

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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RETURNING TO THE LORD

Come, and let us return unto the Lord; for he hath torn, and he will heal us: he hath smitten, and he will bind us up. Hosea 6: 1.

More comforting words have seldom been spoken to souls in deep distress. To return unto the Lord, when in misery, to take refuge to Him who hath torn, and who will heal; to Him who hath smitten, and who will bind up again, is indeed comfort beyond measure. And such comfort thousands upon thousands have experienced throughout all ages. It was so with the people of Israel, it is so with individual children of God at all times.

The exhortation to "return," of course, implies previous estrangement. No one will return unto the Lord, who has not gone astray, from Him. Man, in the original state of innocence, had no need of returning to the Lord; he was with Him always, following and doing His holy will. Only those need to return to God who have been estranged from Him. And, of course, through sin all men have turned from their Creator. "Ye all have transgressed against me, saith the Lord," Jer. 2: 29, is the verdict upon all men. But the prophet hardly has in mind all men or sinners here; he is not speaking to heathen who are total strangers and aliens to God's kingdom. Rather does he speak the above quoted words to those who are considered to be the people of God, more particularly to the Christians.

These are not unaware of their need to return to God. How many times they have become estranged from Him! Their inward estrangements tell the story. Self-reliance, security in their own self, trusting in their own righteousness, in their own moral forces, and basking in their virtues, feeling no necessity of daily approaching God in prayer and pondering His Word for spiritual preservation, for increase in Christian knowledge and strengthening in faith — what a story these inward estrangements from their Lord tell us! On the other hand, how often do Christians succumb to the will of their flesh, even to the extent of disobeying and transgressing God's holy commandments both in sins of commission and omission, and in conforming to this world! Some wander from holiness into corrupt imaginations, evil associations, gross habits, till all their God-given graces are

gone, and all warning is of no avail. Others wander from truth and righteousness, turning their back on these, because they seemed opposed to present interests, and so they get entangled in crooked policies. All will admit that as God is holy and true and loving, those who turn from these virtues, show that they are turning from Him.

The Prophet's Exhortation

It is to all such as have estranged themselves from God the prophet extends his exhortation, "Come and let us return unto the Lord," adding to it the incitement for such return, "for he hath torn, and he will heal us; he hath smitten, and he will bind us up."

Men, even though they be children of God or Christians, will not return unto the Lord upon their own initiative for the simple reason that as a "rule" they will not acknowledge their inward estrangement from God, and therefore do not feel the necessity of returning to Him. Oh, the frailties of men! But God knows their frailties, and he has ways and means to bring his children to the full sense of their inward estrangements. It is He who tears, who smites and wounds. He does so partly by bodily afflictions — sickness, lingering diseases, misfortune, calamities, loss of prosperity, failure in business, griefs, loss of beloved ones through accident or death, family troubles, etc., partly by soul afflictions — spiritual despondency, weakness of faith, lack of trusting in God's promises, doubts as to God's love and care and eternal election, loss of hope, despair, etc. Ah, what excruciating wounds such afflictions, both bodily and spiritual, be! How one does feel smitten and torn!

It is then the prophet exhorts us, "Come, and let us return unto the Lord." To whom shall we return? Not to ourselves; not to men whoever they may be, whether powerful or influential in their lives and character, but to the Lord. How? By coming to Him as poor and penitent sinners. We have brought upon ourselves these afflictions by our own misconduct toward God, and we have deserved greater afflictions than those God has imposed upon us. But we return to the Lord in faith, as such who trust in His gracious promise. He who has torn, will he not heal? He who has smitten, will he not bind us up? True, if we had not His promise, we would despair of ever re-

turning to the Lord; it would appear as mere mockery to return to Him who has torn and smitten us. And if we believe that sorrow and affliction are to avenge sin, that it was the beginning of punishment from a vindictive God, we should have no hope. But now, we are assured of the promise, He who hath torn will heal us, and He who hath smitten will bind us up. That implies that our griefs and sorrows come from a loving God. Indeed, they come from Him who so loved the world that He gave His only begotten Son to return it from sin, and so we believe that their design is in harmony with that great purpose.

"Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up." None but the hand that tears us can heal; none other than He who smites us can bind us up. Nay, He wounds in order that He may heal; He sends afflictive providences that we may apply to Him for help and restoration; He creates convictions of sin before that in order that He may impart to us lasting consolations. His method is to convince in order that He may comfort us, to show us our sin that He may lead us to our Savior, to show us our ruin and then apply the remedy.

How many a child of God, how many a Christian has experienced just this in his or her distress! Witness the example of the Psalmist who, in his dire visitation, called upon God and cried, "O Lord, I beseech thee, deliver my soul," and as usually a reply and relief came. And thus God deals with His people still. "Weeping may endure for a night, and joy cometh in the morning." Ps. 30: 5. J. J.

Grow In Knowledge

EXCURSIONS IN NORTHERN ITALY

A few excursions on our trip through northern Italy may not be without interest to our readers. Italy has so many places of interest which not to visit would be a regrettable loss to the tourist, and even a brief description of one among many of these will prove interesting.

Most conspicuous among the notable spots in northern Italy without a doubt is **Venice**. It would be difficult to find a city equally unique in environment and character. Venice, the City of the Sea, the Queen of the Adriatic, is like a dream. Much as one previously may have read about this unique city he is lost in bewilderment at its first sight. It is like awakening from revery. One does not know whether what he sees is real or only imaginary. This

remarkable impression one receives on beholding the city for the first time doubtless is due to the fact that it is built in the midst of the sea. Approach this city from any direction and you will be surprised at seeing all its buildings rising directly from its surrounding waters. As a matter of fact Venice is built on a hundred and more islands, connected by bridges, furrowed all over by canals and by a network of waterways to the main islands. Her main thoroughfare or highway is the Canal Grand which runs through the city proper to the edge of the sea.

The charm of Venice begins at what is usually the most prosaic of places — a railway station. For to a city where there are no living horses or automobiles, the iron horse at least has made its way; and by a bridge across the waters, two miles in length, Venice is now connected with the mainland. Of late the Fascist regime has also built an auto-highway from the mainland to the city. On an express train coming from Milan we arrived at Venice at about 6 P. M. But what a surprise at arriving at the railway station — a large and spacious depot! In place of taxicabs and autos a multitude of gondolas and motor boats await us along the promenade in front of the railway station. We are almost confused in the surroundings. We soon find a lodging place in a nearby comfortable hotel, however, and for the time being are at ease. Having refreshed ourselves after a tiresome journey from Milan with a splendid meal and good Italian wines, we sat in the open front of the hotel facing the street, watching the passersby, walking to and fro in the middle of the street — from the plain townfolk to the highest dignitaries, business people, soldiers in their uniforms, priests, monks, nuns and teachers at the head of schools and institutional children, boys and girls, uniformly clad, strangers and foreigners, indeed, a very colorful set of people. And not very far from the hotel there was a place of amusement along the Grand Canal from which the air was filled with strains of music and Italian folksongs. It was like a fairyland.

On the day following I took a trip on the Grand Canal by motor boat. Who can forget his first glimpse of this watery highway? For two miles it winds through the city in such graceful lines that every section of its course reveals a stately curve. And its curving banks are lined with palaces every one of which is of peculiar architectural beauty and from whose every door broad marble steps descend to the canal, into its very water, and tall posts, painted with the colors of the family, serve as a mooring place for gondolas used by the inmates of those palaces whenever required. Passing through this Canal into the open sea and beholding islands all around you built up with structures of equal grandeur one naturally asks in astonishment, "What was the origin of this myste-

rious city? How came it to be founded thus within the sea?" A plausible explanation for this wonder we find in a lecture on Venice by the well-known traveller John L. Stoddard, whom, for better understanding, we would quote here.

"In the fifth century after Christ," says he, "when the old Roman empire had well-nigh perished under the deadly inroads of barbarians, another devastating army entered Italy, led by a man who was regarded as the "scourge of God." This man was Attila. Such was the ruin always left behind him, that he could boast with truth that the grass grew not where his horse had trod. A few men seeking to escape this vandal, fled to a group of uninhabited islands in the Adriatic. Exiled from land, they cast themselves in desperation on the sea."

Proceeding the lecturer furthermore says, "But no one can behold this ocean-city without perceiving that those exiles were rewarded for their courage. The sea became their mother. She sheltered them with her encircling waves. She nourished them from her abundant life. She forced them to build boats in which to transport merchandise from land to land. And they, obeying her, grew from a feeble colony of refugees to be a powerful republic, and made their city a nucleus of vast wealth and commerce — a swinging door between the Orient and Occident, through which there ebbed and flowed for centuries a tide of golden wealth, of which her glorious sunsets seemed but the reflection."

