was saved. —Clipped.

TEN REASONS FOR A FAMILY ALTAR

It will sweeten home life and enrich home relationship as nothing else will.

It will dissolve all misunderstanding and relieve all friction that may enter the home.

It will hold our boys and girls to the Christian ideal and determine their lasting welfare.

It will send us forth to our work for the day, in school, home, office, store, factory, true to do our best and determined in what we do to glorify God.

It will give strength to meet bravely any disappointments and adversities as they come.

It will make us conscious through the day of the attending presence of a divine Friend and Helper.

It will hallow our friendships with our guests in the home.

It will reinforce the influence and work of the church, the church school, and agencies which help to establish the Christian ideal throughout the world.

It will honor our Father above and express our gratitude for His mercy and blessing.

—Wesley Herald, Worcester.

WORLD SUNDAY SCHOOL GAINS

Reports from fifty-one nations show a world-wide growth of Sunday schools, according to the World Sunday School Association, Dr. Robert M. Hopkins, secretary, representing a total of 40,000,000 Sunday school pupils. The largest enrollment in any Spanish speaking country in the world is found in Puerto Rico, where 50,000 children have joined the Sunday schools. And for the first time, a Sunday school for girls was established during the year in the Greek Orthodox Church. The largest advance, numerically, was made in Africa. In the French Cameroons there is now an enrollment of over 100,000. Almost a third of the African enrollment is found in South Africa, where the World Sunday School Convention is to be held in 1940 — in "the beautiful east coast port city of Durban."

—Christian Herald.

It Took a Carpenter to Set the Archaeologists right, and at the same time to solve a mystery. For months the Egyptologists of New York's Metropolitan Museum were puzzled by two wooden articles removed from a tomb near Thebes which dated back to 1494 B.C. Nothing like them had ever been uncovered before, nor could the discoverers get any help from the tomb paintings which described the details of ancient Egyptian life. Recently William Chapman, a foreman of workmen servicing the Museum, came across the archaeologists gathered about the strange objects and doing some heavy thinking. The sight of the wooden containers reminded him of early days on the farm, and he casually remarked, "I see you dug up an Egyptian churn." Then the savants were suddenly enlightened.

—The Lutheran.



GENERAL TEACHERS CONFERENCE

This conference held its session July 6 to 8 in the spacious gymnasium of Concordia College in Milwaukee. The condition of the Christian day school occupied a good deal of the attention of the conference. From several papers presented and from the discussion the following is a résumé.

Since about two decades our parochial schools have suffered. There has been a decline in the number of schools and also of pupils. What are the causes of this recession?

The discussion of the paper read by Professor R. Albrecht of the Teachers' College at New Ulm brought out the following: The attitude of many pastors of today is not favorable to the parish school; the members of many of our congregations do not consider the school a necessity; many of our teachers are not consecrated to the work in our schools as teachers have been in times past. We are all at fault. It was different one hundred years ago, when the Saxons came to Missouri. Even 60 years ago the establishment and maintenance of a school was self-evident in all of our congregations. Wherever there was no teacher, the pastor taught in the school; and every member of every congregation was supposed to send, and did send his children to the school of his congregation. Today all this is different. More schools are closed than new ones are opened. How many pastors teach their parochial school today?

That we teachers are also at fault is shown by the absence of professional interest. About 75 years ago the Missouri Synod began to publish a school journal

in the interest of the education of its young people. The paper was published in German, the "Schulblatt." At a time when the number of teachers was not as large as it is today, it had 1,300 subscribers. Today when the number of teachers is much larger, the successor of the "Schulblatt," the School Journal, has only 800 subscribers, and among these are pastors and even laymen. Only one out of four of the teachers of the Synod reads the School Journal. How many of our Wisconsin teachers read the School Journal we do not know. Does this show a deep professional interest in the work which we teachers are rendering?

Professor Albrecht's paper was a question: "What can we do to establish Christian day schools in our congregations, and what can we do in order to get more bright Christian boys to prepare as teachers for our Christian schools?"

The only real way out of this ever present sad condition is a complete re-consecration of pastors, teachers and congregations to the command of the Scriptures: "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." And pastors and teachers must be reminded to re-read and study Luther's paper: "An die Buergermeister und Ratsherren aller Staedte in deutschen Landen." And then not only read, but act. Establish schools, and call all parents to make use of these schools. There is too much talking, and no action.

In my humble opinion the pastors' attitude is the most important factor in this question. They are to be the leaders; members look up to them for guidance and advice. If they refuse to preach, and admonish, and act, teachers and congregations will be unable to overcome this lack of leadership.

A statement in the report of our school superintendent F. W. Meyer shows that the crisis in which our schools have been for years is, perhaps, passing. While there have been seven schools closed during the last few years, the number of classes has increased. This is due to the fact that new classes have been added in schools already established. Also the number of pupils in our schools has increased during this period 3.3%.

Professor J. Meyer of the theological seminary at Thiensville lectured on three successive periods on "Some Aspects of Faith according to the Epistle to the Galatians." The story of Abraham was taken as a model of Faith.

Dr. Otto Hattstaedt of Concordia College read a highly interesting paper on the "Saxon Immigration of 1838." The Lutherans of the Middle West are entering on the celebrations of the first century of their existence in our country. The next session of the General Teachers Conference will be held in July, 1939, in Fort Wayne, since Concordia College at that

place will celebrate the first century of its existence as a school for the preparatory training of its pastors.

Another instructive lecture was delivered by Professor L. C. Rincker of Concordia College. His subject was "God's Guidance in the History of the World." In an interesting manner the lecturer sketched the history of the Israelites, the Egyptians, the Persians, the Greeks and the Romans and showed how God guided these people in order to obtain the salvation of his people.

The German Reformation, and the Reformation in England under Henry VIII led over to our own history. Here was established a haven for freedom of religion, which was finally won, not by the Puritan, but by the withdrawal of Roger Williams from Massachusetts and the establishment of Rhode Island as a colony in which absolute freedom in matters of religion was granted. The separation of church and state was also first established in this little colony.

Teacher Henry H. Eggebrecht of Jerusalem school of Milwaukee read a paper on "Psychology, Stressing Especially the Imagination in Teaching." It caused more discussion than did most of the other papers, because it dealt with actual problems of school work.

A new feature of this conference were the "Institute Lectures." The term "Institute" originally meant a number of teachers, called by a county superintendent, for the purpose of instruction. They were usually called before an examination.

In the case under consideration one of the teachers acted as leader, and those who wished to join prepared for the subject given for discussion. Teacher Emil Deffner of Maywood, Illinois, lead the discussion on "Art as a Creative Activity," and Mr. M. Kischmann of Milwaukee led the class on the "Bible Class." The institutes were held from 9 to 10 each morning. The institute work is free; attendance is entirely voluntary.

John Eiselmeier.



