

# 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 ONE HUNDRED AND SIXTH PSALM

Verses 16-18

### Conspiracy Against Divinely Appointed Leaders

They envied Moses also in the camp, and Aaron the saint of the Lord.

The earth opened and swallowed up Dathan, and covered the company of Abiram.

And a fire was kindled in their company; the flame burned up the wicked.

Who does not know of the conspiracy against Moses and Aaron, the divinely appointed leaders of God's chosen people in their wanderings through the wilderness to the Land of Promise? It was one of the most formidable of its kind ever recorded in history, incurring as it did a judgment the most signal and terrible ever heard of and it is this conspiracy the sacred writer refers to in our Psalm as one of the great sins which were committed among Israel in the wilderness.

The conspiracy or insurrection took place soon after the doom of forty years wandering had been pronounced, when God spoke to His people who had provoked Him to anger: "Doubtless ye shall not come into the land, concerning which I swore to make you dwell therein, save Caleb and Joshua, and your children, — them will I bring in, and they shall know the land which ye have despised." Numbers 14: 30. 31. It was precisely at such a time — if at one time more than another — that we might expect to hear of plots and conspiracies among the people.

It must, furthermore, be remembered, that the organization of the sacred and political administration was still recent. There was the order of the tribes in their tents, the charge and the service of the Levites and their number, the rank of their service, the order and rank of the princes or secular rulers, governing the various encampments, the institution of sacerdotal power as well as political power in their contradistinction, all of which is described in the first eight chapters of Numbers. Such an organization could not be established without exciting disappointment and dissatisfaction on the part of some, who considered their claim as good as that of the men who were discontented because the leadership in Israel, which by natural birth-right belonged to Reuben as

the firstborn of Jacob, was possessed by the tribe of Levi, represented by Moses and Aaron.

On the other hand, the people being depressed and mortified as they must have been by the thought of having forfeited the hope of occupying their long-promised home in consequence of their untoward conduct toward God — the time must have been favorable for engaging them in a rebellious movement. Now, if ever, they would be ready to lend an open ear to seditious agitations of factious leaders who would promise them alluring prospects under a different leadership than those who lately had pronounced against them a humiliating sentence.

The circumstances of the time being thus so favorable for the ring-leaders, the conspiracy that comes before us was easily formed. It was Korah and his company, Dathan and Abiram, sons of Levi, and leaders in their respective community, who conspired against Moses and Aaron, the divinely appointed leaders of Israel. They were men of rank and ability, and having gathered a large number of conspirators round about them, they finally staged an open revolt, publicly charged Moses and Aaron with usurping the supremacy over the tribes, declaring unto them: "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" Numbers 16: 3.

It was a clear case of conspiracy. Moses and Aaron were the divinely appointed leaders of Israel. Aaron is called by the sacred writer in our Psalm the saint of the Lord, the holy one of Jehovah. That is, he was consecrated as the high priest and champion of the whole Levitical body to the service of the Lord, and thus employed in holy things. And Moses, as we know, was appointed of God to be the sole leader of Israel vested with full powers and authority of administration. These men of God the conspirators in Israel "envied" they were jealous of them; they quarreled with the government which God had instituted and set over them, both in church and state. It was a deeply laid plot. Those conspirators were playing a game, in which they not only sought the overthrow of the divinely instituted government, but their own personal advantages in gained control of the government themselves.



A conspiracy of such magnitude and with such far-reaching baneful results to the people of God and its government must not only be frustrated, but brought to naught by some such signal and terrible judgment as should effectually repress any future tendency to an insurrection such as this and afford the people of God the necessary protection and safety against the baneful effects of such conspiracy.

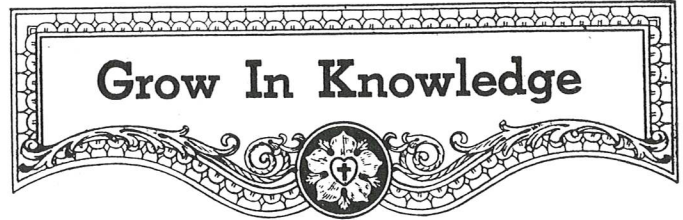
On hearing the charges daringly brought against his conduct and designs by the conspirators, Moses was indeed startled; he fell on his face before the Lord. But he did not falter. To show whether his and Aaron's appointment had been of man or of God, he ordered them to come to the tabernacle and perform the priestly function of offering incense, and the Lord would make it known who were the appointed leaders of His people. And having obtained further requisite directions from the Lord, who had directed Moses and Aaron to separate themselves from the multitude that it might be destroyed, Moses, after interceding most suppliantly for the people, arose awful from his supplicating knees, and directed the people to stand clear of the tents of Dathan and Abiram, declaring unto them: "Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of man, or if they be visited after the visitation of all men, then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, then ye shall understand that these men have provoked the Lord." Numbers 16: 28-30.

We know what followed. The response to this dread appeal to divine approval, subjecting his claims, in the presence of a nation, to a test so infallible, was not for a moment delayed. "The earth opened and swallowed up Dathan, and covered the company of Abiram. And a fire was kindled in their company; the flame burned up the wicked." Korah and his company of conspirators — Dathan and Abiram — they, their tents, and all they had, went down, and the earth closed over them — they were seen no more. At the same moment fire went forth from the presence of the Lord, and consumed with instant death all the men who conspired against God's institutions, both ecclesiastical and political — in number two hundred and fifty. Num. 16: 35.

Oh what dreadful judgment of the Lord! Its lesson has not become defunct. Terrible judgments against conspirators, against usurpers of divine authority, both in church and state, are as old as the days of Moses. History both sacred and profane, tells us it has its examples of such in all ages. The world would do well to mind the judgment passed on the conspiracy of Korah and his company, and not be governed by a morbid sentimentality which considers

similar judgments either as atrocious or as incompatible with moral feelings in this twentieth century civilization. The principle underlying the punishment of that conspiracy four thousand years ago still holds true.

J. J.



### STANDING IDLE

The judges of the Areopagus at Athens always sat in the open air when they dealt with murder, because the laws of Athens did not permit the murderer and the accuser to be under the same roof. They also concerned themselves with impiety and immoral behavior, but their chief attention was directed to idleness, for they thought this to be the cause of all vice, the mother of vice.

On this subject the Scriptures also take a definite stand. In Romans 12: 11 we are told not to be slothful in business. 1 Thess. 4: 11 reads like this: "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you." 2 Thess. 3: 11 rebukes the idlers: "For we hear that there are some which walk among you, disorderly, working not at all, but are busybodies." Did not Jesus say, John 5: 17, "My father worketh hitherto, and I work"? How then can they who seek to walk in His footsteps refrain from doing likewise?

Even most infidels will concede the propriety of these assertions. Idleness and sloth are certainly not very flattering terms. Every self-respecting person feels ashamed of unnecessarily being guilty of such demeanor. Merely standing by and looking on is playing a part entirely superfluous in this world. Then you are not necessary; then you might just as well not be at all. Then you are like a parasite, living at another's expense and enjoying privileges for which you made no sacrifice.

It is true, of course, that economic conditions in recent years compelled many thousands to stand in the ranks of the unemployed. Poor health also contributes to this number. Most of them doubtless would gladly forsake those ranks if only the opportunity were offered them. But this subject includes more than the bare having of a task to perform. Even those who toil in the sweat of their face from early morning until late at night, every day, must be counted idlers unless whatever they do in word or deed, they do in the name of the Lord Jesus, giving thanks to God and the Father by him. In the sight of God every effort not devoted to the welfare of His Kingdom is idleness. He has called us all into His vineyard, and in that sphere He looks for our activity. All labor that is not labor in His Church, all effort not



exerted for Christ and in the name of Christ is sloth, and all people not working in such manner or for such purpose are dishonorable beings even if they wear themselves out in the most strenuous fashion.

Is it not true that we as Christians, as workers in God's vineyard only, often stand idle? We expend many an ounce of energy solely for our own selfish selves and not for the purpose of increasing our ability and opportunity to be better servants of our Lord. Sometimes we work and forget entirely that the returns from this work belong to Him who created, redeemed, and preserved us. Why is that?

#### Why Stand Ye IDLE?

Is there nothing to do? Look into the Scriptures. "Ye shall be my witnesses," John 15:27. "Go thou and preach the kingdom of God," Lk. 9:60. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light," 1 Pet. 2:9. Note also the cry of those in need of help, the mortal anguish of those who will perish in their affliction unless His Law be their delight. "Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad, Ps. 14:7. "How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?" Ps. 13:1. Is there nothing to do?

