

# 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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## HOPE — THE DEAR COMPANION OF FAITH

For we are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Rom. 8: 24. 25.

Faith and hope are inseparable companions; where the former is, the latter is nigh. Indeed, these two graces are so dependent on each other, and their actings are so intertwined, that they cannot be separated. For where there is a true faith, there must necessarily be a lively hope; and where there is a well-grounded hope, it necessarily implies the existence of a true faith.

Faith and hope are not the same, though at times, notably in the Psalms, they are terms which are interchanged in the language of Scripture. Faith is in the unseen present; hope is of the unseen future. The former lays hold on the salvation through Christ, the latter lives in the anticipation of its final glory. We believe in the blessings of Christ's work of redemption, and in the forgiveness of sin, in the peace with God and eternal life and enjoy all this grace during the present life, but we hope that the culmination of all such blessing is yet to come. "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ," says St. Paul Titus 2: 13. And so does St. John speak of that hope, saying in his first epistle, Chap. 3: 2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

You know of two familiar hymns in our Lutheran Hymnal book, the one expressive of a firm faith, the other of a joyful hope. The one is —

Now I have found the sure foundation,  
Where evermore my anchor grounds!  
It lay there ere the world's creation,  
Where else, but in my Savior's wounds?  
Foundation, which unmoved shall stay,  
When earth and heaven pass away.

The other is —

Jerusalem, thou city fair and high,  
Would God I were in thee!  
My longing heart fain, fain to thee would fly,  
It will not stay with me;

Far over vale and mountain,  
Far over field and plain,  
It hastes to seek its Fountain,  
And quit this world of pain.

Yes, faith and hope are closely allied. But while we dwell so much on faith, little is said of hope. And yet great stress is laid, particularly in the New Testament, upon hope; it ranks with faith and love. "We are saved by hope," says the Apostle. This is evident from the **objects**, the **grounds** and the **fruits** of the Christian's hope.

First from its objects. What do we look for in our hope? It is not visible or material things. Says Paul, "hope that is seen is not hope; for what a man seeth, why doth he yet hope for?" Hope does not look for wealth or riches, nor for man's favor and help, for world power and honor, for physical well-being and subsistence. All these are but transitory things. And to them hope exclaims —

"Farewell, ye transitory things,  
The wealth of kingdoms and of kings;  
A nobler object far than you  
Appears to my enraptured view."

The objects of a Christian's hope are of lasting value; they are what St. Peter terms "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven." 1 Pet. 1: 4. Need we refer here to all the spiritual blessings which have been bestowed upon us through Christ and His work? Through Him God Himself is our hope in His grace, mercy and fellowship. "Hope then in God" is the admonition given, to which the suitable response is. "My hope is in thee." And how distinguished is hope in God from hope in man! While the latter is but hopelessness itself, nothing but a vain delusion, the former is always secure and firm as a rock. Our God is "the God of hope." And so is our Savior — "the Lord Jesus Christ, our hope." The atonement is called "the hope set before us." And the very life and habit of every true believer is a "rejoicing in hope." And in all this, there is nothing merely speculative or ideal, and therefore nothing delusive. On the contrary, all that the Christian can hope for, both for the future of this life and for immortal blessedness, all that he can enjoy, though now invisible, has a real existence. The hope of the Christian "maketh not ashamed." Rom 5: 5.

"We are saved by hope." The truth of this statement follows, furthermore, from the grounds of the Christian's hope. Foremost among such grounds is the promise of God or His Word. "In his word do I hope," is the godly man's exclamation, Ps. 130:5. His is the "hope of eternal life, which God, who cannot lie, promised before the world began," Tit. 1:2. In giving us the revelation of His Word, the design of infinite love was that we, "through patience and comfort of the Scriptures might have hope." Rom. 15:4. Of equal weight and substantially the same is the teaching of the Holy Spirit. He is the author not only of faith, but of hope; one purpose of His bestowal upon Christians being that they "might abound in hope, through the power of the Holy Ghost." Rom. 15:13.

To such grounds of our Christian hope we may also add our experience of the Lord's faithfulness. "Experience worketh hope," says Paul, Rom. 5:4. It is not a matter of conjecture on the part of Christ's people whether or not the promises of God will be fulfilled; they have already been fulfilled in such measure as to justify our hope concerning the future. Ours is a hope which will not disappoint those who cleave to it, but which find its blessed fulfillment.

Finally there are the fruits of the Christian's hope. "If we hope for that we see not, then do we with patience wait for it," Paul says here. Hope drives out despair. No room for despondency here. Whether we are visited by "tribulation, or distress, or persecution, or famine, or nakedness, or sword," we bear it all with hopeful patience and endurance, knowing that in all these things we more than conquer through him that loved us." Rom. 8:37. On the other hand, hope is creative of cheerfulness and joy. They are bright and glad who have something to which they can look forward, even when the present is dark and cheerless. Such is the case with Christians who "rejoice in hope." Happy is he whose hope is in the Lord his God." J. J.

## Grow In Knowledge

### THE ART OF HEARING GOD'S WORD

A time would come when men would not endure sound doctrine, St. Paul wrote to Timothy. The sound doctrine to which he refers was just that doctrine which he had proclaimed, the doctrine that sinners are saved only through the merits of Jesus Christ their Savior. That we are living in a time when men will not endure sound doctrine must be apparent to all who have eyes to see. Why are churches, espe-

cially in the larger cities, so empty on Sundays, whilst places of amusement are crowded? Why do our daily newspapers, the only bible for many people, never refer to the Gospel of Christ crucified as the only saving truth? Why do even many ministers of the Church no longer proclaim that only he that believeth on the Son shall have eternal life, and that he that believeth not the Son shall not see life, but the wrath of God abideth on him? Why is it that in general today people believe in a form of Christianity which is not the Christianity of the Bible, since it has abolished that great central truth that the blood of Jesus Christ God's Son cleanseth us from all sin? Men have no sympathy with this sound doctrine and will not hear it.

Our Savior once told His disciples, "Take heed how ye hear!" That is a very necessary admonition for all Christians at all times. It is bad hearing that is really responsible for bad preaching. If those who preach Christless sermons found that no one would listen to them, they would very soon change their tune or lapse into silence.

St. James has something to say about proper hearing of the Word when he bids us "receive with meekness the engrafted word which is able to save your souls." The word to which James refers can be no other than the word which he and the other apostles preached in accordance with the high commission which Christ their Master had given them. Christ bade His disciples preach the Gospel to all the world, that is, to tell it to the world that God sent His own Son to be the Savior for men by offering Himself a sacrifice in expiation of man's guilt. This word is revealed both in the Old and in the New Testaments. Whatever infidels and modern critics may have to say in disparagement of the Bible, the Bible remains the Word of God, and because it is that all the destructive forces that men can hurl against it cannot overthrow it.

It requires meekness in man to receive this Word. To be meek means to be mild of temper and submissive. The meek person readily brings his own will into subjection under the will of others. The opposite to meekness is not only stubbornness but also pride. The stubborn and proud heart of man finds nothing acceptable in that way to salvation which the Bible teaches. Man in his pride glories in his own righteousness. Is he not the "homo sapiens," the creature of intelligence, the moral being who is striving after high ideals? Should he so abase himself as to call himself a sinner and admit that all his righteousnesses are but as filthy rags in the sight of God, that he is spiritually dead in trespasses and sins?

As long as man places himself on this high pedestal of moral superiority he will be no profitable hearer of the Word. There was some wisdom in the inscrip-

tion which the Greeks placed on their temple, "Man, know thyself!" He who would acquire the art of right hearing certainly first must know himself.

Most people probably will claim that they know themselves very well, that they, in fact, have a more intimate knowledge of themselves than anybody else could possibly have. The Pharisee, no doubt, thought he knew all about himself when he began his prayer by saying, "God, I thank thee that I am not as other men are." The knowledge he had of himself was derived from the comparison he drew between himself and others. In making that comparison he fell into the blunder we are all prone to make of seeing faults in others that he failed to detect in himself. Hence his estimate of himself was fatally warped.