FROM THE JOURNAL OF THE EXPLORATION COMMITTEE

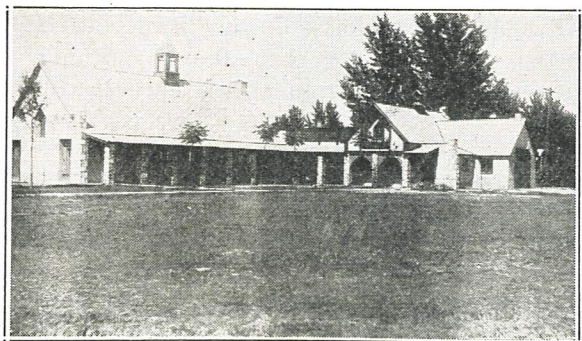
In a previous article we explained how it came about that a committee was appointed to make a mission survey in Arizona and Colorado and called attention to a stretch of country nearly 400 miles in length in Arizona with no Lutheran services whatsoever. In the present article we intend to write of Prescott, Arizona, where our Synod is already represented, and

of the Jerome - Clarkdale - Cottonwood - Clemenceau territory, northeast of Prescott, where Lutheran services have not as yet been inaugurated.

Prescott

We arrive in Prescott the evening of March 8, spending a day and two nights in that neighborhood as the guests of Pastor and Mrs. R. Zimmermann. Prescott is an old but very neat city of about 5,500 with modern business houses and residences. Having an altitude of over 5,000 feet and consequently fairly cool summers, it attracts a number of summer visitors from the lower altitudes in the state. There are large cattle ranches, a limited amount of farming and some mines in the trade territory of Prescott. On the outskirts of Prescott there is also a large Veterans Hospital. Like most regions of Arizona, Prescott attracts a number of health seekers, especially tubercular people.

What is now the Veterans Hospital stands on the site of old Fort Whipple or Whipple Barracks, called into being in the old days by the U. S. government to protect white settlers against hostile Indians. Prescott is situated in the almost exact geographical center of Arizona. Spasmodic work was done in Prescott and especially in Fort Whipple by our church almost since our Synod began the mission work among the whites in Arizona about thirty years ago. When after the War the fort was converted into a Veterans Hospital of large capacity, more or less regular services were held, but the work was sorely handicapped by the fact that the field was served from Phoenix (later from Glendale), located 125 miles to the south. A railroad connects Prescott and Phoenix, which for a considerable distance twists and squirms down the



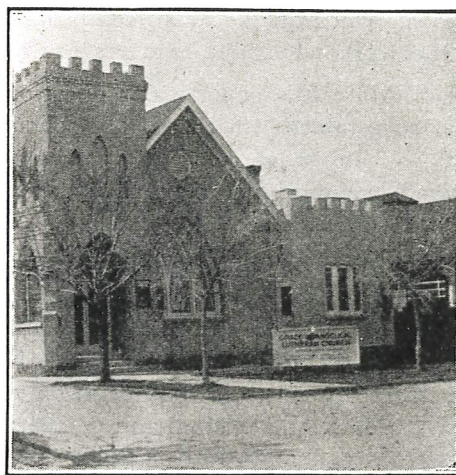
Lutheran Church, Glendale, Arizona

mountains like a corkscrew. A wit has remarked that on this stretch of railroad the conductor could shake hands with the engineer.

Prescott has had a resident pastor only a few years. Our mission congregation there numbers 108 souls and 70 communicants. The congregation has no property of its own, paying a rental of \$25.00 each for church and parsonage per month, or \$660.00 per year. The house is small, the church larger than necessary. Both

are in poor state of repair. Here, too, as in so many other places where we were late in starting, many who formerly were Lutheran either drifted into lodges or sectarian churches or have lost all interest in the Church.

On the second evening we were there we had a meeting with the congregation, a practice which was also followed in our other fields in Arizona. The meeting was well attended by old and young. Pastor



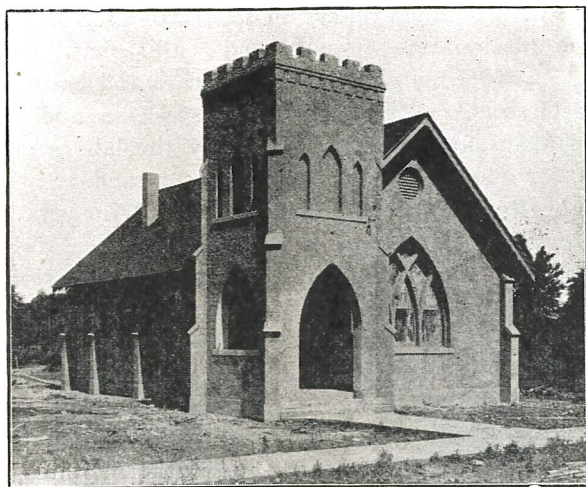
Grace Lutheran Church, Tucson, Arizona

Gauss stated the purpose of our coming to Arizona: that we had come as a result of the memorial addressed to our Synod by our congregations in Arizona, that we had been sent to gather information concerning present conditions in the state and to investigate whether there were need of more workers in the mission work among the whites, in regard to which we desired the advice and information of our fellow-Lutherans in the state. They were told that we were not so much interested in the views of the Arizona pastors and missionaries, since we were already more or less familiar with their views, but that we were interested in particular in hearing expressions of opinion from the lay members.

Various members stated in reply that the Synod should send more men to Arizona, since it was impossible for the present staff of workers to take advantage of the mission opportunities. They also promised to do their part in spreading the Gospel. At the close of the meeting arrangements were made by the congregation for a collection toward the defraying of the expenses of the Exploration Committee. It was plain that these people were keenly interested in the cause of our Lutheran Zion in Arizona. This was particularly gratifying in view of the fact that this congregation occupies a somewhat isolated position, being separated more than a hundred miles from the nearest sister congregation. In fact, this isolated position is characteristic of most of our congregations in the state.

The Verde Valley District

The day following our arrival in Prescott Pastor Zimmermann drove us to the Verde Valley District, a drive of about 35 miles over a mountainous, but excellent highway. From Jerome, which has a population of about 5,000 and whose buildings hang precariously on the side of a mountain, there lie within a distance of about ten miles three other towns: Clarkdale (pop. 2,800), Cottonwood (pop. 1,500), and Clemenceau (pop. 500). The chief industry is copper mining, though there is also some farming along the river. The nearest Lutheran church is Pastor Zimmermann's church in Prescott, 33 miles to the southwest from the nearest of these towns and 43 miles from the farthest. There are a few scattered Lutheran families in this district. Since about 12,000



Zion Ev. Luth. Church, Phoenix, Arizona

people live in this fairly compact district, a small Lutheran congregation might be gathered here if the field were thoroughly worked. The Exploration Committee is of the opinion that our Prescott pastor, if he were allowed the necessary mileage, could, in addition to his work in and around Prescott, do the necessary work in the Verde Valley District. We should not neglect this field, which the Lord has placed at our door.

A word might be said here about the Mexicans who are found in considerable numbers in the Verde Valley District as well as in other localities of Arizona. We were informed from various sources that the Mexicans are religious and that successful mission work might be done among them, as many of them have drifted away from the Catholic Church. This, however, calls for a special type of mission work, which can not be performed by our present workers in Arizona, because they have all the work which they can handle as it is. No doubt the Holy Spirit also had these Mexicans in mind when He gave to Isaiah the vision of the ingathering of the Gentiles

and inspired him to say, "Thy sons shall come from far, and thy daughters shall be nursed at thy side." Let us pray the Lord of the harvest that He may send laborers into His harvest.
Im. P. Frey.

