

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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THE LORD'S CONTROVERSY

Hear the Word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Hosea 4: 1, 2.

These words were spoken by the prophet Hosea. As the mouthpiece of Jehovah he calls on his fellowmen to hear the Word of the Lord; He thus speaks by divine commission and with the highest of authority. It is the same as, "Thus saith the Lord." True servants of the Lord, preachers of His Word, today have not an immediate calling from God as did Hosea and the other prophets of the Old Testament, yet their message is as authoritative as theirs, inasmuch as it is taken from the Bible which is God's Word, God's holy message to man. Wherever, therefore, the ordained ministers of today or any Christian, for that matter, preaches or teaches that Word, he, too, can say, to his auditors, "Hear ye the Word of the Lord" or, "Thus saith the Lord."

Referring to the words of Hosea quoted above the key-word of this utterance is the word "controversy." "The Lord hath a controversy." This word is used here in the sense of a legal action — a suit of law, an indictment. The Lord God represents himself as prosecuting Israel His people for breach of contract or covenant. Centuries before a solemn covenant had been concluded at Sinai between God and the chosen nation. It had the Decalogue for the basis and it had been ratified by sacrifice on the part of the people. More spiritual in character was the covenant made between God and Israel through the promise of the Messiah given in their forefathers Abraham, Isaac and Jacob, and in whom all nations should be blessed. That covenant was based on faith in the promise of a Savior, and was administered by the Holy Spirit, of which St. Paul says 2 Cor. 3:6-9: "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious?"

For if the ministration of condemnation be glory, much more doth the ministration in righteousness exceed in glory."

Both the covenant of the Law and that of promise had opprobriously been violated by Israel, and for that reason the Lord God has a controversy he prefers against them. "There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood."

There are two weighty counts in this indictment. The one is, there is no fear of God among the people; the other, immorality has become rampant. "There is no truth in the land." "Truth" may here be taken as the source of those virtues which form the basis of true religious character — veracity, faithfulness, integrity, righteousness, immutability. To love truth is one of the first essentials of true religion, and one of the pillars of human society. We cannot serve God, nor can we associate with each other, live among ourselves in true happiness without being faithful to God and to one another. Faithfulness, truthfulness, fidelity are the highest requisites of a God-fearing people. These were found wanting among Israel. There was "no truth" in the land. "Nor mercy." This word represents, so to speak, the practical side of truth; it includes such graces as love, loving kindness, pity, clemency, sympathy, compassion, and of such there was none in Israel. Truly, fatal defects! And they were due solely to the lack of "knowledge of God in the Land." There was "no knowledge of God." Israel had lost the true knowledge of Jehovah, of Him who has made an everlasting covenant with them on Sinai, of Him who has made the gracious covenant of promise through the Messiah and His spiritual blessings for all the world. How sad there should be "no knowledge of God in the land! For was it not the land of Immanuel, and were not its citizens "a people near unto him"? How dreadful such an indictment against the nation of whom the Psalmist exultingly sings, "In Judah is God known: his name is great in Israel." Ps. 76: 1.

The fatal results of such apostasy were obvious. Immorality went rampant. The prophet presents a most horrible picture. "By swearing, and lying, and killing, and stealing, and committing adultery, they

break out, and blood toucheth blood." All kinds of evil broke forth like a flood. There was no halting to the sad progress of wickedness. The sin of Jeroboam, in setting up the golden calves and encouraging the systematic violation of the first commandment, had become the fruitful source of disobedience to the whole moral Law. The first commandment, that of worshipping the one true God, being overturned, little respect was any longer paid to the others. The second, third, fifth, sixth, seventh, eighth, ninth commandments were alike disregarded. One deed of blood trod upon the heels of another, assassination following assassination and slaughter avenging slaughter.

But worse than all this, worse than the immorality rampant among Israel was the fact, that having despised and rejected the covenant of promise God had made with them in Abraham, Isaac, and Jacob. Israel ceased to be God's people and sank to the level of the Gentiles, God himself declaring unto them, "Ye are not my people, and I will not be your God." Hosea 1:9, thus forfeiting their entire and only salvation.

A Fateful Parallel

Do we falter to draw a parallel here? Is there so much difference between Israel of old and our land, our country, our country with respect to the attitude toward God that we find it incongruous to make comparisons here? Who will deny, that the very words spoken by the prophet Hosea so many centuries ago contain an indictment preferred by God Himself against our nation? The gracious and benign God has established His kingdom of grace in her midst by the preaching of the Gospel; He has superabundantly blessed our people with spiritual blessings through His Church — all who are not blindfolded must see this. And yet "the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land." Where God is unknown, the God and Father of our Lord Jesus Christ, where His knowledge is suffered to lapse, and the rising generation are trained with no fear of God before their eyes — there vice and crime, the very ones mentioned here by Hosea, will be rampant and unchecked, and there will be no guarantee for true happiness and prosperity of a nation.

What, then, is the remedy, the close of the Lord's controversy? There is but one remedy — the Gospel of Jesus Christ preached fearlessly and incessantly among all our people. That alone can bring this controversy to a close, in a way honoring to God and advantageous to sinful man. "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." "We beseech you in Christ's stead, be ye reconciled to God." J. J.

Grow In Knowledge

ACTS 4:12

An Essay Printed by Request of the West Wisconsin District
(Conclusion)

Jesus changed completely the condition which existed when our first parents and in them the entire human race became sinful. Then men were guilty, they were doomed to death, they were helpless to save themselves. Now God was ready to look upon men as though they had never been sinful or had never committed a single sin, for their sins had all been taken away by Jesus, He had no penalty to inflict, for there was no guilt to call forth a penalty; and man's helplessness to save himself did not come into consideration, for another who was capable had acted in man's behalf and had saved him.

No condition is imposed before this blissful state of affairs which Jesus had brought about can be realized, before salvation becomes man's possession. But man can reject the gift. The Jews are an illustration in point. Concerning them Jesus had to complain: "O Jerusalem, Jerusalem — how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. 23:37).

But how could any man take the salvation which Jesus had won, which God wants to give him, when, as we heard, man is by nature so constituted since the fall that he neither wills nor is able to do what God wants him to do? Here again the love and mercy of God, and in particular of Jesus, came to the rescue. Since man must know of the salvation, Jesus made provisions that "the knowledge of the truth" might be made available to all men, revealing it even through the prophets in the Old Testament period, so that men then might know and rejoice in the salvation which was to be prepared; making it the business of those who have accepted His salvation now to tell about it to the entire rest of the world. And in and by the message He sends forth His Holy Spirit to work in the heart of men through this message. The Spirit not only convinces the sinner that this message is true, but also moves him to accept it for his own person, so that he depends upon the fact that his sins have been forgiven by Jesus, that the punishment which he should have borne has been borne by Jesus, and that he now is righteous in the sight of God and has life, that he shall live with God forever in the glories of His heaven. So complete a change is made in the attitude of a sinner through this work of the

Holy Spirit, that it is called a regeneration, a new birth. Where this new birth has taken place, there is no longer suspicion which regards God as an enemy, but trust in God and love for Him; there is no longer an unwillingness to do the will of God, but rather a burning desire to obey His will in every respect. True, the old attitude still remains, so that the believer is a dual personality, the new man, the believing nature; and the old man, sin which dwelleth in him, the Old Adam, the old nature, and between the two there is a lifelong conflict. But the new nature alone comes into account with God, and it only remains for the believer to continue to cling to the salvation which Jesus has given him and to follow the inclination of his new nature in serving Jesus all his days, until he is taken out of this world and lays aside the old nature once and for all and enters into the full enjoyment of that life which Jesus has won.

Complete salvation, then, is supplied by Jesus. Our first duty and privilege is to lay hold upon this salvation ourselves, even as Jesus says, "Seek ye first the kingdom of God, and his righteousness" (Matt. 6:33). "Jesus has saved me," ought to be the refrain which rings out through our entire life. We sin, but "Jesus has saved me," and for His dear sake who loved me and gave himself for me I will fight sin and crucify the flesh with its affections and lusts. We have work to do; "Jesus has saved me," and for His sake and to His glory we shall do our work well. Temptations come, but "Jesus has saved me," and for His sake we'll wield the sword of the Word and fight off the tempter. Troubles come, but "Jesus has saved me," and He who saved me rules the world and controls my life, the troubles can work only for my good and He will supply the strength which I need to bear them. "Jesus has saved me," and in that knowledge and faith we find absolution for sin, comfort in sorrow, strength for labor, and a hope which sustains. "Jesus has saved me." Let us never know anything more important now, for it shall be our song through all eternity.