Be this as it may, Venice is a most extraordinary city, shrouded in a remarkable history of the past, and has for centuries been the center of European culture and art. Although she has given birth to no great literature, there are practically no Venetian authors of any fame, yet in the realm of craftsmen, of architecture, of art and painting her peers have been outranked by none. Mention of a few pertinent facts and items may suffice to prove this.

The earliest craftsmen of Venice were Byzantines, and the beauty they brought from the Eastern Empire so stamped itself on this City of the Sea that no other type of loveliness has ever become thoroughly associated with it. While other cities have drawn their inspiration from ancient Rome, the Venetians, having much readier intercourse with Greece and the Eastern Empire, drew their inspiration mainly from that source.

Noticeable among the crafts are especially those of mosaic and glassworks. Such vast designs of mosaics most beautifully carried out like those of the Piazzetta — the great plaza in front of the Cathedral of San Marco and the Dual Palace lying within the shadow of the Campanile, we do not recollect of having seen their equal anywhere else. And the exquisi-

sitely designed Venetian glassworks — vases, cups, plates, etc., are too well-known to need description.

Then come architecture and painting — two fields in which Venice is unexcelled. Chief among its older architects was Jacopo Tatti, who is known under the name Sansovino. He was a Florentine, who, while studying at Rome, attracted the attention of Bramante and Raphael. He came to Venice in 1027, and here his first employment was to strengthen the domes of San Marco, which he did so successfully that he was appointed chief architect of Venice. In 1536 the Venetian Senate decreed the erection of a Library worthy to house the books left to the Republic by Petrarch and others, and Sansovino was given the commission to build this Library. Facing as it does the Doge Palace, it is regarded as one of the most beautiful buildings since ancient times. To Sansovino Venice also owes the Loggia of the Campanile and many other beautiful designs such as the bronze doors leading to the Sacristy of San Marco, the six bronze reliefs in the choir of that church, and the colossal statues of Mars and Neptune at the top of the Giant's Stairway in the Doge Palace. Sansovino died in 1570, and his remains rest in the Seminario della Salute, close to that gorgeous mass which dominates the outlet of the Grand Canal.

In the field of painting, finally, the Venetian masters have been unexcelled. The names of Bellini, Titian, Giorgione, Palma Vecchio, Tintoretto, Veronese stand out as the great Italian masters throughout all history. We shall meet some of them again, when we visit the places where their masterpieces are exhibited.

In conclusion for this time we return to our trip on the Grand Canal. There are numerous stations on each side of the Canal, each one having a particular name. The stations are well-built with gates and gang-planks for passengers to step on or off the motorboats or gondolas. One alights from the boats as quickly and as easily as passengers from electric cars in our large cities. In fact, there is more safety getting off and on on this water highway than there is on trolley cars during congested city traffic. We were surprised to see how promptly and with what safety passengers alighted from the boat and passing through the gateways arrived on the street. No matter how numerous the group of passengers getting on or leaving the boat was, there was absolutely no inconvenience or disorder experienced by these. One thing, however, one must know, the name of the station at which one wishes to alight. There is a ticket agent at every station, and unless you state the name of the station, he will not issue a ticket nor let you pass through the gates. Unfortunately I had neglected to note the name of the station to which I was to return. For the moment I was perplexed, not being

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able to name the station. I mentioned the hotel I was lodging in, but the agent shook his head, and would neither sell me a ticket nor let me pass through the gates to the boat. Finally it dawned upon my mind that it was near the railway station where I had entered the boat, and "stazioni ferrovia" I cried out. "Ah, si, Signore," Yes Sir, he said, and sold me the ticket.

Approaching my station another incident occurred which might have caused me serious trouble. I arose from my seat to leave the boat, when presently a nearby passenger touched my arm pointing to the seat I arose from. And lo and behold, there was lying on it my American passport. How did it get there? I do not know. It must have slipped from the inner coat pocket in which it was insecurely placed. At any rate, the passport was detached from my belongings, and had not some one called my attention to it immediately, it would have been lost, thus causing great annoyance and serious trouble, inasmuch as new passports in such cases can be issued only after exhaustive inquiry through the American Consulate. With a multissimo gratias to the kind and considerate fellow-passenger I seized the recovered passport and left the boat with mingled feelings of anxiety and relief.

J. J.

Comments

Our Church Losses The Lutherans of today have become infected with the spirit of bigness for bigness' sake. We have learned to brag with the best of them about our numbers, our societies, our publications, schools, and latterly the size of our congregations. The News Bulletin plays up the

alleged fact that there are 695 Lutheran congregations in America that have over a thousand members. Aside from the question whether it is an unmixed blessing for any church to be that large, considering how difficult it must be for the pastor or pastors to shepherd so many sheep in one flock, one is moved to doubt the wisdom of striving after mere numbers. The real strength of a church does not depend on its size.

It is our God-given duty to gather as many souls as we can into the kingdom of God under the rod of our King Jesus Christ, that is under the preaching of the Gospel. We have a right to rejoice when we see a small congregation grow in numbers, steadily adding to its membership. It must be our endeavor also to keep these members within the church. And that is why we are saddened when we see so many of our Lutheran fellow Christians, that walked with us formerly, fall away from our church. The reasons for this falling away are many. In some quarters we Lutherans have not been ready and quick enough to bring the Gospel especially to our young in the language that these tender fledglings best understood. Many former Lutherans have fallen victim to other churches because we did not reach them in time to warn them and to strengthen them in their faith.

In one regard particularly have we often been remiss, and that is the proper grounding in the faith of our growing children. Parents, to whom this duty is committed by the Lord, Eph. 6, 4, have too often shamefully neglected this first duty to their children. In only too many cases pastors and flocks have been remiss and have been satisfied with the little that the Sunday school could do. Our parochial school, which is the best means that we can have to assist parents in their duty to instruct the young in the truths of salvation, leads an existence of constant struggle to survive against the great odds of carelessness and ignorance of pulpit and pew. In many quarters of our church and in some synods this parish school has been killed, never to be revived. Experience has shown that it is much harder to bring back a church school once lost to the congregation, than to start such a school in places where one had never been. And yet it is true, what the Catholics have long seen, that a child well trained from the very beginning, in its first years of schooling, in the faith, will be much better equipped to withstand the wiles of false teachers and the temptations of the world.

We quote a serious indictment of our Lutheran Christians on this point from the pen of a writer in the Lutheran Herald. "In school matters, they (the Lutherans) patronize the public schools more and more, and these cannot be accused of catering to the linguistic and religious heritage of the immigrant children. These schools, growing more and more nation-

alistic, secularistic, rationalistic, and evolutionistic, have been a powerful influence in unchurching and dechurching the Lutherans. . . . The Lutherans have practically given up their elementary and secondary Christian schools, which is another factor of serious import. The devotional literature, the text books, the song books, the Bible translations, of the Lutherans are mainly from Reformed presses or authority. It goes without saying that these and many other factors would result in Lutheran losses."

Let us not deceive ourselves. Steadfast, well-grounded, convinced, and therefore strong Lutheran Christians cannot be had or kept through the public school teaching of the present day. If the Lutheran church is not to be engulfed in the miasmatic swamp of total ignorance and darkness in religious matters as abroad in the sectarian churches, we must be energetically alert and active to train our young in the Lutheran faith. Z.

* * * *

The Church and War In spite of the millennial dreams of so many well-meaning people, the misunderstood prophecy of Isaiah on the coming of the spiritual kingdom, ch. 2:4: "And they shall beat their swords into plowshares, and spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more," has not yet literally been fulfilled. This old earth, that has drunk so deeply of the blood of the innocent with the guilty, is yet not saturated enough, it would seem, with these rivers of blood that have flooded it since time began. Ever and anon we are threatened with new outbreaks of war and its grim followers of the maimed, the broken in body and spirit, the pestilence and the hunger, the want and the misery, the tears and the hatreds. Wars and rumors of war persist, as our Lord so truly foretold. Matt. 24:6.

