

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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DOES MISSION WORK PAY?

"Now thanks be unto God, which causeth us always to triumph in Christ and maketh manifest the savour of His knowledge by us in every place." 2 Cor. 2, 14.

Does mission work pay? Can Christians afford to build and maintain churches in these times when millions have lost all former earning power? Should we not retrench during these days of duress and wait until better times are here again? Such tempting questions frequently become a daily conversation for many millions, even our Christian minded people. The folly and utter vanity of such questioning ought to be known to every discerning Bible student. Nevertheless we are often challenged. The Church has no right to urge donations in these hard (?) times. Your mission work does not pay. The present great crisis demands a change in church policies. The religion of the Crucified Nazarene is entirely out of date and unable to meet existing needs.

WE CAN ACCEPT THIS CHALLENGE. Frail as we are, discouraged as we frequently face difficulties and unpleasanties, God nevertheless deigns to use us as His spokesmen against this powerful array of hellish cohorts. And God's immortal answer to all mankind is, this challenge promises, "My Word shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." God it is who grants us a sure success. And this certain success the Apostle Paul assures us in the above text.

THE TRUE CHRISTIANS ARE CERTAIN OF SUCCESS.

Certain I. BECAUSE GOD ALWAYS CAUSES US TO TRIUMPH IN CHRIST.

And 2. BECAUSE GOD THROUGH US MAKES MANIFEST THE SAVOUR OF HIS KNOWLEDGE IN EVERY PLACE.

Triumphantly Paul writes, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place." It is important to note that Paul wrote these words. Paul, the wise man, the Saul of Tarsus, one of the bitterest and most ferocious enemies of Christ and His followers, persecutor and blas-

phemer, had been torn out of the army of Satan and placed into the foremost ranks of the army of Jesus, fighting the battles of Him whom he had persecuted. Paul well realized God's triumph within his own heart. Joyfully he gives thanks for that triumph in him which turned the heart of stone into a heart of flesh, which made the persecutor a defender, the blasphemer a minister of the Gospel. Furthermore, Paul had just mentioned his intention to come to Corinth, but his plans did not materialize. Instead he went into Macedonia filled with gratitude toward God. So plans may not develop materially, but thanks be to God nevertheless who causes his Gospel to triumph elsewhere, not only spasmodically or sporadically, and wherever the Gospel is preached. Verily, wherever the net of the Gospel is put to use it is never drawn in empty.

"God causes us to TRIUMPH in Christ." This implies victory, exultant victory, such as was jubilantly celebrated when the victorious Roman generals returned to the city. Gallantly the general of victory was paraded through the city together with his spoils and many followers. His fellow-countrymen greeted him with great shouts of thanksgiving for having turned back the enemy, and scattered the garlands of victory everywhere amid the joyous strains of hymns of praise. Thus St. Paul describes himself and all fellow-Christians as such as are being led in complete triumph, not humbled or defeated, but standing in the rank and file, sharing the glorious victory with our great Commander, Jesus Christ.

This triumph becomes all the greater when we consider the fierceness of the battle. It is a fight against the devil, "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in the high places." Sin, Satan, self, a most formidable enemy. O sin, it is more heinous than a wild hyena, more hideous than a gibbering maniac, more horrid than a stalking apparition, more dreadful than a yawning gulf, blacker than night, more fatal than the deadliest poison. O sin, what a horror, what a deformity, what monstrosity thou art! Without a victory over sin man would die, die eternally. David bemoaned sin; Peter shed tears over sin; Paul cried to God concerning sin; and Christ died for sin, and thereby CAUSED US TO TRIUMPH over it.

All true history proves, too, that the Christians are certain of success. Since the apostolic days uncanny powers and determined foes have allied themselves against the church of Christ. Jewish self-righteousness, pagan philosophy and many forms of beastly vices were the barriers continuously thrown into the way of the Gospel; but step by step, inch by inch, day by day the Word GREW and FLOURISHED. Every rising sun announced a new day of victory for the Gospel. Today we have the pure Word and Sacraments in all truth and purity. Jews and Gentiles convicted of their sins are embracing Christ as their Savior. Even in these wicked times the same old Gospel, preached from many thousands of our Lutheran pulpits, is proving itself able to "make man wise unto salvation through faith in Christ Jesus."