To know ourselves we must look at ourselves in the mirror of God's Law as revealed in God's Word. There we shall see that God looks not only to outward conduct and works, but to the heart. This is the great question of the law: Is your heart right with God? In other words, Do you fear, love, and trust in God above all things? Furthermore, God tells us that he who keeps the whole law and yet offends in one point is guilty of all. Break one link of a chain, and the whole chain is broken. To that what God tells us in the Law we must submit. We must receive that in true meekness. When God tells us there is here no difference, all have sinned and come short of the glory of God, we must be willing to plead guilty of all sins and must despair of any righteousness of our own. That is the first requisite to the proper hearing of God's Word.

But God does not want anyone to give way to despair and perish therein. In His Word, therefore, He proclaims not only the Law, but also the Gospel. He shows us the remedy for our sins. He reveals to us His love towards the sinners as manifested in the cross of Calvary. He shows us Christ as our substitute, who bore all our sins in His own body on the tree. Man must be ready to hear, not only what God proclaims in the Law, but also what He says in the Gospel. That also requires meekness or submissiveness on man's part. He must come to Jesus, bringing nothing in his hand, but simply clinging to the cross. Listen to St. Paul: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh living be justified."

Only in this way do we receive the "engrafted" or implanted word, as James calls it. James is addressing this admonition to Christians. In them God had implanted His Word. As a tree that we plant in our garden grows there, increases in size and brings forth fruit, so the Word of God must grow in our hearts, that is, we must grow in the knowledge of God's

Word, and advance in the assurance that despite all our sins we are, nevertheless, children of God and heirs of eternal salvation. The more we hear, whether it be with our ears or with our eyes, the greater will become that trust and confidence in which we say, "I know whom I have believed."

And such faith will not fail to exercise itself in love, in love towards God, in love towards our neighbor. But this is the love of God that we keep His commandments. Lord, what wilt Thou have me to do, Lord, what crosses wilt Thou have me bear? Lord, what sacrifices can I make that will be acceptable to Thee? In love towards our neighbor — that we determine to do unto others as we would have them to do to us, or inversely, that we never act towards others as we would not like them to act towards us.

Here, then, is an art in which we may rise to accomplishment, but in which we shall never reach perfection. Our careful study of this art must go on through life. Some say, I know all that is written in the Bible; I have read the Bible from cover to cover. I know what is required of a Christian. If I go to church I only hear the same things over again. Is that true? Is there any careful hearer of God's Word who will not have to admit that there is still much for him to learn from God's Word, and that every time he meditates upon the Word there is something that is added to his store of Christian knowledge? St. Paul writes to the Philippians: "To write the same things to you, to me indeed is not grievous, and for you it is safe." In the matters that concern our eternal weal or woe we require a margin of safety. Therefore let us remain pupils of God's Word as long as we live, for blessed are they who hear the Word of God and keep it. God declares to men no other way of life than this one, namely, submissive acceptance of His Word. The Word of God must be our armor against the fiery darts of the wicked one, it must be the sword of the spirit used by us in fighting the good fight of faith.

But what about prayer? Will prayer not lead us to God? We certainly cannot be Christians without prayer. But prayer has never yet led any man to God. Prayer is a fruit of faith. Those who through the Word have been made children of God now exercise that highest privilege that God has granted to His children; they call upon Him in prayer. In answer to their prayer God will increase their faith. The prayers of the faithful avail much. More things are wrought by prayer than this world dreams of. Nevertheless, first there must be the knowledge of God, before there can be acceptable address to God in prayer. The prayer of the malefactor was a prayer of faith. Had he not had the confidence in Jesus that He could save, he would never have addressed that prayer to Him. The answer came to that prayer,

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confirming the faith of the suppliant, Verily, I say unto thee, today shalt thou be with me in paradise. Yes, certainly let us pray that the Lord would more and more open our hearts rightly to receive His Word.

— The Australian Lutheran.

#### WAS ST. PAUL A WOMAN HATER?

Dr. John Lewis Gillin in his text-book of Social Pathology speaks of the "misogyny" of St. Paul. That is a misconception of St. Paul's attitude to women. St. Paul's ideas about women were exactly right and were based on principles which are right for all ages. St. Paul wrote by inspiration of the Holy Ghost, and what he wrote about women, about their sphere and their place in the home and in the Church are principles laid down by God and in full agreement with all other inspired Scripture.

St. Paul gladly accepted the assistance given by Christian women and gratefully acknowledged the good work done by them in the Church. He gives credit to Eunice and Lois, the mother and grandmother of Timothy, for the fact that Timothy "from a child had known the Holy Scriptures."

The first convert gained in Europe was Lydia of Philippi. St. Paul had preached to the women who had gathered for prayer by the river side. The Lord opened Lydia's heart, she accepted the Christian faith and was baptized. And then she did something so characteristic of good Christian women; she said: "If ye have judged me to be faithful to the Lord, come into my house, and abide there." She "constrained" St. Paul and his companions to be her guests. And the apostle appreciated her hospitality.

Damaris is another woman mentioned as one brought to faith through the preaching of St. Paul. We do not know much about her, but she was a notable woman, noted enough to be mentioned with Dionysius the Areopagite as one of the founders of the church at Athens.

Then think of Priscilla. She is always mentioned first, even before her noble husband Aquila. They took good care of St. Paul. They taught Apollos. They went to Rome and had a church in their house.

And think of Phoebe, the deaconess of the church at Cencrea. St. Paul entrusted the letter to the Romans to her and Phoebe guarded it through a long and perilous voyage and delivered it safely to the Christians at home. St. Paul commended her very highly, says she has been a succourer of many and of himself also, and asks the Christians at Rome to receive her in the Lord, as becometh saints, and to assist her in whatever business she would have need of them.

And there were many other great women with whom St. Paul was associated in the work of the Church. He was not a woman hater. What he has written concerning women is God's Word, and so is that which he has written concerning men, or children, or any person in whatever station of life he may be.

"Let each his lesson learn with care,"

And all the household well shall fare."

— The Lutheran Deaconess.

#### GREAT GOSPEL WORDS EMPTIED BY MODERNISTS

Nothing of Modernist propaganda has been so successful as their continued and cunning use of orthodoxy's richest words with emptied meanings and wholly different sense. How a sincere Modernist can defend such a palpable deception of unsuspecting and uncritical good people passes belief. Satan himself never invented lies so diabolical, unless indeed he invented these gross ones.

To give a complete list of the religious terms thus emptied and perverted would be to exhaust the entire vocabulary of orthodox doctrines, of personal salvation, and of biblical glorious truths. The Modernist has no sense of hesitation in shriveling up most glorious declarations nor of reverence for anything of God or Christ or of the Holy Spirit's many operations in man. So we can now give only a few emptyings. Will not our kindly preachers who are yet asleep at the switch, and who will not believe there is danger until they see the destructive fires far on in their blazing church beyond the foundations, follow us carefully and see for themselves? Let not their kindness be blindness.

1. Take our glorious word "Revelation" and see how it can be made to mean nothing. The Modernist says, "The Bible is the revelation of God," and our kindly preacher asks, "Where is that wrong?" Well, let us cross-examine. Is the Bible the revelation from God? Is it by the direct word of God to man? Are the several hundred "Thus saith the Lord" really the fact? No! says the Modernist. The Bible is not

from God but is the record of man's search after God, and what man has discovered! Not inspired of God at all but a human history of the Jewish and Christian religions. We challenge anybody to prove this is not their meaning.

2. Take the word "Divinity" as applied to Christ. Fifty years ago "Divinity of Christ" meant Christ's absolute equality with God the Father and so it now means to the great mass of orthodox believers. But Modernists say all men are divine, all are the sons of God, Jesus only somewhat more so than the rest of men; "Jesus was also born of human father and mother" and had no pre-existence. It is God giving Jesus His Spirit as God gives it to all men that makes Jesus and all men Divine! But who would suspect that the Modernist means this when in other parts of his sermons or books he talks strongly that Jesus is Divine. Once in an obscure place he may tell what his "Divine" means; the rest of the time he uses it glibly and utterly deceives men. So we must use "Deity" of Christ; but Dr. Fosdick shrewdly even empties that by insisting that we must first believe in the full-rounded humanity of Jesus, by which he can only mean a human father also, and in this way holds the doctrine of His Deity!