Latterly men have looked toward the Church for help to overcome this ogre. The Church is to be wedded to the state, religion with politics, to overcome war. That proposal, of course, ignores the fact that it is not the business of the Church to run the state, that the Church has not the necessary equipment in weapons, nor the power to rule politics, and that, after all, human nature, wicked as it is, cannot be changed either by the state or the Church through the force of agreements, treaties and laws. It is given from God to the state to keep order, protect the good citizens and punish the evildoer, Rom. 13, and to that end has given the sword into the hands of government, while it is given from God to the Church to build a kingdom of God on earth consisting of men who believe in the forgiveness of sins, won by Christ upon the cross, which children of the kingdom as such have nothing to do with affairs of state, but are to enjoy the peace that God has made through Christ, and to

preach that Gospel of forgiveness, through which alone true peace of heart and soul can be had, and which alone can create a new heart and a right spirit within man.

But this Gospel of the God-given peace through the forgiveness of sins is not accepted by the world, nor has it anywhere the promise that it shall be accepted and believed by all nations or even the members of any one nation. Were that ever to come to pass, that the Gospel of the spiritual kingdom would be believed of whole peoples, and by whole so-called Christian nations, the hopes for universal peace would be much nearer. We said much nearer, for again the fact remains that even the believing Christians still in this life carry about them the Old Adam, their sinful lusts of the flesh, which fight against the Spirit, Gal. 5:17. But this old Adam is by no means of a peaceful nature, rather is it full of envy, strife, hatred, and must be kept under by constant watchfulness. As long as all sin in the human hearts is not taken entirely away, and will not be so entirely removed until the end of the world, we must expect wars with all attendant evils.

We were tempted to quote the words of a writer in a Lutheran church paper, who sees the need of changing human nature, and who believes that only the Church can do that, but who mistakes when he blames the Church for the World War, calls it remiss in its duty in not allying itself with politics and the state, and hence wants it to repent of this sin of omission. We shall not trouble the reader with a further quotation, because these arguments are threadbare and have been refuted times without number from Scripture. Come war, come peace, we as the children of God, as the possessors of the peace which is past all human understanding, know that our Father in heaven can and will protect us. As good citizens we shall earnestly pray for peace, do all we can as law-abiding citizens to keep this peace, and if it be the Lord's will, shall obey the powers that be in the state, and take up arms in the defence of our country if need be. But in peace or war we know that the Shepherd of His flock watches over us with loving care and shall finally deliver us from all evil by bringing us into the mansions of everlasting peace. Z.

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The Political Neutrality of the Church The attempt is often made to identify Christianity

with some school of political philosophy or form of government and to picture other forms of government as being incompatible with the Christian religion. Some think that it is the solemn duty of the Church to preserve democracy and to fight, with every ounce of her strength, other forms of government, especially the dictatorships which have followed in the wake of the War, as so many fondly

believed, was to make the world safe for democracy. Those who take that position have departed from the teachings of the Bible and are following their own heads or hearts. According to the Bible, the Church is to be absolutely neutral in regard to such things.

The Church is to be entirely spiritual. She is neither to fight with material weapons nor to have material aims. The individual Christian as a citizen will be interested in such things. He will use the good sense which God has given him to work and vote for those things which, in his opinion, will promote the welfare of his country. But the Church as such has no interest in politics nor in forms of government. She is concerned about the things which are God's, not the things which are Caesar's. If the Church so far departs from her proper sphere as to meddle in such things, she has no right to complain about persecution if those whom she has opposed should leap into the saddle.

The temptation is strong for the Church to resort to strong-arm methods in the fight against communism, for instance. Communism, as we have learned to know it from the sad experiences in other countries, seems to us a dreadful thing. It seems to be inseparably linked with atheism and godlessness. Its avowed purpose appears to be to stamp out all religion and to destroy all churches. Should we not then as a Church fight Communism with every means at hand? Should we not join forces with those political movements which are trying to halt the spread of communism? Should we not as a Church send out lecturers and on the basis of newspaper reports and other information gained about its policies in other countries help to fortify the public against it?

No, the Church is spiritual and dare never fight with carnal weapons. Her only weapon is the Word of God, which is the sword of the Spirit. When the Church speaks, she should always be able to say, Thus saith the Lord. We personally as individuals have our decided preferences, but God has not commissioned the Church to insist upon a definite form of government. We are to be obedient to the government over us whatever its type, for the powers that be, says the apostle, are ordained of God.

Let us as a Church remember our proper sphere and our proper weapons, no matter how strong the temptation or provocation to follow another course. We have no promise or guarantee from God that we shall always have a government which will permit us the free exercise of our religion, such as we are enjoying now. That is a special grace and mercy of God which we have in no wise deserved. Let us thank God for this undeserved blessing and pray Him that He would at all times grant us a government which will permit us to lead a quiet and peaceable life in all godliness and honesty.

I. P. F.

From a Wider Field

This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 52nd St., Milwaukee, Wis. Please mail all communications for it to his address.

"AS FOR ME I WILL CALL UPON GOD AND HE SHALL HEAR MY VOICE"

Not with a faint heart, but with true faith let us say,
"The Lord is my Shepherd. I shall not want."

HE LEADETH ME

In pastures green? Not always! sometimes He
Who knoweth best, in kindness leaeth me
In weary ways, where heavy shadows be.

Out of the sunshine warm, and soft, and bright,
Out of the sunshine into darkest night:
I oft would faint with sorrow and affright —

Only for this — I know He holds my hand;
So whether in green or desert land,
I trust, although I may not understand.

And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows do.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear Him say,
"Beyond this darkness lies the perfect day,
In every path of thine I lead the way."

So, whether on the hilltops high and fair
I dwell, or in the sunless valleys, where
The shadows lie — what matter? He is there.

And more than this; where'er the pathway lead
He gives to me no helpless, broken reed,
But His own hand, sufficient for my need.

So where He leads me I can safely go;
And in the blest hereafter I shall know
Why, in His wisdom, He hath led me so.

— Author Unknown.

THE JEWS IN NEW YORK

There are now 1,750,000 members of the Jewish faith in Greater New York, according to the report which has just been made public by the Bureau of Jewish Social Research of that city. This probably makes the city the greatest Jewish center in the world. The report calls attention to certain significant changes which have been taking place during the last few years in the distribution of these vast numbers. Formerly the main center was in Manhattan, and, in 1916, no less than 696,000 of the 1,503,000 Jews resi-

dent in New York at that time lived in that borough, which was the great refuge of all the Jews who poured into the city from every part of Europe. But now only 500,000 are left in Manhattan, and Brooklyn has 800,000, and the Bronx 390,000.

The reason for this great movement of population is to be found in the growing economic strength of the Jewish population which, as it increased in goods, moved out of the congested centers into the newly-opened areas, where living conditions are better.

The Jewish death rate in 1925 was 7.91 per thousand, while the rate for the whole city the same year was 11.7. The reason for this is said to lie in the youthful nature of the Jewish population. So far as the survey shows, the birth rate amongst the Jews was only eighteen per thousand as opposed to a rate of 22.95 amongst the general population.

—Baptist Minister.

A SUCCESSFUL CHURCH PAPER

One of our pleasant and profitable interviews in Edinburgh was with the Rev. Dr. George Carlisle, Editor of "Life and Work," the monthly organ of the Church of Scotland. This compact periodical goes to a quarter of a million subscribers and nets an annual profit of twenty-five thousand dollars. This, we believe, is unique in religious journalism. For, be it remembered, the constituency of the Church of Scotland is only about one and a quarter million. "Life and Work" is not run by a board or a committee, but by an editor. The publicity office of the Church of Scotland defers to the paper, not the reverse. The Church of Scotland has not the flood of printed matter that we know, bursting from every board and agency, often overlapping, and speaking at cross purposes. The pastors in Scotland see to it that people take the paper. The price is fifty cents a year. Practically every home gets a copy. —The Presbyterian.

ROMAN CHURCH BUSY ON MANY FRONTS

From various parts of Europe come reports of extraordinary political activities on the part of the Roman Catholic Church. In Lithuania it is announced that negotiations are in progress for establishing a concordat between that country and the Vatican. Relations between Kowno and Rome were broken off ten years ago, when the Lithuanian government summarily expelled the head of the Roman Catholic Church in that country. The change has been brought about through the election of the Abbot Mironas, a Catholic priest, as prime minister.

In Poland it is announced that an agreement has been reached with the Vatican whereby certain lands and buildings claimed by the Roman Church as having been confiscated by the Russian Tsarist regime will

be restored, and, in lieu of other lands and buildings, the Polish government will pay the Vatican two and a half million zloty!

And from France the report comes that Camille Chautemps, several times Premier of France, has stated in an interview that the conflict between the Church and state in France is now a matter of the past. He made special reference to the state reception given to Cardinal Pacelli during his visit to France in 1937, a fact which greatly impressed the Vatican.