MINNESOTA DISTRICT CONVENTION

From June 27 to July 1, the Minnesota District of the Joint Evangelical Lutheran Synod of Wisconsin and Other States convened, in the auditorium of Dr. Martin Luther College, New Ulm, Minn., for its biennial session. Already on Monday forenoon, groups of pastors, teachers, and lay delegates from various sections of the State appeared on the campus. At two o'clock in the afternoon the opening session began with a short devotional service conducted by the official chaplain and liturgist, the Rev. A. W. Fuerstenau, Boyd, Minn. Because of necessity, the Rev. Alf. M. Uplegger, Globe, Ariz., missionary of our Synod among the Apache Indians in Arizona, was accorded the honor of speaking on the blessed work of the Gospel of Christ among these aborigines, immediately after the convention was declared opened by the President, the Rev. Adolph Ackermann, Mankato, Minn.

Missionary Uplegger reviewed the background upon which our work among the Apache Indians is built. He stated that there is an increasingly marked rise of comprehension of things spiritual now found among these people. Among the 5,500 Indians on the two reservations in that section of the country, more than thirty per cent have embraced the teachings of Christianity. A laudable work!

In his presidential report, President Ackermann warned all pastors, teachers, and lay delegates of the District against the adoption of the spirit of defeatism. In spite of these evil days, a Christian has no ground of fear and defeat, but all reasons of laboring for the Lord's kingdom with joy and zeal, due to His gracious promises. The President held that there is consistent progress in the forward movement for Christianity, in the various congregations of the District.

Monday evening at 7:30, a divine service with the Eucharist was held in the St. Paul's Evangelical Lutheran Church (the Rev. G. Hinnenthal). Pastor E. G. Hertler, La Crescent, Minn., delivered the confessional address, while Pastor Ad. Ackermann preached the pastoral sermon on the basis of Isa. 40:9.

According to the custom of the Church, a great share of the time was devoted to the discussion of essays and doctrinal papers. The program called for two essays. On Tuesday morning, Pastor M. Wehausen, Morton, Minn., began to read his paper on "Inculcating Synod Consciousness upon Our Youth," which largely enlivened the interest of the convention in the work among our young people. The essayist brought out five points:

1. Lead the youth to Christ.
2. Pray for the youth.
3. Train the youth.
4. Give the youth something to do.
5. Unite the youth.

In close connection with the essay, the report of the Committee of Young People's Work was presented.

Professor G. A. Westerhaus, Northwestern College, Watertown, Wis., presented the second essay: "The Form of the Christian Church during the First Century." Founded at the death of Jesus Christ by the dispersal and preaching of His disciples, Christianity spread far and wide, in Palestine, Syria, Asia Minor, Greece, Rome, the islands of the Mediterranean, and the northern coast of Africa. The followers of Christ were called Nazarenes, Christians, and so forth. At Antioch in Syria, they first assumed the name of Christians. The form of worship and church polity was extremely simply. The Lord's Supper, which was frequently administered, was associated with a regular meal called "Agape" (love feast.) The fraternal relationship of the Christians was characterized by the "holy kiss" or "kiss of love." Baptism was administered not only to individuals, usually adults, but to whole households, too. Immersion seems to have been practiced to some extent, although other forms were not excluded. The hour of worship was held in various places: houses, barns, and elsewhere.

The greatest work of the Church has always been Missions. The Lutheran Church divides all Mission activity usually into three spheres: Home Missions, Foreign Missions, and Inner Missions. The Rev. W. J. Schulze, Hutchinson, Minn., the chairman of the District Mission Board, reported on Home Missions of the District. He remarked, in the course of his report: "One gratifying thing in the Indian Mission is the loyalty of our Indian children to our schools." In the Mission report from June 1, 1936 to May 1, 1938, the following summary concerning the field of the District was given:

Missionaries	14
Stations	17
Souls	3,857
Communicants	2,461
Voters	690
Contributors	1,822
Communed	9,525
Baptized — children	277
Baptized — adults	39
Confirmed — children	220
Confirmed — adults	138
Marriages	131
Funerals	75
Sunday schools	16
Sunday school pupils	1,212
Sunday school teachers	117

Bible classes	9
Bible class enrollment	256
Saturday schools	4
Saturday school pupils	124
Summer school	1
Summer school pupils	41
Weekday school	1

On Thursday evening, Pastor Schulze made his appeal for Missions, in his sermon on the words of the conclusion of the Lord's Prayer in Matt. 6:13, at the College auditorium.

The Rev. A. E. Frey, St. Paul, Minn., reported on Inner Missions of the District, or institutional Missions as we also call this work. This activity includes the work at various institutions in the Twin Cities and the immediate surroundings. Pastor Frey was asked by the Convention to entertain the District two years hence with a filmed report on the Twin City Missions. Three missionaries are employed in this phase of Missions: A. E. Frey of the Wisconsin Synod and W. P. Clausen and W. Melahn of the Missouri Synod. The Lord has again blessed abundantly the labors of our men, for which our joy was duly expressed.

The Rev. Im. F. Albrecht, Fairfax, Minn., gave an interesting report treating our work in the Colored Missions in the States and in the African Missions in Nigeria. Our Synod is carrying on this work in conjunction with the affiliated groups of the Synodical Conference of North America. With reference to the mission activity among the Negroes of our country, Pastor Albrecht stated that this work is helping to solve the Negro problem in the Southern States, too, from the social standpoint. In Nigeria, Africa, there are unlimited possibilities in the development of a promising native church. The Christians over there are making all strenuous efforts of bearing their own burdens, in spite of their great poverty. The full blessings of this large field will be told on the Last Day.

The Poland Mission is the only Foreign Mission report rendered. Large expansion of this field, as in other years, cannot be stated. Nevertheless, the Lord of the Church has blessed this work over against the onslaughts of Satan. Our Christians there still remain firm and immovable in their trials. In April of 1937 the congregations, twelve in number, have organized the Synod of the Ev. Luth. Free Church U. A. C. in Poland in order to meet the demands of the Polish State. According to the official statistics, there are now in Poland eight pastors, 12 congregations, 2,844 souls, 1,848 communicants, 664 voting members, and 562 Sunday school pupils. The Rev. W. R. Bodamer is the Director for the Poland Mission.

Various reports were heard from our institutions: Lutheran Theological Seminary, Thiensville, Wis., Northwestern College, Watertown, Wis., Dr. Martin Luther College, New Ulm, Minn., Michigan Lutheran

Seminary, Saginaw, Mich., Northwestern Lutheran Academy, Mobridge, So. Dak., and Lutheran Home for the Aged, Belle Plaine, Minn. Earnest pleas were made for more boys preparing themselves for work in the Church, especially in our Christian day schools.

A rising vote was taken in honor of two deceased brethren whom the Lord, in His wise providence, took out of our midst to Himself: the Rev. Paul Gedicke, New Ulm, Minn., and teacher G. Timm, Arlington, Minn.