Then look at the world in its present state, a world seeking solutions for problems springing entirely from the disregard for the Bible. Look at the world, lost in spiritual darkness, where the heathen rage and the scoffers roam. Look at it, a ship hurled hither and thither by the lashing waves of unrest and despair, a ship in need of a lighthouse to guide it safely into a haven and real security. Behold a people professing wisdom, only to see that wisdom fail every day and to go down to everlasting destruction because of this wisdom, a people cursed and damned by a fury that only Christ can turn aside. Behold the hopeless struggle by which men are trying to save themselves from being swallowed up by eternal night, and then recall the statement of Christ that He is the Light of the world, and that you are to let this Light shine. Is there nothing to do?

Look at your Synod, about ready to meet again and to take counsel for future activity; a Synod struggling along in an undertaking designed for the united efforts of every one; a Synod, though not sounding a retreat, yet unable to expand and to progress as the times demand and the cause deserves, unable to found new missions and scarcely able to maintain those already established. Is that none of your concern? Think of the young men who within the last few years, at great financial sacrifice on their part, prepared themselves so that as your representatives they might bring the Light to Jew and Gentile; young men filled with enthusiasm for Christ, eager to

work, ready to face every form of hardship and self-denial while some of us may continue to enjoy the comforts of our present habitation; think of them and realize that some of them counted on your co-operation. But they are still waiting. Must they be permitted to say to themselves that they are not wanted, that some who bear the Christian name no longer stand ready to deny themselves anything for Christ's sake. Oh, why are you idle? Is there nothing to do?

Look at yourselves and your own spiritual state. Have you always exercised every Christian virtue? The good fight of faith — have you always fought it like a valiant soldier of the Cross? Or have you often deserted the standard of your master and sought the easier way of denying Him before men? When your light ought to have been shining, did you keep it covered? When you ought to have confessed, did you keep silent? Do you follow Him at all times, or only when your crops are good or when your business flourishes or when your health is perfect? Your house of worship beckons to you every Sunday. Will you be absent in order to satisfy your personal inclinations with something that still holds out a stronger appeal to you?

Look to your prayers also. Do you continue in them, wrestle with God? Some people merely move their lips while their heart is occupied with other things. Your prayers should include those in authority, also those who offend and persecute you. All in all, do you always display the real Christian qualities to which the Scriptures would convert you, so that those not of the household of faith must see what a difference there is between your behavior and industry and cheerfulness and that of others. Can you still explain your idleness by arguing a lack of opportunity? Is there nothing to do?

Or is there yet plenty of time? However young you may feel, you are not certain whether this is the ninth or already the eleventh hour. Your pilgrimage may be drawing to a close very rapidly. You must work while it is day. Certainly you can not appear before your master and plead that you did not labor because you felt that you could still do all that later on, at some time more agreeable to your own plans and schedule. Is there then any plausible excuse for your being unemployed in your Father's business?

#### Why Stand YE Idle?

Doubtless you have seen men and women whose lives were useless, who wasted in nothingness their thoughts, their energies, all their powers; who dissipated their years as the sand of the desert absorbs the water that is sent upon it from the sky. Although their indolence can not be excused, it may be that it can be explained. Perhaps they could not work aright because they did not know Christ. They may never have felt the quickening power of His Gospel. Surely you can not expect of them what you would ordinarily expect of those who have been continuously reared and nourished by the admonitions of the



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Lord. The sloth and the indifference, the misdirected and wasted efforts of the unregenerate must not surprise you.

But why stand YE idle? Ye! God is speaking to each of you personally. You must not suppose that you may stand idle if others do not participate as you think they ought to, if other congregations apparently do not come up to the mark you have set for them. How do you know that you are gauging them correctly? God is not asking you about their activity or about their lack of it. Why stand YE idle? The others will have to answer in their turn, and your answer can not be dependent on theirs. Here it is each one for himself. Ye who have spent your entire life within the Lutheran Church, who have not been fed on husks and stubble but privileged to hear preaching not founded on human invention, ye can not be idle. Perhaps the others can, but surely not ye.

Ye for whose sake a Child was born at Bethlehem, a Child who later died on Calvary, who descended into hell, who conquered death and the devil, who stepped forth in triumph from the grave and ascended into heaven, a Child who bore the sins of all the world and paid for them in full — ye who know this Child and believe on Him, ye who were dead in trespasses and sin, but who are now through Him heirs of heaven, ye who were lost but are now saved, ye who daily comfort in His mercy and lean upon Him as your rod and your staff, ye who were helpless but who are now equipped for mighty deeds because of the faith that has been engendered within you by this Gospel, ye want to stand idle?

Ye of all people! Ye who have been spiritually blessed as millions have not been, ye who have been given a treasure that rust can not corrupt, ye who can walk calmly through the valley of the shadow of death and still live, ye want to stand idle? Hath no one hired you? No! you have been bought and purchased by Christ, paid for with blood. You are His, body and soul. He lives in you and you in Him. You want to stand idle in these days of stress? Impossible!

S.

## Comments

“Religion in the Colleges” Under this heading the Rev. Wilford O. Cross, Instructor, Washington and Jefferson College, Washington, Pa., has this to say on this lively and most timely topic; quoting from the Living Church:

“The undergraduate cannot be blamed for his ignorance in religion. He is not ignorant through any malice aforethought. He is ignorant of the Christian verities for the same reason that most of us are ignorant of Hindustani; he has never been taught.”

“How could he ever learn anything about the religion he is expected to profess when, at best, his training in it, otherwise than what he absorbs from his family and friends, consists largely in a period of Sunday school training for one hour a week? You couldn't put up a muscle by exercising one hour a week. You couldn't even learn to play golf with any great facility by playing but one hour out of each week, and yet the majority of the children of America are supposed to absorb Christianity in a period of less than one hour a week.”

“Our public school system is so afraid of the political implications of sectarian controversy that religion must be treated in the schools as if it did not exist. This is true of nearly all public education from the kindergarten to the graduate school. Religion is taboo. History must be taught without reference to Jesus Christ. It must be taught as if God had not become incarnate within history. And it must be taught as if there were no such influence as the Christian Church running through the woof of history.

“The result is a curious mental state in which religion lacks reality. Of course it lacks reality. It is isolated from history, from science, from literature, even from art. The story of the life of our Lord, like the story of Santa Claus, stands off to one side in a sort of vacuum of its own.”

Ignorance, then, is the real cause of the bewilderment of the undergraduate at college. Almost any more or less plausible theory of God and the world in which we live appeals to this neglected person, the collegian who is unlettered in religion. Is it any wonder that his world-view is very much askew? We need not be surprised that he falls an easy prey to all the modernisms that are so publicly peddled at our universities. Investigation by committees from the state legislatures will do nothing to stop the progress of communism, radicalism and other isms in our colleges. The poor benighted freshmen know no better.



Who is to blame? The home, the makeshift Sunday School, the modern church and its pastor, running around on everybody's business but their own. So many of these churches have never realized that it is their business to teach the truth of God to young and old. We reap what we have sown, and the harvest promises to be exceedingly bitter. Z.

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**Taxation of Churches** The following notice was transmitted to us by a distant reader. It will, no doubt, be of interest to many of our readers and so we print it here.

PIERCE COUNTY ASSESSOR  
TO THE  
CHURCHES OF PIERCE COUNTY [WASH.]

This is to bring to your attention the laws of tax exemption applying to Churches.

There has been recent amendment and it is now stated in Chapter 19 of the Extra-ordinary Sessions of 1933 and is as follows:

"All Churches built and supported by donations whose seats are free to all, and the ground whereon such Churches are built together with a parsonage; provided that . . . the area exempt shall include all ground covered by such Churches and Parsonages and the structures and ground necessary for street access, light and ventilation, but the area of unoccupied ground exempt in connecton with both Church and Parsonage under this proviso shall not exceed the equivalent of 120x120 feet . . . the Parsonage need not be on land contiguous to the Church . . . ; provided that such grounds are used wholly for Church purposes and not otherwise."

Under the rulings of the Supreme Court of this State exemption laws are to be strictly construed, see case in — 176th Washington Report page 581.

In the latter case the Court said "Property" leased or "rented" is not and cannot be used for religious purposes of the lessor." This was where one Church was renting its property to another Church for their religious use. The Court further said "The cardinal rule requires strict construction in favor of the public and the right to tax. . . . Property must be wholly and solely used for religious purposes."

This obviously means that Church seats must be free to all at all meetings held in the building or buildings and a charge for admission or reservation of seats or the leasing or renting of all or part of the building will impose upon this office the necessity of placing the property on the tax rolls.

We will not, however, interpret this to mean that a charge may not be collected for Church suppers for members only, if the same is not advertised to the public.

We expect your cheerful and faithful compliance with the law.

Yours truly,  
FRED A. SMITH, Assessor.

It would be interesting to hear just what is behind this movement. No doubt many of our readers will think this matter being so remote is of no concern to them. Let us remember that such movements spread very rapidly. It suggests the question to us: How would our church fare if taxation were fairly and consistently carried through to all bodies that are now tax-exempt? G.