3. Take "The resurrection of Jesus." Modernists have just preached about it at Easter. But not the resurrection of His body with the print of the nails and the spear thrust, no! no! They say they cannot believe that, as of course they believe not in miracles. It is the resurrection of the spirit of Jesus! Which is pure bluff and nonsense, for spirit does not die nor rise again, nor need resurrection. They know this, to be sure, but to continue to talk "Resurrection" keeps the innocent orthodox longer asleep at the switch, while their schemes go on. What do kindly preachers think of that?

4. Again take the "Prophets" of the Bible. If there is anything in the Bible the Modernist gets enthusiastic over it is the "Prophet." He claims to have wonderfully revived the study of the prophets of Israel and to have given them a new interest and application to the present day. But do they mean by "Prophet" the man who has a direct message from God? Who can say in fact "Thus saith the Lord"? and whose written word is wholly inspired of God? Not at all! To the Modernist the prophet is only a genius as a moral teacher of his times, as was Confucius and Laotsu and even Mahomet! As for ancient Israel's prophet in predicting the future, nothing of the kind in Modernism. Nor any Messianic prophecy does he believe. Why then if the Modernist does not believe "Thus saith the Lord," nor in predictions, nor in the Messianic promise does he use the word "Prophet," which means all that if anything? Why, indeed? If not devilishly to deceive the very elect?

And these men, self-constituted guardians of "Ethics," and denouncing the orthodox for caring for doctrines and not for morals, are self-convicted in their books and sermons as the most cunning and diabolical deceivers of the ages. They use blessed words, emptied and perverted, which they must know absolutely mislead even the preachers. Were there ever such lovers of lies before?

— The Gospel Message.



"Jim Crow For Jesus" Under this heading, as the Christian Century reports, an editorial writer in the Crisis, the official organ of the National association for the advancement of colored people, inveighs against the recent decision of the Methodist general conference to set apart one jurisdictional conference on a basis of color. A plan for unification of the three principal Methodist churches was adopted at this general conference. This embraced the Methodist church of the South. These brethren did not want to sit in the same pews and meet in the same conference with their colored fellow Methodists. So the segregation of a colored conference was planned.

It was but natural that the Negro Methodists would resent this. But let us hear what the editorial writer of the Crisis has to say on this. "We suppose it was inevitable that the Methodist Episcopal Church, in seeking a plan whereby all Methodists in this country might be united in one church, would eventually devise a scheme calling for the separation of the Negro Methodists from the rest of the followers of John Wesley. The general conference . . . has approved such a plan and waits now only upon the acceptance of it by the Methodists of the south in 1938. That they will accept is a foregone conclusion since the disposition made of the Negro Methodists is in accord with all southern tradition. It is easy to become bitter about this matter, but the Crisis chooses not to do so. We are opposed to the segregation embodied in the unification plan despite the arguments advanced for it. These arguments are always the same and their value amounts to exactly nothing when placed alongside the one indisputable fact, proved again and again by all the history we have, namely: that separation by **statute** according to such superficialities as skin color always results in an inferior status for the minority group and remains in force **virtually forever**. . . . Come now the disciples of the lowly Nazarene with their separation law. If Meth-

odist Negroes would see Jesus they must come in a separate door, just as they enter and leave the Atlanta railway terminal by a 'colored entrance.' . . . We don't think Jesus could be in favor of Jim Crow. . . . But his views on the subject apparently do not have much weight with the Methodists."

In explanation may it be said to us from the north that Jim Crow is a nickname for the Negro since 1935 or so. This question of the status of the colored race is still a burning one down south, and we are not prepared to pass judgment upon it. But we believe that the Crisis puts it very neatly and it does seem a shame that through this question of unifying all the Methodists of the land the Negro's humiliation, even when "he would see Jesus," must be driven deeper home.

Z.

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**Dr. Machen Quits** the main body of the Presbyterian Church, according to the latest reports in the daily press. He does so on the grounds that the Presbyterian Church of America has become apostate. Dr. Machen is the leader of the battling fundamentalists among the Presbyterians, who still insists upon believing and teaching that the Bible is the Word of God. The main body of the Presbyterians has been thoroughly soaked in modernistic views, such as denying the divinity of Christ, the great merit of His blood for our complete redemption, the miracles in the Bible, in short everything that does not rhyme with human reason. Against this Dr. Machen and his small but devoted band have fought a long and bitter fight. It was a losing fight for them in the church, for the Presbyterian church has cast them off on the ground that they, these fundamentalists, would not support the main Presbyterian mission body but organized their own. The matter of doctrine was carefully sidestepped by the leaders of the main body.

Now Dr. Machen and his followers have organized a denomination to be known as the Presbyterian Church of America. A meeting of 250 delegates, 33 ministers among them, at Philadelphia, elected the Rev. Dr. J. Gresham Machen as moderator. They adopted the following three-point doctrinal declaration: "We do solemnly declare (1) that the Scriptures of the Old and New Testaments are the word of God, the infallible rule of faith and practise; (2) that the Westminster confession of faith and catechism contain the system of doctrine taught in the Holy Scriptures, and (3) that we subscribe to and maintain the principles of Presbyterian church government as being founded upon and agreeable to the Word of God."

These fundamentalists may be congratulated on their firm and courageous stand for the truth as they see it. It is at least something in these days of disregard of all doctrinal differences, when no stress is

laid upon pure teaching based upon the Bible as the Word of God, that this mere handful of men dares to affirm the old beliefs, even though that means a separation from the mother church, the losing of their church homes and pulpits. It remains to be seen whether this new Presbyterian church will grow or will at the end also succumb to the lure of false doctrine.

Z.

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**On Vacations** It is an alluring subject. To get out of the rut of constant everyday duties, to have change of scene and occupation, to rest as far as possible tired minds, jangled nerves and weary bodies is looked upon today as a duty enjoined by most physicians. It is a boon granted to school children and to the teachers of the schools. For the tired pastors of large congregations as well as for some other laborers there is often no vacation, or only a short respite from the usual round of duties in preparing sermons, delivering them to half-empty pews, visiting the sick, and burying the dead. For men must be fed with the bread of life even in vacation time. The ravages of sin, the weakness of the flesh, the temptations of the evil One, do not stop in vacation time.

It has been truly said that the devil takes no vacation. He is ever on the watch and ever busy in seeking his prey. This is to be remembered by all Christian vacationists. The children of this world seek only the pleasures of the flesh when they are freed from their daily grind. It must not be so with us. For if the devil takes no vacation, neither does the Spirit of our Lord God. He too is ever busy in trying to supply us with the nourishment for our souls. It is a shame that so many Christians on their vacations neglect to put themselves in the way of this Spirit to feed them. We mean, of course, that it is very poor management for a Christian to seek the recuperation of his body but neglects his soul. Choose, if at all possible, a place for your rest where you can also find the true rest for your soul, the Word of God. If no public preaching by your Lutheran church can be had, then set aside a stated hour in each day when you look into the face of your God and Savior by reading His Holy Word. Be assured that your pleasure in lake and field, in leaf and bloom, will be but heightened and made complete by this rest in God.

As for the busy pastors that cannot see their way to leave their wonted tasks because of lack of funds, or lack of supply for their work, would it not be an act of gratitude to these ministers of our faith to find some means to relieve them of their duties for a space, so that they may return with new strength of body and soul to their charge. Supplies can be easily had in this day of young candidates for the ministry, and the money supplied to the pastor so that he may go on a

vacation may be well spent. The Lord's work need not stop while the regular minister is resting. Congregations that provide means for such a rest yearly to their pastors will surely reap the benefit from the refreshed vigor of their faithful shepherds in their renewed zeal for their work of saving souls. Z.

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**Superstition** Unbelief and superstition are brothers; in fact, they are so generally found together that you would be warranted in calling them twins. In spite of all his bravado, man is never really sufficient unto himself; he is ever reaching out consciously or unconsciously to something or someone higher and better and mightier than himself. "Unbelief and superstition," says Maclaren, "are closely allied. Religion is so vital a necessity that, if the form of it be cast aside, some false form will be eagerly seized in order to fill the aching void. Just as a sailor, looking out into the night over a solitary, islandless sea, sees shapes and, intolerant of the islandless expanse, makes land out of fog-banks, so men shudderingly look into the dark unknown and, if they see not their Father there, will either shut their eyes or strain them in gazing it into shape. The sight of Him is religion, the closed eye is infidelity, the strained gaze is superstition."