Sympathy and best wishes for a speedy recovery were dispatched to two brethren ill at home: the Rev. A. C. Haase and teacher Geo. Maahs, St. Paul, Minn. A rising vote was extended to Mr. H. R. Kurth, Hutchinson, Minn., for his splendid work as treasurer of the District.

Several resignations from office were reported: the Rev. Paul Gedicke, the Rev. R. Polzin, the Rev. Carl Schmidt, the Rev. Edw. A. Hempeck, the Rev. J. Baur, the Rev. Carl Schrader; teachers W. Blauert, W. Hohenstein, C. F. Isberner, and Hy. Kahnert; the Rev. H. C. Nitz, District secretary, who removed to another district of our Synod; and the Rev. R. Heidmann, custodian of the Indigent Students' Fund.

Fraternal greetings were dispatched to the Dakota-Montana District, the Michigan District, and the Southeastern Wisconsin District.

The Election Committee submitted the following results of the voting:

1. District Officers: President, the Rev. Ad. Ackermann, Mankato, Minn.; First Vice-president, the Rev. Paul E. Horn, Zumbrota, Minn.; Second Vice-president, the Rev. Wm. C. Albrecht, Sleepy Eye, Minn.; Secretary, the Rev. W. P. Sauer, Buffalo, Minn.; Asst. Secretary, the Rev. R. A. Haase, North Mankato, Minn.; Recording Secretary, the Rev. H. E. Lietzau, Newport, Minn.; Treasurer, Mr. H. R. Kurth, Hutchinson, Minn.; Financial Secretary, the Rev. E. G. Hertler, La Crescent, Minn.; Secretary of Emergency Fund, the Rev. E. G. Fritz, Fairfax, Minn.; Statistician, the Rev. Rich. Janke, New Ulm, Minn.; Custodian of Indigent Students' Fund, the Rev. A. W. Fuerstenau, Boyd, Minn.

2. Board of Missions: The Rev. O. Medenwald, Amery, Wis.; the Rev. R. Schierenbeck, Sanborn, Minn.; Mr. Martin Bode, Nicollet, Minn.

3. Board of Auditors: The Rev. W. Voigt, Hutchinson, Minn.; Teacher H. Karth, Hutchinson, Minn.; Mr. W. T. Hemmann, Hutchinson, Minn.

4. Committee on Finances: The Rev. E. G. Hertler, La Crescent, Minn.; the Rev. A. Eickmann, Nodine Route, Dakota, Minn.; Mr. H. R. Kurth, Hutchinson, Minn.

5. Committee of School Visitors: The Rev. E. C. Birkholz, St. James, Minn.; Prof. R. M. Albrecht, New Ulm, Minn.; Prof. A. C. Stindt, New Ulm, Minn.; Teacher H. A. Sitz, New Ulm, Minn.

6. Board of Support: The Rev. Carl Plocher, Litchfield, Minn.; the Rev. F. E. Traub, Wood Lake, Minn.; Teacher A. E. Gerlach, Arlington, Minn.; Mr. H. R. Kurth, Hutchinson, Minn.

On Wednesday evening the St. Paul's congregation provided the convention an evening of good fellowship in the auditorium of the Christian day school. Thursday evening a divine service with two sermons was held in the auditorium of the College. Pastor W. J. Schulze, Hutchinson, Minn., delivered the Mission sermon, and Pastor Arth. W. Koehler, South St. Paul, Minn., the sermon on Christian education based on Matt. 18:14. At Friday noon the convention came to its close.

On the whole, the convention was characterized by a spirit of co-operation in the Lord's vineyard, of confidence and courage. May the Lord of the Church, in His grace and mercy, preserve unto us the sense of service and responsibility that we use our gifts and abilities to His glory and to the spreading of His kingdom on earth for Christ's sake. Paul W. Spaude.

PACIFIC NORTHWEST DISTRICT

The Pacific Northwest District met in convention at Illahee Camp in the vicinity of Ellensburg, Washington, during June 7-9. Five busy sessions were held, four being devoted to the transactions of business and deliberations on the syllabus, one to the reading and discussion of Pastor Hoenecke's essay, "Christian Stewardship." Through the efforts of Pastor Wiechmann and Good Hope congregation the Synod was privileged to perform its work in unusually pleasant surroundings.

The sessions were opened with a divine service in which President Soll delivered a stimulating sermon based on Phil. 1:12-21; he presented the thought that "Our Synodical Work is Pleasing to the Triune God." After the confessional address, which was delivered by Pastor Wiechmann, all pastors and delegates availed themselves of the privilege of Holy Communion.

President Soll's report brought timely words of warning and encouragement to us in these days of modernistic tendencies in the Church. We were forcibly reminded that the syncretists, who throw overboard all conviction that the Lord can reveal His truth in an unmistakable way, should cause us, as true servants of Christ, to be firmly resolved to become even better acquainted with the means of grace and to give ourselves over to diligent study of the infallible Word, so that our stand be a definite one for Christ and His Church.

The elections showed the following results: President, Rev. Wm. Lueckel; First Vice-president, Rev. A. Sydow; Second Vice-president, Rev. L. Krug; Secretary, Rev. W. Amacher; Treasurer, Mr. J. C. Jaech; Mission Board: Chairman, Rev. A. Sydow

(two years), Rev. L. Krug (four years), Mr. H. Karg; Visitor, Rev. E. Zimmermann; Financial Secretary, Rev. R. Hoenecke; Delegate to Synodical Conference, Rev. E. Kirst (A. Matzke); Delegate to Joint Synod Meeting in 1939, Rev. H. Wiechmann (R. Hoenecke).

Pastor Hoenecke's essay, "Christian Stewardship," proved to be clarifying on the subject. The essayist called attention to the wide scope of the word "stewardship," as embracing not only temporal belongings, but also every phase of the Christian's existence, physically and spiritually. He then dwelt upon the stewardship of material possessions, and stressed the necessity of proper education, beginning with the young, in this matter. The essay was concluded with the reminder that we, as children of God, are accountable to Him for our stewardship of the manifold gifts which He has entrusted to our care.

The report of the Treasurer was gratifying in that it showed an increase of \$2,297.42 over the receipts of the past biennium. This is indeed an encouraging gain, considering the size of our District; we are thankful that the Lord has given our people grace to give.

The Mission Board report gave evidence of substantial growth, outwardly and spiritually. One new mission congregation, the Snoqualmie Valley Ev. Luth. Church, was organized in an entirely new field; Pastor E. Zimmermann began work in this promising territory last November. This congregation, together with the Withrow Luth. Church of Withrow, Wash., was accepted into membership. In the face of other promising mission fields, the Synod deplored the lack of a missionary-at-large to assist in canvassing new territories and establishing new fields. What with encouraging prospects and a continued influx of Mid-western people to our State, the convention urgently requested that the Joint Synod give us a man to facilitate this important ground-breaking work.

Lord Jesus, Thy Kingdom come! W. P. A.