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**The Return of Israel** It is gratifying to read in the Lutheran Herald of the work among the lost sheep of the house of Israel done by an Israelite Lutheran. The Rev. Elias Newman, at

present Lutheran Jewish missionary in Minneapolis-St. Paul, has been a Christian for thirty-two years and a faithful missionary for twenty-five years. He is by birth a Polish Jew, and was converted to Christianity in London by the Mildmay Mission to the Jews there. When he confessed his new faith he was immediately ostracized, persecuted and driven from his parents' home. After further study at different institutions, including the Southern Baptist Theological Seminary in America and the Presbyterian College in Canada, he was active in Jewish missions under the auspices of a number of non-Lutheran bodies. He has traveled extensively, in Europe, Minor Asia and America. He joined the Norwegian Lutheran Church of America and was installed as missionary at the Twin Cities in 1933. As reasons for joining the Lutheran Church he gave the following:

1. The steady and almost universal retreat and apostasy of the Reformed Churches in their relationship to the duty of evangelizing the Jews.
2. The study of Luther's Catechism.
3. Discussions with various Hebrew Christians belonging to the Lutheran Church.
4. The unswerving loyalty, devotion and perseverance of Lutherans in prosecuting the work among the Jews in Europe and America.
5. The faithfulness of the Lutheran Church to the Word of God and the historic Christian faith.

"I became a Lutheran," writes Mr. Newman, "because as such I can present a clearer, more definite and uncompromising testimony of the hope within me to the world at large, but particularly to my Jewish brethren."

"Modern Judaism is in bad shape" As Rabbi I. L. Brill recently said: "It is a book with a beautiful preface but with nothing inside." Lutherans thus have an unusual opportunity to send the Gospel to the lost sheep of the House of Israel; to displace a religious philosophy with a positive declaration of the will of God." Z.

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**The German Faith Movement** The swift growth of this movement has been remarked by many with great apprehension. It is a source of real danger to the evangelical churches in Germany. Its teachings are somewhat foggy or nebulous. Its active leader, according to an editorial in the Christian Century, is Dr. Wilhelm Hauer, a theological professor who was at one time a Lutheran missionary in India. He repudiates energetically such superficial newspaper descriptions as refer to it as "paganism" or "neo-paganism" and talk about restoring the worship of the old Teutonic deities. "None of us thinks of restoring Wotan to life," he declares. "The twilight of the Eddaic gods is a matter which cannot be entertained." What then is this German



faith? "We believe," says Dr. Hauer, "in the inherent religious will of the whole Indo-Germanic world." What this means in actual practice is the rejection of the Christian doctrines of original sin, salvation, resurrection and the life hereafter. The morality of the Old and New Testament are alike rejected, but when Christianity has been purged of the meekness and pacifism which are inherent in those moralities it will find that it "belongs together" with the honest expression of the German soul. Especially does Dr. Hauer hate the Sermon on the Mount.

If this is not pagan, then what is it? Webster defines pagan as worshipping false gods. And surely the god of the German Faith Movement is not the God of the Bible. Every instinct of the Christian recoils from the idol-worship of this religion, and every Christian sensibility is shocked by the blasphemous rejection of the God of all mercy. This Teuton faith asks for no mercy from God or man and will extend none. The God of love is thereby definitely ruled out. Whatever other gods they may set up or worship are false gods, pagan gods. God is love, saith St. John, and he that dwelleth in love dwelleth in God, and God in him. 1 John 4:16.

Thus suddenly and unexpectedly may come a time that calls for a staunch confession of the revealed truth unto salvation and with it martyrdom for the confessors. It came to Russia, it has come to Germany, and who shall say when it shall come to us. Let us not be too sure that this cannot come to us. The days are evil, even here in our blessed land. To watch and pray is still necessary in these latter times of insecurity. May the God of love awaken us from our dreams of safety and strengthen us against the evil day!

Z.

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**The Creation Story** Recently a radio station (WJAG) interviewed the passers-by on the street on the question, "Do you believe in the Biblical story of creation?" It is a well-known fact that most people today believe in some form of evolution, according to which this universe gradually came into being in the course of millions of years without any creative act of God. This theory permeates all teaching in the universities, high schools and even elementary schools of the world. Evidence of this was not lacking in the answers given to the above question before the portable microphone.

A high school boy, who evidently had been primed beforehand, repeated the old argument of higher criticism that the first and second chapters of Genesis were derived from two different sources. It was also stated, in the attempt to harmonize the theory of evolution with the Bible account, that the days referred to in Genesis 1 were not 24-hour periods but long periods of time covering a slow and natural process of development. Nothing is more futile than

to try to make the theory of evolution fit in with the Bible story of the creation. It is either the evidence of a bad conscience or a shrewd trick to ensnare those who still revere the Bible. How, for instance, can the statement of Genesis 2 that God caused a deep sleep to fall upon Adam, took one of his ribs and out of it made the woman be made to fit in with the theory of evolution? Would any man in his right senses say that Adam was under an anaesthetic for 25 or 50 million years, that during that period of time the rib gradually separated itself from Adam's frame and by slow, imperceptible degrees developed into a woman? All attempts to harmonize the theory of evolution with the Bible account of the creation are doomed to failure, and are at the best only concessions to the spirit of unbelief.

But ringing testimonies to the truth of the Biblical account of the creation in the aforementioned radio interview were not lacking, as witness the following: "God made the earth in six days and on the seventh day the Lord rested. I think that those days were twenty-four hours long. In the first chapter of Genesis you have a general statement and in the second chapter you have specific repetition and detailed information of the first. There is no apparent discrepancy between the first and second chapter. You are not told in the first chapter how man and woman were created. In the second chapter you are given an explanation as to how it was done. There is nothing in science or geology, and I have studied them both, which points out anything that has been discovered contrary to the scriptural doctrines of creation. Geologists teach that fish, reptiles, birds, mammals and man were created in that order — that has never been proven. One cannot prove that man was created from a cell — where did the first cell come from? In the theory of evolution they are ruling out the Infinite Being, and it takes a long time to do that. What the archaeologists have discovered cannot overrule the creation story."

All honor to the man who could stand on a public street and speak into a microphone such uncompromising truth! We do not know the man (God knows him), but we would like to shake his hand.

I. P. F.

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**Earthquakes** Recently India was visited by a terrific earthquake, leaving in its wake 50,000 dead. Not long before Japan also suffered great loss of life and property as a result of an earthquake. In fact, earthquakes seem to be recurring in greater frequency and destructiveness in late years. Now, as the heavens declare the glory of God, so the shaking and quivering earth also speaks a language which all should heed. In describing the last times Jesus said, "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines and



pestilences and earthquakes in divers places." These are the beginning of sorrows.

Though the date of our Lord's return and the end of the world is a mystery which no man can solve, for of that day and that hour knoweth no man, no, not the angels in heaven, we are nevertheless to read and heed the signs of the times. Earthquakes in divers places are among the signs listed by the Lord as foreshadowing the end of all earthly things. Such convulsions in nature are, as it were, the death struggles of a dying world.

The time for the work, which the Lord has given us Christians to do, is getting short. The gathering in of the elect through the preaching of the Gospel from the four corners of the earth is the only thing which is holding up the day of judgment. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." This world is only the scaffolding which God is using to build His glorious church. And when the last living building stone has been set in place, when all the elect have been brought in, the scaffolding of this world will be torn down and vanish in the eternal flames.

All signs point to the fact that the scaffold of this world will soon crumble and that the finishing touches are being put on God's building. The time is getting short. Let us work while it is day, before the night cometh, when no man can work. The King's business requires haste. "When ye shall see all these things, know that it is near, even at the doors."

I. P. F.

## From a Wider Field

### THE MASTER WORKMAN

There is no truth that needs to be stressed more today than this, that the Holy Spirit must build the kingdom of God. When one looks about at what is doing in churchdom, the campaigns for filling depleted treasuries, the drives for converts, the advertising and publicity programs, and in general the interest in things that strike the eye, one may wonder whether the Holy Spirit has turned campaign manager or publicity agent. Certainly the church has an outward side and must needs have a certain amount of organization and machinery, but let us not forget that all this is only scaffolding. What we are primarily interested in is the building itself. What the Spirit is interested in is souls. He is seeking to bring conviction to them, to make them cry out as He made

them cry out on the day of Pentecost: "Men and brethren, what shall we do?"

The whole work of the Spirit is embraced in three words: sin, righteousness, judgment. Each one is a fundamental truth and fact. These are the three things the Holy Spirit is working on. Each one is the center of almost endless ideas and relations, and the Holy Spirit follows them out into all the relations and conditions of life. Each is, as it were, a great artery dividing and subdividing until it reaches every part of the body of social life, but they all return again to the heart.

Of these three facts the Holy Spirit is trying to convince, or let us rather say, convict the world. He wants to make men recognize and realize their sin and unbelief in Christ, and to make them see that there is no righteousness except the righteousness of Christ, and to know that if they do not accept Christ they will be judged with the devil. Those are the things that are fundamental. That is the work of the Spirit. And that is the only way the kingdom of God is built.