And then, having laid hold upon Jesus and His salvation ourselves, it is our calling, our business in life, to bring the message of salvation to others. To the proclamation of this message our churches and our church work are dedicated. Our pulpits and our classrooms are only for this message. Though a sermon treated of many things with the eloquence of angels, if it does not proclaim salvation, we will have none of it. Much learning has many uses but unless the learning which we impart is a learning which centers about the salvation, we will have none of it. Social activities in the church have a justification, for they serve to bring together and make acquainted those who by a common faith in Jesus are brothers and sisters. But they are only a by-product, and must ever be treated only as such. Salvation must be made known and our church-work is done to make it known.

Let us never forget that the proclamation of salvation is not only the business of the pastors, who are called to proclaim it publicly in the name of their congregation, but is the duty of every Christian. Our children are to be taught of the salvation which is in Jesus not only by our pastors and by the teachers in our various kinds of schools. Unless the first knowledge of salvation has been imparted in the home, the knowledge of salvation will not be imparted as fully as it deserves to be, for the imparting of it has been too long neglected, and the example of parents who do not speak of salvation and thereby make it appear that it is a minor matter will give offence to children and undermine the work of those who tell them that salvation is all-important. Again, every Christian ought to tell his fellow sinners of Him who saved them. We talk about politics, and crops, and the weather, and baseball, and prize fights, and many other things, but do we talk about salvation? To talk about salvation is more than to talk about church, it is to tell people ourselves what we want them to hear in church, that Jesus has saved them. Let us overcome our shyness in this matter and speak because our heart is full. We may not be able to speak very fluently at first, but "practice makes perfect" in this all-important matter also.

We are meeting as a synodical body. Our existence as a synod is justified only because we have found that by joint effort we can labor more effectively to bring to the world the message of the salvation which it needs. What we cannot do as individuals, what we cannot do as an isolated congregation, we can do as a synod. As a synod we can maintain academies and colleges and seminaries where we can train pastors and teachers who are apt to teach the Word of salvation, and where we can provide a general education which places salvation into the heart of all knowledge. As a synod we can do mission work, bringing the knowledge of salvation to those who else would be deprived of it. As a synod we can supervise one another, seeing that nothing is tolerated in our midst which conflicts with the truth of the Word which brings salvation, encouraging one another to remain steadfast and busy. As we are convinced of the fact that working together as a synod we are engaged in our life's work, we shall be willing to give this work our prayers, our interest, our efforts and our contributions.

The world needs a spiritual salvation. Let us tell the world by our words and by our lives that salvation is more important than all material well-being; that man is unable to save himself; that Jesus, however, is able to save to the uttermost them that come unto God by Him.

"Shall we, whose souls are lighted
With wisdom from on high, —

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Shall we to men benighted
The lamp of life deny?
Salvation, O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name." Amen.



Comments

The Everlasting Word of God is the especial target of Satan's arrows at all times. To remove that Word, or if that cannot be done, to corrupt it in every way, that is the devil's main purpose among men. For he well knows that the Word of God is the Word of life everlasting in God, and through the grace of God, the only escape from the wrath of God over the sins of men. In these latter days devilish new schemes and devices are put into the hearts of men to lead them into all error. The one barrier that is in the way is the Bible, the Word of God. This must be put aside. Most of these diabolical plans are very subtle and hidden to foolish men, but at times they come forth with all their naked wickedness.

Over in Germany, as the public press reports, a new Bible is being prepared to suit the new theory of "blood, soil and folk." The Hitler-appointed Bishop Ludwig Mueller, head of the German Evangelical union, and Bishop Weidemann of Bremen, have laid sacrilegious hands on the New Testament in a new translation. In this version all notions of "sin," except harm to Nazi comradeship, have been removed. Consequently the notion of "grace" has also been thrown out. "Everlasting life" is changed to true or real life, and "Son of God" is rendered "The One who

is of God." Disciples are supplanted by mere "followers," and heaven, being omitted entirely from the Lord's Prayer, is thus to be found, according to Dr. Robbins, in Nazi Germany only.

We shall not weary our readers with the rendering of the Lord's Prayer and the so-called Golden Rule, Matt. 7:12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets," which are unrecognizable in this unholy version. Neither Moses nor the prophets are mentioned in this patchwork.

The Dr. Robbins mentioned above is the Rev. Dr. Howard Chandler Robbins, an Episcopalian professor, who wrote a foreword to a pamphlet against the new German atrocity. He professes to be shocked at the boldness with which the German translators proceeded, as who would not be. But this very impudent frankness is the red light which serves to warn all believing Christians away from this makeshift of a Bible. It is refreshing to find the enemies of the Christ so outspoken that any one who runs may read. It ill becomes the leaders of sectarian churches in their foggy hypocrisy to throw stones at Bishops Mueller and Weidemann. In these sectarian churches sin of any kind, except possibly the economic sin, so-called, and the full redeeming grace of God have long been discarded. Why these Calvinistic preachers should throw up their hands in holy horror at this new display of the misguided German churchmen is hard to understand. At least, the Nazis are honest.

Our Bible has suffered a great deal from the translators. As a matter of fact no one can translate the Bible who is not thoroughly imbued with the firm faith in the grace of God for the forgiveness of sin through the God-man Christ, as offered to the world in the Gospel. That is why Luther's version is a masterpiece of faithful rendering of the text. Luther may have stumbled in a very few unimportant places, but in the one central glorious doctrine of our redemption and the justification by faith alone he never erred. And these doctrines are the very heart and soul of the Bible. He follows the text most humbly and carefully, setting down the Word as given in the original, which cannot always be said of other versions, including our King James.

As for the rest, we profess not to be greatly disturbed by this clumsy effort to rewrite the New Testament. It has been tried before, but through the overruling providence of the God of all mercy these pitiful attempts have had little success. We do not believe that even the true Christians in the Fatherland, of whom there are no doubt many, will be misled by this botched New Testament. They will cling to their old Luther's incomparable version and continue to draw life and strength from its bright pages. Meanwhile this new Bible will soon be forgotten. Z.

Men or God? Who is it that builds the Church? Is it the man-power in pulpit and pew or God through His Gospel? One is naturally tempted to ask this simple but vital question when one reads in the Brotherhood page of the Lutheran Herald the pleadings of the editor for greater outside activity of the Lutheran Brotherhoods. These must be kept busy. How? By outward activity in the world, politics, rooting out world evils, such as low dives, solving the economic questions, and the like. This is to be the "Job for Lutheran men."

This editor admits: "The Lutheran Church rightly leaves the full responsibility of citizenship to the individual, and as a church body does not meddle with public affairs in a political sense. Political sermons are not preached from Lutheran pulpits. Only the Gospel." But this does not please this editor. He says: "Let's transpose that and say 'the Gospel **only** — nothing else.'" Evidently that is not enough. All the Lutheran churches in America as a body should unite to present an imposing solid front against the evils of the world, and everyone knows, or should know, that the Gospel **only**, if it be the right kind of Gospel in its purity, does not help at all in making the Lutheran Church mighty and strong and respectable as a world power or a power in the state.

What to do? Either less Gospel, or with it more of another kind of message — the Law, or better yet, make the Gospel into a law. The sectarian churches have succeeded in that admirably. Shall we follow? Let us hear. "We have been too cautious about discussing public questions as **church people**, lest we be accused of bringing the church into politics, or politics into the church. Is it politics to wage campaigns to close dens of vice? Is it politics to contend for conditions that will insure the security of the Christian Church in America. . . . Is it politics to demand that the moral, if not also the **spiritual standards** (bold ours, the ed.) of people in public office be above reproach?"

To all of which questions we answer boldly, **yes**, if you do these things **as** a Lutheran body, be it church or brotherhood, or even as a Lutheran church member, it is politics. What has Christ and His Church to do with cleansing the wicked godless ways of the unbelieving world? This world rejects the Gospel, does not believe in it, shall we then act as state officials preaching the law with the policeman's club — **as** Lutherans? God forbid! Thus deeply has this false aim of the sectarian churches for outward morality in the world by means of law bitten into our Lutheran standards.