NORTH WISCONSIN DISTRICT CONVENTION

The North Wisconsin District met in convention in Grace Ev. Luth. Church of Oshkosh, Wis. (Rev. E. Benj. Schlueter) from June 20 to 24. The sessions were opened with a divine service in which the Rev. Arthur Gentz, the First Vice-president, delivered the sermon, basing his remarks upon Rom. 4:20: Abraham "staggered not at the promise of God through unbelief," and thus striking the keynote for the subsequent deliberations. Earnestly he pleaded that we by the mercies of God follow Abraham in his undaunted faith as it manifested itself in the divine promise, in severe tribulation, in patience in perplexity, and in accusing sin.

We had come together, on the one hand, to renew our zeal for the work that a forgiving God had en-

trusted to us, while, on the other, to receive and deliberate upon the reports of our extensive synodical work. All the sessions were opened with a brief devotional service, Pastor Oehlert acting as chaplain in the mornings, Pastor Croll in the afternoons.

Two morning sessions were devoted to the reading of doctrinal essays. On Tuesday morning Prof. Alex. Sitz, of the Northwestern College at Watertown, presented a scholarly and most timely treatise entitled: "A Threefold Call to a Renewal of Spiritual Life," based upon three of the letters addressed to the churches of Asia Minor in the Book of Revelations. Each individual message the essayist summarized in a single sentence and applied it to the life of the church of today, viz.: Ephesus: "Think not that intellectual orthodoxism can take the place of the first love"; Thyatira: "Think not that pious activity can atone for doctrinal indifference"; Philadelphia: "But learn that God's strength is made perfect in weakness." Since the paper so pointedly diagnosed the symptoms of our church ills, and therefore deserved more prolonged meditation in the quiet atmosphere of our homes, the District voted to request to have it appear in the "Quartalschrift."

Even early already, in introducing his report on the work of the past biennium, President W. Pankow, of New London, had seriously cautioned us regarding like and attending dangers. Using as a basis the words of our Lord to Peter: "Simon, Simon, Satan hath desired to have you that he may sift you as wheat," he warned us against the perils of unionism, materialism, and internal strife.

Again on Wednesday morning a doctrinal paper was read by the Rev. Gerhard Pieper, of Fond du Lac, on "Church and State." It was divided into three parts: 1. What Is the Church? 2. What Is the State? 3. The Relation Between the Two. He pointed out that the church, according to Scriptures, is an entirely spiritual body, the Lord alone knowing them that are His. Though its means of building the walls of Zion, and its weapons of warfare against the forces of darkness are physical and visible, it nevertheless is only spiritual in existence. It constitutes the spiritual body of Christ gathered about the Word and Sacraments — the temple of God in the hearts of the believers. Let this church as it appears to us in visible form beware of dealing with mere size and number. The state, on the other hand, is a purely civil authority for the physical and material welfare of its citizens. Its means are temporal as well as is its aim. Only havoc can result, if either the church or the state loses sight of its aim and begins to encroach upon the field of the other. In our blessed country the work of our own church is made difficult through the pretensions of Rome, which regards the church as a political power superior to the state, and the tendencies of Calvinism, which looks upon the state as the legal arm of the

church to enforce the laws of Christ, thus trying to regulate the morals of the people through the preaching of a social gospel. A most edifying and instructive essay with plentiful food for serious thought. — Both the essayists were tendered the hearty thanks of the District.

And still the waters of life continued to flow to refresh our zeal. In the communion service on Thursday evening Pastor Waldemar Gieschen, of Wautoma, pictured to us "Our Lord's Plea in behalf of His Vineyard," Song of Solomon 2:15. Vividly he portrayed the vineyard of the church which the Lord had planted at the price of His own Son's blood, and the loving care He exercises in nurturing it. But alas, the damage done to this vineyard! We are not like the wild boar, of Psalm 80, which is intent upon plunder. No, that beast characterizes the active opposition of the world. We are rather like the foxes, the little foxes, which do not intend any harm, causing only incidental damage as they brush against the vines laden with tender grapes. How poignantly that struck home! How clearly the preacher had us recognize those foxes everywhere, in the pulpit, in the pew, and deep down in the inner recesses of our own hearts; those little foxes of carping criticism, petty fault-finding, general lukewarmness, and others of that stripe. And then when we heard the Savior appeal to our partnership in the work of the vineyard, when we heard Him plead with us as His co-workers, what grateful assistance our hearts resolved upon to drive out these little foxes doing such unintentional but untold harm.

Such was the one phase of our sessions. All told, it was a convention rich in spiritual blessings, providing for growth in faith, and increase of joy in, and zeal for our work.

Mindful of these blessings and our own responsibilities, we were ready to receive and act upon the various reports of the boards and commissions of Synod as they were placed before us in the printed syllabus. All the reports were pondered. Time does not permit to enter greatly into detail. From the wide field of discussion we glean the following. As for the report of the General President, we took to heart the warning of God implied in the statement that the salaries of our workers is insufficient to enable them to do full justice to their work; while at the same time earnest pleas were made that the District make every effort in order to wipe out the debt which acts as a serious drag upon all our labors, we were told that more than thirty candidates for the ministry were still standing idle at the marketplace waiting for a call to work in the Lord's vineyard. As for the debt retirement committee, every congregation was urged to bring the debt retirement collection to a close as speedily as feasible. Relative to Dr. Martin Luther College of New Ulm, the District deplored the lack of appreciation of the value of Christian day schools, and

pledged its support against the increasing tendency of allowing divine calls of teachers to degenerate into 9- and 10-months contracts. In an extended talk Mr. F. W. Meyer, the Executive Secretary, enlarged upon the report of the general school committee. The District expressed its deep concern over the alarming decrease in the enrollment of male students in our normal school and encouraged every congregation to establish, resp. to maintain, a Christian day school as the most effective missionary agency of the church. Missionary Alfred Uplegger, of the Arizona field, augmented the report on the Indian mission work with a word picture on Wednesday afternoon as well as with an illustrated lecture in the evening. In the report of the District Treasurer, Mr. Alb. Voecks, it was refreshing to note that our District had raised more than \$20,000 over and above the receipts of the previous two years. Duly grateful for such gains, we pledged not to relent until our just and allotted share was eventually raised.

With engaging attention the District listened to the report of its Home Mission Board. Pastor W. Roepke, chairman, reported on the entire field in writing, while the individual missionaries elaborated on their respective charges in a brief talk. Mingled joys and sorrows were registered in the hearts of the delegates; joys over the gains recorded and the open doors of new fields offered; sorrows over the shortage of funds and the disheartening experiences of the missionaries in some fields. From the report we briefly enumerate: missionaries 15; preaching places 25; communicants 1998; souls 3,194; baptized and confirmed 9 adults, 42 otherwise; total raised for budget of Synod \$2,013.05; total raised by 10 congregations for debt retirement \$1,161.00; mission budget amounts to little over \$9,000.00 a year. Two new stations had been opened in the past biennium: Kimberly and Lena. Kimberly is making remarkable strides, while at Lena, a promising field and the newest of all, belonging to us by virtue of prior canvass rights, the missionary must cope with mean and underhanded tactics on the part of the pastor of the American Lutheran Church, residing in a city many miles away, yet claiming this field as his own, even though he had not served it previous to our entry. The Board did not fail to emphasize that missionary work today is quite a different story from what it has been in the past. At that time it largely meant the ingathering of Lutheran immigrants of German descent, whereas today the work centers around such as are either unchurched or no Christians at all, regardless of nationality.