JESUS ALWAYS TRIUMPHS! Think of his countless missionary triumphs. He won Peter; he won John; He triumphed in James; He triumphed in Paul; He triumphed in Timothy, in Titus, the jailer at Philippi; Tabitha, Lydia, and millions of others. He triumphed in the beggar, in the wise men, in the scholar, in the prince, in the king. He triumphed in Luther and in our forefathers of more recent date, such as Walther, Wyneken, Sihler and Pieper. And God will triumph in YOU. Naturally, not all of God's triumphs will be as great as your sin-blinded reason may desire. In many instances you may not be able to see results of God's work in you. You may testify boldly against indifferentism and not live to see any visible fruit thereof. You may fight honestly against the worldliness and sinful pleasures of the day and not experience any reform in your community. You may prayerfully witness against the present-day lodgery "have no fellowship," — "come out from among them" — "be ye separate" and yet not see many turning their hearts to the Lord. The degree of your success, the number of souls gained is not always visible. You may not triumph humanly speaking, but God does. And this same God, your Lord, has given you his pure unadulterated Word and through this you are certain of success. Joyfully, victoriously we as true Christians may march forward in the battle carrying the Gospel banner with us and say with the Apostle, "Thanks be unto God which always causeth us to triumph in Christ." Even more. We will then more readily realize "He maketh manifest the savour of his knowledge by us in every place." This is another reason why we Christians are certain of success.

II

Now thanks be to God, which maketh manifest the SAVOUR OF HIS KNOWLEDGE by us in every place. Paul here continues the comparison of a Roman triumph. The knowledge of Christ is a sweet smelling odor which manifests itself in every place. Just as the sweet aroma and perfumes wafted from

every altar at the victorious celebration of the Roman generals, so the pure Gospel permeates the entire world wherever it is made known. From the first day of Pentecost this Gospel of a Crucified Christ wafted from shore to shore, from pole to pole, even unto "the uttermost parts of the earth."

Mark well, HIS KNOWLEDGE God maketh manifest. Would we rightly thank God then let us preach and teach nothing save the eternal truth as revealed to us in His Word, the Bible. Would we hope for success then let us like Paul "Preach the Word." Write it! Print it! Speak it! Broadcast it! for God would by us that is THROUGH US make known his will to man. This will and knowledge we find explained in the verses following our text: "FOR WE ARE UNTO GOD A SWEET SAVOUR OF CHRIST IN THEM THAT ARE SAVED AND IN THEM THAT PERISH, TO THE ONE we are a savour of death unto death, AND TO THE OTHER the savour of life unto life." These verses emphasize the Law and the Gospel. The Christians are called a savour to them that are saved and to them that are lost. To the latter class they are a savour of death unto death, but to the former a savour of life unto life. The Law kills but the Gospel gives Life. The knowledge preached by the true Christian is a savour of death unto death. "He that believeth not shall be damned." To another it is the savour of life unto life. "He that believeth shall be saved." So this savour of his knowledge is like the savour of the incense of old; to the victorious Roman general and his followers this savour was a symbol or sign of triumph, victory and happiness, but to the enemies it was a poisonous gas suffocating the foe, a savour of death. So we Christians possess a marvellous power, the power of life and death and God makes it manifest by us in EVERY PLACE.

Everywhere, where true disciples are found this savour manifests itself. In the well established congregations, in the large city, in the rural districts, in the remote parts of Synod, in the Negro Mission, in the Indian Mission, in the Foreign Mission, everywhere where God sends Christians he deigns to make known to the world the knowledge of His Son, Jesus Christ. But mark well, yours must be a purely evangelistic knowledge, one of truth and purity, not a man-made Gospel of self-righteousness which extols a fatherhood of God and the brotherhood of man. Your message and manifestation to the world must remain the one, the only salvation of man, A CHRIST CRUCIFIED.

Therefore let gratitude fill your hearts since God uses you in such a signal and notable purpose. Ye are the soldiers in this successful army. "Wherefore take unto you the whole armour of God — stand therefore having your loins girt about with truth and having on the breastplate of salvation — your feet shod with the

preparation of the gospel of peace, taking the shield of faith, and take the helmet of salvation and the Sword of the Spirit, which is the Word of God." Gratitude, sincere gratitude, constant gratitude should fill your hearts as God triumphantly calls you "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." Arduous duties are awaiting you. Unflinching service and unselfish devotion are expected of you. Nowhere and at no time will your labors be easy or light, but nowhere and at no time will your labors be fruitless. God will always cause you to triumph in Christ and will make manifest the savour of his knowledge by you in every place. Go, labor in triumph for Jesus' sake. Amen.