Thus the Church of Rome, despite its many denials of political activity, continues to use every device to extend its power and influence. Its present feverish activity in various European countries is doubtless prompted by the fear that its days of absolute dominion in both Spain and Austria are probably numbered. And the fact that Rome did not hesitate to be a party to a bloody rebellion in Spain in order to retain its century-long hold on that country is probably one of the reasons why other European nations are now the more willing to negotiate "peacefully" with the Vatican. —The Lutheran Companion.

SHALL WOMEN OCCUPY PULPITS?

This question is being much discussed in Norway. The Parliamant has on several occasions considered bills which aimed to give women the right to serve in official positions in the Church. Because of the strong and quite universal opposition, these bills have been voted down. But so persistent have been the advocates of the "reform" that the Parliamant was finally moved to pass the measure in a modified form. The motion had been placed before it by the nation's Labor Party government. The compromise bill gives the right to women, as a matter of principle, to serve as preachers in the Church, but the exercise of the right is made dependent upon the recommendation of a congregational council. It was no doubt felt that this restriction would make very slight the probability that there will be women preachers in the State Church of Norway for a long time.

Some Important Questions Are Involved

Did the Norwegian government give due thought to the interests of the Church in taking this action? Committed to the principle of equal rights for women, it may have been chiefly governed by a desire to carry out this principle without reservation by making all state positions accessible to women. It seems to have forgotten the exceptional nature of the Church in the body politic, and its action, taken without previously consulting the wishes of the Church, may be interpreted as an encroachment on her rights. At any rate, a heated debate is now taking place throughout the nation concerning the autonomy and sovereignty of the Church as over against the State, as well as

concerning the teaching of the Bible on the place of women in the Church. The Church has for some time had a commission which is studying the entire question of the place of women in Christian work. It is viewed as a mistake that legislation was enacted without awaiting its report. A danger lurks in every attempt of the State, whatever the motivation, to bind the Church by regulations that affect her peculiar life and program and to which she has not consented. Since the recent action of the Parliament there has been considerable talk about a free Church to take the place of the State Church. — Daniel Nystrom.

COMFORT

'Tis sweet Communion with my Savior,
That gives me strength life's woes to face.
His Presence offers needed courage,
When dreaded paths I have to trace.

When mortal comfort wanes through weakness,
'Tis then my Savior's love abounds;
And though I must needs walk through valleys,
His Promise through my soul resounds.

To this I cling! He never fails me;
He loved me "even unto death";
His Word's my everlasting comfort;
And I believe all He has said.

Thus, true communion with my Savior,
Who, still unseen, is ever near,
Gives unto me true strength and courage
Until in heaven His voice I'll hear.

Adeline Weinholz.



ALABAMA LUTHER CONFERENCE

Possum Bend, Alabama, August 18-21, 1938

A four day Annual Conference of the Alabama Field was held at Our Savior Congregation at which pastors, teachers, delegates and visitors were present. Special services held during the Conference were at all times well attended and every bit of available space was occupied.

The opening address was made by the Rev. H. J. Lehman, using as his text Numbers 13:26-14:1.

Sermons and addresses during the Conference were as follows: "Jesus Christ, the One and Only Door to Salvation," John 10:9; "The Christian Home," Joshua 24:15; "The Heart and Center of Christianity," Romans 10:13; "Why Our Field Should Help Support Higher Christian Education," Matthew 9:36-38.

The closing address by Superintendent Westcott was a forceful and stirring appeal to greater work on

the part of each individual member in the task of saving souls. The text used was John 14:12 and the theme, "What Should Stir Our Hearts to Greater Service in the Lord's Harvest?"

Other addresses in the course of the sessions were in connection with the Teachers' Sessions and the Sunday-school Convention. "Jesus, the Greatest Teacher, an Example to Us" was the subject used in opening the Teachers' Sessions.

Papers read were as follows: "The God-pleasing Way of Raising Money in the Church"; "Why the Lutheran Church Does Not Practice Altar and Pulpit Fellowship"; "Family Worship"; "Correlating Religion with Secular Subjects"; "How to Conduct the Language Review Periods in a Practical Manner" (this was a paper and demonstration); "A Model Sunday school"; "The Sunday-school Delegate."

It was decided to mimeograph the first three papers as given above. The three papers may be had from the undersigned at 15 cents for the entire three.

A stereopticon Lecture on "Africa Calls Us" was given to a packed house. As can be seen from the above schedule, the time spent at Conference was filled with interesting and instructive sermons and papers.

The Sunday-school goal for African missions was \$225.00. The actual collection amounted to \$235.00. The new goal was put at \$250.00.

A most interesting catechization with day-school teachers was given on the story of Cain and Abel.

A spirit of happiness and optimism prevailed during the entire Conference. And as we remember that we are at present celebrating the 60th year of Negro missions, our hearts go out in thankfulness to Him who has so wonderfully blessed the labors and sacrifices of many a devoted individual in the cause of winning souls, especially in our Alabama Field.

Mobile, Alabama.

William G. Kennell.

A REPORT ON THE NIGERIA MISSION

(Continued)

A few words about our communicants. Here, as in our church at home, every one who desires to partake of the Sacrament must register; but here we must go about that a bit differently. If a certain church is to have communion on Sunday, a day of the previous week, perhaps Friday, is set aside for registration. On this day all those who desire to go to communion assemble in the church. Then one after the other must stand before the missionary and pass an examination. This is the only way for us to determine whether or not they understand the fundamentals and are able to examine themselves properly. If the candidate is able to answer the questions put to him and gives evidence that he has attended instructions regu-

larly, we ask the whole church for any objections to his going to communion. If his life is not in order, it comes out here. If he is having trouble with his wife, his wife is there to make it known. Polygamists, of course, and those who have not married properly before the church, as well as those who are living in other kinds of sin, are not permitted to go to communion. The natives here have a great desire to go to communion, and nothing will prompt a man to hurry in getting his house in order more than to see his neighbor go to communion while he himself is being denied that privilege. This whole process of examination and registration represents a real ordeal for the missionary. Many a time we have sat at the little table in the church examining and asking questions from early morning until two and three in the afternoon without a break. But the Apostle Paul says, "Let a man examine himself," and that gives us no short cut.

Candidates for baptism are also examined individually. This examination is quite thorough. We have a list of over two hundred questions and answers, and these are the teachers' guide in instructing the candidates. When we come for the examination, we require that each one be able to answer these questions. Of course, the old men and women whose brains have never been used for anything before, are not able to meet this requirement. So in their case we must modify. However, all must know their sins and their Savior as well as the meaning and blessings of baptism before they are accepted.

Now, what are the greatest problems in connection with our work in the churches? Some people may gather the opinion from our figures that evangelizing the black people has no obstacles and that it is only a matter of harvesting the souls. But that is not the case. Wherever the Word of God is preached, there Satan works overtime to spoil the work. Satan never rests, and among primitive people such as these, he has a marked amount of success. So there are many obstacles and many problems, many heartaches and disappointments. Perhaps the greatest problems are polygamy and the spirit movement. Enough has been written about these before to make it unnecessary for us to elaborate now. But beside these monsters we must deal with the eternal quarrels among the people. We do spend as much time settling disputes and quarrels among the people as we do teaching the Word of God. But this serves a good purpose in gaining the confidence of the people and in giving us a real insight into their daily lives. They are just like children, constantly in quarrel about something, and all difficult cases must be settled by the missionary. This does finally tell on the nerves. Then, too, the incompetence of our teachers also adds to this constant strain on the nerves. Even the best of them, when a critical moment arises, very often spoil it all.

Another thing which proves to be a real obstacle in the way of the progress of our work is the pernicious custom of trading with church money — a custom which was introduced into the churches during the time they were under the Qua Iboe Mission. According to this system the members of the church were divided into various associations. These associations then collected money, and this money in turn was given to the members of the association as capital with which to trade. Every month or every quarter, the associations met and all members were to bring their interest which was then to be used in the church or to be given out again to the members. This theory is all right, but it deliberately leads the people into temptation, and this is one temptation which the black people simply cannot resist. Many people came to the church only for the money they would receive for trading. The result is that now, since we are trying to clean up this thing and are trying to put a stop to this making of the House of Prayer a house of merchandise, it becomes apparent that most of the people have spent all the money, capital and all, and are now debtors to the church. Now that we are pressing the people and insisting that the debts to the church must be paid, many show that they were in the church only for the money. They do not come near the church for fear that someone will point out to them their debts and ask them for a payment. It is this system which has really impoverished our churches. What a serious problem this really is can be seen from the example in Afaha alone. In this church about £300 are standing out among the people in the form of debts. With all our efforts during the past two years, and with special debtors' meetings every month we have been able to recover only about £40. By far the most of it will be lost forever and by far the worst of it is that the churches themselves have been leading the people into this temptation. This condition we find in all of our churches which were established before our time. One man could well spend all of his time in straightening out this financial muddle in our churches. In fact, he would have more than his hands full. This and many other things make our work very difficult and rather discouraging at times. Yet despite all, the Word is quick and powerful, and we are forging ahead.