A solemn hush crept over the assembly when the president finally called for consideration of the appeal of Immanuel Lutheran Church of Manitowoc relative to the suspension of its pastor, the Rev. Theophil Uetzmann, from the Manitowoc Pastoral Conference.

Before yielding the floor to any speaker President Pankow called the entire gathering to its knees and earnestly implored the Lord of the church to grant unto it the guidance of His Holy Spirit. A long discussion then ensued. It is not for us to report in particular other than to say that the District finally voted its assent to the following statements of its committee: "We therefore recommend that the District take formal cognizance of Pastor Theo. Uetzmann's separation from the Synod, and that since Pastor Theo. Uetzmann persists in fellowshiping with the "Protestants" he has in fact severed the bonds of fellowship with the Synod. Also on the basis of our dealings with Pastor Theo. Uetzmann through a sub-committee and from his own writings, we hold that he not only identifies himself with the Protestants by his acts, but is also one with them in spirit." Our committee wishes to add the following explanation: "Since we have been unable to convince Pastor Uetzmann of his sin and feel that further efforts in this direction are hopeless, we hold that this recommendation must be understood, not according to Matt. 18:17b: 'But if he neglect to hear the church, let him be unto thee as a heathen man and a publican,' but in the sense of Rom. 16:17: 'Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned and **avoid them.**'"

The election of officers resulted in the re-election of all incumbents. By a rising vote honor was done to the memory of Pastors W. C. Heidtke, C. H. Auerswald, Ad. Hoyer, and Paul Kionka — men whom the Lord had called into the church triumphant. A rising vote was also tendered the following veterans of the Cross, who had served the church for more than fifty years: Rev. G. E. Bergemann, of Fond du Lac; Rev. T. Sauer, of Appleton; and Pastor emeritus C. Aeppeler. Greetings were exchanged with other districts in session at the same time, as well as with the Missouri Synod, assembled for its centennial convention in St. Louis, Mo. The invitation extended to the District by Zion Lutheran Church of Rhinelander to convene in its midst in 1940 was accepted with hearty thanks. Having further voted its debt of gratitude to its host, the Grace Luth. Church of Oshkosh and its pastor, the convention came to a close on Friday night with the singing of the hymn: "Let me be Thine forever,"

May God grant that we who have been so richly blessed with all spiritual blessings in high places now also be a blessing to many, particularly in this way that we diligently strive to carry out those resolutions to which we have bound ourselves as brethren.

Paul J. Gieschen.

WINNEBAGO LUTHERAN ACADEMY

The new school year of this Lutheran High School begins September 6, at 9 A. M. Tuition: \$27.00 the

first year, each succeeding year \$30.00, additional \$10.00 for business course. Scholars from beyond Fond du Lac can be accommodated in Lutheran homes at reasonable rates. In all matters pertaining to the Academy address

G. E. Bergemann,
229 East Second Street,
Fond du Lac, Wis.

TWENTY-FIFTH ANNIVERSARIES

The twenty-fifth anniversary of Pastor Herbert Kirchner's pastorate was duly celebrated by the members of his congregation at Baraboo on Sunday evening, June 12. Brethren of the Southwestern Pastoral Conference joined the local congregation in the jubilee service. Pastor Wm. Nommensen delivered the sermon on Psalm 71:17: "O God, Thou hast taught me from my youth: and hitherto have I declared Thy wondrous works." Pastor C. E. Berg addressed the jubilarian briefly in behalf of the conference. In his response Pastor Kirchner heartily thanked all participants and above all gave praise to God for His marvelous grace.

After the service a fine program, conducted by teacher E. W. Ebert, was given in the auditorium for the entertainment of an appreciative audience.

May the Lord graciously continue to bless the work of His servant.

C. E. B.

* * * *

When the members of the Southwestern Pastoral Conference held their meeting in Pastor G. Gerth's congregation at Greenfield, Wis., on September 21, last year, the twenty-fifth anniversary of his pastorate was fittingly observed in the evening service. Sermons appropriate to the occasion were delivered by Pastors Walter Zank and Herbert Kirchner. Spokesmen of the four congregations which are being served by Pastor Gerth, and a representative of the Pastoral Conference brought messages of congratulation and gifts to the jubilarian. In his reply he spoke feelingly, giving all praise to God for having enabled him to be His servant in the ministry.

After the services refreshments were served by the ladies of the congregation.

May the Lord be with His servant and continue to bless his work.

C. E. Berg.



MICHIGAN LUTHERAN SEMINARY AT SAGINAW

Prof. Martin has declined the calls sent to him and the Board of Regents has now called Armin Schultz of Milwaukee, who during the last three years was a tutor at the institution.

O. J. R. H.

LUTHERAN HIGH SCHOOL, MILWAUKEE, WIS.

This Christian high school, owned and controlled by Milwaukee churches of the Synodical Conference, is glad to serve those young people of our church at large who wish to enjoy the benefits of a Christian high school training. God willing, the new school year will begin on Wednesday, September 7. Four-year academic and commercial courses are offered. The general tuition is \$40.00 a year.

For further information address the Principal.

E. H. Buerger,
Lutheran High School
1859 No. Thirteenth St.
Milwaukee Wisconsin.

MANITOWOC CONFERENCE

The Manitowoc Conference will meet August 23 and 23 at Gibson, Wis. (Pastor W. Kleinke).

Papers: Kionka (continuation), Schaefer, Voigt; joint study of Is. 40, Gal. 1, Smalcald Articles.

Sermon: Schroeder (Froehlich).

Kindly announce! W. F. Schink, Sec'y.

CHANGE OF ADDRESS

Rev. A. G. Dornfeld, Fox Lake, Wis.

INSTALLATION

Authorized by President Herbert Kirchner the undersigned installed the Reverend Adelbert Dornfeld on the 4th Sunday after Trinity as pastor of St. John's Congregation at Fox Lake, Wis.

Address: Rev. Adelbert Dornfeld, Fox Lake, Wis.
L. C. Kirst.

MISSION FESTIVALS

Zumbrota, Minn., Christ (P. E. Horn). Off'g: \$283.45.

Pentecost Sunday

Morton, Minn., Zion (M. J. Wehausen). Off'g: \$247.35.

Trinity Sunday

Stanton, Nebr., St. John's (H. Hackbarth) Off'g: \$285.55.

First Sunday after Trinity

Town Weston, Wis., St. John's (A. W. Saremba). Off'g: \$130.97.

Second Sunday after Trinity

Bear Valley and Mazeppa, Minn., St. John's (Theo. Haar). Off'g: \$144.00.

Hadar, Nebr., Immanuel (S. A. Tessmer). Off'g: \$230.21.

Third Sunday after Trinity

Ward, S. D., Immanuel (Wm. Lindloff). Off'g: \$89.69.

Fourth Sunday after Trinity

Manistee, Mich., St. Paul's (E. E. Rupp). Off'g: \$89.38.
Grover, S. D., Emmanuel (W. F. Sprengeler). Off'g: \$225.55.