There is another fact that we must not forget these days. Money may be needed for the building of the Kingdom, endowments may be a good thing, general education and culture may be good things, if they are rightly used, but all such things are helpful only as secondary means. You cannot convince a man of sin by shaking a roll of bills at him, nor can you convince him of righteousness by talking science, nor of judgment by a show of culture. The only thing that will take effect at these points is the Word of God. The Spirit wields "the sword of the Spirit," He knows no other. The Bible read, studied, believed, taught, and confessed makes the real builders of the kingdom, Spirit-filled, Spirit-led children of the Father.

K. F. K.

### FINE YOUNG FOLKS, BUT —

Thousands of young men and women are being graduated from the colleges and universities that dot our land from coast to coast. Speaking generally, they are supposed to be the pick of the land. They have received a fine training of both body and mind. Vast numbers are being turned out for all the professions and higher vocations of life. Hundreds of millions of dollars of their own and other people's money are used up in their training. They are fine young folks, but — one thing many of them lack, the right kind of heart, the David heart, the fear of God to begin with; for the fear of the Lord is the beginning of wisdom.

Suppose all these young men and women would consecrate themselves to the Lord as David did, or Samuel; suppose that when they go out to fight their Goliaths they would, like David, go out against them in the name of the Lord of hosts, what could this army of trained men and women do for America? The



Lord once told Israel, that over against their enemies, "five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight." That promise still stands. But the trouble is, too many have spiritual heart disease. Heart disease is claiming more victims today than possibly any other single malady. And it is also one of the most dread ailments in the Church.

K. F. K.

### PARENTS AND HOMES

Just what is needed to make true parenthood? Above all, that parents give themselves to the Lord, to the seeking and the doing of His will. God's will and purpose relative to them must dominate their lives. Doubtless there are many parents in our country who have made the Lord their choice and who are seeking to do His will; and they are the real light of the world and salt of the earth. But what else can we say of parents whose uppermost thoughts are business, material success, money, sport, amusement, "a thrill," and the like — what else but that they are working toward the undoing of our country?

Home and parents go together. When two persons get married, though then already they need a home for their best interests, yet as long as they have no children they can get along almost any which way. But when children come, a real home is necessary. To blunder along without a home will sooner or later avenge itself on both parents and children.

What kind of a home shall it be? As far as location is concerned, or type of house, furnishings, and the like, there is a very wide margin. Most any sort of a home will do, just so it is decent and comfortable. Some of the finest and best people the world has ever known lived in log huts, and there is no reason why children born in such homes today may not rise to the very finest kind of leadership. But here is what is needed, whether in hut or mansion, an atmosphere of the divine presence, an atmosphere that comes where the Word of God is loved and lived. We still have such homes in spite of the worldliness that prevails. But there is strong reason to fear that their number is decreasing, that their light is growing dimmer, the Word of God being crowded out. Just that is the most ominous thing in our civilization. Our country is just as strong as burns the candle of God's Word in our homes.

K. F. K.

### RESENTING REPROOF

The Scriptures abound with flagrant examples of this offense. The prophets met with it; the apostles encountered it. It is a common experience of life. When some one corrects us, shows us our weaknesses or sins, we are very apt to resent it and actually hate the person for his words. That at least is the way human nature works. If we do not resent the reproof

it is because we have disciplined our feelings and passions and brought them under the rule of common sense. We see the wholesomeness of the reproof and really take the lesson to heart.

To follow the bent of human nature in this is utterly foolish; and we see it, too, the moment we stop to look at the matter coolly. We assume, of course, that the person reproving us is doing it not from malice of any sort, but from love and for our good. Certainly the wise thing for us to do is to thank the person for friendly reproof, take it to heart and amend our ways. We will then be the better for the reproof and our friend can feel that he has rendered us a real service.

Let us apply these things in particular to the reproof that comes to us from God's Word through the minister or any one who speaks that Word to us. The faithful minister cannot do otherwise than show us our faults. Why turn against him for doing that which he has been appointed to do? Why not turn against ourselves and correct our fault, then all will be well.

K. F. K.

### WHEREIN WE ARE WEAK

In the October 13 issue of the Literary Digest Dr. Nicholas Murray, President of Columbia University, is quoted as saying at the opening exercises of the school to 16,781 students: "In respect to manners and personal conduct, present day habits, as manifested in every sort of public place and general relationship, are time and again quite shocking. One wonders why it is that youth can come to full adolescent years with no apparent appreciation of the difference between good manners and their opposites."

Manners, Doctor Butler noted, are manifested through speech, through dress, through personal bearing, and through respect for the personality and the opinions of others, particularly those who are older in years or who have justly gained distinction in any walk of life.

Looking for the cause of youth's boorish conduct, the Doctor pointed an accusing finger at the home and at the school. "The family should of course be the original source of training in good manners."

Bemoaning the cheapening trend in literature, which is causing the American people to leave the Bible and Shakespeare unthumbed, Dr. Butler told his youthful audience: "If we will fix our minds on excellence, we will leave no stone unturned to achieve it."

We feel convinced that these words of the famous educator fell on deaf ears, even as our words which have repeatedly told these facts to parents met with little response. It is because the whole world today is so shortsighted. Parents cannot see ahead, and for that reason they are so careless and, yes, reckless in the home training of their children; and our church



people have such great difficulties in tearing themselves from the evils of the present world.

Recently the president of the National Congress of Parent and Teachers Association said: "It is not enough that we stress only the development of better school systems. Without proper home training, our children cannot develop fully."

Of what good can the best school be if children at home are permitted to read, say, act, and do as they please? What is more, how can we expect religious instructions and Christian day school and Sunday school training to benefit our children if we as parents act and talk like heathen, who seem to live without faith in this world. How can we expect our children to learn to love the Lord, when we are severely indifferent to Him. How can we expect them to love their church, when we attend whenever it is convenient, speak of it in a critical manner, and when we care little about the Bible. God, long before Dr. Butler ever spoke, has told us that parents are to be His representatives to their children.

Either children will grow up to be like their careless and reckless, spiritually shiftless parents, or they will later, if despite their parents, they became fully established in the faith of the Savior, consider this one of their disadvantages in life to have had such ungodly parents.

I have finished scolding the young, for they know not what they do and have never learned better from their parents. It is high time that the parents, yes, our Christian parents also, take stock of the kind of training they are giving their children at home — in word, example, and attitude towards those things which God has commanded. To bring up children is our most important work in life, the most far-reaching in its influence, the most lasting in its effect, yes, the greatest job in all the world.

G. W. F.

#### DWIGHT L. MOODY AGAINST SECRETISM

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then improving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked together with unbelievers. 'But,' says someone, 'what do you say about these secret temperance orders?' I say the same thing. Do not evil that good may come. You can never reform anything by unequally yoking yourself with ungodly men. True reformers separate themselves from the world. 'But,' you say, 'you had one of them in

your church.' So I had, but when I found out what it was I cleaned it out like a cage of unclean birds. They drew in a lot of young men of the church in the name of temperance, and then they got up a dance and kept them out till after twelve at night. I was a partaker of their sins, because I let them get into the church; but they were cleaned out, and they never came back. This idea of promoting temperance by yoking one's self up in that way with ungodly men is abominable. The most abominable meeting I ever attended was a temperance meeting in England. It was full of secret societies, and there was no Christianity about it. I felt as though I had got into Sodom, and got out as soon as I could. A man rescued from intemperance by a society not working on Gospel principles gets filled with pride and boasts about reforming himself. Such a man is harder to save than a drunkard. 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I did? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges, the sooner they get out of the churches the better. I would rather have ten members who are separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without Him. We must walk with God, and if only one or two go with us, it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up."

#### BREAD

"I am the Bread of Life," John 6:35, said Jesus. Bread is essential to a healthy life. Some foods are quite otherwise. We may dispense with them and be none the worse; we may even be better off if we are deprived of them. But on all hands it is conceded that bread is "the staff of life." No less necessary is He who spoke the words above to the soul of man. "One thing is needful," indispensably, essentially, absolutely needful, or spiritual health is an impossibility, life is a failure, and satisfaction is a baseless dream, and that is the Bread of Life — Jesus.

Bread is an article universally accessible. Of many kinds of food this cannot be said; they are rare, or they are costly; they are only within the reach of a few. But bread is the diet of the poorest; a simple loaf is available for all. In this respect the rich and the poor meet together, and the good Giver of all is the bountiful Creator of them all. Millions daily feed upon bread. The supply is equal, to, and even greater than, the demand.

How grandly true is all this of the divine Bread sent down from heaven! On Jesus, the unfailing Staff of the soul's life, men in all ages are fed and have



been satisfied; they have had bread to the full. Still there is a limitless supply; the Savior's merit and power guarantee it to be such — enough forevermore!