To what lengths of foolishness superstition is able to drive its slaves was made apparent again just recently by a happening down in Maryland. John D. Johnson had been a Negro healer and his fame was far-spread, especially among his colored brethren. The seat of his healing strength seemed to be located in his hands, for when he rubbed the seat of pain with them, the pain would generally depart. But John Johnson could not heal himself, and when the summons came he went the way of all flesh and was duly laid away in his grave. His poor body was, however, not to enjoy an unbroken rest. The other day Grant Biddle, whose province it is to take care of the cemetery, came to the police and reported that the healer's grave had been opened, the lid of his casket ruthlessly pried loose, and the dead man's hands both cut off. On investigation the police could find no other explanation than that this was an act of superstition. Some crank evidently assumed that the same power dwelt in those dead members as had flowed from them in life, and was bound to have them even at the price of desecrating the healer's grave.

Some forms of superstition are provincial, in that they are peculiar to certain neighborhoods, often being connected with natural features as dark groves, deep pools, and so on. Others are wide-spread. You have probably heard people give the number thirteen and the day Friday a bad character. Some people will not pass under a leaning ladder. The cawing of a crow in its flight over a house, the breaking of a mir-

ror on the wall, the crowing of a hen, the howling of a dog under one's window — these are a few of the things to which some people ascribe an evil portent.

Among all peoples the most painfully and pitifully afflicted with superstition are probably the negroes of the south. Some of them are said to lead a life of constant fear that everyday happenings which to us are meaningless must in their case be portents of disaster, sickness or death. Then there is the rabbit's foot! The most powerful is said to come from the left hind-leg of a grave-yard rabbit which has been caught outside and killed. Many a canny, level-headed business man carries a luck-piece in his pocket and would not enter upon an important venture on a Friday!

Those that carry a childlike faith in their heavenly Father in their hearts will be safeguarded against the foolishness of carrying an amulet in their pocket or on their watch-chain. G.

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**Bar Nazi Members** National Socialism numbers fifty-five thousand adherents in the Netherlands. One of its bitterest foes is, of course, the Roman Catholic Church which ever has sought rather to change the powers that be than to meekly accommodate itself to existing conditions, so that they but be suffered to do the church's work as they understand it. The church's leaders, seemingly alarmed at the growth of the enemy's forces, recently concluded they must have recourse to more drastic measures. The archbishop of Utrecht, joined by four bishops, sent out a pastoral letter to all churches and chapels, announcing that henceforth the followers of the Nazi movement were to be barred from the Holy Sacrament.

To this an American church paper takes exception in the following comment: "To make the sacraments instituted by our Lord the weapon of coercion in civil and economic strife is about as far from the original purpose of those holy mysteries as it is possible for an unbiassed reader of the sacred word to conceive. Burdening administration of the Lord's Supper with adherence to complicated theological formulae is hard enough to defend. To identify a political theory with heresy is beyond apology. The institution of a ban on coming to the altar by a group of prelates taxes one's confidence in their faith in Christ."

It is difficult for us on this side of the sea to form an opinion on what is going on over there. Ever since the World War we are slow to believe what is set before us for our consumption. Stories are often so conflicting that they savor of deliberate lying. How do we know that it is merely a "civil and economic" strife that is being waged and that Nazi teachings are but "a political theory"? The archbishop of Utrecht was evidently of a different mind when he made his ruling: "We remain convinced that

the church and our country will be grievously damaged and the fulfilling of the task of bringing grace will be rendered impossible when the Nazi movement gets the upper hand."

As he views the movement, it is made up of the church's foes who hinder her work and seek her downfall. The Scriptures say, "A man that is an heretic after the first and second admonition reject." It is for the prelates of the church to announce such judgment for they are "stewards of the mysteries of God." Finally, the communion table is not the place where we slur over differences, but where we confess unity.

G.



### ONE FAITH AND HOPE

Only one cross!

And to that cross He leadeth all His own.  
They gather round it, and its healing falls  
Upon each sinful one.

Only one flock!

And to that flock the Shepherd brings His sheep,  
On the green pasture there, to feed them all,  
And with His staff to keep.

Only one way!

One way for all the many wanderers;  
Returning from a thousand various parts;  
Through earth's long stormy years.

Only one city!

And to that city His beloved come;  
Brought by Himself to find in it forever  
Their safe and blessed home.

Only one Christ!

And to that Christ the Father draws each eye,  
Bidding them look, and in that looking live,  
That they no more may die.

Only one heaven!

Into whose glory He His own doth call.  
Where all is sinless, sorrowless and bright —  
Where Christ is all in all.

Horatius Bonar.

### "YE ARE . . . THAT YE SHOULD"

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Peter 2:9. Mark here: Our high and holy titles, our high and holy rights, our high and holy duties.

As Christians we enjoy **high and holy titles**. We are a **chosen generation**, chosen of God through Christ for eternal salvation. We are separated from

the world by Holy Baptism, redeemed from the power of darkness and translated into the kingdom of His dear Son, called through the means of grace by the Holy Spirit who constantly works in the hearts of men, to bring them to God.

We are a **royal priesthood**. We Christians are priests of God, bearing the name of the supreme King, the King of kings, on our forehead, and we are called to live under Him in His kingdom here in time, and hereafter in His kingdom of glory above. As priests we are to bring offerings. What shall we bring? Ourselves, our spirits, souls, and bodies, even as Christ, our eternal Highpriest, offered Himself for us on Calvary's cross. We may bring also something of that which He has given us of material things, for the good of the brethren and for the advancement of the Kingdom. As priests of God we may also bring the offerings of our prayers, for through Christ we have free access to the throne of grace in heaven.

We are a **holy nation**, sanctified through the Holy Spirit, just and holy in His sight; not sinless, but sanctified — believers, saints.

We are a **peculiar people**, literally, a people of purchase, a people which He has purchased with His holy precious blood. We are His in life, we are His in death, we are His for time and eternity, so that no one or nothing can pluck us out of His hand.

These high and holy titles confer **high and holy rights**. Above all, through Christ we have the rights of children. There is nothing higher than for a sinner to be able to call himself a child of God. A certain heathen would not believe this, thinking that it would be enough to be able just to kiss the Father's feet. But His Word assures us: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12.

We also have **the assurance of divine grace**. God made an everlasting covenant with us in Christ Jesus, and this covenant was sealed with the blood of His Son. His wrath against our sins has been appeased, our sins forgiven, the curse transformed into blessing: And this covenant can never be broken. "For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." Isaiah 54:10.

As Christians we also **share the heavenly gifts of grace**, which our Redeemer has purchased for us. He ascended into heaven and received gifts for us who are here. From heaven He sends His spirit into the hearts of His people and blesses us abundantly with the riches of His heavenly treasures. He gives us His righteousness, His love, steadfast faith, and peace and joy in the Holy Ghost. He strengthens us with His power in our warfare against the devil, the world, and



the flesh, and makes us His workmanship to bring Him honor and glory.

Finally, we have the right to **an eternal inheritance in heaven**. Being children, we are also heirs, heirs of God and joint heirs with Christ. Christ has opened the portals of heaven for us and prepared places for us in the mansions of His Father's house. For that reason we shall not need to fear death, but may rejoice because our names are written in heaven, where we shall also go and take possession of an inheritance incorruptible and undefiled, and that fadeth not away.

We have high and holy names, we enjoy high and holy rights, but this also imposes upon us **high and holy duties**. "That ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."

Paul has said that we are to be "living" epistles, read and known," and don't forget every one of us has his readers. That little book of your life is being read by someone every day. We should so live, that by the grace of God we will furnish our readers with some mighty good reading. We are not only to parade our religion; we are to perform it. Christianity is not only to be received, it is to be reflected. So many have religion on their receptive side. They find it and cling to it because they enjoy it. Their religion is a sentiment rather than a service. It is not "let your lips so speak," but "let your light so shine" — that the world may see. The world is more quickly and surely convinced by what it sees than by what you say.