During the past year we opened five new stations. Two of these are branches of our Nung Oku Akpasima Church. Three, however, are entirely new, started from nothing in the midst of heathen villages. They are as yet, of course, only "preaching stations." The first has at present an average Sunday attendance of 80, the second about 25, and the third about 82. There are many other villages open to us, some are even calling to us, but with our present limited staff we must close our ears to these cries.

(To be concluded)

Our Missions

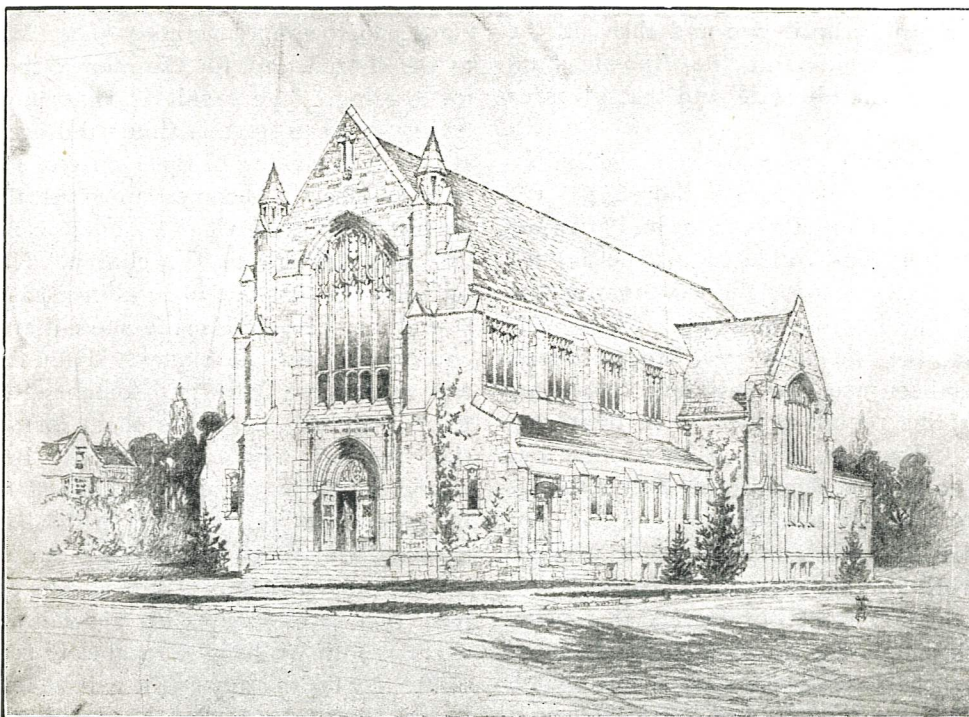
MINNESOTA DISTRICT

St. James of St. Paul

On the first Sunday in May the St. James Evangelical Lutheran mission parish of St. Paul, Minn., celebrated the tenth anniversary of its organization. Two services were held. The morning service, a

The church building, which is of the basement type, measures 110x44 with 66 feet across the transepts with a seating capacity of about 450. The original price of the basement including three lots was \$23,000.00. Of this \$3,000.00 has been repaid to the Church Extension Fund, of the balance the Synod has granted a reduction which sum has been raised by the congregation which will be repaid to the Synod and the congregation will become self-supporting.

When some years ago the old Court House of St. Paul was dismantled the congregation bought sufficient of the Kasota stone for its superstructure for \$1,200.00. The congregation lives in hopes of erecting the superstructure in the near future. The cut shows



St. James Evangelical Lutheran Mission Parish of St. Paul, Minn.

purely congregational affair, was conducted by the pastor, Carl F. Bolle, Jr. The main service was held in the evening. Many pastors and members of sister congregations of the Twin Cities attended the evening service. The pastor conducted the liturgical part, assisted by the Pastors Paul C. Bast of Minneapolis and G. A. Ernst of St. Paul. The chairman of the Mission Board preached the sermon. A social hour followed the evening service.

St. James is a daughter of Emmanuel Lutheran Church of St. Paul of which the Rev. G. A. Ernst is the pastor. At the time of the organization of this mission it numbered 27 members, nearly all of whom were released to St. James from the mother church. Under God's blessing the mission began to grow rapidly from the very outset. The church records show 267 confirmations of which 137 were confirmed as adults.

the completed church which will have a seating capacity of about 700.

Saint James is deeply grateful to the Synod for the fine assistance accorded it during the past ten years, but first and most of all it is thankful to Him from Whom all blessings flow.

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

FROM THE JOURNAL OF THE EXPLORATION COMMITTEE

The morning of March 21 we left Tucson in Pastor Sitz's car, with Douglas, located on the Mexican border and 125 miles southeast of Tucson, as our destination for the day. The way again led through desert country, which is used for grazing purposes, with here and there small irrigated regions. We

passed through several small towns, in none of which the Lutheran Church is represented, and after a drive of some seventy miles we came to Tombstone (pop. 849). Here we were met by Pastor F. Knoll of Douglas.

Tombstone is famous or infamous throughout the country as one of the wildest and roughest mining towns in the olden days. In its heyday it was a mecca for gamblers and bad men. Boot Hill Cemetery on the edge of the town bears eloquent witness to that. Here were buried the many who had "died with their boots on," as the markers on the graves testify. One marker strangely bears the inscription that the person whose bones lay beneath had died a natural death. Apparently that was something unusual.

In Tombstone is found the oldest Protestant Church in Arizona, still in good condition and still in use. No, dear reader, it is not a Lutheran Church. We Lutherans have not been in the habit of getting on the ground so early. It is an Episcopalian Church. If ever a town needed the Gospel it was Tombstone in the old days. We sincerely hope that the preachers who had the courage to go to a place like Tombstone did not preach a shallow morality after the manner of the modernist preacher but redemption through the blood of Christ. But let us not forget that people today, beneath the veneer of refinement and civilization, are no less sinners and need the same redeeming blood of Christ to be saved.

Today Tombstone is pretty much of a ghost town in spite of the nearly 1000 people who still live there. On every hand we find vacant buildings and crumbling walls. Certain buildings are still objects of interest to the tourist because they were once noted sinks of iniquity. Again it is a surprising paradox that in the midst of the crumbling ruins a large modern school building lifts its shining head.

Since we were not on a sightseeing trip nor gathering data for a history on "the wild and woolly West," we did not linger long in Tombstone, but continued on our way and after a drive of 25 miles over a mountainous highway came to the important copper-mining city of Bisbee, which has a population of 8,023. This is a part of Pastor Knoll's parish. Bisbee itself lies on the precipitous sides of two mountains which meet at the foot. The streets are the original canyons. The business places are cramped into the narrow spaces below, and the homes are perched high on the mountain sides. Because of the lack of suitable home sites, many live in the adjoining suburbs of Lowell and Warren, each of which has a population of over 4,000.

Pastor Knoll conducts services in Warren every Sunday and has there a congregation of 97 souls, 34 communicants and 15 voters. The services are being conducted in a room of a ramshackle house, turned over to the congregation for its use by one of the members. The room is small and unattractive, in fact,

these are among the most primitive church quarters we have seen. That this is a severe handicap to the growth of the congregation, when others have attractive and modern church edifices, need not be stated. In the ears of the present writer there still rings the fervent plea of a woman, at whose home we called, for help in obtaining more suitable church quarters. Later in a joint meeting of the entire parish we heard similar pleas from the lips of our Warren people.

After a drive of 23 miles we came to Douglas, the residence of Pastor Knoll. Douglas has a population of 9,828, a very neat and modern city, built on a level plain. Here we have a congregation of 118 souls, 40 communicants and 16 voters. This mission congregation recently put forth great efforts in building a church. All the work was done by volunteer labor. After two years of steady work after working hours, the congregation had an attractive church home. It cost the congregation only \$2,000.00, but it is insured for \$8,000.00 and is worth it. The zeal of this small congregation is to be commended and serves as an inspiration to others.