We ask again: Shall men build the Church or God? This kind of a church that tries to reform the world by making it moral, that tries to rule all human society in the state, God does not build, does not want to

build, and, may we say it: **cannot** build by His Gospel of grace and salvation. He rules the world by the law written in their hearts, but His Church he rules by His Gospel, nothing else. We have travelled far when we can quote with approval in our church papers, as the Lutheran Herald does, "the homely lines of a great churchman, Edgar Guest," in one of his poems:

"Leave it to the ministers,
And soon the church will die,
Leave it to the women-folk,
The young will pass it by.
For the church is all that lifts us
From the coarse and selfish mob,
And the church that is to prosper
Needs the layman on the job.

"But the minister can't do it
Single-handed and alone,
For the laymen of the country
Are the **church's cornerstone** (Bold ours, ed.).
When you see a church that's empty,
Though its doors are opened wide,
It is not the church that's dying,
It's the laymen who have died;
For **it's not by song or sermon** (Bold ours, ed.)
That the church's work is done,
It's the laymen of the country
Who for God must carry on."

And once more we ask: Is it God or man who builds the Church? Is it the Gospel that builds it or is it man's wisdom and activity? The question is vital today, how will you answer it, O Lutheran Christian? Read Eph. 4, 1-16. Z.

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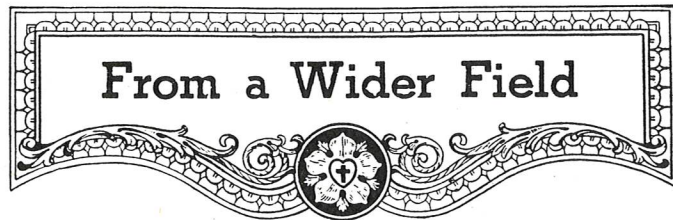
Catastrophes and Bible Sales "Catastrophes that shock the world increase the sale of Bibles. The New London, Texas, school house explosion that killed almost three hundred children and teachers last year boosted Bible sales tremendously in this section." The above statement is ascribed to J. B. McMullen, manager of the Texas Book and Bible House, Fort Worth, Texas, in a recent newspaper report.

A search for the immediate cause or causes of disasters often carries men afield and sometimes proves futile. There can, however, be no doubt as to the one great cause underlying all the woes of mankind. The cause of human suffering and the cause of death, whether sudden or unexpected or due to natural processes, is sin. By one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned. Rom. 3:12. Likewise there is also only one refuge from sin's condemnation and only one source of comfort in life's trials. It is the Rock of Ages, our Lord and Savior Jesus Christ, who reveals His love to a sin-cursed world in the Bible and freely offers forgiveness of sins, life and salvation to all; for God so loved the world that He gave His only

begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Not only great catastrophes but also the daily evidences of life's insecurity, which constantly surround us, should lead us to apply our hearts to the divine wisdom of the Bible; for the greatest of all catastrophes is to die without Christ and salvation. May God hold His protecting hand over us and our children and guide us by His Holy Spirit, so that we may never forget the Word of God, the only light to guide men through the darkness of this world to heavenly glory.

O. J. E.



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.

GIVING UP THE HEART TO GOD

Soul, what return has God thy Savior
For all He gives thee day by day?
O hast thou in thy gift a favor
That can delight and please Him? say!
The best of offerings He requires;
Give Him thy heart with its desires.

Give God His own, if aught thou'rt giving;
Say, soul, to whom belongs the heart?
Can Satan — he who hates the living —
Or any creature claim a part? —
To Thee alone I will assign,
O Lord, my heart and all that's mine.

Accept the gift which Thou requirest,
The first-fruits of my heart, O God!
The offering Thou so much desirest,
And dearly paidst for with Thy blood;
To Thee alone I now resign
My heart, to be for ever Thine.

Whom should I give my heart's affection
But Thee, who givest Thine to faith?
Thy fervent love is my protection;
Lord, Thou hast loved me unto death.
My heart with Thine shall ever be
One heart throughout eternity.

K. F. Lochner, 1673. Tr. by A. C., 1886.

IN MATTERS RELATING TO THE RECENT SWEDISH TERCENTENARY

During the latter part of June this year there was celebrated the tercentenary of the first Swedish settlers in America. Three hundred years ago, in 1638, there had emigrated from old Sweden to this country a group of men and women who had founded

along the shores of the Delaware a colony which in honor of the young queen of their fatherland they called Christina, and which now is Wilmington, Del.

This memorable event is of importance to all Lutherans in America. Those early Swedish settlers were of the Lutheran faith. In fact, next to the Danish Lutheran settlers at Hudson Bay in 1619, but whose settlement was only of short duration leaving no lasting marks, these Swedes together with the Dutch Lutheran settlers on Manhattan Island were the first Lutheran settlers in America. They had brought along with them the Swedish Lutheran Bible, Luther's Small Catechism and Swedish Lutheran hymnbook, and they stood under the spiritual care of a Lutheran pastor. His name was Reorus Torkillus who, after Rasmus Jensen of the Danish explorers in 1619 at Hudson Bay, was the first Lutheran minister to serve a Lutheran colony in America. He was a faithful pastor remaining with the colony to the end of his life in 1643. His tomb still stands in the old Swedish church in Wilmington.

More colonists and pastors followed during the succeeding years and settlements sprang up between what is now Wilmington and Philadelphia. Prominent among the pastors was John Campanius, a pious and learned man, who not only faithfully attended to the spiritual needs of those early settlers, but who also did strenuous mission work among the Indian population in the wilds along the Delaware. It was he who translated Luther's Catechism into the language of the Delaware Indians, which was the first translation of this precious book in America.

During the first period of the Swedish colony the Lutheran Church enjoyed a prosperous growth. Congregations were organized and churches built, like the old Swedish Trinity Church at Christina, now Wilmington, the Gloria Dei Church at Wicaco, now part of Philadelphia, the churches at Tincium, Raccoon, Pennswick, New Castle and others. Those churches strictly adhered to the Augsburg Confession and the doctrines of the Lutheran Church, and under constant missionary efforts and great hardships they had become a veritable garden of God in the wilderness of the new world, the pastors even holding daily devotion with their parishioners and instructing their children at the same time in Christian doctrine according to Lutheran faith.

Decline of Lutheranism in the Colony

But alas, it is a sad chapter in the history of American Lutheranism. In the course of events the Swedish Lutheran colony fell a prey to sectarianism. After the elapse of 300 years not one of the congregations exists today as a recognized Lutheran church, but all of them are now Episcopalian churches.

What were the causes which led up to this sad situation? There are those who ascribe the cause to

the language question. Failing to provide for parochial schools where both the Swedish and English languages were taught, the younger generation in the second and third century of the Swedish settlement could not, they say, understand their mother tongue and for that reason joined sectarian churches where the American language was spoken. However, that was only a secondary cause. The chief cause for failing to maintain the Lutheran church among the Swedish colonists must be sought in religious unionism. Almost from the very beginning a spirit of unionism wormed its way into the promising harvest. As far back as 1700 and before records show that Swedish ministers fraternized freely with the Episcopalians, preaching in Episcopal churches and permitting Episcopalian ministers to preach from Lutheran pulpits. Differences in doctrine were disregarded. Union pastoral conferences were held and no doctrinal differences disquieted the discussions.

Such free and unrestricted unionism paved the way, and naturally led to the final undoing of the Lutheran Swedes in Delaware. And when, "in 1789, the Swedish authorities had served official notice on the congregations in America, that in future they could no longer expect help from Sweden, alleging that, whereas "the purpose, the Swedish tongue" had come to an end, it was but just that in future also the disbursements in Sweden should be discontinued. The result was that one congregation after another united with the Episcopalians. By 1846 the Lutheran name had disappeared from the last charter." (Bente, American Lutheranism.) All this, of course, had not developed without previous sad and touching experiences on the part of the Swedes, on the one hand, and underhanded work between the leaders of the latter and the Anglican church.

Thus the entire Swedish mission territory, all of whose congregations exist to the present day, was lost to the Lutheran Church. A glaring example, indeed, of warning against all unionistic trends in the church today! The pity of it is that outside the Synodical Conference none of American Church historians, not even Lutheran, point out this glaring example of religious unionism and subsequent results and that in consequence thereof comparatively few heed its warning.