Woodland, Wis.

H. J. Schaar.



Comments

Fighting Pests Farmers in most of the states of the Great Plains are troubled with what has been described as the greatest grasshopper infestation in history. Cold weather in the spring kept them from hatching as early as last year, but they are actually swarming by the millions in the fields. In some sections farmers found it necessary to cut small grain before it had fully matured in order to salvage something from the fields. An editor remarks: "Nature provides the insects faster than man can kill them, and the only way to get crops is to wage unceasing, relentless war on the pests. Farmers of the grain belt are doing right well in the campaign so far. At least they have saved the wheat, and now are doing all possible to rescue the corn."

Yes, it is a grim fight. Poison has been spread in the fields and other means of successfully combating the scourge are always sought. A Kansas farmer who by means of a "bulldozer" attachment succeeded in destroying 18 bushels of the insects in one day has received wide publicity.

The Christian should keep in mind why there are such insect scourges and why such a ceaseless battle to harvest the fruits of the field is necessary. He knows that it is not merely blind Nature at work but that the Lord is behind it. "Shall there be evil in a city, and the Lord hath not done it?" so the prophet Amos inquired at the time of a similar scourge.

In the first place it should be borne in mind that the necessity of waging ceaseless war against pests and the like dates back to man's fall in Paradise. When man had sinned, the Lord said to him: "Cursed is the

ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth unto thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground." It is one of the curses of sin that man must now fight and battle for a living. That is God's arrangement and is the standing thing. And when there are extraordinary scourges like the drought of last year and the grasshopper plague of this year, it is, as one gathers from Deut. 28 and other statements in the Bible, due to general ungodliness and a drifting away from God and His holy Word. Thereby He calls to repentance. And what could be more tragic than to compel the Lord to repeat His complaint of old, "I have smitten you . . . yet ye have not returned unto me!"

I. P. F.

* * * *

Mileage Of A Minister Under the above head the Omaha Bee-News recently had the following editorial:

"A little church publication comes to hand with some curious and interesting information concerning problems a country preacher must face these days. This minister evidently keeps a careful record of his comings and goings, and finds that in a year he has driven 21,000 miles. His expenses for the car were: Gasoline, \$204.22; oil and grease, \$30.93; insurance, taxes, tires, antifreeze, heater, chains and all other miscellaneous expenses, \$82.07. When he came to trade his old car in it cost him \$225, which sum he borrowed. This brought his total cost up to \$540.22, or 2.57 per mile of travel. He comments, 'The small town preacher's car is everybody's car. He takes loads everywhere, with very few putting in gas.' St. Paul traveled very extensively, and so did Parson Brownlow, but neither was ever troubled by the price of gasoline."

If our home missionaries, who serve a number of preaching places, separated by wide distances, as is very often the case, especially in the outlying districts of our Synod, were to publish their car expense account, it would read very much like the above. Yes, even the pastor who has only one congregation to serve must pay out a considerable sum for car expense in order to do his work in his parish. Except in those congregations where a definite sum is annually set aside by the congregation for gasoline and the upkeep of the pastor's car, it is taken for granted that the pastor meet such expense out of his own pocket. In such cases the pastor's so-called salary is not all salary. To find his actual salary the amount which he must necessarily pay out for car expense in carrying on the work in his parish should be deducted.

However, the faithful missionary and pastor willingly submits to such an arrangement (which in the business world would be regarded as an injustice) so

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that the Lord's work may be done. It is a sacrifice which he makes willingly in his devotion to the Lord's cause. He knows that it is pleasing to the Lord. Whether his car be old or new, a stream-lined model or an old wreck he knows that there applies to it as he drives the Lord's rounds what was once said of the feet of missionaries, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." I. P. F.