BOOK REVIEW

The Borderland of Right and Wrong, by Prof. Theodore Graebner, D. D. Fourth enlarged edition. Concordia Publishing House, St. Louis, Mo. Bound in paper covers, with index, 122 pages. Price, 40c.

This pamphlet deals with the difficult subject of the adiaphora, or the things neither bidden nor forbidden by God in the Scriptures. It is ever a live subject of practical importance in the life of a conscientious Christian. The author clearly states the Lutheran attitude toward these questions as differing from the Calvinistic: In his Christian liberty the Lutheran believes that he may use anything that God has created for our use not expressly forbidden by God, while the strict Calvinist, knowing little or nothing of Christian liberty, believes that everything is sinful which the Lord has not expressly bidden us to use. But as these indifferent things may lead to sin if used regardless of Christian love for the neighbor or through other conditions of abuse, the questions of what is right and wrong to do under different circumstances are by no means few or unimportant. To protect and keep our Christian liberty in the use of earthly things, but not to allow these things to enslave us and thus

open the door to license, a sound knowledge of these questions should be the part of every Christian. We can recommend this booklet to the Christian reader for careful study, as we believe that he will gain a clear insight on these vexing questions of indifferent things. Z.

WEST WISCONSIN DISTRICT

April, May, June, 1938

Reverend	
H. F. Backer, Platteville	\$ 36.18
J. C. Bast, McMillan	221.00
J. C. Bast, March	85.00
Wm. Baumann, Neillsville	142.83
A. Berg, Sparta	339.96
Alvin Berg, Norwalk	34.00
C. E. Berg, Ridgeville	119.25
J. B. Bernthal, Ixonia	167.45
L. Bernthal, T. Trenton	180.90
L. M. Bleichwehl, Little Falls	11.00
L. M. Bleichwehl, Cataract	7.17
E. Blumenthal, Wausau	53.04
A. Dasler, Fox Lake	33.00
A. H. Dobberstein, Loganville	12.00
A. H. Dobberstein, Lime Ridge	12.75
A. C. Dornfeld, Marshfield	33.70
A. G. Dornfeld, Richwood	108.90
A. G. Dornfeld, Hubbleton	63.99
M. F. Drews, Oak Grove	132.07
F. F. Ehlert, Eitzen	29.00
A. J. Engel, Pardeeville	266.05
Otto Engel, Bruce	12.00
Geo. T. Fischer, Eagleton	28.95
Geo. T. Fischer, Bloomer	50.00
Gerhard Fischer, Mosquito Hill	7.00
Gerhard Fischer, Savanna	135.00
Wm. Fischer, Merrill	120.00
E. C. Fredrich, Helenville	272.47
P. Froehle, Winona	91.25
J. Gamm, La Crosse	7.00
Henry Geiger, Leeds	91.56
Henry Gieschen, Fort Atkinson	11.00
F. Gilbert, Whitehall	16.75
M. Glaeser, Wonewoc	215.20
W. E. Gutzke, La Crosse	200.00
I. J. Habeck, Medford	159.48
A. Hanke, Rollingstone	106.95
J. Henning, T. Dallas	50.79
J. Henning, T. Prairie Farm	267.59
J. F. Henning, Auburn and Brush Prairie	12.08
M. J. Hillemann, Marshall	202.62
R. C. Hillemann, Plum City	126.30
R. C. Hillemann, Waverly	14.75
R. C. Hillemann, Eau Galle	151.67
O. E. Hoffmann, Beyer Settlement	99.00
O. E. Hoffmann, Poplar Creek	33.25
O. E. Hoffmann, Iron Creek	44.50
R. C. Horlamus, Hurley	40.94
F. Kammholz, T. Greenwood	12.65
F. Kammholz, Rib Lake	42.55
Wm. Keturakat, Sun Prairie	121.52
H. C. Kirchner, Baraboo	500.00
J. Klingmann and W. Eggert, Watertown	1,284.57
Wm. Eggert, N. W. C. Students	17.50
L. C. Kirst, Beaver Dam	368.72
E. E. Kolander, Marathon	125.00
R. P. Korn, Lewiston	543.34
G. O. Krause, Little Black	13.31
G. O. Krause, Stetsonville	108.51
W. R. Krueger, Ixonia	63.59
H. Kuckhahn, St. Charles	109.50
O. P. Kuehl, Cambria	62.50
O. Kuhlou, Jefferson	656.00
C. F. Kurzweg, Cream	49.85
C. F. Kurzweg, Cochrane	67.28
Phil. Lehmann, Ableman	90.01
W. C. Limpert, Altura	121.45
F. W. Loeper, Richmond	280.00
F. W. Loeper, Whitewater	198.65
A. W. Looock, T. Knapp	5.00
A. W. Looock, Warrens	60.00
Theo. Mahnke, Madison	171.75
G. C. Marquardt, Schofield	122.14
G. C. Marquardt, Ringle	26.24
A. L. Mennicke, Doylestown	47.42
A. L. Mennicke, Fountain Prairie	38.58