J. J.

— You do not need to choose evil in order to get on to the side of evil, you can get on to the side of wrong by not making choice at all. You can get on the side of wrong by pure indecision and carelessness. You can slip downhill, but there is no law on earth by which you can slip uphill and make any progress.

— Selected.

— I am God's corn, and I am willing to be ground that I may be bread for God's children. — Ignatius.



CONVENTION OF SYNODICAL CONFERENCE

The Synodical Conference convened August 4-9 at Watertown, Wis. The services and all the sessions except the first were conducted in the stately and roomy St. John's Church, of which the Rev. F. H. Eggers is the pastor. In his opening address Dr. J. W. Behnken forcefully pointed out our marvelous privilege and assurance of certain victory as workers together with God, and that therefore we should cheerfully and efficiently carry on the Lord's work, letting neither our swords nor our trowels get rusty.

After the roll call a majority of the duly elected delegates being present (I remember the secretary's reporting 116 for the Missouri Synod), President L. Fuerbringer declared the body properly constituted and called attention to a few outstanding facts in the history of the Synodical Conference. It seeks to give expression to the unity of spirit existing between its constituent synods, to offer encouragement in carrying out the common task, and to maintain unity in doctrine and practice. It is not solicitous about union except on the true basis of the Biblical doctrine as confessed by the Lutheran Church. This year is the 60th anniversary of our work among the colored. In 1877 the president of the old Norwegian Synod asked the body whether we should not give our attention to foreign missions, and suggested a mission among the Negroes. All were agreed on this, and so a Mission Board was elected, which in July, 1878, called Pastor Deschler as missionary. He began at Little Rock, but soon moved to New Orleans. Candidate Berg took charge of Little Rock. Pastor F. Lochner was elected editor of the Missionstaube and Pastor Bischof editor of the Lutheran Pioneer. A church extension fund was created. Approximately \$1,400 were collected; \$2,000 were expended.

Sixty years have passed. All the fathers and founders have gone to their reward. Church connections have been dissolved and changed, but the Synodical Conference has remained true to its principles. Since 1920 it has not undergone any change. It comprises the Missouri Synod (1,320,332 baptized members), the Norwegian Synod (7,934), the Wisconsin Synod (243,758), the Slovak Synod (21,000). It controls the Colored Missions (8,990). It maintains friendly relations with various Lutheran bodies abroad. It remains true also to the scope of its work, especially with regard to home and foreign mission activity. This is not our doing, but solely due to

God's mercy and unmerited grace. May God continue to have mercy on us and to be with us!

The delegates were supplied in advance with a book of reports and memorials to acquaint them with the business before the convention. Dr. Fuerbringer at the beginning of each session gave a more specified program, and then called the vice-president to the chair. The following committees were appointed by Dr. Fuerbringer: 1. Negro and African Missions; 2. Constitution of Synodical Conference; 3. Chinese Term Question; 4. Appeals and Memorials (these were referred to Com. 3 and to the Missouri Synod Committee on Adjustments); 5. Nominations; 6. Elections; 7. Resolutions and Printing of Proceedings; 8. Report of Treasurers; 9. Reporters for English and German church papers; 10. Chaplains.

Dr. L. Fuerbringer was reelected president; Rev. E. Benj. Schlueter, vice-president; Prof. G. V. Schick, secretary; Mr. Martin Markworth, treasurer. The convention arose in honor of the late Rev. E. Eckhardt and elected Pastor S. Michael as statistician.

Union Movements in the Church

Prof. Theo. Hoyer continued his paper begun at Indianapolis on this subject. He presented the historical facts, and left it to the hearers to make their own conclusions. The lessons of the history presented are obvious. One cannot unite by unionizing. To compromise the truth results in all the more discord, while unflinching loyalty to the truth tends to bring about true unity. The notions that actuate unionists today are not modern but quite old. They constitute no advance on what was advocated by George Calixtus, professor at Helmstedt 1614-1656. According to him agreement in essentials is sufficient for church union. The question with him was not what has Christ commanded to teach, but what is necessary for salvation. The same distinction between fundamentals and non-fundamentals has ever been made, and underlies the union movements which in 1817 ended in the Prussian Union and here in America led to the organization of the General Synod. Unionists deem it sufficient to agree in fundamentals. In non-fundamentals they are willing to agree to disagree. Loyal Lutherans have ever refused to distinguish in that way, and held that Christians are not at liberty to yield a single Scripture statement. The very points which unionists reject in non-fundamentals often determine their stand in fundamentals. Some err from innocency, but since this cannot be known, they must be judged by their profession. The Lutheran Church must testify against error, and not adopt the principle that one doctrine is as good as another.

The Gospel and the Social Problems

This is the title of Prof. E. E. Kowalke's essay. The curse pronounced Gen. 3, 16-19 is the parent root

of all our social problems, and the explanation of their persistency. Painfully man treads the path that leads to dust. Great damage is done in the church by teachers who do not face the fact that man is by nature spiritually dead. The result is that they do not preach Christ. Man can by his own efforts make a living, heal sickness for a time, improve conditions, and he believes this, not regeneration, to be the way back to freedom. The purpose of all his efforts, machinery and devices is to make this world a better place in which to live. All the genius of the world is concentrated on attacking the problems raised in Gen. 3. Up to a certain point man can do this if he will. Humanitarian work motivated by natural pity and love serves to alleviate suffering. But man does not recognize the ills of the flesh as symptoms of spiritual death, and cannot remove them.

Gen. 3:15 is the first Gospel. The curse and the blessing go side by side and are addressed to the same persons. The 23rd Psalm presupposes this double condition of life. Sufferings of all kinds are familiar experiences of Christians, yet shall not separate them from God. The Gospel does not nullify the curse on the soil, but it nullifies the death sentence. It raises to spiritual life, the source of which is in Christ, not in better working conditions. When men speak of establishing the kingdom of God by works, they are emptying the cross of Christ. The emblem of the kingdom of God is the crown of thorns and the cross. The Jews wanted a Messiah who would solve the social problems with a wave of his hands, and that is the kind of Messiah the world wants, and the devil, too. But Christ refuses to be a social Savior, and efforts to turn the Gospel into a social program are an offense to him.

However, the Gospel affects social conditions. Eph. 5. A Christian solves many a social problem for himself and others, and that pastor is a good shepherd and a good citizen who preaches the Gospel to his congregation and seeks to lead his hearers "unto a perfect man." His is a man's work, and he needs not to go outside of his calling and take over the functions of the police department. We may not secularize the Gospel, nor identify the kingdom of the world with the kingdom of God. Let the church preach the Gospel to all. The Gospel makes new creatures, and affects social conditions by filling with the Holy Spirit. We cannot promise people that they will get a job, or that wars would cease if the world were full of preachers of the Gospel. In both instances there will be surprises. God does not treat us according to our thoughts. It is not safe to make much of by-products. We ought to forget about by-products and preach repentance.

Report of Interim Committee

This committee had received two assignments; viz. 1) to formulate a constitution for a prospective church body of Negro Mission congregation; 2) to suggest ways to improve the theological training of our colored pastors and missionaries. The constitution submitted by this committee will now go before the Negro congregations for discussion and eventual acceptance. But before it can go in effect, the whole matter must once more be presented to the Synodical Conference for final action.

Regarding Immanuel Lutheran College at Greensboro the committee recommended 1) that this institution be kept intact as a theological institution and its courses be strengthened to the fullest extent of the ability of the Synodical Conference; 2) that the Missionary Board be authorized to continue the preparatory courses as heretofore; 3) that the relocation of the Missionary Board in regard to the "open-door" policy (admission of outsiders) be approved.

Treasurers' Reports

There are two treasurers, one taking care of the finances of the Synodical Conference, the other of those of the Missionary Board. The amounts handled by the former are comparatively small, consisting of items such as postage, traveling expenses, and the printing of reports. As to the last-mentioned item, two years ago every report was sold. However, the last time the full expense was not met. To cover these expenses we have to levy assessments on the constituent synods according to the number of their communicants. The secretary figures out the assessments, and then the various treasurers are notified.