Like the bread on which our bodies feed the Bread of Life comes to us. This is a bruising process. Some foods are eaten in their natural state, fruits, for instance; others must undergo some moderate process before they can be eaten, vegetables, for instance; but bread has to be threshed and crushed and bruised before it becomes, as we call it, the staff of life. How true this is of the Bread on which the soul feeds let the bruised life, the broken body of the Savior, declare. Yea, let Gethsemane tell its tale, Calvary recount its mysterious story.

By eating that food becomes nourishing, strengthening, life-giving. It is not enough to see and admire the food. If it is to nourish you, it must be eaten, digested. The spiritual act that corresponds with eating in the physical act is believing. Without believing, without faith, Jesus cannot be a true and effectual Savior to any. To admire Him will not meet our case. He must be trusted, received into the heart. Like physical bread this living Bread must be eaten by each one for himself. We may do many things by proxy, but we cannot eat in that way. So with the Bread of Life; no parent can partake of Christ for His child, no pastor for his member, no teacher for his pupil.

Jesus is the only true Bread. All other food for conscience, mind, soul, and heart is ineffective, unsatisfying, husks and failures, every one of them. This is God's provision. It alone can satisfy the hungry, it alone can rejoice the heart, it alone is life. I, I am the Bread of Life, says Jesus.

This living Bread is to be our daily food. "Whoso eateth," constantly, regularly, daily, that is the only way that bread can serve us well. "Give us this day our daily bread," is a wise and true prayer. Eat it now. We are to live by faith, praying, trusting, receiving all the time. Like your daily meals make use of the Bread of Life a habit, an attitude, a constant and familiar application of the soul. — Sel.

#### DROWNED IN A POND

There is an old parable of a man who had a pond of water on his land. He was always hoarding water, turning every little ditch into his pond, setting tubs and buckets under the eaves and spouts and carrying the water thither. He envied even the birds what they drank, fearing lest some day the pond would be dry and he would perish with thirst. But coming one day with an unusually heavy load of water, he slipped, and falling into the pond was drowned.

"Carve your name high over shifting sands  
Where the steadfast rocks defy decay —  
All you can hold in your dead, cold hand  
Is what you have given away." — Sel.

## Synodical Conference

### Itinerary of the Committee Appointed by the Synodical Conference to Survey Missionary Opportunities in Africa

Reported for Publication by Rev. Otto C. A. Boecler  
Day by Day on the "Europa" and "Usaramo"

(Concluded)

**January 19, Saturday:** The heavy swell in the Bay of Biscay continues. We notice that it is getting warmer. The temperature was 46 Fahrenheit in the morning, 48 at noon and 51 in the evening. Only a few passengers are down with seasickness. The "Usaramo" is gently swaying. We have made 297 miles during the last 24 hours which, with a following wind, gives her a speed of almost 13 miles an hour. The "Europa" made 27 per hour. After morning devotion, some time is used for preparation of the sermon for tomorrow when we shall have German and English services. The steamers of this line, just as the steamers of the North German Lloyd and the Hamburg-American Line, have everything necessary on board for a service. The stewards set up a little altar with crucifix and candles and have on hand the Bible, Agenda and hymn books, German and English. This is an improvement over conditions thirty years ago, when nothing of the kind could be found on these steamers. The chief steward is very obliging in the matter of divine services. In the afternoon we finished reading the World Dominion Book "Civilization and Religion in West Africa." A few passages marked with pencil may here be inserted.

1. The evangelization of Africa must be done by Africans. Therefore careful, thorough training of African teachers, catechists, evangelists and pastors. This has been a sore spot in most missions. Unfortunately they have been satisfied with poorly trained native helpers.

2. Three-fourth of all missionaries on the West Coast are engaged in education which is almost secular. There is too much stress on secular education at the expense of evangelization. The men trained as pastors should be used as pastors. For educational work, if it is at all advisable for missions to engage solely in secular education, especially trained teachers should be sent out.

3. Careful indoctrination of congregations has been sorely missing in all missions with one exception, the Basel mission. Hence the Coast is full of spiritual vagabonds and native churches without connection with some mission, all calling themselves Christian,



but few knowing what Christianity really is. Polygamy, superstition, witchcraft, and every imaginable vice is rampant among them. A well-trained native ministry is of supreme importance.

4. In too many cases the native congregations have been utterly spoiled by the missions lavishing too much money upon them. When missions realized this and did cut down the flow of money, a rebellion broke out in some mission stations. On account of it the Presbyterian Mission gave up work in an entire field. In Liberia the U. L. C. discontinued work in two stations for the same reason. Therefore, look out how you spend your money.

5. The Basel Mission in the Gold Coast and in the former German Togo is commended for very thorough work which stood the test of war and persecution. There is some doctrinal consciousness also in their native congregations especially in the Ev. Church in Togo. They would have nothing to do with the Wesleyan Methodists, but preferred the Parisian Evangelical Mission when Basel was excluded from the old field in and directly after the war.

6. Mission work on the West Coast has suffered immensely, because of the continuous coming and going of missionaries. This prevented even half way decent knowledge of the native tongue. Hence instruction and preaching was carried on in pidgeon English by mostly untrained native helpers. The ordinary people did not even understand this language. Therefore longer stay of missionaries. Thorough familiarity with the language of the people. Health conditions have greatly improved and are still improving. It should not be impossible for a missionary to stay five years in succession. Mr. W. who lives on the Coast of the Cameroons, on a river, in a very moist climate remained there seven years in one stretch. The Presbyterians in the French Cameroons, who formerly were very liberal in granting leave of absence from the mission field, now permit furlough only upon medical certificate, such certificate must be issued by their medical men on the field. Financial considerations have compelled them to pass this rule.

7. We have as yet not been able to find out what missions on the West Coast do in the case of young children as regards their stay with their parents on the field. It is, however, our intention to get the necessary information.

9:45 P. M. the lights of Cape Vilano on the coast of Spain come in view, and an hour later those of Cape Finisterre. We are through the Bay of Biscay which has been good to us.

**January 20, Sunday:** The day is already breaking earlier than usual and it is much milder. We have passed from winter into spring. It is 52 Fahrenheit. The sun rises clear, and a glorious sunny day seems ahead of us. "Wenn Engel mitreisen, lacht der Him-

mel" said the first officer of the ship. The sea is calmer. We have made 284 miles during the last 24 hours. We are ready for service. A Roman Catholic service is held at 9:00 A. M. The German service begins at 10:00 A. M. Twenty persons attend it. The people present are the common folks, those higher up in life stay away. They seemingly need the Lord no more. We have made some warm friends among the Germans; they would not, however, do us the favor to attend. Friends among the English did come. The text of the German sermon was Isaiah 40:6-8 and treated of the two fundamentals of the Christian religion, sin and grace. The text of the English sermon was John 6:66-69, and the theme was the Christian's estimate of Christ. Nine passengers were present. After this service we met a medical missionary of the Brethren, the Dunkers, who began a mission in Nigeria ten years ago, around Garkida in the territory of the upper reaches of the Benue River. The book "Sunny Nigeria" written by Rev. Hensel, the pioneer missionary of the Brethren, describes the country and the mission in its early stages. The young medical missionary on board has studied in America, but left in August for Edinburgh to take an English medical examination in order that no possible obstacle might stand in his way when carrying on his work in Nigeria. He also attended the Institute for Tropical Diseases in London, a very wise move, for a medical man working in the tropics should have special preparation for his work. The Brethren lost one of their doctors by yellow fever. It is their policy to man every station by a missionary, doctor, and trained nurse. Again a wise policy. These Brethren seem to be bent upon thorough work. This young doctor had the injection against yellow fever made in New York. In consequence he broke out with a rash all over his body. Mr. Ch. says the injection can be had also in the French colonies. After dinner we wrote an article for the "Walther League Messenger" and got it ready for mailing. Mr. K. spoke about the return of the former German colonies to Germany. His opinion is that the German government will raise that question as soon as the Saar problem is out of the way. At 4:00 P. M. the thermometer registers 64 Fahrenheit. The forecast for tomorrow is fair weather and warmer. One thing our "Usaramo" has better than the "Europa," larger towels in the bathroom.

**January 21, Monday:** 56 degrees in the morning at 7:30. Various outside games are indulged in by our fellow-passengers. At the breakfast table Mr. Ch. told us much about the chicanery and dishonesty of the Catholic fathers and even a bishop in the Belgian Congo, who broke a solemn contract and ruined his shipping business to the tune of 170,000 pounds sterling. Again about a Roman Catholic father riding into a Protestant school on a donkey and spitting on



the blackboard and cursing. He did the same in a Protestant hospital while an operation was going on. We try to get this part of our daybook ready for mailing at Las Palmas. In the evening we had a very interesting talk with a Swiss lady, a Ph. D. of some German university on German science and scientific research, and with Mr. Ch. on the modern dance. He defined it as the "primitive expression of savagery in motion." Even the ship's doctor quoted Cicero's opinion of the dance, "only mad men do dance." Almost everybody appeared at the dinner table in full dress suit.