J. Mittelstaedt, Menomonie	300.00	For Mrs. Edwin Sherer (Rev. P. Korn, Lewiston, Minn.) from relatives	10.00
P. Monhardt, South Ridge	167.00	For Mrs. Gust. Laabs (Rev. J. Mittelstaedt, Menomonie, Wis.), from friends	3.85
R. W. Mueller, Wilson	63.43	For E. F. Bolte (Rev. Wm. Nommensen, Columbus, Wis.)	2.00
R. W. Mueller, Ridgeway	129.59	For Frank Michel (Rev. E. H. Palechek, Chaseburg, Wis.)	4.00
Theo. J. Mueller, La Crosse	162.92	For Mrs. Wendler (Rev. E. H. Palechek, Chaseburg, Wis.)	13.50
H. C. Nitz, Waterloo	466.76	For Ernst Lindemann, Juneau, Wis. (Rev. N. E. Paustian, Oconomowoc, Wis.), from Mr. and Mrs. Frank Gauerke	3.00
M. J. Nommensen, Juneau	415.39	For Gustave Plautz, Milwaukee (Rev. N. E. Paustian, Oconomowoc, Wis.), from the Frank and Ruben Gauerke families	3.00
W. O. Nommensen, Rozellville	33.58	For Miss Jule Heck, Mondovi (Rev. W. A. Paustian, Onalaska, Wis.), from Mr. and Mrs. P. Lauterbach .....	.75
W. O. Nommensen, Green Valley	14.62	For Arthur Kressin (Rev. E. E. Prenzlow, Cornell, Wis.), from Cecelia Roecker	1.00
Wm. Nommensen, Columbus	565.83	For Pastor Paul Froehle (Prof. Walter Schumann, Watertown, Wis.), from St. Matthew's Congregation, Winona, Minn.	91.25
E. J. Otterstatter, Tripoli	9.32	For Fred Scharlau (Rev. R. Schoeneck, Rice Lake, Wis.), from St. John's Congregation, Rice Lake, Wis.	5.00
E. J. Otterstatter, Tomahawk	34.39	For Mrs. Albert Hollnagel (Rev. H. R. Zimmermann, Randolph, Wis.), from Mr. and Mrs. Herman Helmer and family	5.00
A. W. Paap, Johnson Creek	139.00	For Wm. E. Wisch (Rev. H. Gieschen, Fort Atkinson, Wis.)	5.00
Aug. Paetz, Friesland	80.47	from his wife, Mrs. Minna Wisch	5.00
Aug. Paetz, Dalton	45.01	from his children, Teacher Carl Wisch, Mrs. Ruth Phillips, Mrs. Helen Kochendorfer	3.00
E. H. Palechek, Chaseburg	200.00	from Mr. Otto E. Lock, River Grove, Ill.	3.00
H. A. Pankow, Hustler	48.20	For Mrs. Emily Heileman (Rev. O. Kuhlow, Jefferson, Wis.)	2.00
H. A. Pankow, Indian Creek	55.86	from F. W. Langloeff and wife	1.00
J. H. Paustian, Barre Mills	442.78	from Henry Nass and wife	1.00
N. E. Paustian, Oconomowoc	44.05	from A. J. Locke and wife	1.00
W. A. Paustian, Onalaska	54.81	from George Loeder and wife	1.00
E. E. Prenzlow, Cornell	95.40	from Edward Kowalke	1.00
J. M. Raasch, Lake Mills	314.45	For Mrs. Richard Meinking (Rev. C. W. Siegler, Bangor, Wis.), from Mr. and Mrs. Adolph Toepel, Mr. and Mrs. Fred Wienke, Miss Helen Toepel	3.00
S. Rathke, Barron	149.00	For Otto Schlaver (Rev. A. Berg, Sparta, Wis.)	6.00
S. Rathke, Sumner	10.00	from the Schlaver Family	3.00
S. Rathke, Cameron	92.00	from Ladies' Aid	2.00
R. Schoeneck, Rice Lake	10.00	from Mr. and Mrs. Jackson	2.00
A. W. Sauer, Winona	465.16	For Fred Sunday (Rev. A. Berg, Sparta, Wis.), from Mrs. E. Schmalz, Mrs. R. W. Streich, Mr. and Mrs. Richard Streich, Mr. and Mrs. Lorenz Ashwander	2.00
H. Schaller, Tomah	455.46	For Wm. C. Jaeger (Prof. E. A. Wendland, Watertown, Wis.), from St. Paul's Luth. Congregation Council, Ixonia	6.00
H. C. Schumacher, Milton	63.16	For Pauline Kahl (Rev. John Henning, Jr., Prairie Farm, Wis.),	3.00
J. H. Schwartz, West Salem	323.07	from St. Paul's Ladies' Aid	2.50
F. H. Senger, Arcadia	45.25	from St. Paul's Young Peoples Society	1.00
C. W. Siegler, Bangor	142.30	from Mr. and Mrs. Herman Nitz	1.00
C. W. Siegler, Portland	30.36	from Herman Radtke .....	.50
M. Taras, Lebanon	27.80	from Mrs. Emil Krause .....	.50
K. A. Timmel, Watertown	345.75	from Mrs. Herman Zuelke .....	.50
G. Vater, North Freedom	45.02	from Friends	3.00
L. C. Vater, Goodrich	2.50	For Prof. Wm. Herman (Rev. Wm. Eggert, Watertown, Wis.), from Northwestern College Students	17.50
Aug. Vollbrecht, Fountain City	159.35	For O. Schuster (Rev. G. O. Krause, Stetsonville, Wis.), from Mr. and Mrs. Theo. Lemke	2.00
E. Walther, Wisconsin Rapids	34.00	For Mrs. Lena Schroeder (Rev. P. Monhardt, Wilton, Wis.)	3.00
W. Weissgerber, Minocqua	78.83	from Rev. Fred Loeper	2.00
W. Weissgerber, Woodruff	42.70	from Mr. and Mrs. T. O. Hoff	2.00
A. A. Winter, Mauston	206.63	For Mrs. Richard Meinking (Rev. C. W. Siegler, Bangor, Wis.), from Ladies' Aid Soc., Bangor	3.80
A. A. Winter, New Lisbon	93.06	For Adam Moschkau (Rev. R. Schoeneck, Rice Lake, Wis.)	4.00
L. A. Winter, Spirit	18.22	from St. John's Lutheran Congregation	1.00
L. A. Winter, Rib Lake	14.03	from Mrs. Rosalie Boetcher	1.00
L. A. Winter, Prentice	10.49		
L. A. Witte, Dorset Ridge	37.04		
L. A. Witte, Kendall	112.32		
R. F. Wolff, Cambridge	38.75		
R. F. Wolff, Cold Spring	21.15		
W. E. Zank, Newville	236.25		
W. E. Zank, T. Deerfield	225.18		
E. Zaremba, Wausau	116.00		
H. R. Zimmermann, Randolph	214.96		
Budgetary	\$17,640.37		
Non-Budgetary	73.23		
Total	\$17,713.60		
Memorial Wreaths			
For Mrs. Mary Duge (Rev. Wm. Baumann, Neillsville, Wis.)		For Ludwig Radtke (Rev. John Henning, Jr., Prairie Farm, Wis.)	1.00
from A. E. Meier	\$.50	from Mr. and Mrs. Herman Nitz	1.00
C. F. Luech .....	.50	from Herman Radtke .....	.50
H. Ratch .....	.50	from Mrs. Emil Krause .....	.50
G. Kaddat .....	.50	from Mrs. Herman Zuelke .....	.50
Mrs. W. Seelow .....	.50	from Friends	3.00
F. Ratch .....	.25	For Prof. Wm. Herman (Rev. Wm. Eggert, Watertown, Wis.), from Northwestern College Students	17.50
For Emil Gloff (Rev. Wm. Baumann, Neillsville, Wis.)	5.00	For O. Schuster (Rev. G. O. Krause, Stetsonville, Wis.), from Mr. and Mrs. Theo. Lemke	2.00
from Emma, Bertha and Alvina Roshly	2.00	For Mrs. Lena Schroeder (Rev. P. Monhardt, Wilton, Wis.)	3.00
For Mrs. Carl Wandschneider from Rev. A. Berg, Sparta, Wis.	5.00	from Rev. Fred Loeper	2.00
For John Krause (Rev. J. Gamm, La Crosse, Wis.)	5.00	from Mr. and Mrs. T. O. Hoff	2.00
from relatives	5.00	For Mrs. Richard Meinking (Rev. C. W. Siegler, Bangor, Wis.), from Ladies' Aid Soc., Bangor	3.80
For Mrs. Wm. Peters (Rev. J. Gamm, La Crosse, Wis.), from relatives	2.00	For Adam Moschkau (Rev. R. Schoeneck, Rice Lake, Wis.)	4.00
For Mrs. Henry Fischer (Rev. P. Korn, Lewiston, Minn.)	1.00	from St. John's Lutheran Congregation	1.00
For Mrs. Frank Miller (Rev. P. Korn, Lewiston, Minn.) from Carl Rausch and family	2.00	from Mrs. Rosalie Boetcher	1.00
For Mrs. Otto Fabian (Rev. P. Korn, Lewiston, Minn.) from Henry Rusert and family	2.00		

H. J. KOCH, Treasurer.