The reports of both treasurers were found to be correct and placed on file. By adding ten per cent of operating costs to the budget the building fund indebtedness of about \$16,000 can be liquidated.

The Chinese Term Question

There is disagreement among missionaries in China as to the term to be used to designate "God" in Chinese. "Shen" is rather vague, meaning spirit. Schangti is more definite, but unfortunately is said often to be employed to designate an idol. Therefore some hold that the true God may not be called Schangti among a people that still knows this idol. Others contend that "Schangti in itself when divested of its heathen connotation and filled with Biblical content may be used as the name of the true God, and when Schangti is divested of its heathen, or idol, connotation, it ceases to be an idol name and becomes a common term and as such when filled with the Biblical content, it may be used of the true God and become a new name of God like Lord, Savior, Comforter, etc." For this reason the committee appointed found it impossible to render a unanimous opinion. Naturally

the convention likewise found this impossible, and hence with the committee had to be content with stating the principles which must guide our missionaries in seeking a God-pleasing solution of this difficulty; viz., 1) "In translating from the Hebrew and Greek into another language the choice of terms to render Elohim and Theos is an adiaphoron. As in the case of all adiaphora (cf. Formula Concord, Art X) Scripture here too sets certain bounds within which our freedom may be exercised. Our choice of terms must not smirch the glory and honor of God nor becloud the truth of God nor give offense (in the sense of giving occasion for stumbling) to the weak (1 Cor. 10:31f. and Rom. 14:13-23. 2) Our one and only mission to the Chinese, to the Christians as well as to the heathen among them, is to teach them whatsoever Christ commanded us (Matt. 28:20; 2 Cor. 5:19f.). We must speak the truth in Christ (1 Tim. 2:7 and 2 Cor. 4:2), and our trumpet must not give forth an uncertain sound that may be misunderstood (1 Cor. 14:18f.)." The convention therefore resolved that mission work in China shall be conducted in accordance with these principles and encouraged all interested persons meanwhile to continue to study the material that has accumulated on this question.

Negro Missions

Executive Secretary L. A. Wissner said that utterances to the contrary notwithstanding, the South offers a very large field. We have not nearly exhausted it. Naturally our work follows the Negro on to the North, where our field is expanding more rapidly and the Negro is finding better opportunities and greater earning power. There is a continuous stream of Negroes northward. But the Northern missions were started by families coming in from the South. As to opportunities, they are unlimited. We could begin work in many places if we had the funds.

Resolutions passed call for an increase of \$25,000 in the budget for Negro Missions and for a budget of \$20,000 for our African Missions. The Board would like to take over missions begun in Pittsburgh, Toledo, Indianapolis, Louisville, and Muskogee provided it is supplied with the requisite funds. Washington, D. C., is in need of a building, for which a special appeal may be issued later. Editors are requested to give more space to Negro Missions. A special representative for each District was elected to keep himself and others informed and to promote the cause.

The following were reelected as members of the Missionary Board: The Revs. T. A. Weinhold and Carl Kurth; Mr. A. Herrmann; the Revs. Im. F. Albrecht, John Daniel, J. A. Moldstad; Mr. Theo. W. Eckhart.

On Friday evening we had the pleasure of listening to a sermon preached by Pastor M. Carter (colored).

African Missions

At the close of the service just referred to, Dr. Nau explained moving pictures of our African field. Sunday afternoon he lectured concerning the same field before a mass meeting of Lutherans on the parklike grounds of Bethesda. The audience listened with rapt attention as he gave a very clear idea of what the social, economic, and religious conditions are in the stations which we recently acquired or inherited in Africa. He was preceded on the platform by the Chairman of the Missionary Board, the Rev. O. C. A. Boecler, who delivered a mission sermon with special reference to the work that needs to be done in Nigeria. It will therefore be seen that mission work was not slighted at the Watertown convention, though the Chinese Term Question, and especially constitutional matters took up much of the time.

New Constitution

In the past the chairman repeatedly was in the position of having to set aside certain provisions so that a new constitution seemed imperative. A committee consisting of Pastors Henry Grueber, and F. C. Giese and Attorney E. von Briesen submitted a draft of a new constitution. However, the draft that will be placed before the constituent synods for action is the one drawn up by the reviewing committee. In this proposed new constitution the Board of Trustees and the Missionary Board are combined, and other changes suggested. On this account Prof. Fuerbringer stated that he would publish the new constitution in the "Lutheraner" and advocate its publication in the Lutheran Witness so that all may have an opportunity to study it before it is presented for ratification to the Missouri Synod in 1941. The other synods convene sooner, and are therefore in a position to ratify it earlier.

Miscellaneous Matters

All the District Proceedings were approved by the examining committee of the Synodical Conference. Criticisms if any are referred to the officials of the respective District.

President Fuerbringer was empowered to fix place and date of the next convention and to appoint the essayists.

Watertown is the location of the Bethesda Home for the Feebleminded, Epileptics, and the Helpless. In this Home these unfortunates are cared for physically, but also spiritually, as Rev. Wm. Naumann, pastor of the Home, pointed out in an address to the mass meeting mentioned above. The delegates were shown through the Home. We also saw a movie depicting this institution and its manifold activities. The writer was among those who attended services in the beautiful new chapel of the Home, and heard the Rev. H. A. Mayer and Dr. Pfothenauer preach, the

latter delivering a catechetical sermon on "Jesus Christ, true God and Man, my Lord."

Among the films shown was also a movie-talkie on the Saxon Emigration. On Saturday afternoon no session was held, and numerous delegates availed themselves of the opportunity provided by Pastor Paul Lorenz to view the Octagon House, built a hundred years ago as a private dwelling, but now a landmark and a museum. Also Northwestern College of the Wisconsin Synod was visited by many of the delegates.

A vote of thanks was given the essayists and Pastor Carter and the press for services rendered, and to the local pastor, to the congregation, especially the ladies, and the management of Bethesda Home for the splendid hospitality extended the convention.

Paul G. Birkmann.

A REPORT ON THE NIGERIA MISSION

The Missionary Board,
3558 S. Jefferson Ave.,
St. Louis, Mo.

Obot Idim, May 1, 1938.

Dear Brethren:

Just a few days ago I received a letter asking for a report on our work, this report to be in by the end of June. I do hope this letter reaches you in time. I know there will be no time to spare.

First of all, let it be plain that statistics can be very unreliable, especially in the present stage of our mission. Things are still too unsteady for one to gain much from statistics. Therefore I am just a bit reluctant about offering too many figures or having you put too much weight on these figures. Those I do give are to serve only the purpose of giving a very general picture of our work and of the possibilities lying before us. Such a general picture is all this entire report is to convey.

Let us begin by taking a look at our churches. At the present time we have thirty-six under our care. As you perhaps know, so far the field has been divided. Missionary Koeper has been in charge of the southern half of the field with eighteen churches under his care. We ourselves have been confining our efforts to the northern half of the field also with eighteen churches. Our work is centered in the Ibesikpo clan of the Ibibio tribe, about fifty-five miles from Calabar and about ninety miles from Port Harcourt. However, our work is not confined to Ibesikpo alone. We are also working among the Uruans, the Ikonos, the Anangs, and the Ubioms — all Ibibios and neighbors of the Ibesikpos. The distance from our northernmost station to the southernmost is about fifty-five miles. Within this area lie all our churches.

Following is a list of all the churches in our mission. The first column names the village, the second

gives the total number of all souls claiming adherence to the village, the second gives the total number of all souls claiming adherence to the church, the third gives the number of communicants, and the fourth the number of times we have had communion in each; the first twenty-one are the Ibesikpo churches, the rest are the outlying stations.