* * * *

World-Conquest by Consecration The fatal germs of going for Christ in a big way infesting the sectarian churches are beginning to creep into our churches too. "Going for Christ in a big way" is another expression for the striving to gather large groups of Christians for world-conquest. "Consecrated lives" is another favorite phrase of these conquering heroes. To be consecrated to God or to an ideal that is supposed to be godly is the great demand. Youth conventions often ring with these rousing speeches delivered by "live wire" and well meaning church leaders. The old quiet ways are out of date and not forceful enough for these stirring times. Not to build up a flock of believers in certain places, but to put on a "drive" for a kingdom of God that is to embrace all of America at least, if not the whole world is the purpose. It can be seen in the church names of some synods.

Witness what one speaker at a youth's convention in Minneapolis had to say, as reported by the Lutheran Herald. "To us comes the cry from a distressed world to consecrate ourselves anew to the ever-saving mission of the Christian Church. To us comes the question if we will dedicate ourselves to the work in the kingdom. To us comes the challenge to decide for the life with Christ, as the only hope for a world in which we must live and whose destiny is, humanly speaking, being entrusted to the youth of today. There is no hope for our country, if we today join with others in tearing to pieces what our fathers have built; no hope if we dissipate our strength and our energies

in riotous living; no hope if we join in blatant denial of our holy religion. But there is hope if we will join now in making Christ our life, and in the strength He gives to go out from these conferences together to build a new America and a new Canada and a new world. (Bold ours.)

These are high hopes that are raised in the hearts of these youths, hopes of a world-conquest that the speaker should know cannot ever be realized. And will not the effect of this certain failure be to sober these young people to the extent that they deem Christianity itself a failure, all because they have been led to expect what our Lord never promised?

Z.

* * * *

The Power of God to keep us in the faith is ably defended in the following words taken from Prof. M. H. Duncan's pamphlet entitled "The Christian's Citizenship: His Relation to the World" as quoted by the Lutheran Herald: "What is the use of leading children to Christ, says one, if we are not going to make conditions conducive to their living Christian lives? This sounds mighty good; but it is the voice of the deceiver. Are our children to be kept by conditions in the world? Is that what the Bible teaches? Are believers kept true to Christ in such a way? Are conditions in the world ever favorable to Christian living? Is this vile world ever a friend of grace to help the believer on to God? God says we are not to love the world, and as far as we can see, He does not distinguish between different kinds of worlds, but He plainly says that 'the whole world lieth in the evil one' (1 John 5, 19, R. V.)."

"Our children are not kept by the power of a social order, but by the power of God. 'Who are kept by the power of God through faith unto salvation ready to be revealed in the last time' (1 Peter 1, 5). It is God who must keep our children from falling and not social conditions. 'Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy' (Jude 24). The believer is in favor of reform, he wants to see social conditions everywhere improved, and he is going to do all he can to this end; but he is not going to let the devil turn him from the only means under heaven among men that will accomplish that purpose — the Gospel of Jesus Christ."

These are golden words indeed, words that should be taken to heart by the world reformers of the present day. How often have we heard that false plea that social conditions of poverty, lack of work, poor working conditions, crime waves, environment, etc., hinder if they do not make impossible the upbuilding of the kingdom of God and the keeping of the child of God upon the right path, as though this "vile world" could ever be made over into a bed of roses for the church of God.

Z.

Marriage and Divorce In New York met the Commission on Marriage and Divorce of General Convention of the Episcopal Church. This body proposes a loophole in the church's canon against divorce. This church has held that no divorced person can be married by the church, not even the biblical cause for divorce, the only one recognized by our Lord, adultery, can be admitted. Now it is proposed that under some circumstances and under the discretion of the bishop, a divorced person may be married by the church.

The editor of the high-church periodical or church paper, the *Living Church*, holds up his hands in holy horror at these proposals. In a sizzling editorial he holds up these resolutions, adopted by the Commission for proposal to the General Convention, to scorn and ridicule. He tartly proposes that these resolutions read as follows:

"I. Communicants of this Church shall not ordinarily be permitted to have more than one husband or wife at the same time.

"II. Nothing in this Canon shall deprive the Bishop of his ecclesiastical power to permit more than one marriage at one time if in equity and good conscience he shall choose so to do. However, before such permission is granted by the Bishop he shall take legal and, if necessary, other advices, including that of the clergyman of the parish of which the applicant is a member. He shall also enquire into the character and personality of the parties to the existing and proposed additional marriages and must determine whether the spiritual welfare of the parties thereto and of the society will be served by permitting polygamy in the case."