**January 22, Tuesday:** All day writing letters home and postal cards. The 38 pages of this daybook have taken up the best part of the last two days. We saw the first school of porpoises. The water gets warmer and more sea life appears. We bought sun helmets at the bargain price of 3.50 Mk. Tomorrow morning we shall be in Las Palmas on Grand Canary. We have the whole day on the island for shopping purposes and sight-seeing.

## Our Missions

### DEDICATION OF CHURCH AT SKRZYPKOWO, POLAND

The Ev. Luth. Trinity Congregation of the Lutheran Free Church in Skrzypkovo in Poland was organized in December of the year 1929. For over three years the congregation did not have a church home of its own. Divine services were held in the homes of members or in barns or out in the open. As it was impossible to find anything in the neighborhood which would have been large enough to house the whole congregation, the services had to be divided. The desire to have a church home of their own was in the minds of the members from the first day on and grew from day to day. But it took a few years before it was satisfied. At last the congregation was agreed as to the place, where the church should be erected and so work was started in the spring of 1932. But before the roof was on the building, the authorities stepped in and forbade further building operations. After about 3 month's time permission was granted to proceed with the building. But by now winter had set in and so nothing could be done till springtime. In 1933 building operations were resumed, and by late fall the building was so far advanced that it could be used although it was far from being finished.

The building is, as the picture shows, quite long. It measures 82 by 41 feet. It serves a double pur-

pose. It houses both church and parsonage. The front part, 49 by 41 feet, serves as church. Above the door, leading to the church, there is a big white cross, which can be seen from a great distance and which tells everybody who sees it what the building is there for, that the story of the cross of Christ is preached in this church. Inside we find quite a big auditorium and a gallery running around both side walls and the front wall. A beautiful big altar greets us. The pulpit is above the altar. The church has room for about 450 persons.



New Chapel in Skrzypkovo, Poland

In the back part of the building we find the parsonage. By December, 1933, the pastor could occupy the parsonage. When spring 1934 came around, building activities on the chapel were resumed, and on June 29, 1934, the church could be dedicated. A great multitude of people gathered on that day at Skrzypkovo. Guests were also present from Lodz, Andrespol, Wola Mlocka, Brudnowo, to rejoice with their brethren in the faith. From Lodz were also present the choirs of the congregations there, also the choir from Brudnowo. They did much to beautify the dedication services by their singing. Two services were held, the one in the forenoon and the other towards evening. The speakers were the Pastors W. Bodamer, A. Lerle, G. Maliszewski and H. Mueller.

The picture accompanying this article was taken on the day of dedication.

W. B.

## Our Synod

### FROM THE ADMINISTRATION

We owe it to the friendly cooperation of the print shop of the Northwestern Publishing House that the programs went out in time even for the conferences that met as early as the fourth and fifth of June. A large job had to be taken off the press and the schedule



of the shop greatly disarranged. May we, therefore, at this time ask the brethren not to hold their pastoral and delegate conferences so early in June in the future?

\* \* \* \*

In order to save expense, several reports were not printed in the program. The English translation of our Constitution is one of these. To have this before you, it would be well to take your copy of the Minutes of the Convention of 1933 along to New Ulm. Also the program for the conventions of the Districts in 1934, where on pages 17 and 18 you will find the proposed regulations for the support of indigent students.

\* \* \* \*

The new loans now amount to \$73,700. Our indebtedness to the banks has been reduced to the sum of \$35,000. We are thankful for the cooperation we have met thus far. May the brethren continue to seek such loans.

We have pleaded and are still pleading with the members of the Synod for an earnest effort on their part to raise the rest of their quota before June 30. These pleas do not mean that our Synod is in a precarious condition. There has been a considerable improvement in the collections during 1934. One of the weakest Districts shows an increase of 22 per cent. And yet it would not be encouraging if the Synod would have to permit the Board of Trustees to increase the indebtedness to exceed the sum of \$650,000. If our work is to go on as our Lord wants it to go on, the monies required should be raised by the Christians of this day. We have no right to burden the coming generations with the cost of the work of the Synod during our days. Borrowed monies can hardly be considered true offerings to the Lord.

We still believe that much could be done in this direction even at this late hour. One of our pastors presented the matter to his church recently in the regular Sunday service. After the service, members came to him with contributions amounting to \$55.00. He has great hopes that his congregation will raise its quota. In order to give faithful workers sufficient time, we have arranged that monies that reach the hands of the District Cashier by July 10 will be entered as having been paid during the present biennium.

Again we call upon the faithful to lend the work of the Lord their earnest effort and liberal aid.

\* \* \* \*

July 1 we begin a new biennium. We should plan for it. We all know that the gifts for mission are the offerings of those who are thankful for the spiritual blessings they are enjoying. Training Christians to give, is spiritual work. The only means we have, but what a powerful means it is, is the Gospel of the Lord who died for us that we might live.

Yet the work which we do from love of the Lord

must be organized. Take steps in your congregation that the summer slump does not immediately begin to hamper our work. Do not go about this in a haphazard manner. Our Savior deserves our best efforts. If necessary see your members early in July and plead with them for sustained support of the work of the Synod.

May God abundantly bless the earnest workers in the efforts they have made and are now making, and may his love conquer the hearts of those who have been neglectful and transform them to hearts of grateful love that bring forth fruit abundantly.

John Brenner.

#### SEVENTEEN CANDIDATES FOR THE MINISTRY GRADUATED AT THE THIENSVILLE THEOLOGICAL SEMINARY

A large and appreciative audience attended the graduating exercises at Thiensville, Wis., on June 6. There are seventeen candidates for the ministry, as follows: Norman Engel, Chicago, Ill.; Lester Freitag, Milwaukee, Wis.; Harold Haefner, La Crosse, Wis.; Benjamin Richard Hahm, Milwaukee, Wis.; Wm. Harvey Heckendorf, Jackson, Wis.; Otto W. Heier, Akaska, So. Dak.; Robert E. Kaschinske, Pardeeville, Wis.; Arthur P. E. Kell, Darfur, Minn.; Orval Kreie, Manitowoc, Wis.; Manfred Jacob Lenz, Elgin, Minn.; Gilbert Schaller, Milwaukee, Wis.; Roland Scheele, Gibbon, Minn.; Reinhard H. Schoeneck, Enterprise, Wis.; Armin H. Schultz, Milwaukee, Wis.; Wilbert E. Schulz, Merrill, Wis.; William Richard Siegel, Danube, Minn.; Wilmer M. Valleskey, Manitowoc, Wis.

The occasion was one suggestive of historic recollections. Addressing the assembly President Pieper of the Seminary called attention to the 100th anniversary of its first and long-time director — Dr. Adolf Hoenecke.

The life course of this man as a Christian and theologian, the speaker said, was of no common order, but rather presents a wonderful example of divine guidance. Born and raised in Germany at a time when rationalism prevailed in the church, Hoenecke passed through vicissitudes of life unusual for Christians in general. The one man to whom he felt particularly indebted to his dying day, and through whose life and teaching his theological career was shaped to a great extent, was Dr. Tholuck, an eminent scholar and theologian, and a man of great piety, under whom Hoenecke studied theology at Halle. It was through him young Hoenecke was directed to the study of Luther's works and those of Lutheran doctors like Quenstedt, Calov, Gerhardt, and others.

In 1863 Hoenecke came to America under an agreement the Berlin Missionary Society had with the Lutheran Synod of Wisconsin. Once in America, this



young theologian found himself, immediately becoming a devoted apostle of true Lutheranism. Though not of an aggressive nature and by no means an organizer who was much concerned with matters of Church polity, but rather of a quiet, studious and deliberate disposition coupled with an exceptionally keen intellect and discriminative mind, this eminent theologian soon became the spiritual leader in the Wisconsin Synod through whose indefatigable labors as pastors, preacher and professor the doctrinal status of the Synod was shaped, and who has left his imprint on every young pastor, sent forth from the seminary during his time.

Thus setting forth the importance of Dr. Hoe-neck's labors in behalf of our Synod and the Lutheran Church at large in this country with reference to the 100th anniversary of his birth, the venerable President of our Seminary exhorted the members of the graduating class and forthcoming pastors of our Church and all those present faithfully to preserve the God-given legacy of this our spiritual father and leader.

The impressive exercises were enhanced by the singing of an anthem: "Wenn ich nur dich habe," creditably rendered by the students' choir, and were closed with prayer by the President the assembly responding with the doxology:

Die Gnade unsers Herrn Jesu Christi,  
Und die Liebe Gottes,  
Und die Gemeinschaft des Heiligen Geistes  
Sei mit uns allen, mit uns allen. Amen.

J. J.

### GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. August Polzin, members of Christ Congregation at Menominee, Mich., were privileged to celebrate their golden wedding anniversary Sunday, May 19. The undersigned delivered an address based on 1 Sam. 7:12. A thank-offering of \$4.00 was set aside for mission purposes.