"Ye are . . . that ye should" not only **be**, but that ye should **do**. Life is not only negative, it is positive. Consequently we are saved for something as well as saved from something, and this makes religion more than a matter of believing and escaping. It makes it a matter of believing and doing. Being first and doing second, for the verb **to be** always comes before the verb **to do** in the grammar of heaven. Christianity is not only a message to be heard; it is also a deed to be done. We cannot be always getting and never giving. We are not here to amass, but to disburse; not here to get all we can and can all we get; but to care and share. We are to "show forth the praises of Him who hath called us out of darkness into His marvelous light."

First of all, by being **faithful**. We should be faithful unto death to that King who has redeemed us by His blood and to whom we belong body and soul — faithfully unto death and serve Him in willingness and joy; for to this end He has redeemed us, that we should be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness.

Then by free and fearless **confession** before all the world, without fear or favor, even though we must suffer ridicule, hatred, and persecution. Whosoever

is ashamed of Him in this evil and adulterous generation, of him shall He also be ashamed before His Father and all His holy angels in heaven.

We should also **be cheerful and patient in cross-bearing**; for the disciple is not above his Master. The world hated Jesus, and it will hate us, too, He was tried and afflicted; we, too, shall suffer trials and afflictions. Whatever the cross that He lays upon us, let us carry it in humble submission, for we know that all things must work together for our good, and that that which sows in tears shall reap in joy.

We should **walk as children of light**. We have been called out of the darkness of sin into the marvelous light of salvation, and should therefore follow Him who is the Light of the World. "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof." Romans 13:13. As children of light, we should let our light shine before men, that they may see our good works, and glorify our Father in heaven.

We should **work unceasingly for the advancement of His kingdom**, to spread the Gospel among the nations of the world; to bring Christ to men and men to Christ; to publish the wondrous things God has done for us, that others might hear and be brought to salvation in Him. Here is our highest and holiest duty. "Ye are . . . that ye should." You know that you **are**, and you know that you **should**; but are you **doing** what you should? To you, as it once came to Isaiah, comes the word of God: "Whom shall I send, and who will go for us?" Do you answer, as did Isaiah: "Here am I; send me"? With your time, your talents, your treasures, place yourself at His disposal as an agent through whom the kingdom of God shall come to men and be extended throughout the world. In no better way can you show forth the praises of Him who has called you out of darkness into His marvelous light.

Finally, **set your heart on things above**, on that wondrous light, to which you have been called, where an all-transcending glory is prepared for you, which no eye hath seen, and no ear hath heard, and no man's heart hath discerned, on the city of light above, where is the throne of the Lamb and the home of the saints forever, world without end.

"Ye are . . . that ye should." Thank God that you **are** by doing what you **should!** K. F. K.

#### BIBLE ON AIR LINER

When the dirigible Hindenburg was furnished and a small library was included in its equipment, the Wurttemberg Bible Society presented a specially bound copy of the Bible. In acknowledging the gift Dr. Hugo Eckener expressed his appreciative joy at its suitable and beautiful character.

### THE BLIND LOSE A FRIEND

A nationally known leader in the education and care of the blind, Mr. Charles B. Hayes, has been called by death from the sphere of his useful earthly activities. To his credit, it is said, must be written the whole revolution in the educational program for persons who have lost their eyesight as well as in the manner by which they are enabled again to enter into normal life of their fellow men.

For several years Mr. Hayes had been active in social service when in 1923 as commissioner of the blind in Massachusetts he became connected with the American Foundation for the Blind. It was largely through his untiring efforts that the endowment of the foundation was built up to the height of several million dollars and the organization embarked on a program of fostering reform in state laws for the blind, changes in the education of the blind, and the broadening of the field of employment for those so sadly afflicted.

One of the last accomplishments to which Mr. Hayes lent his efforts was a sound machine by the medium of which books are read to blind people as they sit in a room. This may in a measure take the place of the Braille system for reading. G.

### THE JOB TOO LITTLE

A committee representing the Standard Oil Company had an all-night session. The main task was to secure a manager for a new division of operation which the company hoped to open in China. The chairman insisted that the manager must have four qualifications: he must be under thirty years old; he must be thoroughly trained; he must have proved generalship; he must be able to speak the Chinese language. Many good men had been considered; but each was found to be lacking.

It appeared that the meeting would fail of its object. But finally a young man arose, addressed the chairman, and declared that he knew one man who could meet all the requirements. He added that the man was at that time in China, living in the very city where the company was planning to establish headquarters. He was twenty-eight years old; had degrees from three colleges, had three years' study and practice in the Chinese language; and had the full confidence of the Chinese people, among whom he was widely known. Moreover he had been valedictorian of his class in college and was a natural leader.

Some one asked how much salary this young man was getting, and his friend startled the committee by answering, "Six hundred dollars a year."

The chairman said, "There is something wrong."

The young man's friend replied, "I know there is. But the wrong is not with my friend; it is with the system that employs him. He works for a Mission Board."

After thorough questioning regarding the missionary, the chairman said to the committeeman, "You go to China and offer him the place." The committeeman was to offer ten thousand dollars a year. If that failed to secure him, he was to offer twelve thousand or even fifteen thousand.

The young agent crossed the ocean and half of China, found his friend, and offered him the situation at ten thousand dollars a year. The young missionary declined. The offer was raised to twelve thousand, then to fifteen, but was rejected.

Finally the agent asked, "What will you take?"

The missionary replied: "It is not a question of salary. The salary is magnificent. The trouble is not with the salary; it is with the job. The job is too little. You offer me a big salary but a small job. I get a small salary but I have a big job; and I would rather have a big job with a small salary than a small job with a big salary. I thank you for the confidence expressed in your offer; but I feel that I should be a fool to quit winning souls to sell oil." — Selected.

### "LOVE ENDURETH ALL THINGS"

A wife who had been converted and lived an exemplary Christian life, suffered many things from her unsaved husband. At a tavern where he was spending the evening with jovial companions, the talk turned to their wives; he said his wife was all that was excellent only for the fact she was a Methodist; but such was the command she had of her temper that he could take them all home at midnight and order her to rise and get them a supper, and she would be all submission and cheerfulness! They considered this an empty boast, and laid a considerable wager with him that it could not be done. Accordingly he took them all home and told the maid, who had remained up, to tell her mistress he had brought some friends and that they wanted a supper.

The good woman obeyed the unreasonable summons; dressed, came down and received the company with perfect civility; told them she happened to have some chickens ready; and in due time not only served the supper, but presided over it graciously. The guests could not refrain from expressing their astonishment, and one of them, more sober than the rest, told her of their wager, and asked how, being a religious person, and therefore not approving of their conduct, she could treat them with such kindness.

"Sir," replied she, "When I married, my husband and myself were both unconverted. It has pleased God to call me out of that dangerous condition. My husband continues in it. I tremble for his future state. If he dies as he is, he must be miserable forever; so I think it my present duty to make his existence here as comfortable as possible."

This reply affected the whole company, and made a deep impression on the husband's mind. "Do you really

think, my dear, I shall be eternally miserable?" he exclaimed. "I thank you for the warning. By the grace of God, I will change." From that time he became another man, a serious Christian, and consequently, a good husband.  
—The British Evangelist.

### CHURCHES LIST 670,801 GAIN

Churches and other religious bodies in the United States gained 670,801 members in 1935, according to a survey made public Sunday by the Christian Herald, a religious publication.

The report said that an average gain in membership of 1.66 per cent in the last nine years "refutes the statement often made that the church is declining." A population gain of but 1 per cent took place in the period, it was explained.

The Baptist churches, with a membership gain of 163,318 in 1935, led all Protestant denominations. The 19 bodies in the group now have a total membership of 10,191,697.

Membership in the Roman Catholic church was given as 20,609,302, a gain of 210,793 for the year.

Other notable increases in membership were listed as follows:

Methodists, 91,069; Lutherans, 86,088; Disciples of Christ, 12,698; Assemblies of God, 11,505; Church of the Nazarene, 7,742; Evangelical and Reformed, 6,212.

All purpose contributions by church members in 1935 totaled \$12.10 per capita, as against \$12.07 in 1934. This was the first gain since 1930. A. P.