This neat parody of the Commission's original proposals will do little good, we fear. The question is of grave, far-reaching and vital importance. The rate at which divorces are granted today in this country and the ridiculous reasons upon which they are so often granted constitute a real danger to the life of our people. Only too often has this festering sore upon the family life crept into our church circles also, to the great scandal of the church. The Lord's words on marriage are clear enough.

Z.

* * * *

At Oxford and Edinburgh the Protestant churches of the world are to meet, represented by their delegates, during July and August. The three main objectives as stated by a writer in the *Presbyterian Tribune* are, (1) a deepened consciousness of the unity which is already ours in spite of all our differences, (2) a clearer perception of the things that we can do today to express the existing unity in common action and the resolute will to undertake them without delay, (3) more effective provision by the official action of all the churches for the long-time

process of prayer, study, and experiment which alone can translate our movement for unity from the concern of a few individuals and groups to the common responsibility of the church as a whole."

In other and plainer words, the object is to weld together a world-wide federation of churches for the purpose of directing the destinies of the peoples of all lands. This unity, so lightly assumed by our writer, is still in the first stages of development, only held and agitated by "a few individuals and groups." It is an effort to inaugurate a world crusade against all the forces of irreligion and unbelief, a crusade which is to make itself felt as a world-force to which all the rulers and the governments of the earth shall bow. It is an effort to gain a mastery by organization and numbers that has not been accomplished and cannot be done by the simple teaching and preaching of the pure Gospel of Jesus Christ alone. This is to be done to preserve the whole Christian church and all humanity. If some such an effort be not made, then the whole world and the human race with it will go to smash and ruin.

The evolution-mad H. G. Wells puts it this way: "As mankind is so it will remain unless it pulls its mind together. And if it doesn't pull its mind together then I do not see how it can help but decline. Never was living species more perilously poised than ours at the present time. If it does not take thought to end its present mental undecisiveness, catastrophe lies ahead. Our species may yet end its strange eventful history as just the last, the cleverest, of the great apes. The great ape that was clever—but not clever enough. It could escape from most things, but not from its own mental confusion." Will Oxford and Edinburgh save us?

Z.

From a Wider Field

This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 42nd St., Milwaukee, Wis. Please mail all communications for it to his address.

THE AUTOIST'S PRAYER

Give me a steady hand and watchful eye,
That no man may be hurt when I pass by.
Thou gavest life; I pray no act of mine
May take away or mar that gift of Thine.
Shelter those, dear Lord, who bear me company
From evils of fire and all calamity.
Teach me to use my car for others' need,
Nor miss through love of speed
The beauties of Thy world, that thus I may
With joy and courtesy go on my way.

—The Sunday School Times.

AMISH WISH

"They are going to grow up into farmers, like their fathers and their fathers before them, and they will need strong legs."

With just such words last week, Amishmen in East Lampeter, Pa., explained why it was that they had taken action to stop the school board from building a new schoolhouse. In the first place, they said, they did not want any PWA funds from the Federal government; in the second place, the proposed structure would be so far out of town that bus transportation would be necessary, and they wanted their children to walk to school.

The issue was an important one throughout Lancaster County because, in that region of Pennsylvania, Amishmen abound and Amish religious principles are devoutly adhered to ("Pathfinder, Religion and Society," January 2). So important was it in fact that a delegation was sent to Washington to ask surprised PWA officials to take back the \$56,200 allotted for the school project, and to push efforts in the District Court to stop the East Lampeter school board from building the structure.

To the nation's capital, for the first time in their lives, went four Amishmen. Two of them, Harvey B. Dussing and Jonathan Zook, were bearded in true Amish fashion, and all four were dressed in the distinctive Amish style. With their wide-brimmed, low-crowned black hats on their knees, they sat in the court while lawyers argued the technical aspects of the case.

Dussing and Zook, acting as spokesmen for the delegation, made it plain that East Lampeter Amishmen wanted none of the government's money. It was their wish, they said, that the \$56,200 grant be withdrawn because it violated their religious convictions either to borrow or accept gifts. It was the first time in the history of the New Deal that such a request had been made.