In addition to serving the Bisbee-Lowell-Warren territory and Douglas, Pastor Knoll also has a preaching station at McKneal, 26 miles north of Douglas. Representatives of this entire parish gathered in Douglas in the evening for a meeting with the Exploration Committee. Here, too, there was frank and free discussion, and the cry for more workers was again heard. They all promised to support the work of our Synod in Arizona morally and financially, and arrangements to help defray the expenses of the Exploration Committee were made.

The next day we drove about 220 miles northward to Clifton near the border of New Mexico. Pastor Knoll drove us as far as Wilcox, where we transferred to the car of Missionary Sprengeler, who had come from his Indian Mission home in Bylas some seventy miles away. Though we passed through many towns and cities on this trip of two hundred miles, the region was nevertheless still virgin field for the Lutheran church, for no Lutheran church is to be found anywhere in this wide territory. Though it may be difficult for our Church to gain a foothold in this section, we felt that some of the larger towns should later on be subjected to a thorough investigation. We shall at this time give no details.

After visiting the mining town of Clifton (pop. 2,305) and its twin sister Moreni (pop. 5,114), both beautifully situated in the mountains, we drove fifty miles westward the next day toward Safford in the Gila Valley. About 35,000 acres are under irrigation in this neighborhood, with a fertile and productive soil. This valley has a population of about 10,000, of which about half are Mormons. Safford is a modern, thriving town of about 2,000 with a large trade territory.

Here we talked with two Lutheran ladies, who upon occasion have attended the Indian Mission services at Bylas, 35 miles west, but since they have no cars, they ordinarily attend sectarian churches. Both are interested in having Lutheran services. The Committee is of the opinion that Safford and surroundings should be worked and services inaugurated. It may not be advisable to have a man devote his entire time to this field, but perhaps ways and means of giving the field the part-time services of a man could be found.

There are a number of other towns beside Safford in this valley. Just outside of the reservation there live three Lutheran young men, brothers, who are not ashamed to worship regularly with the Indians at Bylas, seven miles west. They are practicing the principle enunciated by the Apostle Paul, "There is neither Jew nor Greek — but ye are all one in Christ Jesus." No doubt there are others scattered here and there who would be happy if they had a preacher of the Gospel within reach. On the day before, while we were on the way up to Clifton, we stopped at the tent home of an instructor in a CCC camp who lived there with his wife and two small children. These people really missed their Lutheran church. On such an exploration trip as ours, covering thousands of miles within a few weeks, the meeting up with such scattered Lutherans was more or less incidental, and it is impossible to say without a thorough canvass how many others there are. But it is not only these scattered Lutherans that we are interested in and that our Savior is interested in but also the thousands of other people who are still living without God and without hope in the world.

Im. P. Frey.



\$11,247.66

I am sorry to announce that the books of Treasurer Buuck on August 31 showed a deficit of \$11,247.66.

May I ask the brethren in the ministry to bring this fact to the notice of all their members immediately and as impressively as possible and to add such reproof, admonition and appeal, as they as leaders in the work of our Lord and watchmen over the souls of their parishioners may find indicated?

The deficit is not alarmingly large, but it should not have occurred in the months during which our Christians spent thousands of dollars on vacation trips and other amusements and recreational activities.

As the Synod has authorized the Joint Mission Board to call a general missionary for Arizona and for Colorado, we are facing an increased budget and must, therefore, increase our contributions correspondingly.

We feel confident that an appeal to our Christians will bring the desired results now as it did in the fiscal year 1936-1937.

John Brenner, President.

SEVENTY-FIFTH ANNIVERSARY

On the 8th Sunday after Trinity St. Paul's congregation of Tp. Eldorado, Wis., was privileged to observe the 75th anniversary of its organization in three divine services. Two former pastors, John Dowidat of Oakfield, W. K. Pifer of Kenosha, and Gerhard Pieper of Fond du Lac proclaimed the Word to an appreciative audience.

St. Paul's was organized in the year 1863 after the scattered Lutherans in this vicinity had been served for several years by pastors from Fond du Lac. The congregation has had the following spiritual leaders: Fachtmann, Boehner, Hilbert, Waldt, Hoyer, Streissgut, Hoops, Thiele, Bergholz, Proehl, Thom, Dejung, Sr., Saxmann, Dowidat, Pifer, and presently the undersigned.

To God all praise and glory! W. A. Wojahn.

TWENTY-FIFTH ANNIVERSARY

On July 31 the members of the St. John's Church of Whitewater and of Christ Church of Richmond together with the members of the Central Conference gathered at Whitewater to celebrate the 25th anniversary of the ordination to the holy ministry of the Rev. Fred. W. Loeper. The Rev. Otto Koch of Lowell preached the jubilee sermon based on Psalm 73:23 and 24, setting forth how the gracious counsel and guidance of the Lord had made it possible for the jubilant to carry on this blessed work for twenty-five years. The presidents of the two congregations and the chairman of the conference also spoke briefly. In response Pastor Loeper pointed out that it was the office and not the man that was being honored and in that sense he accepted the honor.

After service a luncheon was served by the ladies of the two congregations.

May the Lord continue to bless the work of His servant to the glory of His kingdom. W. E. Z.

FIFTIETH ANNIVERSARY

Sunday, August 28, was a day of rejoicing for St. Paul's Congregation of Mound City, South Dakota, for on that day the members of St. Paul's were privileged to look back on fifty years of grace and to thank God for the many blessings received.

In 1886 Pastor Mundt of Ellendale, No. Dak., conducted the first Lutheran services in this neighbor-

hood. In the following year the congregation was organized. For many years the congregation met in homes, in school-houses, in the court house to hear the Word of God, but in 1908 it was able to dedicate its own house of worship to the preaching and hearing of God's Word.

A long list of pastors served the congregation during the fifty years: Mundt, Schuelke, Engel, Albrecht, Eggert, Sauer, Renner, Behm, Blauert, Schaller, Hellmann.

The Pastors Wm. Sauer, A. Blauert and E. Kuehl were the anniversary speakers. They pointed out to us that God's grace alone has made us what we are: namely, a Christian congregation; that God's grace alone has preserved in our midst his pure Word; that God's grace alone can fill our hearts with peace and calm when we consider the future. Therefore, all glory be to God on high!

A. H.

CHURCH RE-DEDICATION

St. Lucas Evangelical Lutheran congregation, Milwaukee, re-dedicated its newly decorated church on August 21. New electric lighting fixtures were also installed.

Ph. H. Koehler.

MICHIGAN LUTHERAN SEMINARY

Our new school year (the 29th) began on September 6. Quite a number of friends of our institution assembled with the student body for the opening services, in which Prof. Armin Schultz was installed as successor to Prof. E. Berg, now at Northwestern College, Watertown, Wis. Rev. Oscar Frey, a member of our board, delivered the address and inducted our new professor into his office.

Beside Mathematics, his main branch, Prof. Schultz will have half of the German work and be director of athletics. As our tutor for three years he has had quite a little experience in his work; for he was coach and regularly had classes in German.

Conrad Frey, who graduated from Thiensville last June, began his duties as tutor and assistant coach, with the beginning of the new school year. He is taking that part of the English work that Prof. Berg had while he was with us.

The new enrollment was about the same as last year, 22 (13 boys, 9 girls), but the total enrollment is three less than last year, 71. We had 17 graduates in June. Beside these eight others, mainly of the 9th grade, did not return — for various reasons.

During the vacation all the buildings, especially the old Recitation Hall, were thoroughly cleaned and renovated by the janitor with the help of a student of the theological seminary and afforded an inviting appearance. A stoker was installed in the Refectory. All the buildings are now equipped with stokers,

which do not only effect some saving, but give us much more even heat than we ever had before.

In connection with this report I would like to ask the congregations of our district, its pastors and teachers to again send us provisions of all kinds for our kitchen. Likewise I would beg them to begin now to scout for new scholars for next year, especially such that are willing to prepare for service in our Christian day schools and as future pastors of our congregations.

May the Lord be with us, as he has been in the past, and bless our work to the honor of His holy name.

September 10, 1938. Otto J. R. Hoenecke, Dir.

DR. MARTIN LUTHER COLLEGE, NEW ULM, MINN.

In spite of rainy weather, detours, and the poor conditions of some roads, nearly all students were present for the opening exercises at Dr. Martin Luther College at 8:30 on September 7. We now have 47 new students with us. Our enrollment has reached 156, and several more will arrive within a few days. Last year the largest number in attendance was 150. Although this gives us only a slight increase, we are, nevertheless, grateful, and we hope that none will have legitimate cause to regret the choice they have made.