### MORE BIBLE SOCIETY NEWS

To the flood stricken areas in several States the American Bible Society has sent a free gift of nearly 10,000 Bible, Testaments and Portions. The flooded churches especially reported ruined lectern and pulpit Bibles. The new editorial secretary of the Society is the Rev. Carr Stifler, D. D., who will edit the monthly organ, "The Bible Society Record" and supervise the preparation of promotional literature.



### NOTICE

Through the Committee on Assignments the Northwestern College Board called Candidate Martin Franzmann to a professorship. He has accepted the call and will begin his work in September.

His address after August 1 is 801 Richards Ave., Watertown, Wis. K. Timmel, Sec'y.

### COMMENCEMENT AND ANNIVERSARY

After a cloudy morning, June 16, commencement day at Michigan Lutheran Seminary at Saginaw, Michigan, turned out to be a beautiful spring day and was thoroughly enjoyed by friends and former students of the institution, who gathered on our grounds to take part, mainly as spectators, in the activities of annual field day and were pleased to see their successors on the baseball team come out victorious in a game with one of the regular rivals of our school.

The commencement exercises were held in the evening at our St. Paul's Church. There were only nine students in the graduating class, seven boys and two girls. This small number is due to the decreased enrollment during the years of depression. The main address of the evening was given by the Rev. August Kehrberg of Frankenmuth. He made a strong appeal for the support of our Christian schools, lower and higher, in every respect, especially by making use of them wherever it is possible.

The program was as follows: "We all believe in one true God" by the Seminary Chorus. — Hymn: "The Lord has helped me" sung by the assembly. — Scripture reading and prayer, Pastor O. J. Eckert. — Dr. Martin Luther, English oration by Willard Kehrberg. — "Jesus, priceless treasure," solo by Ruth Schmelzer. — "Die lutherische Kirche in Amerika," German oration by Ralph Schaller. — "Praise to the Lord" by the Seminary Chorus. — Valedictory, spoken by Helene Eberts. — Then followed the address and before the distribution of the diplomas, the director of the school, in compliance with the word, "Honor, whom honor is due" commemorated the twenty-five years of service of Prof. Adolf Sauer at Michigan Lutheran Seminary. — Prof. Sauer was chosen and called by the Joint Synod of Wisconsin at its meeting in Mankato, Minn., and entered upon his duties in the fall of 1911. In the beginning, when there were only two or three members in the faculty, Prof. Sauer had of needs to instruct in a number of branches, but in later years he has been teacher of English and sciences. Since 1912 he has had charge of the instruction in sciences nearly exclusively. For 20 years, up to the fall of 1931, Prof. Sauer was also inspector of the dormitory. Prof. Sauer by his faithful work, done in quietness without any effort towards display, has won the love and respect of his coworkers and his scholars.

At a luncheon in the basement of the church, after the commencement exercises, Prof. Sauer's scholars and friends honored him in numerous speeches and by a substantial gift. — May it be given to Prof. Sauer to serve at our school for many more years and may his labors, in past and in future, redound to the glory of God, to whom honor alone is due.

Otto J. R. Hoenecke.

Saginaw, Mich., June 17, 1936.

### NORTHWESTERN LUTHERAN ACADEMY

Another school year has ended at Northwestern Lutheran Academy. The graduation exercises were held on June 12. Pastor W. Schmidt delivered the commencement address. He urged the graduates to make use of the education which they had received in carrying on the good fight of faith against the forces of darkness, captained by the "black prince," Satan. The weapons in this struggle must be the faith and knowledge, gained in the course of their education and founded solely in the Gospel of the Savior. Using these weapons, they would be victorious against all foes and gain the goal of all Christian hopes, eternal life. We graduated a class of three boys, all of whom purpose to continue their studies at other schools in preparation for the ministry.

And now both students and faculty will enjoy a much needed and long desired vacation. Such periods of rest are necessary to refresh oneself in anticipation of the work ahead in the new schoolyear. The inconveniences of the past are forgotten, new hopes fill the heart. The extremely cold winter and its howling blasts from the northwest, which forced us to close our recitation hall for more than a week, because we feared a coal shortage, is already a memory. An epidemic of chickenpox and mumps has left no more record of itself than an unusually large number of recitations missed. Our gymnasium also, with its roof of blue sky and floor of terra firma, whose only janitor is old King Aeolus of northwest fame, has left no unpleasant memories but brought us much joy.

And so many a pleasant memory will remain for future years. There are the social evenings which the scholars enjoy. There is the remembrance of time spent in working to improve the appearance of the campus. Another will not soon forget the basketball trips, or the choir trips. But above all there is the memory of things done well, the satisfaction of having used the meager facilities of the school to gain an education, and, after all, those will be the most pleasant memories in later life.

And who has not experienced the longing to return to school, even before the vacation is more than half spent? Gradually the urge grows upon one to prepare for next fall, to go back to school. Therefore the faculty looks forward to the return of all scholars, and hopes that each will bring one new scholar with him. If our alumni, who have organized an association, will actively work for the interests of their Alma Mater, and if every parent in our district becomes mindful of the sacred duty which he has toward his children, the next year will be the brightest in the history of our Academy. See your pastor and discuss the education of your children with him, let him explain to you the advantages of a Christian education, and send us your child. May God give us the

will and the courage to labor for our Academy and its growth.  
K. G. S.

### FIFTIETH ANNIVERSARY OF CONGREGATION

Sunday, June 14, 1936, the St. Paul's Ev. Luth. Congregation at North Freedom, Wis., celebrated its fiftieth anniversary. Rev. G. Baum delivered a German sermon in the morning and the Revs. Theo. Thurow and O. Kuhlow spoke in English in the afternoon. The collection taken up was for Home Mission work of our Synod. The congregation had been founded by Rev. A. F. Nicolaus in the spring of 1886. In December 1887 Rev. F. Popp was installed as its pastor. 1902 it became selfsupporting and called Rev. O. Kuhlow. The following pastors were: G. Baum, 1908-1912; Wm. Parisius, 1912-1916; Rev. J. Freund, 1917-1928, and the undersigned since 1928.

May the Lord furthermore shower His blessings on this congregation.  
G. Vater.

### CHURCH RENOVATION

On June 7 the Bethlehem's Congregation of Hortonville, Wis., had Renovation Services, in which the Rev. Phil. Froehlke preached. In the evening a vocal concert was given by the choir of the congregation.

This celebration was made possible by the diligent work of the Ladies' Aid, which had made it its aim to renovate our church building.

May the Triune God now be with us in the past and bestow His blessings upon our congregation.

G. E. Boettcher.

### ARIZONA ANNIVERSARIES

The Arizona Conference, lone waif of the Southeastern Wisconsin District, convened the first week in June at the Lower Cibecue station of the Apache Mission, the guest of Pastor and Mrs. Arthur Krueger. The valley of the Cibecue lies fifty miles northwesterly from Fort Apache and Whiteriver on the Ft. Apache Reservation. Lately radio designated Cibecue as being the most isolated community in the United States. Years ago it used to be a trip consuming the better part of two days by Model T to go from there to Globe, 70 miles as the crow flies. Today with the partial completion of Highway 60, a road that for grade through rough mountain country must raise the envy of Class I railroads, one can make the journey of 77 miles in a little over two hours. Men marvel at the crossing of the canyon of the Upper Salt River. The road swings down the 2000-foot south wall, crosses the roaring river on a steel bridge that for lines and setting will hold its own with any other in the country, and then climbs high 3000 feet to the top of the north rim of the canyon. The thirteen miles leading down into and out of the canyon cost a cool million. And on the whole 120-mile stretch from Globe to Showlow, country known

to the writer from the days when our Indian missionaries spent a great part of their day riding the hurricane deck of a cayuse, but three white men's houses were to be found when the road was begun something more than two years ago.

The road when completed will cost close to \$4,000,000, a shameful waste of money when one knows that about 25 miles east Old 73, the historic and more beautiful Globe-San Carlos-Ft. Apache-Whiteriver road, serving several thousand whites and Indians, could for the sum of less than a million be put into excellent shape. Politics, of course. The bane of democratic government, and ruin to the church, when it raises its slimy head in the sanctuary.