"Borrowing money and accepting gifts are against our traditions," Zook explained. "We do not ride in pleasure automobiles and it is against our wishes for our children to ride in school buses — we want them to walk. East Lampeter is probably the only political subdivision in the United States which has no public debt, whose residents owe no bills, and who want nothing from the government."

To anybody knowing anything about Amish beliefs, news of this Amish action was not surprising. Amishmen some time ago told the government they would contribute to the Social Security fund but would accept none of its benefits. Farmers by tradition, they have steadily refused Federal farm aid. In addition, in Lancaster County, they pay relief costs but not one of them has gone on the county's welfare rolls.

Whether their present wish would be granted, whether the government would take back its money, remained conjectural. It was up to a Federal judge this week to decide the issue. — Pathfinder.

THE ICE OF AGES IS CRACKING IN TIBET

A new "Nationalist Party," also known as the "Young Party" because it is composed of young men, has recently organized to combat the age-long domination of superstitious religion over their country. This organized religious element is made up of two groups — the party of the Panchan Lama, the reputed spiritual head of Tibet, and the party of the Dalai Lama, its temporal head. Under ordinary circumstances these two groups would united and successfully oppose any movement of reform, in order to protect their great wealth and vast privileges, though in general they are bitter opponents. In the attempted political domination of their land, the party of the Panchan Lama has the tacit support of China, while the Dalai Lama's party is backed by Britain. However, present conditions are favorable to the new Nationalist Party. The influence of the Panchan Lama has been sadly shaken by an enforced exile of a dozen years, which was effected by the Dalai. Even yet, in spite of the Dalai's removal by death, and with China's support, he has not been successfully reinstated. Besides, the Panchan is an unworldly old man, who longs for the blessed retirement of his old lamasery of Drashe Lhumbo, and his followers are unfavorably known as an "unwholesome gang of rogues who exploit religion for their own unholy ends." At the same time, the search for a successor to the late Dalai Lama, whose birth would coincide with the day and hour of the Lama's death, has not as yet been convincingly assured, though his party has eagerly issued hopeful bulletins to bolster their shaken influence. Tibet could do with a change in its internal government, and the astute foreign policy of Britain might well sanction the swinging of its support to this forward-looking group of Nationalists, if they were not infected with the Communist virus. —The Lutheran.

ITALY EXCLUDES NON-CATHOLIC MISSIONARIES

Mussolini and the Italian government have finally laid their cards on the table. Ethiopia is NOT to have **religious freedom**. She will be provided with missionaries sent by Italy or those which she approves, and no others. The object of such procedure is evident — Ethiopia must accept the pope and the Catholic church.

England's Foreign Secretary, Antony Eden, speaking before the House of Commons, informed the body that Italy has expressed "its intention not to entrust

to any foreigner, no matter of what religious denomination, the task of setting up any kind of schools in Abyssinia." The language is very clear. Organizing of schools will be entirely given into the hands of the Catholic church. Ethiopia will, in the generation to come, be "converted" to Catholicism with interference from no one, in fact, protected by the Italian government. Rome is not asleep at the switch!

England's Foreign Secretary also hinted that it may be wise for England to retaliate "by considering the advisability of taking similar action in territories under British Administration."

That would be a calamity. However, we are certain the wise statesmen in England will block such an effort which would be destructive to all foreign mission work of the churches.

W. J. S.

ARCHAEOLOGY AFFIRMS THE BIBLE RECORD

Recent archaeological discoveries at Nuzi, in Northern Mesopotamia, and at Ugarit, in Syria, which were reported by Prof. William F. Albright, Biblical authority at Johns Hopkins University, in an address before last week's Institutes of Biblical Literatures, attest the early books of the Bible as historical contemporaneous records of conditions as they existed in the days of the Patriarchs and Moses. The Nuzi Tablets, supported by other archaeological and linguistic evidence, settle the question of the true antiquity of the Books of Moses. "They prove," said Dr. Albright, "that the Patriarchal stories do not reflect the culture of Israel in the period of the Divided Monarch (about 700 years following the death of Moses), but were transmitted in substantially their present content from a much more remote age." Other scholars agreed with him that this find negates the hypothesis of the German school of "higher criticism." It furthermore affirms the fact that the religion of Israel was purely monotheistic from the beginning of its national history, thus challenging the view held by some scholars that there were Jewish prophets who believed that their God was only one of many.