On September 6 we again had a chance to observe how a campus quite dead for many weeks suddenly becomes alive. We always look forward to meeting the pastors and the parents of students. This year, too, many of them appeared. Our wish is this that they would come oftener and look over our school, especially when it is in operation.

Our beginning was somewhat different from that of former years. Heretofore, the first day was given over to a brief devotion, to registration, to dictation of class schedules, and to the distribution of the necessary textbooks. These preliminaries, of course, are necessary, but this year we managed so that we could begin with recitations at 10 o'clock on the first morning. Apparently, this plan was quite satisfactory, and very likely it will be adhered to for a while. Getting down to work immediately and keeping busy will perhaps prevent the spread of an ailment that sometimes becomes very serious — homesickness.

Nearly all of our new students plan to become either teachers or pastors. We are glad of that, because we look upon the preparation of boys and girls for work in the church as our chief duty and delight. We are convinced not only of its desirability, but also of its necessity, and it makes us happy to find people who feel as we do about it. If there were only more of such.

All the members of the Class of 1938 are now teaching. Here are their names and the names of the

places to which they have gone: Estella Albrecht — Fond du Lac, Wis.; Norwald Behrens — Janesville, Minn.; Elizabeth Beutler — Sparta, Wis.; Henry Engelhardt — Wood Lake, Minn.; David Geil — Corvuso, Minn.; Marie Hinnenthal — La Crosse, Wis.; Roland Hoefler — Truman, Minn.; Karl Mittelstaedt — Atwater, Minn.; Robert Nolte — Beaver Dam, Wis.; Myrtle Pagenkopf — Root Creek, Wis.; Dorothy Plagge — Good Thunder, Minn.; Heine Schnitker — Glencoe, Minn.; Ralph Swantz — Johnson, Minn.; Gertrude Walther — Saginaw, Mich.

We ask the Lord to bless them and us. • S.



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.

THE GENERAL SYNODICAL COMMITTEE

God willing, the General Synodical Committee will meet in St. John's School, Milwaukee, Wisconsin, on Tuesday, October 18, at 2:00 P. M.

Preliminary Meetings

Joint Mission Board: Monday, October 17, 10:00 A. M., Republican Hotel.

Conference of Presidents: Tuesday, 9:00 A. M., Parsonage.

Board of Trustees: Monday, 2:00 P. M., St. John's School.

Representatives of Educational Institutions: Tuesday, 9:00 A. M., St. John's School.

Order of Business: Missions, Institutions, Finances, Committee Reports.

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. Prenzlöw, 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.

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.

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. Prenzlöw, Sec'y.

PACIFIC NORTHWEST PASTORAL CONFERENCE

The Pacific Northwest Pastoral Conference will meet in Rainier, Washington, Arnold Levenhagen, pastor, from October 11 to 13. Chairman: Rev. Walter Amacher.

Program: Sermon, Rev. A. Levenhagen — Rev. H. Wiechmann; Homiletical work on John 1, 19-28 by Rev.

F. Soll and F. Schoen; Discussion on Prof. Kowalake's paper on young people's work by Rev. Walter Amacher; Pastoral Ethics by Rev. Arthur Sydow; "Pentecostalism" by Rev. A. Matzke; Book Review by Rev. R. Hoenecke.

E. H. Zimmermann, 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.

EASTERN DAKOTA-MONTANA PASTORAL CONFERENCE

The above mentioned Conference meets October 18 and 19 at South Shore, H. Buch, pastor, beginning at 9 A. M. Divine service Tuesday evening.

Sermon: R. Kettenacker (O. Heier).

Confessional Address: H. Schnitker (E. Schaller).

Papers: "Sunday School and the Best Material," W. Sprengeler; "Our Savior's Letter to the Church at Ephesus" (Rev. 2:1-7), H. Rutz; "Scriptural Doctrine concerning Satan," A. Sippert.

Kindly announce to local pastor.

H. E. Rutz, Sec'y pro tem.

ROSEBUD DELEGATE CONFERENCE

The Zion congregation at Mission, So. Dak., R. Stiemke, pastor, will be host to the Rosebud Delegate Conference, October 11 and 12. The opening devotion at 10 A. M.

Program: The Third Article — R. Bittorf; Exegesis of Matthew 5 — F. Zarling; Scriptural Opposition to Unionism — L. Sabrowsky; Young Citizen's League — Teacher Neujahr; Types of the Savior in the Book of Leviticus — N. Mielke; Sermon for Criticism on Matthew 17:1-8 — F. Knueppel.

Sermon: G. Geiger (L. Gruendemann).

Announce, please! N. M. Mielke, Sec'y.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet at Dale, Wis., Rev. W. Zink, October 11 and 12, beginning at 9 A. M.

English confessional sermon: W. Gieschen — R. Gose.

Essays: Ex. Hom. of 2 Thess. 3:1-5, F. Brandt; Beginning of the Lutheran Church in America, Part II, W. Wichmann; Isagogics of Joshua, W. Gieschen; Isagogics of Judges I, Otto Henning; Basis for Synodical Union, Fr. Schumann.

Please announce to the host. F. A. Reier, Sec'y.

DODGE WASHINGTON PASTORAL CONFERENCE

The Dodge-Washington Pastoral Conference will meet October 11 and 12 at 9:30 A. M., at Brownsville, Rev. P. Martin.

Papers: Martin, Bradtke, Stern, Redlin, Schaar.

Confessional Sermon: Marti, Klingbiel.

Please announce! G. Redlin, Sec'y.

CENTRAL DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT

The Central Delegate Conference of the Nebraska District will meet in the midst of Immanuel congregation, Hadar, Nebraska, Pastor L. Tessmer, October 27 and 28, 1938.

Papers: 1. How Popery Developed — Holzhausen; 2. First Chapter of Joel Applied to Our Times — Hackbarth; 3. 6th Commandment — Hofius; 4. How can a Layman by Personal Activities Further the Kingdom of God? — Winter. Speakers: Roth, Witt.

Bring one or more delegates and kindly announce to the local pastor. Wm. P. Holzhausen, Sec'y.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet at the Friedens Lutheran Congregation at Kenosha, Wisconsin, Pastor Carl H. Buenger, on October 11 and 12, 1938, at 9 A. M.

Sermon: G. A. Thiele, Matt. 5:1-12; Jul. Toepel, Matt. 5:13-16.

Confessional Address: H. J. Diehl; O. Heidtke.

Essays: O. Heidtke, A. Lossner, M. Buenger, O. Nommensen, F. E. Blume, E. Sponholz.

New Essay: E. Jaster: "A lecture on Europe including the condition of the church over there."

Remark: Bring your copy of the Kowalke Essay.

Edmund Sponholz, Sec'y.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference will meet, D. v., October 25 and 26, at 9:30 A. M., at Good Shepherd, West Allis (L. Voss).

Preacher: A. Petermann (Rische).

English Work: Exegetical: Hebrews — Mittelstaedt; Genesis — Shiley; Practical: How to Deal with Indifferent Church Members — L. Voss; Inspiration of Quotations in the Bible, A. Buenger. K. Lescow, Sec'y.

WINNEBAGO TEACHERS' CONFERENCE

Brillion, Wisconsin, September 29 and 30, 1938

Thursday A. M.

- 9:00—9:10 Devotion.
- 9:10—9:25 President's Address and Announcements.
- 9:25—9:55 Part of Third Art. (The Holy Ghost has called me). Gr. 7-8. Rev. Ristow, New London.
- Sub.: Transfiguration of Christ. Rev. Liesener, Brillion. Gr. 7-8.
- Sub.: Gideon. W. A. Pape, Reedsville. Gr. 7-8.
- 9:55—10:05 Inspirational Address. Rev. G. Struck, Maribel.
- 10:55—11:05 Recess.
- 11:05—11:45 Discussion of Lesson and Adjournment.

Thursday P. M.

- 1:30—2:30 Syllabus on Safety (Fond du Lac School Faculty).
- 2:30—2:40 Recess.
- 2:40—3:20 Graduation Programs (Manitowoc Faculty, S. Eighth St.).
- 3:20—4:00 Teaching the Use of a Geographical Map or Teaching the Meaning of a Map (Lecture by E. Arndt of North Fond du Lac).
- Sub.: Luther as an Educator (Lecture by Rev. E. Froehlich, Morrison).
- 4:00—4:30 Calisthenics — State Law (Round Table; Leader, M. Dommer).
- 4:30 Adjournment.