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Along the Cibecue, flowing in its red-green valley to the west of the Cibecue Mountains, live almost a thousand Apaches. These with others at Spring Creek, Oak Creek, and Carrizo Canyon are served by the two mission stations planted on Cibecue. At the Upper Cibecue station Pastor Arnold Niemann lives. A garage-like shed serves as a chapel. The Apaches themselves have offered to contribute toward the erection of a new and adequate church, but Synod has not seen its way clear to match their willingness. As a result an effective damper is being put on their zeal.

At Lower Cibecue, where the conference met, the oldest station west of the Cibecue Mountains is located. Here we have from the beginning of our work had a school. On Tuesday evening, the 2nd of June, a special service was held commemorating the 25th anniversary of the station. Superintendent Edgar Guenther spoke on the occasion, reminding his audience that now for twenty-five years the Gospel had been heard by the grace of God in camp, chapel, and school; and that a repentant spirit of acceptance must manifest itself lest the light of the Gospel be removed. The little adobe chapel was crowded for the occasion, both white folk and Indian attending communion together at its close.

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Conference spent two mornings hearing and discussing a paper by Pastor Sitz entitled, "The Most Important Last Will and Testament in History." One morning was taken up with Pastor Guenther's "Epitome of the Gospel of John," and another with an outline of Luke by Missionary E. Sprengeler.

The afternoons were devoted to the discussion of mission problems and Christian education. The Lutheran Church must lay far greater weight than is now the case on education. Elementary schools and colleges must be supported, but most important are the character forming years of the high school age. It was agreed that an academy is the crying need in Arizona. In a short time a Lutheran school of that type would boast forty or fifty students. Missionaries and laymen must send their children 1000 miles to Oakland, or nearly 2000 miles to New Ulm or Watertown, or go without.

Tucson is the educational center of the Southwest. No less than eight private academies flourish there, whose rates of tuition for eight months range from \$1200 to \$2000 per student. Among these a positive Protestant school is lacking. The Wisconsin Synod has a clear call to establish one; for twenty-five years it has been the only Lutheran Synod active in Arizona, except for a lone U. L. C. church in Phoenix and since last year a struggling mission in Tucson. Nothing can excel a well-manned academy for training a Lutheran leadership so sorely needed in the fast-growing Southwest.

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The *Apache Scout*, the monthly mission paper, stood for inspection. From the first issue thirteen years ago it has been supported solely by the efforts of the missionaries. Though eagerly read by the Apaches and successful in its endeavors to spread and maintain the Gospel, no financial support has ever been accorded it by the Synod. Indifference has undercut a one-time generous support by subscription and congregational subsidies also slacked, until to keep the *Scout* alive in the critical years it was deemed necessary to resort to transfusion, that is, to solicit advertising. No little criticism was heard on the part of those who still afforded their support because of this venture. It was thought improper to go to the world and to ask what are little else than gifts from it to keep a Gospel undertaking like the *Scout* going. After debating the matter it was unanimously decided to drop all advertising, and to look to those interested with us for better support by subscription and donation to this zealous little missionary, of whom the editor of the Lutheran periodical having the largest circulation in America remarked that it was the best edited periodical in pamphlet form that had come to his notice. It was also decided to ask the Mission Board to meet the expense of distributing the *Apache Scout* to the Indians, an item that the *Scout's* treasury has itself borne till now.

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On the second evening of the Conference another unique service was held. More than twenty-five years had passed since Missionary Edgar E. Guenther had entered the Apache Mission. It was in January 1911 that Pastor and Mrs. Guenther arrived in Arizona. They remained for many weeks with the Harders at Globe before it was possible by a roundabout way to reach the station to which he had been called: East Fork in the Whie Mountain country. The sainted Harders ordained him as missionary.

When Missionary Rosin met Superintendent Guenther at the door of the Cibecue chapel and led him to the chair placed for him, he was so completely taken unawares that when after a moment he understood the meaning of the gathering, it is no shame to say it, the tears would not be kept back. Pastor Arnold Sitz delivered the sermon on Phil. 3, 13. 14. It was shown how a twenty-fifth anniversary marks our failure to accomplish the task set us;

but that the grace of God in Christ Jesus covers the multitude of sins; that we are called upon to rejoice in the forgiveness of sins and to forget the failures that lie behind, as God has forgotten them. That the Christian will also waste no time boasting of his accomplishments in twenty-five years of service, but forgets them as well in that thankful zeal which stretches forward to the things that lie before him: the filling out of the twelve hours of his day, ending in the glad story of eternal happiness in the presence of Him Who called Him into His service.

On behalf of the Conference Pastor Leffner, who acted as chairman in the sessions, addressed Superintendent Guenther. A choir of Mission workers sang at both anniversary services. After worship the most isolated community in the United States witnessed an eight o'clock dinner that any king would have been happy to sit down to.

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For Pastor Guenther it was to be a crowded week indeed. For immediately upon adjournment at conference on Friday the trek was taken up for Whiteriver. That evening at eight the wedding of the first bride to be born and nurtured in the Apache Mission was consummated. Wenonah Guenther, eldest daughter of Pastor and Mrs. Guenther, became the wife of Noble McDaniels of Texas, her father reading the ceremony. All Fort Apache and Whiteriver had turned out for the event.

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The final and most picturesque gathering of the week was yet to come. The Apaches had arranged among themselves to observe Mr. Guenther's anniversary, electing as their committee on arrangements John Bourke, Tom Friday, Rivers Lavender, Mrs. Eva Miles, and Mr. and Mrs. H. Printup. On Sunday, the 7th of June, the Indians gathered from all directions. From Cibecue, Carrizo Canyon, Cedar Creek, Below-the-Post, East Fork, North Fork, Ft. Apache, and Whiteriver they streamed together, coming afoot, on horseback, in covered wagons, and in cars. Two steers were being barbecued, and great stacks of tortillas, their bread baked on the coals, made ready. After worship at the church, to which to his utter amazement but few Apaches had come, Pastor Guenther drove away on a hurry-up call with Mrs. Guenther, only to meet up with the gathering of hundreds of Indians and many white friends. The Committee had asked Pastor Henry Rosin of San Carlos to deliver the address to the assembly, being assisted by his interpreter, Clarence Bullis. An earnest address in Apache by Tom Friday, beginning and ending on the note of repentance, riveted the attention of the audience. Charles Shipp and Floyd Toggie addressed Mr. Guenther personally. The Apache friends of Superintendent Guenther presented him with an easy chair, footstool, and side table as a reminder of their esteem.

The only untoward thing to marr the Sunday's festivities was the inability of Jack Keyes to be present. For

35 years he has been one of our interpreters, known from having attended synod meetings to many of our pastors. He has been made chief on East Fork and because of his position has wielded influence among his people for the mission. He had been selected by the Committee to address Mr. Guenther on behalf of the Apaches. But he lay in the hospital with a badly crushed ankle. A few weeks previous the gentleman who drove a car Jack was riding in had failed to heed the good advice contained in the law, "When you drink, don't drive; when you drive, don't drink." Gasoline and gin make a dangerous mixture.

Arizona anniversaries seem to come all in one rush. The church at Phoenix, Pastor R. Leffner, observed the twenty-fifth on May 24; and the church at Tucson will do so in November. S.



#### MEETING OF SYNODICAL CONFERENCE

The Ev.-Luth. Synodical Conference of North America will meet August 6-11 in Indianapolis, Ind., within Rev. H. M. Zorn's congregation. Essayists: Prof. T. Laetsch: "The Holiness of God," and Prof. T. Hoyer: "Union Movements." Details pertaining to this convention will be published at a later date.

L. Fuerbringer,  
President of the Synodical Conference.

#### GENERAL TEACHERS' CONFERENCE

The General Teachers' Conference convenes July 7 to 10 in Concordia Teachers' College, River Forest, Ill. Opening services July 7, at 10 A. M. Board and lodging in Concordia College. The following essays are to be presented: "Does Graduation from the Lutheran School and Confirmation Terminate the Religious Education of the Child?" (Prof. F. E. Mayer). "Points of Emphasis to be Considered in the Teaching of Religion." (Supt. B. Schumacher). "The Teacher and His Time." (Supt. W. J. Nickel). "Professional Ethics in the Lutheran School." (W. Gotsch). "Diamond Dust." (Supt. S. Roth). "Tangibles and Intangibles in Education." (Dr. A. Haentzschel). "The Inerrancy of the Bible." (Prof. W. Arndt). "Soul Service." (Supt. A. C. Stellhorn). "Discipline in the Present Day Age." (R. F. Nordbrock). "Conservation in our Schools." (Prof. W. C. Eifrig). "Report on the New Catechism." (Prof. E. Koehler). Announce yourself before June 30 to the undersigned.