— Lutheran Companion.

A REMARKABLE DISCOVERY

Recently, the proprietor of some land used as a market garden, had his ground trenched up deeper than usual, to bring to the surface richer soil. During the digging, the workmen came upon slabs of stone, which proved to be the roof of a large vault for the burial of the dead. An inscription was found upon these slabs, which, when translated, read thus: "A vault for the members of Caesar's household." Within the vault many tombs were found with inscriptions dating from the birth of Christ to the death of Paul. These dates at once awakened the deepest interest, to see if any

names mentioned by Paul might be found on any of the tombs. To the delight of all Christian hearts, the names of "Tryphena," "Tryphosa," "Urbane," "Herma," and "Patrobas" were found, inscribed upon five different tombs; and all these names are found in the sixteenth chapter of Romans.

— Finest of the Wheat.



A WORD FROM OUR STUDENT PASTOR IN MADISON

Is your son or daughter coming to Madison in fall to enroll at the University of Wisconsin? If so, you will probably be concerned about the effect which the university environment may have upon his or her religious convictions. Possibly you will seek to comfort yourselves with the hope that the influences of early Christian instruction and training will prove sufficiently strong to prevent loss of faith; certainly, you will resolve to pray diligently that our good Lord may keep your loved one steadfast in the confession of the Gospel; and you will undoubtedly plan to remain in close contact with your child by means of letters and visits. This is well. Be especially diligent in your prayers, for our Lord assures us, in James 5, 16, that "the effectual fervent prayer of a righteous man availeth much."

There are, however, a few other things which you can and should do. First, impress upon your son or daughter the importance of immediately establishing connections with Calvary Lutheran University Church, which was built and is being maintained for the express purpose of ministering to the spiritual needs of all Lutheran students belonging to the synods constituting the Synodical Conference. Then, after your child is here, make it your duty to ascertain whether he or she is faithful in attending church and in receiving the Lord's Sacrament. Finally, as soon as you have decided to send your child to Madison, request your pastor to send the name, the home address, and, if possible, the Madison address to the undersigned without delay. Your pastor will be pleased to do this for you.

To all prospective students whose names and home addresses are sent in during the summer, an attractive folder inviting them to our services and social activities will be sent before they leave home. Thus they will come to Madison with the thought of our student church definitely fixed in their minds.

Should the decision to send your son or daughter be reached too late to enable your pastor to send in the name before the opening of the fall semester, be

sure to instruct your child to indicate on the "religious preference" card, which is handed to students when they enroll at the university, that he or she is a Lutheran student and desires to attend Calvary Church. The student pastor will make it his concern to secure a copy of this card as soon as possible during the enrollment week and to send an invitation then. It is better, however, for both the students and the student pastor, if this can be attended to sooner. It distributes the work of the latter, while it impresses upon the students the importance of making the proper church connection before the flood of new and distracting impressions crowd in upon their minds during the busy opening week.

In conclusion, do not forget to ask our Lord to bless the work of Calvary Church, so that it may redound to the glory of His name and to the spiritual benefit of the students!

Wm. C. Burhop, Pastor,
Calvary Luth. University Church,
713 State Street, Madison, Wis.

TO OUR FOREIGN MISSIONARIES

Our thoughts were with you when you left the homeland.
Our prayers were with you when you said "Goodbye."
Our love committed you into the keeping
Of Him who made the earth and sea and sky.

And all the way across the wide, vast ocean
Our thoughts, our prayers, our love went with you all.
The Father heard our ardent intercession.
He heard and answered Macedonia's call.

"Come o'er and help us," came the plaintive pleading
Of those still groping in dark heathen night.
You answered: "Send us, Lord, with Thy Evangel,
And let us flood the darkness with Thy Light!"

How oft you prayed with us, "Lord of the Harvest,
Send forth Thy lab'ers, for the task is great,
And toilers few. O send them, Father, send them,
While yet 'tis day, ere it will be too late."

He heard your prayers and ours, and He has sent you
As His ambassadors to lands afar,
Proclaiming pardon, peace, and free salvation
Brought by the rising of the Morning Star.

He who has made of one blood all earth's people,
All mankind to the feast of grace invites.
His love embraces each and every nation.
Race cannot sever what the Cross unites.