Friday A. M.

- 9:00—9:05 Devotion.
- 9:05—9:10 Announcements.
- 9:10—9:40 Hymn 28. Rev. John Martin of Eldorado. Gr. 5-6.
- Sub.: Hymn, A Mighty Fortress, two stanzas (Rev. H. Wicke, Hortonville).
- Sub.: Hymn, A Mighty Fortress, two stanzas (local teacher, Gr. 5-6).
- 9:40—10:00 Discussion.
- 10:00—10:10 Recess.
- 10:10—11:10 Hints on teaching drawing and developing an appreciation for Lutheran Art in our schools. (Discussion, Wm. Hellermann of Neenah.)
- 11:10—11:30 Miscellaneous round table discussions (Leader, M. Dommer, Algoma).
- 11:30—1:30 Noon Recess.

Friday P. M.

- 1:30—2:10 Theoretical — How May the Interest of Choir Members in Their Work be Encouraged and Improved? (Rev. M. Albrecht.)
- 2:10—3:00 Theoretical — Christ, the Model Teacher (Rev. Ed. Kionka of Newton).
- 3:00—4:30 Business meeting and round table discussion (Leader, Dommer).
- 4:30 Adjournment of Conference.

C. A. Wacker, Sec'y.

ANNOUNCEMENT

Prof. H. Oswald of Mobridge, South Dakota, has accepted the call to Northwestern College, Watertown, Wisconsin, and will begin his work there after Christmas.

Kurt A. Timmel.

CHANGE OF ADDRESS

Rev. Arnold Schroeder, 1804 No. 56th St., Milwaukee, Wis.

WANTED

Single lady as manager and cook for Dr. Martin Luther College Kitchen. Widow with children not excluded. References of pastor required. For further detail write to H. R. Klatt, New Ulm, Minnesota.

H. R. Klatt.

CORRECTION

In the Minnesota District Proceedings 1938 both a misstatement and a misleading one are contained.

Pastor A. W. Fuerstenau, District Custodian of Indigent Student Fund, did not give a verbal report, as stated, but submitted a written statement of his performance of duties in that field. Cf. p. 64.

Pastor M. Schuetze, Chairman of General Board of Support, holds an office which does not make him responsible to submit a report to our district. Therefore, he was respectfully asked to give an oral report concerning those matters.

W. P. Sauer, Sec'y.

MISSION FESTIVALS

Town Herman, Sheboygan Co., Wis. (H. A. Kuether). Off'g: \$144.53.

Trinity Sunday

Bader School, So. Dak. (B. A. Borgschatz). Off'g: \$5.25.

Fifth Sunday after Trinity

Newville, Wis., St. John's (Walter E. Zank). Off'g: \$130.50.

Sixth Sunday after Trinity

Isabel, So. Dak. (B. A. Borgschatz). Off'g: \$13.18.

Seventh Sunday after Trinity

Trail City, So. Dak., Immanuel (B. A. Borgschatz). Off'g: \$12.38.

Menomonie, Wis., St. Paul's (J. Mittelstaedt). Off'g: \$320.60.

Eighth Sunday after Trinity

Town Deerfield, Wis., Immanuel (Walter E. Zank). Off'g: \$172.42.

Salemville, Wis., St. John's (T. W. Redlin). Off'g: \$65.00.

Ninth Sunday after Trinity

Eldorado, Wis. (W. A. Wojahn). Off'g: \$65.19.

Tenth Sunday after Trinity

Caledonia, Minn., St. John's and Union, Minn., St. Peter's (R. Jeske). Off'g: \$294.77.

Valentine, Nebr., Zion (Hugo Fritze). Off'g: \$68.25.

Ridgeville, Monroe Co., Wis., St. John's (C. E. Berg). Off'g: \$87.34.

Eleventh Sunday after Trinity

Town Maine, Wis., Grace (E. Zaremba). Off'g: \$151.72.

Barre Mills, Wis., St. John's (J. H. Paustian). Off'g: \$391.06.

Goodrich, Wis., St. Andrew's (L. Vater). Off'g: \$23.75.

Allenton, Wis., St. Peter's (G. Redlin). Off'g: \$114.00.

Leeds, Wis. (H. Geiger). Off'g: \$82.29.

South Shore, So. Dak. (H. C. Buch). Off'g: \$78.97.

Twelfth Sunday after Trinity

Randolph, Wis., Friedens (H. R. Zimmermann). Off'g: \$156.16.

Garrison, Nebr., Zion (A. Schumann). Off'g: \$52.59.

Brewster, Nebr., St. John's (P. H. Poth). Off'g: \$41.32.

Sterling, Mich., St. John's (J. F. Zink). Off'g: \$67.05.

Thirteenth Sunday after Trinity

Fox Lake, Wis., St. John's (A. G. Dornfeld). Off'g: \$107.17.

Ixonia, Wis., St. John's (W. R. Krueger). Off'g: \$76.66.

Waterloo Twp., Mich., St. Jacob's (E. C. Leyrer). Off'g: \$89.65.

BOOK REVIEW

The King at Bethlehem. A Children's Christmas Service. Compiled by Gilbert G. Glaeser, Friedens Lutheran School, Kenosha, Wis. Print of Northwestern Publishing House, Milwaukee, Wis. Price, Single copies 8c; dozen, 75c; hundred, \$4.50.

We quote the Preface: "It is my hope that this children's Christmas service may serve in a small measure to strengthen the faith and increase the hope and joy of all who participate in its rendition. May it also serve to place our Lutheran choral, our precious heritage, and other dignified music into more of our Lutheran churches at Christmas time. May the words of Holy Scripture and the Christian poetry which have been selected for this booklet help to make many a children's serve a true hour of worship." With these words you have a fair description of what goes to make up this program. It is so assembled that we think it is easily adaptable to the various local conditions as are found in our circles. G.

Report of the Twenty-First Regular Convention of the Norwegian Synod of the American Evangelical Lutheran Church. Held at Bethany Lutheran College, Mankato, Minn., June 10 to 15, 1938. Published by The Lutheran Synod Book Co., Mankato, Minn. Price, 40c.

Three essays are embodied in this report which are well worth reading: The Clearness of Scripture; The Curse of Our Age; Address in Commemoration of the Saxon Immigration. G.

Statistical Year-Book of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States for the Year 1937. Print of Concordia Publishing House, St. Louis, Mo. Price, \$1.00. Two hundred and forty-five pages of statistics and a comprehensive index. G.

Blue Skies. By Louise Harrison McCraw. Print of Zondervan Publishing House, Grand Rapids, Mich. Price, \$1.00.

Another story by a writer who seems honestly striving to offer clean, wholesome fiction to our reading youth. Hebrew mission work is presented, done, we assume, by a non-denominational body. The trials and difficulties of this work are quite readably presented. We deplore that the story is built on two marriage engagements being broken. G.

Thy Kingdom Come. Daily Devotions, September 18 to November 8, 1938. By Walther Hohenstein, Bloomington, Ill. Print of Concordia Publishing House, St. Louis, Mo. Price, 5c per copy, postpaid, and \$3.00 per hundred, postage extra.

This is the twelfth of the little booklets offering daily devotions for the period stated. In this collection the morning and evening prayers for the week from Monday through to Sunday are placed at the beginning of the book and appropriate meditations follow. We wish the little book a wide circle of readers. G.

The Spirit of the Shepherd. An Interpretation of The Psalm Immortal. By M. P. Krikorian. Print of Zondervan Publishing House, Grand Rapids, Mich. Price, in cloth, \$1.00.

The writer, an American Armenian, is the son of martyred parents. He was born a few miles north of Tarsus, the birthplace of the great missionary St. Paul. Before he was privileged to devote himself to a training which would enable him to become a missionary the circumstances in which he was placed demanded that he serve as a shepherd of sheep in his homeland before he become a shepherd of men in other lands. His experience as an oriental shepherd made impressions on him which were peculiarly valuable for his later calling. To this the reader of his book will readily bear witness. On page 95 the writer reveals that he has a Reformed Church conception of the Lord's Supper. G.

My Reasonable Service. By Ingeborg Sponland. Print of Augsburg Publishing House, Minneapolis, Minn. Price, \$1.00.

Deaconess Ingeborg Sponland was born in Norway in 1860; there she received her training and gave her first years of service. She came to this country in 1891 and here gave many years of her life to her responsible and arduous calling, till, in 1936, she retired from active service. Her book is a modest and humble relation of some of her many and varied experiences; it is interestingly written. G.