Theodore Thurow.



### DELEGATES TO THE JOINT SYNOD

#### SOUTHEAST WISCONSIN DISTRICT

##### Milwaukee City Conference

Pastors: W. Schaefer (E. Blakewell).  
H. Ebert (E. Pankow).  
R. Huth (V. Brohm).  
Teachers: G. Glaeser, W. Prah. l.  
Hy. Meyer (E. Backer).  
Laymen: Gethsemane: Robert Lohr (Ernst Drews).  
Siloah: Herman Roeming (Fred Spandel).  
Jerusalem: August Henning (Wm. Wegner).

##### Eastern Conference

Pastor: Th. Monhardt (M. Rische).  
C. Otto (J. Ruege).  
A. Petermann (J. Schaefer).  
Teacher: Ed. Schmidt (A. Meyer).  
Laymen:  
W. Guenther, W. Allis (Geo. Cox, T. Wauwatosa).  
P. Reschenberg, Sta. D, Milwaukee (F. Beimborn, Newburg).  
G. Coutts, Waukesha (M. Plautz, Wauwatosa).

##### Southern Conference

Pastors: W. Lehmann (L. Baganz).  
M. Buenger (E. Sponholz).  
Teacher: G. Pape (G. Kalb).  
Laymen: Hy. Petersen, Waukegan, Ill.  
Rud. Otto, So. Milwaukee.

##### Dodge-Washington County Conference:

Pastors: F. Zarling (Ad. v. Rohr).  
Ph. Martin (H. Cares).  
Teacher: A. Willbrecht (J. Bremer).  
Laymen: St. John's, West Bend: Henry E. Schloemer  
(F. C. Bammel).  
(St. John's, Lomira: Frank Buntrock).  
St. Paul's T. Lomira: Arthur Prueter.  
(Peace, Hartford: ).

##### Arizona Conference:

Pastors: A. Sitz (R. Zimmermann).  
H. Rosin (F. Uplegger).  
W. Keibel, Sec'y.

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### NORTH WISCONSIN DISTRICT

##### Fox River Valley Conference

Pastors: O. Henning (E. Schoenike).  
Waldemar Zink (E. Redlin).  
Theoph. Brenner (V. Siegler).  
Lay-Delegate and alternate from  
St. Matthew's, Appleton, Wis.  
Bethlehem's, Hortonville, Wis.  
St. John's, Dundas, Wis.

##### Lake Superior Conference

Pastors: Kurt Geyer (Theoph. Hoffmann).  
Carl Henning, Jr. (Wald. Gieschen).  
Lay-Delegate and alternate from  
St. Matthew's, Tp. Beaver, Wis.  
Grace, Crivitz, Wis.

##### Manitowoc Conference

Pastors: Edw. Kionka (H. Kuether).  
Walter Haase (Nor. Schlavensky).  
Lay-Delegate and alternate from  
St. John's and Peter's, Cleveland, Wis.  
First German, Manitowoc, Wis.

##### Rhineland Conference

Pastors: Paul Bergmann (H. Pussehl).  
Lay-Delegate from Bethany, Bruce's Crossing, Mich.  
Alternate from Christ, Eagle River, Wis.

##### Winnebago Conference

Pastors: Wm. Hartwig (Gerh. Kaniess).  
I. G. Uetzmann (T. W. Redlin).  
Al. Froehlke (H. Kleinhans).  
Lay-Delegate and alternate from  
Zion's, Tp. Omro, Wis.  
Trinity, Menasha, Wis.  
Grace, Oshkosh, Wis.

##### Teacher Body

Mr. L. Keup (Mr. Theodore Lau).  
Mr. M. Zahn (Mr. Martin Busse).  
Mr. E. F. Schulz (Mr. Geo. Kieker).  
G. E. Boettcher, Sec'y.

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### WEST WISCONSIN DISTRICT

##### Central Conference

Pastors: M. Nommensen (K. Timmel).  
J. Klingmann (Gerv. Fischer).



L. Kirst (A. W. Paap).  
R. Wolff (E. Fredrich).  
Congregations: Zion at Columbus, Wis.  
Christ at Richmond, Wis.  
St. John at Jefferson.

**Chippewa Valley Conference**

Pastors: R. Hillemann (J. T. Henning, Jr.).  
Congregations: St. Paul's at Menomonie, Wis.  
(St. John's at Iron Creek, Wis.).

**Mississippi Valley Conference**

Pastors R. Mueller (F. Gilbert).  
Th. Mueller, R. Korn).  
Congregations: St. Michael's at Fountain City, Wis.  
(St. Matthew's at Stoddard, Wis.).

**Southwest Conference**

Pastors (Ph. Lehmann (A. Winter).  
G. Gerth (W. Paustian).  
Congregations: St. John's at Kendall, Wis.  
St. Paul's at Tomah, Wis.

**Wisconsin River Valley Conference**

Pastors E. Walther (I. Habeck).  
R. Horlamus (W. Baumann).  
Congregations: St. John's at Neillsville, Wis.  
Immanuel's at Medford, Wis.

**Teachers' Conference**

Ben Kalb (R. Bruesehoff).  
W. Johnson (A. Fehlauer).  
E. Schumacher (P. Kolander).

**Representatives of the Northwestern College Faculty**

Prof. A. Sitz (Theo Binhammer).  
A. W. Paap, Sec'y.

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**MINNESOTA DISTRICT****Crow River Conference**

Pastors: M. Wehausen (W. Sauer).  
Congregation in Litchfield (Graceville).

**Mankato Conference**

Pastors: R. Polzin (A. Ackermann).  
Congregation in Mankato.

**New Ulm Conference**

Pastors R. Schierenbeck (P. Spaude).  
Congregation in Town Eden (Nicollet).

**Red Wing Conference**

Pastors: C. A. Hinz (Theo. Albrecht).  
Congregation in Frontenac (Zumbrota).

**Redwood Falls Conference**

Pastors: J. C. Bast (Im. Albrecht).  
Congregation in Town Omro (Town Winfield).

**St. Croix Conference**

Pastors: A. C. Haase (L. Meyer).  
A. W. Koehler (O. Klett).  
Congregation: St. John's, Minneapolis (Amery, Wis.).

**At Large**

Pastors: C. Kuske (K. Brockmann).  
R. Haase (F. Koehler).  
Congregations: Redwood Falls (South St. Paul).  
Goodhue Village (Town Wellington).

**Teachers**

F. Blauert (O. Hellermann).  
F. Redeker (E. F. Bartsch).  
Arthur W. Koehler, Sec'y.

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**PACIFIC NORTHWEST DISTRICT**

Pastors: Ewald Kirst (Arthur Sydow).  
Lay Members: St. Paul's Church, Tacoma, Wash.).  
(Grace Church, Portland, Ore.).  
Wm. Lueckel, Sec'y.

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**DAKOTA-MONTANA DISTRICT**

Pastors: F. E. Traub (W. R. Krueger).  
W. Schmidt (Theo. Bauer).

M. D. Keturakat (L. G. Lehmann).

G. Schmeling (F. Reuter).  
Congregations: Tappen, No. Dak. (Elgin, No. Dak.).  
Hazelton, No. Dak. (Ipswich, So. Dak.).  
Aurora, So. Dak. (Henry, So. Dak.).  
Gary, So. Dak. (Hague Twp., So. Dak.).  
Willow Lake, So. Dak. (Dempster, So. Dak.).  
Herbert Lau, Sec'y.

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**MICHIGAN DISTRICT**

Pastors: E. Lochner, W. Franzmann).  
G. Luetke (O. Peters).  
H. Heyn (A. Wacker).  
A. Sauer (O. Eckert).  
D. Rohda (A. W. Hueschen).  
G. Wacker (C. Kionka).

Teachers: A. Jantz (H. Schulz).  
W. Woltmann (W. Stindt).

Lay Delegates: Coloma (Dowagiac).  
Toledo, Zion (Monroe, Zion).  
Waterloo (Adrian).  
Owosso (Greenwood).  
Clare (Saginaw, St. Paul's).  
Bay City, St. John's (Zilwaukee).

Karl F. Krauss, Sec'y.

**MEETING OF THE JOINT SYNOD OF WISCONSIN AND OTHER STATES**

The Evangelical Lutheran Joint Synod of Wisconsin and Other States convenes for its twenty-third meeting at Dr. Martin Luther College, New Ulm, Minn., from August 7 to 13, 1935.

All delegates and official representatives are requested to register at the library upon arrival. Meals and lodging will be furnished free of charge to all delegates and official representatives. All others attending the Synod must provide for their own meals and lodging. They may, however, obtain meals at the college dining hall at a nominal price. The delegates will be quartered in the college dormitories. Bedstead and mattresses are furnished by the college, but every delegate must furnish his own pillow, sheets, covers, towels, which may be sent in advance by parcel post in care of the college.