Nung Oku Akpasima	215	41	3
Ebere Otu	180	—	—
Ikot Udo Ekop	205	17	1
Okukuk	165	9	2
Ikot Okubo	300	85	4
Ito Oko	255	64	4
Afaha Udo Eyop	250	10	2
Nung Ukana	2,028	122	3
Ikot Obio Ofong	255	41	2
Ikot Obio Dono	300	9	2
Ikot Okure	82	6	2
Nung Udoe	576	88	4
Ikot Udo	60	—	—
Mbierebe	400	80	3
Ikot Iko	333	127	6
Ikot Osom	150	61	6
Mbikpon	154	27	4
Ikot Akpan Abia	150	87	7
Nung Oku	70	13	3
Afaha	670	252	9
Ikot Oduot	380	104	6
Akai	160	115	1
Obot Inwan Ekeya	30	—	—
Ekeya	75	—	—
Ekpene Ukim	75	—	—
Edem Ibiok			
Uruan	180	38	5
Mbiabon Ikono	320	75	3
Ikot Mbon Ikono	108	25	2
Nung Ukim Ikono	126	38	2
Ikot Oku Ikono	101	25	2
Ikot Osom Anang	130	—	—
Abia Okpo	150	—	—
*Ibon Ikot Ebok			
*Ikot Odon			
*Nkara			
Total	8,633	1,459	—

Those stations marked with * are "preaching stations," with a very unstable roll.

Let me say a word about the total number of adherents. I have not had time to check each figure with the register in each church. I merely had the teachers report the number in their respective churches, and these are the figures they gave. However, I know that these figures are reasonably correct. Let us remember, though, that this includes every one, men women and children, and by no means can all of them be called, nor considered to be, Christians. Many

are still polygamists, and I judge that not over one-third have been baptized. But they call themselves Lutherans, and they present our immediate field.

As for the number of communicants, these figures are taken from our own records and are therefore correct. — I am sorry that I cannot give the number of those who are baptized and the number of marriages performed in each church since our church took up the work here. As for the numbers Missionary Koeper and I baptized and married, we have our own records. But to find out how many Dr. Nau baptized and married in each church would mean going around and searching through each register, and time does not permit us to do that. I believe that Dr. Nau made his own report in regard to these things, and therefore you should have that information on file. As for Koeper and myself I can report the following: During our first year's work here Koeper baptized 507 and blessed about 75 marriages. I baptized 686, mostly adults, and blessed 111 marriages. Koeper's figures are a bit smaller due to the fact that the southern churches are a bit more backward and also to the fact that Brother Koeper has lost time because of illness.

Now, how do we carry on our work in the churches? The Lutheran Church, wherever she is established, is always a teaching church. Therefore we go personally into each church at regular times, about once each week, sit down with the people, instruct them, prepare them for communion, and discuss their various problems with them. As a rule the people love these instruction periods with the white missionary and come for them at six and earlier in the morning. We must have early instruction periods to get them all in. Every evening, too, we have to go out into the churches for this work. But it means a little extra effort on their part, and now that the novelty is gradually wearing off we must keep after them.

Since we cannot be in every church every Sunday to conduct divine services we have to leave that in the hands of our native teachers. However, we do not permit them to preach and to teach all the nonsense that might come into their untrained heads as is done in all the other missions. Every week we mimeograph the Sunday school lesson with the questions and also the sermon. These are given to the teachers on Wednesday at the general teachers' meeting, and these they must study and follow precisely. This system is not perfect, but it proves to be by far the best system for our present conditions, and no doubt we shall continue this way until we can put trained men into our churches. Our people themselves have already learned to appreciate the difference between these sermons and the ones they were formerly forced to listen to. If they at all suspect

that the teacher is not following the paper, they bring a very definite complaint.

As often as we can get around we, of course, take charge of the Sunday services ourselves. All communion services, as well as all baptisms and marriages, are taken care of by the missionary. Since we now have regular communion in twenty-five of our churches, this alone keeps our Sundays pretty well occupied.

(To be concluded)



Our Missions

ARIZONA

St. Paul's, Douglas

The cut shows the new church building of St. Paul's congregation. It was dedicated to the service of the triune God on Reformation Day, October 31, 1931. Pastors F. Uplegger and E. A. Sitz preached the dedicatory sermons.



St. Paul's Ev. Luth. Church, Douglas, Arizona

The building is of Spanish Mission architecture, pure Arizona type, Spanish white. It measures 24×64 feet, plus another room of the same architecture. It contains a main auditorium, three Sunday school rooms, and a sacristy. The lighting is indirect and recessed.

Except for the adobe contract, all work on the church structure was done by the members after their regular working hours and during their vacation periods, they frequently working until after midnight. The local pastor, too, was on the job most of the time. The congregation was fortunate in having men in their midst who were especially adept in their par-

ticular line of work. All the work was done according to the underwriters' specifications and on completion was officially inspected and approved by the local fire chief.

Douglas is a city of nearly 10,000 population. The first Wisconsin Synod preaching at Douglas was done by a pastor who came down from Tucson occasionally. The pastors who thus served the field were: P. Hensel, Beitz, C. Guenther, Lutzke, Capt. Schliesser, J. Schmidt, C. Albrecht. The present pastor in charge is Pastor F. Knoll.

The first services were conducted in private homes; later they were held in theater buildings, tea rooms, the Baptist Church, lodge hall, and the Seventh Day Adventist Church. In the fall of 1929 Pastor Knoll moved into the field, first residing in Bisbee, later permanently locating in Douglas. When in 1934 the United States Government abandoned the U. S. Army camp there, the members of St. Paul's obtained permission from the Government to dismantle and raze one of the hospital units. The lumber thus secured was carefully stored and two years later used in the erection of their new and beautiful church buildings.

We rejoice with St. Paul's members that now, after years of being forced to shift from this to that inadequate place for worship, they now have so beautiful a church home of their own. May, through the preaching of the pure Gospel there, many precious souls be added to the Church of our Lord, Jesus Christ.

* * *

Prescott: a neat city of nearly 6,000 population with modern business houses and residences. Pastor Raymond Zimmermann is our missionary for Prescott and immediate territory. The congregation at Prescott is greatly handicapped by the fact that it has no church property. Services are at present conducted in a rented church building. What great help it would be for such mission stations if loans from the Church Extension Fund Treasury could be made them that they might obtain a church home of their own. If the members of the Synod would set to work in earnest to liquidate and wipe out our debts, our Church Extension Fund could again begin to revolve and needy and promising mission stations could be substantially helped.

* * *

Glendale, about 9 miles from Phoenix, is served by Pastor O. Hohenstein. He also serves Sunny Slope, 10 miles distant. Sunny Slope lies just outside the irrigated section, and is made up of hundreds of cottages in which health seekers, tubercular people live. Some also live in trailers. About 2,000 of these unfortunate people make their home here throughout the year in search of health. Pastor Hohenstein of Glen-

dale and also Pastor Deffner of Phoenix make visits in this settlement.

W. J. Schulze, Chairman,
General Mission Board.

Our Synod

HISTORY OF THE LUTHERAN PAROCHIAL SCHOOL

In 1932 there appeared a book "Early Lutheran Education in Pennsylvania," by Dr. Charles Maurer, Dorrance and Company, Philadelphia. The book was reviewed January, 1934, in the Northwestern Lutheran. Dr. Maurer found difficulty in gathering the material. Many congregations had not kept their minutes, and those that still existed were often found with great difficulty. This caused me to urge our teachers to collect the material for our future history while the sources are still in existence and easily found.

Our school board was in harmony with the movement and both conferences, the local Conference of Milwaukee as well as the State Conference adopted the suggestions of the committee to whom the matter had been referred. But the result was far from satisfactory. In the four years since the adoption of the recommendation only 11 schools have sent in the source material. Since the matter is by this time at rest, I have sent the material on hand to Professor C. Schweppe at the Dr. Martin Luther College. If any teachers are collecting the material now let them send the records to New Ulm.

Little interest is shown in the history of our racial stock in the United States, and we show little interest in the history of our church and of our schools. Yet the parochial schools were the first schools that were founded here. During the colonial period of our history and even far into the national period the parochial schools, that is schools founded, organized and supported by churches were the only schools in existence. Pennsylvania had these schools up to 1834, when its public school system was created by the legislature.

John Eiselmeyer.

DOUBLE ANNIVERSARY

Having completed twenty-five years of service in the ministry, Pastor Philip Lehmann of Ableman, Wis., was enabled to celebrate the event in a specially arranged service on Wednesday evening, August 24.

Coincidentally the twenty-fifth anniversary of the marriage of Pastor and Mrs. Lehmann was observed

at a bounteous dinner served to relative and friends. President H. Kirchner gave an appropriate address, felicitating the couple.