C. W. Linsenmann, Chairman.

#### FOX RIVER VALLEY PASTORAL CONFERENCE

Our sessions will be held at Center, Wis., Rev. A. H. Werner, R. 2, Appleton, Wis., July 21 and 22, beginning at 9 A. M.

Papers: Ex. Hom. Treatise of Rom. 6, 19-23 by Otto Henning; What Is Meant by the Expression "Fear of God" in the Chief Passages of Scripture, by R. Schoeneck; Significance of Christ's Baptism, by Fr. Brandt; The Pastor and His Family, by L. Kaspar; Isagogics of Leviticus, by Im. Boettcher; Isagogics of Numbers by Theo. Brenner; Isagogics of Deuteronomy, by Ph. Froehleke.

English Confessional Sermon by R. Ziesemer — W. Zink.  
Kindly announce in due time with Rev. Werner.

F. A. Reier, Sec'y.

**DELEGATE CONFERENCE OF THE  
WISCONSIN RIVER VALLEY**

The Wisconsin River Valley Delegate Conference will meet July 14 at Tomahawk, Wis. (Pastor E. J. Otterstatter). Sessions will begin at 9:30 o'clock.

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

W. Weissgerber, Sec'y.

**ANNOUNCEMENT**

The College Board of Dr. Martin Luther College is pleased to announce that Professor Carl Schweppe has accepted the call as Director of Dr. Martin Luther College. May our gracious God give His blessing in abundant measure to the new head of the school, so that it may in turn be and remain a true gift of God to His Church.

Herbert A. Sitz, Secretary,  
Dr. Martin Luther College Board.

**INSTALLATION AND ORDINATION**

By authorization of President Paul Bergmann, the candidate Mr. G. Gilbert of the class of 1935, New Ulm, Minn., who served as temporary teacher in St. Matthew's School for the past ten months, and was then called permanently by the congregation, was duly installed into his office by Pastor A. Halboth.

Address: Mr. G. Gilbert, 1608 W. Cherry St., Milwaukee.

**MISSION FESTIVALS**

Morton, Minn., Zion's (M. Wehausen). Off'g: \$243.63.

**Trinity Sunday**

Town Eden, Brown Co., Minn., Immanuel's (H. A. Scherf). Off'g: \$116.24.

**First Sunday after Trinity**

Omro Township, Minn., St. John's (A. W. Fuerstenau). Off'g: \$185.75.

Pine Island, Minn., St. Peter's (M. C. Kunde). Off'g: \$57.57.

**Second Sunday after Trinity**

Eldorado Twp., Wis., St. Paul's (W. A. Wojahn). Off'g: \$118.19.

**ACKNOWLEDGMENT AND THANKS**

Since March 1, 1936, the Home of the Aged at Belle Plaine, Minn., received gifts from the following: Mission Club, Arlington (2); Ladies' Auxiliary and Ladies' Aid, Mankato; Memorial Wreath for Mrs. Hofer; Ladies' Aid, Jordan; Memorial Wreath for H. H. Meyer from relatives; Armond, Harley, Harry, Norbert Meyer families, New Prague; F. H. Meyer family, Jordan; Fred and Lydia Meyer, New Prague; H. J. Morlock family, Jordan; Fred Meier, Mrs. H. H. Meyer, New Prague; Otto Volkert, Minneapolis; Dora Eilers, Wm. Greve, Wm. Heine, and E. Grassman families New Prague; Wm. Gosewisch.

We thank all donors.

June 18, 1936.

L. F. Brandes.

**TREASURER'S STATEMENTS**

May 31, 1936 — 11 Months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration .....	68,886.38	30,130.92		30,130.92	
Educational Institutions .....	32,773.61				
Theological Seminary .....	4,648.39	17,180.79	202.40	15,928.49	1,049.90
Northwestern College .....	4,146.49	47,897.83		43,630.18	4,267.65
Dr. Martin Luther College .....	3,763.46	39,900.52	625.76	38,184.16	1,090.60
Michigan Lutheran Seminary .....	1,809.71	12,216.37	253.33	11,033.68	929.36
Northwestern Lutheran Academy .....	1,016.71	7,921.70	473.37	7,201.69	246.64
Home for Aged .....	2,145.07	5,470.41	544.95	4,746.38	179.08
General Missions .....	69,697.72	669.74		669.74	
Indian Mission .....	9,125.05	26,545.40		23,582.14	2,963.26
Negro Mission .....	5,548.20	13,146.20		13,146.20	
Home Mission .....	27,810.44	91,964.04		91,964.04	
Poland Mission .....	4,009.00	8,651.56		8,651.56	
Madison Students .....	723.34	3,201.42		3,201.42	
African Mission .....	193.15				
School Supervision .....	47.50	518.95		518.95	
General Support .....	6,798.12	15,979.00		15,979.00	
Indigent Students .....	2,319.03	4,783.75		4,783.75	
To Retire Debts .....	1,512.76				
Insurance Receipts .....	1,120.66	604.96		604.96	
	<u>\$248,094.79</u>	<u>\$326,783.56</u>	<u>\$ 2,099.81</u>	<u>\$313,957.26</u>	<u>\$ 10,726.49</u>
Revenues .....	58,352.22				
	<u>\$306,447.01</u>	<u>\$306,447.01</u>			
Deficits .....		<u>\$ 20,336.55*</u>			

**Debt Statement**

Debt on June 30, 1936 .....	\$455,403.50
Debts made since .....	232,548.95
	<u>\$687,952.45</u>
Debts paid since .....	206,264.67
	<u>\$481,687.78</u>
Budget Debt May 31, 1936 .....	175,764.20
Church Extension Debt .....	
Total Debt May 31, 1936 .....	<u>\$657,451.98</u>

We acknowledge with thanks the following donations:

Previously reported .....	\$ 1,514.29
Walther League for Indian Mission .....	4.98
John Beyer, Shiocton, Wis .....	2.50
Missouri Synod for General Support .....	25.00
	<u>\$ 1,546.77</u>

THEO. H. BUUCK, Treasurer.

# COLLECTION ENVELOPES

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

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JAN. 1, 1937

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

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." — 1 Cor. 16: 2.

In case you cannot be present on this Sunday, then please put your offering into this envelope and send it, or bring it with you the next time you attend service.

### PRICES FOR ENVELOPES

Weekly envelopes, size 2-5/16x3 5/8, each set containing 52 envelopes.

	Manila	White	Colored
25 sets or more.....	.13	.13 1/2	.14 1/2
50 sets or more.....	.12	.12 1/2	.13 1/2
110 sets or more.....	.10 1/2	.11	.12
210 sets or more.....	.10	.10 1/2	.11 1/2
310 sets or more.....	.09 1/2	.10	.11
400 sets or more.....	.09	.09 1/2	.10 1/2
600 sets or more.....	.08 1/2	.09	.10

Cartons 1c each.

Minimum charge \$3.50.

Monthly sets, two-fifth of the above prices of weekly sets. Cartons 1c extra per set. Pockets 1/2c extra per set.

Semi-monthly and Bi-weekly sets, two-thirds of the above prices of weekly sets. Cartons 1c extra per set. Pockets 1/2c extra per set.

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

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

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

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

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

If Cartons or Pockets are wanted.

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

Specially printed single envelopes added to weekly or monthly sets.

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

## SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1938. Subscription rates, per annum, are as follows:

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

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

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

If the label on the copy of the publication you are receiving is not dated January 1937 the subscription for the present year is not paid. It is of the greatest importance to us that we receive remittance now for the present and the past years. We, therefore, kindly ask you to send your remittance now, either to the pastor of your congregation or directly to us, unless the label on the copy you are receiving is dated January 1937.

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