The first session begins on Wednesday morning, August 7, at 10 o'clock.

All announcements should be made by July 15 to Professor E. Sauer, College Heights, New Ulm, Minn.

W. A. Eggert, Sec'y.

**MANKATO DELEGATE CONFERENCE**

The Mankato Delegate Conference will meet on July 24, 9:30 A. M., at Mankato, Minn., Immanuel school house.

Papers: Pastor Brandes: Exegese; Pastor R. Haase: How to make the work of the Sunday school more effective.

Each one provides for his own bodily wants.

O. K. Netzke, Sec'y.

**PACIFIC NORTHWEST DELEGATE CONFERENCE**

The Pacific Northwest Delegate Conference meets at White Bluffs, Wash (Pastor Louis Krug), June 19 to 20. Opening session at 9:00 A. M. Pastor Arthur Sydow will read an essay on "Young People's Work in the Pacific Northwest"; Pastor Walter Amacher's essay will treat of "Baptism." Notify the local pastor of your coming.

Wm. Lueckel, Sec'y.

**DELEGATE CONFERENCE OF THE WISCONSIN RIVER VALLEY**

The Wisconsin River Valley Delegate Conference will meet on July 9 at Salem's Church at Wausau, Walter Nommensen, Pastor. Sessions will begin at 9:30 o'clock.

A German and an English paper will be read.

Kindly announce the number of delegates and visitors that will come from the individual congregations.

G. C. Marquardt, Sec'y.



**WINNEBAGO DELEGATE CONFERENCE**

The Winnebago Delegate Conference meets, D. v., at Rev. H. Kleinhans's Congregation, Jackson Drive, Oshkosh, Wis., July 23, 1935, from 9 A. M. till 5 P. M.

The Rev. W. J. Hartwig has been appointed to lead the discussion.

All who attend will provide for their own meals.  
F. C. Weyland, Sec'y.

**DAKOTA-MONTANA, WEST MISSOURI, DELEGATE CONFERENCE**

The Dakota-Montana, West Missouri, One Day Delegate Conference will meet June 25, 10:00 A. M., at McIntosh, So. Dak., Rev. J. W. Wendland. E. H. Krueger, Sec'y.

**FOX RIVER VALLEY DELEGATE, TEACHERS' AND PASTORAL CONFERENCE**

The pastors, teachers and delegates of the Fox River Valley Conference meet July 23 — Pastoral Conference July 24 — in the congregation of Rev. Emil Redlin, at Ellington, Appleton, Wis., R. 2.

Discussion of the Synod Vorlage according to a fixed schedule Tuesday.

Essays: Gose, V. Siegler, O. Henning, J. Siegler, Schoenike, Auerswald. Ex. Hom. treatise on Gen. 4, 3-16 by Wm. Kuether.

Confessional Sermon: V. Siegler — K. Toepel (English).

Please announce yourself, also stating how many delegates you will bring for Tuesday. F. A. Reier, Sec'y.

**GENERAL TEACHERS' CONFERENCE**

The General Teachers' Conference will convene July 9 to 12 in Concordia College, River Forest, Ill. The first session begins at 10 A. M. Board and lodging in college.

Papers: Inspirational Address based on 1 Cor. 4:13: Chairman. Studies in Lutheran Education: Theo. Kuehnert. Supply and Demand in Teacher-Training in the Missouri Synod: A. Schmieding. History and Development of the Lutheran Synodical School System: H. H. Gross. The Policies of the Ev. Luth. Synod of Missouri, Ohio, and other States with Regard to Elementary Education by Means of Christian Day School: Pastor A. G. Merckens. The Interest of Jesus in Children: P. Bretscher. Inspirational Address: Pastor P. Koenig. Geschichte der Katechetischen Methode im Religionsunterricht: W. Wegener. Evaluation of Progressive Education: R. Arndt. Fundamental Abilities in Reading Church Organ Music: Dr. Theo. Stelzer. History's Answer to the Question, What in the Person of Luther Should be Stressed in the Schoolroom? R. Fenske. Report on School Matters and the General Synod: A. C. Stellhorn. Report on the Synod-wide Tests in Religion: W. Kraeft.

All teachers are cordially invited to attend this important Conference. Kindly announce and make reservations before the end of June. C. W. Linsenmann, Chairman.

**DELEGATE CONFERENCE OF THE EASTERN BRANCH OF THE SOUTHEAST WISCONSIN DISTRICT**

The Delegate Conference of the Eastern Branch of the Southeast Wisconsin District will meet on the first Sunday after Trinity, June 23, 1935, at 2 P. M., at Kirchhayn, Wis., David Star Church, located one mile from Kirchhayn. Come out Hi 57 to Cedarburg, west on County Trunk T to Kirchhayn 6 miles, then southeast 1 mile to church.

Essayist: The Rev. H. W. Herwig: Principles and Methods of Raising Moneys for Local and Synodical Purposes. Remarks: Please bring your lunch along.

Martin F. Rische, Sec'y.

**SOUTHEAST WISCONSIN DISTRICT**

The Pastoral Conference of the Southeast Wisconsin District meets, God willing, June 25 and 26 at Bethesda Church, Milwaukee, Wis.

Essayists: Prof. A. Pieper and Pastor J. Ruege. First session: 10 A. M. W. Keibel, Sec'y.

**BOOK REVIEW**

**Combination Constitution and Record of Membership** (For Congregations). By Rev. Donald F. Rossin, Goodwin, So. Dak. Price, single copies, 10c postpaid; fifty copies, \$4.50 postpaid; one hundred copies, \$8.00 postpaid.

To what we stated in our last issue on **Combination Constitution and Record of Membership, Family Record Sheets, and Diary Sheets**, by Rev. Donald F. Rossin, Goodwin, So. Dak., we, by request, add the following note:

The compiler will send a "Constitution" and description and suggestions for use for 15c; sample "Diary Sheets" and sample "Family Record Sheets," some filled out and some blank, together with a description and suggestions for use for 15c; or both of the above for 25c. G.

**Studying Our Lord's Parables.** A Series of Studies. By R. C. McQuilkin, D. D., President of Columbia Bible College. Print of Zondervan Publishing House, Grand Rapids, Mich. Price, \$1.50.

The writer lists thirty-four parables in Matthew, Mark, and Luke of which number he treats seventeen in his book; so it is not nearly so comprehensive as the well-known Parabolic Teaching by Dr. Bruce. The style is pleasing and easy; the plan followed simple and direct. The Good Samaritan is the introductory study; this is followed by Parables of the Father's Heart, Parables of the Christian's Heart, Parables of Service, Parables of Prayer, Parables of Stewardship. While a discerning reader will no doubt reap much good from a study of the book, we must emphasize that it is not written from a Lutheran standpoint. The Real Presence of the Lord in the Sacrament of the Altar is denied on page 17, where the words of institution are used as an example of a metaphor. The Millennium in its most literal conception is preached again and again from page 106 to the end of the book. G.

**Christian Burial.** By Dr. Rev. J. A. Petersen. Lutheran Synod Book Co., Bethany Lutheran College, Mankato, Minn. Price, 10c a copy; \$1.00 a dozen; \$6.50 a hundred.

The pamphlet reproduces an essay read at the Annual Convention of the Norwegian Synod and printed in their annual report. To supply the great demand for it the treatise is now offered in this form. We heartily endorse it and recommend it to our readers. G.

**Statistical Year-Book of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States for the Year 1934.** Concordia Publishing House, Mo. Price, \$1.00. The book offers a great collection of facts and figures, as in other years. In addition there are this year appended a number of maps and charts which greatly add to the value of the book. G.

**INSTALLATIONS**

Authorized by President E. R. Gamm the undersigned installed the Rev. Wm. Lange in the Marmarth Bierman Ives Parish on the second of June. May God bless both Pastor and people.

Address: Rev. Wm. Lange, Marmarth, No. Dak.

W. R. Krueger.

Authorized by the Rev. Wm. Nommensen, President of the West Wisconsin District, the undersigned installed the Rev. Arthur Dobberstein as pastor of the Tuckerton and Lime Ridge, Wis., congregations on June 2, 1935.

Address: Rev. Arthur Dobberstein, R. 2, Loganville, Wis.

Herbert C. Kirchner.

**ACKNOWLEDGMENT**

The Ladies' Aid of St. John's Lutheran Church in Lewiston, Minnesota, recently sent the seminary a beautiful quilt and 27 dish towels. — A group from our Milwaukee congregations furnished to the seminary student body a complete meal consisting of meat, vegetables, and cakes. — Fahl's Bakery, where we buy our supply of bread, has frequently donated baked goods to the seminary refectory during the past year.

Our hearty thanks are herewith extended to the kind donors.

May 28, 1935.

John P. Meyer.

**CHANGE OF ADDRESS**

Rev. T. J. Sauer, 732 West Front St., Appleton, Wis.