At the services held to commemorate the pastor's ministerial anniversary Pastor C. E. Berg, who had officiated at his first installation, gave the sermon on 1 Tim. 3:1: "This is a true saying, If a man desire the office of a bishop, he desireth a good work." Pastor C. W. Siegler conducted the altar service and read congratulatory messages. Pastor Arthur Berg spoke for the pastoral conference. Substantial purses were handed to Pastor Lehmann by the president of his congregation and others.

May the Lord continue to prosper the work of His servant and guide him and his helpmeet according to His counsel.

C. E. B.

Announcements

NOTICE — DIRECTORY LIST OF NORTHWESTERN LUTHERAN ANNUAL AND GEMEINDEBLATT KALENDER

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

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

Whether you are pastor, professor, etc.

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

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

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

In which direction is it from your place of residence?

How far is it away?

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

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

NOTICES

The General Synodical Committee, God willing, will meet in the week of October 16, in St. John's, Milwaukee, Wis. Further information will be given later.

John Brenner.

* * * *

The call to the professorship at Northwestern College has been extended to Prof. H. Oswald, Moberge, So. Dak.
Kurt A. Timmel, Sec'y.

MINNESOTA DISTRICT MISSION BOARD

The Minnesota District Mission Board will meet on Friday, September 16, 10:30 A. M., at Dr. Martin Luther College, New Ulm, Minn.
O. P. Medenwald, Sec'y.

CHIPPEWA RIVER VALLEY DELEGATE CONFERENCE

The Chippewa River Valley Delegate Conference meets Sunday afternoon, September 25, 2-5 P. M., in Prairie Farm, Wis.

Please register with the local pastor, Rev. J. F. Henning, Jr., and state how many delegates are coming. — Supper will be served by the ladies of the congregation.

E. E. Prenzlow, Sec'y.

RED WING ONE DAY CONFERENCE

The Red Wing One Day Delegate Conference meets at Potsdam, Minn. (Geo. Scheitel, pastor), on September 13. Sessions begin at 9:00 A. M. sharp. E. G. Hertler, Sec'y.

SOUTHEAST MICHIGAN CONFERENCE

God willing, the Southeast Conference of the Michigan District will assemble at Hope Church, Detroit, Pastor G. Press, on September 27 and 28.

The following papers are to be read: Discussion of Ger-vasius Fischer's Article on Liturgics from the Quartalschrift, Luetke; The Lutheran Confessional Service, Nicolai; Isagogical Treatise of Daniel, Timmel; Sermon to be read, Luetke.

Preachers: Zapf, Luetke.

Confessional Speakers: Leyrer, Maas.

Please send early announcements to Pastor G. Press, 16912 Evanston Ave., Detroit, Mich.

Oscar J. Naumann, Sec'y.

WESTERN DAKOTA-MONTANA PASTORAL CONFERENCE

The Western Dakota-Montana Pastoral Conference will meet October 4 and 5 beginning at 10 A. M. (C. S. T.) at Jamestown, No. Dak. (J. B. Erhart).

Essays: Seven Letters to the Seven Churches of Asia Minor, O. Heier; Exegesis of 1 Tim. 6, B. Hahm; History and Scriptural Basis for Infant Baptism, W. Herrmann; Duties of Pastor's Office Based upon the various Names Applied to the Pastor in Scripture, W. Dorn.

Sermon: W. J. Schmidt (H. J. Wackerfuss).

Kindly announce to local pastor.

B. R. Hahm, Sec'y.

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference meets September 28, 1938, at Courtland, Minnesota, with Pastor J. A. Maas at 9 A. M.

Essays: Rev. J. C. A. Gehm: What is meant by a Dead Church? Rev. Wm. C. Albrecht: The Necessity of Our Church Papers in the Homes of Our Laity.

Please announce with the local pastor.

A. Martens, Sec'y.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet for a one day conference with Pastor A. Saremba, Town Weston, Wis., on Tuesday, September 13. The Conference will open at 9:30 A. M. with a Communion service in which Pastor P. Kurth (A. W. Koehler) will deliver the address.

Essays: "The Pastor in the Light of Paul's Statement: 'Being All Things To All Men.'" Pastor Bast, and "Personal Reactions on Prof. Kowalke's Paper: 'The Church and Its Youth.'" Pastor Ave Lallemand.

O. P. Medenwald, Sec'y.

NORTHERN MICHIGAN PASTORAL CONFERENCE

The pastors of the Northern Conference of the Michigan District will meet, D. v., on September 20 and 21, 1938, at Tawas City, Mich., John Roekle, pastor. The opening meeting will be held at Emanuel Church on Tuesday morning at 9 o'clock.

Papers: Ordination, O. Eckert; Das Verhalten des Pastors beim Krankenbesuch, F. Krauss; Exegesis on John 4, A. W. Hueschen; The Christian Conscience, B. Westendorf;

Die historische Entwicklung und Bedeutung der Beichtrede, J. Roekle; Duerfen geschiedene Eheleute, die aus Schriftgruenden getrennt sind, nach getaner Busse, ohne Wieder-
verheiratung, in einer christlichen Gemeinde bleiben, J. Zink; A Series of Lenten Outlines, W. Voss.

Sermon: K. Vertz (A. W. Voges).

Confessional Address: F. Krauss (C. Kionka).

A. W. Voges, Sec'y.

SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference will meet September 13, at 9:30 A. M., at Tuckertown, Wis. (Pastor A. H. Dobberstein). Divine services with the celebration of Holy Communion at 7:30 P. M., Pastor L. M. Bleichwehl (G. Gerth) will preach the sermon.

Papers: Exegetical: 1 Cor. 15:35-58 — A. H. Dobberstein, 1 Cor. 16 — P. Monhardt; Isagogical: 1 and 2 Corinthians — W. Paustian, Galatians — C. E. Berg; Homiletical: Reading of sermon — J. H. Paustian (W. Paustian); Practical: Proselyting in General — G. Zunker.

L. M. Bleichwehl, Sec'y.

MANKATO PASTORAL CONFERENCE

The Mankato Pastoral Conference will meet on Tuesday, September 20, at 9:30 A. M., at Immanuel School, Mankato, Minnesota.

Papers: L. F. Brandes, Exegesis; O. K. Netzke, Exegesis on Eph. 3, 14ff; R. Palmer, On Occasional Services.

W. Schuetze, Sec'y.

SOUTHERN DELEGATE CONFERENCE OF NEBRASKA

The Southern Delegate Conference of Nebraska will meet at Shickley, Nebraska (Rev. Wm. Wietzke), will meet on September 20 and 21, 1938, at 9 A. M.

Papers: Part II of an exposition of the book of St. James, W. Krenke; Article III of the Augustana, the Son of God, R. Vollmers; The Ladies' Aid, H. Lehmann.

Speakers: E. Hahn, A. Degner (English).

Confessional: E. Monhardt, H. Lehmann (English).

Remarks: Please announce for yourself and your delegate. The Theme Committee, A. Schumann and H. Spaude, is to be ready to report.

W. Krenke, Sec'y.

LAKE SUPERIOR CONFERENCE

The Lake Superior Pastoral Conference will assemble at Stambaugh, Michigan (Pastor G. Tiefel), on September 27 and 28. Opening session at 9:30 C. S. T.

Papers: Roepke, Rupp, Thurow, Lehmann, Henning. Exegesis, 1 Cor. 4 and 5, led by Croll and Fuhlbrigge.

Sermon: Dornfeld, Engel.

Confessional: Thurow, Fischer.

Kindly make timely announcements with Pastor Tiefel.

E. C. Rupp, Sec'y.

REDWOOD FALLS PASTORAL CONFERENCE

The Redwood Falls Pastoral Conference will meet at Danube, Minnesota, on September 22. Opening session at 9 A. M.

Essayists: Sauer, Krueger.

Sermon: Birkholz, Boettcher.

Confessional: Traub, Sauer.

Please announce.

A. W. Blauert, Sec'y.

CHIPPEWA-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE

The Chippewa-Wisconsin River Valley Pastoral Conference will meet October 4 and 5 at Marathon City, Wisconsin (Rev. E. Kolander, pastor). First session at 10:00 A. M.

Essays: E. Walther, Exegesis of 2 Timothy; I. Habeck, Exegesis of Isaiah; J. F. Henning, Sr. (will select his own theme); J. Mittelstaedt, Zweck und Nutzen der Beichtrede; S. Rathke (will select his own theme); A. Dornfeld, Isagogische Arbeit ueber Hiob; S. Fenske, Exeg. homiletical treatise on Matt. 7, 15-23.

Confessional Address: J. Mittelstaedt, G. Neumann.

Sermon: J. F. Henning, Jr., O. Hoffmann.

Please announce early.

E. E. Prenzlow, Sec'y.

CROW RIVER VALLEY PASTORAL CONFERENCE

The Crow River Valley Pastoral Conference will meet October 4 and 5 at Crawford Lake at 10 A. M. (Pastor Alvin Leersen).

Papers: Continuation of Exegesis on 1 Tim. 3, 1-7, Pastor Martin Schuetze; Old Works by Bruns, Haar, Voigt and Nickels; Exegesis on 1 Cor. 12, 4-11 by Pastor Chr. Albrecht.

Preachers: A. Kell, alternate Im. Lenz.
Kindly announce. Karl J. Plocher, Sec'y.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet, D. V., on September 19 and 20, 1938, at Oakfield, Wis. (Pastor J. Dowdat). The first session will begin at 9 A. M.

Essays: Joint Study of Luther's Galatians led by G. E. Bergemann; The English Reformation, H. Bierwagen; Exegesis of Titus 2, E. Pankow; The Pastor in His Home, O. Hoyer; Dogmatical and Exegetical Exposition of 1 Cor. 11, 17-35, G. Kobs; James 5, 14, E. B. Schlueter; The Pastor in His Field, E. Behm.

Sermon (Engl.): Marcus Fleischer; Harold Warnke.
Please make early announcements.
Carl Lawrenz, Sec'y.

INSTALLATION

Authorized by President H. Kirchner the undersigned installed the Rev. Roland Hillemann as pastor of St. Paul's Congregation at Ixonia, Wisconsin, on the 11th Sunday after Trinity.

Address: Rev. Roland Hillemann, R. 1, Ixonia, Wis.
E. A. Wendland.

MISSION FESTIVAL

Pentecost Sunday

Essig, Minn., Zion (A. J. Maas). Off'g: \$71.40.

First Sunday after Trinity

Goodhue, Town Goodhue, Minn., Grace (F. Weindorf).
Off'g: \$69.31.

Second Sunday after Trinity

Town Eau Galle, Dunn Co., Wis., Zion (R. C. Hillemann).
Off'g: \$115.87.

Third Sunday after Trinity

Lewiston, Minn., St. John's (Rud. P. Korn). Off'g: \$392.25.
Goodhue, Goodhue Twp., Minn., St. John's (F. Weindorf).
Off'g: \$180.25.

Fourth Sunday after Trinity

Rouville, S. D., St. John's (M. Lemke). Off'g: \$104.95.
Brighton, Minn., Zion (A. J. Maas). Off'g: \$112.31.

Sixth Sunday after Trinity

Courtland, Minn., St. Peter's (A. J. Maas). Off'g: \$135.66.

Seventh Sunday after Trinity

Town Beaver, Wis., St. Matthew's (W. G. Fuhlbrigge). Off'g: \$41.50.

Eighth Sunday after Trinity

PlumCity, Wis., and Waverly, Wis., Immanuel and Trinity (R. C. Hillemann). Off'g: \$139.76.

Broken Bow, Nebr., St. Paul's (V. H. Winter). Off'g: \$50.00.

Merna, Nebr., Immanuel (V. H. Winter). Off'g: \$66.01.

Johnson Creek, Wis., Immanuel (A. W. Paap). Off'g: \$299.00.

Indian Creek, Wis., St. Peter's (H. A. Pankow). Off'g: \$95.77.

Coleman, Wis., Trinity (W. G. Fuhlbrigge). Off'g: \$113.81.

Whitehall, Wis., St. Paul's (F. Gilbert). Off'g: \$70.00.

St. Clair, Minn., St. John's (A. H. Mackdanz). Off'g: \$91.01.

Rising City, Nebr., St. John's (H. H. Spaude). Off'g: \$120.00.

Tenth Sunday after Trinity

Nodine, Minn., St. John's (A. Eickmann). Off'g: \$218.06.

Sheridan Twp., Hason Co., Mich., Immanuel (E. E. Rupp).
Off'g: \$75.00.

Eleventh Sunday after Trinity

Town Portland, Wis. (C. W. Siegler). Off'g: \$31.85.

North Freedom, Wis., St. Paul's (G. Vater). Off'g: \$71.80.

Hortonville, Wis. (G. E. Boettcher). Off'g: \$187.06.

BOOK REVIEW

Our Protestant Heritage. A series of sermons by Harold John Ockenga, minister Park Street Congregational Church, Boston, Massachusetts. Zondervan Publishing House, Grand Rapids, Michigan. Blue cloth, gold title. 140 pages. Price: \$1.00.

These discourses are written from the Congregationalist standpoint. They consist of character sketches of outstanding Protestants, such as Luther, Zwingli, Calvin, William of Orange, John Knox, Oliver Cromwell and last but not least Roger Williams. The author believes in the "freedom of the soul," which means for him the right of every person to dissent from any opinion publicly held, political or religious. Thus it is easily understood that Roger Williams, the exiled by narrow-minded Puritanism of old Salem in Massachusetts three hundred years ago, and the founder of little Rhode Island is his hero. For a dissenter our author does justice to the aims and deeds, the teachings and faults of the men characterized, although, of course, we cannot expect a just appreciation of Luther by a Calvinist. He pleads for separation of church and state, and yet cannot keep the two apart very well. His beliefs on justification, the sacraments, especially the Lord's Supper, on free will and the salvation of moral heathens are all of the well-known Reformed Church order. The language is simple, his statements are plain, the whole book readable. There is an amusing misprint on page 115 that should be deleted. Z.

The Christ We Need, by W. T. Conner, Ph. D., D. D., Professor of Systematic Theology, Southwestern Baptist Theological Seminary, Seminary Hill, Texas. Zondervan Publishing House, Grand Rapids, Michigan. Brown cloth, 124 pages. Price: \$1.00.

This book is a collection of sermons on the historical "Jesus" and not, as one might be led to suppose, on the "Christ," except in references here and there. The tendency of these discourses may be judged from the introduction, p. 10, "What the world needs is Christlike men," and we must strive "to give the world one more character like Jesus." And again: "To that end, let us in the coming days do three things; read our New Testaments to know more about Jesus; ask God daily to make us more like Him; strive daily to live more like Him." After that we are not surprised to read, p. 30: "Man must exercise his mind and his power of moral choice to be saved"; also, "Jesus saves us by acquiring moral mastery of our lives," p. 97. Reason and the human will are exalted, law and gospel are continually and hopelessly confused, the meaning of the cross of Christ on Calvary is misrepresented, and on the whole this is another thoroughly "reasonable" book on Reformed views of religion. To the inexperienced and undiscerning reader these sermons may be very misleading in the matter of pure scriptural doctrine. Z.

Pickings. Illustrations for the Pulpit and Platform. By Robert G. Lee, D. D., LL. D. Pastor of Belevue Baptist Church, Memphis, Tenn. Print of Zondervan Publishing House, Grand Rapids, Mich. Price, bound in cloth, \$1.00.

The writer says: "From the garden of thought I have gathered — picked, if you please — the things published in this volume. I have picked from the hedges of thorns, from bowers of roses, from clusters of clods, from beds of cactus, from trees that cast their shades. Pebbles from brooklets I have picked. Pearls from oceans I have picked. Grain from wide fields I have picked. Dredgings from 'scum-covered shallow.'"

As to the purpose for which the book is to serve, the author states: "And I send this little volume — Pickings — with the hope and prayer that it may help to give a keener edge to the blade of truth, a sweeter tone to some life harp, a brighter glow to some home window, a greater power to some pulpit, a bit of sweetness to some little cup, a balm to some hurt heart, a healing medicine to some sick soul — proving to be to somebody a harbor in storm, a light in darkness, a prompting in perplexity, a help in hazards, a direction in doubt."

In its 125 pages (including the index) the book certainly touches on a wide variety of subjects. Many of the quotations are apt and usable. G.

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 $2\frac{5}{16} \times 3\frac{5}{8}$, each set containing 52 envelopes.

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SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1940. Subscription rates, per annum, are as follows:

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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.