Our thoughts are with you, wheresoe'er you're toiling,
Where'er the feet "so beautiful" may tread. (Isaiah 52:7.)
O'er hill and dale and plain, through streams and forests,
Through desert lands with dangers overspread.

Our prayers are with you in your varied climates,
Our love is with you through the frost and heat,
And when in language, strange and unfamiliar,
The Gospel of Salvation you repeat.

Our prayers are with you, when toil-worn, discouraged,
You see no fruit. But God may hide this till
His angels gather all the wheat at harvest.
Beside all waters sow His blest seed still.

He who can keep the roots of lovely roses
Alive beneath the winter's garb of snow,
Can bring to bloom the Gospel kernel hidden,
To which your labors watchful care bestow.

Faint not! Toil on! Some day "Well done, my servant"
Shall greet you from the Master's lips divine.
Toil in His strength, until in glory yonder
His faithful own like sparkling stars shall shine.

We daily pray the gracious heav'nly Father
To keep you in His Everlasting Arms,
To clothe and feed you, heal you, grant you shelter,
To shield you from all dangers and alarms.

We pray that He may grant His Spirit's unction
To all your witnessing in Jesus' Name,
That sheep and lambs may feed in verdant pastures,
Where'er the blest Evangel your proclaim.

We know that He who died for your redemption,
Who purchased you with His own precious blood,
Who brought you peace and pardon, life eternal,
Still pleads your cause before the Throne of God.

Belov'd in Christ, though many miles divide us,
Still we can meet before the Throne of Grace,
Where prayers united rise like fragrant incense.
The tie that binds us bridges all the space.

God bless and keep you, loved and unforgotten!
Our prayers, our thoughts, our love with you abide,
And should we meet no more this side of glory,
We'll say "Good Morning" on the Other Side!

Anna Hoppe.

AFRICAN MISSIONS

RESUME OF "DAY BY DAY"

By Dr. H. Nau, Missionary in Nigeria, Africa

Wednesday, December 9. To Ikot Oduot for Communion instruction and talk about teacher, who was charged with polygamy, and catechumens. (Charge proved to be absolutely false.) Told them that I could not baptize any second and third wives. A person who lives in sin cannot have baptism for the forgiveness of sins if the life in sin continues. Asked them not to sit complacently by, but to work on those who are living in the sin of polygamy. If a brother is overcome by a fault they should help to make him see the fault and to find the way out of it.

Here a man from Akpan Abia came out of breath to solicit my help in the case of a woman of the church who had been laboring in premature childbirth since Monday. Went to the place, found her in great agony, far gone. Squeezed the car into the bush, cutting down a few trees and roots and took her to the hospital.

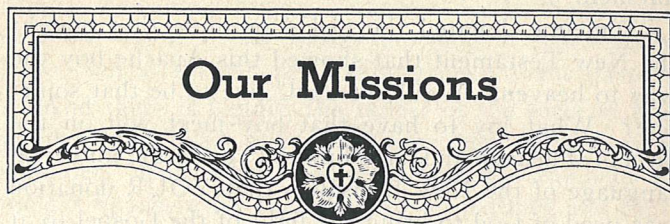
Had breakfast at about 10:30 A. M. and began to prepare for the teacher's meeting. Worked on Sunday school lessons. Frank can now handle the typewriter and also can cut stencils, which relieves me considerably. Meeting from 2:00 P. M. till after five. Had a tussel with the teachers who during the vacations want to be absent from the station, handing the whole works over to the headmen. They advanced

many arguments all of which proved that as yet they have not caught the spirit of devotion to the work of the church. I showed them that a Christian teacher's highest satisfaction should not come from weeks of rest but from years of unselfish service as a laborer in the vineyard of Christ. At the same time I told them that they were welcome to hand in their resignation if they thought that I demanded too much of them. They secured neither an extension of the Christmas vacation nor permission to be absent from the station on Sunday or other holidays. Returned home for supper and had contemplated to visit Edem Ibiok in the evening, when a messenger from Mbierebe Obio came informing me that a woman had labored for days in childbirth and could not bring forth the child. Had to send the runner to Edem Ibiok to cancel the appointment. Went to Mbierebe and found the woman deep in the bush, almost exhausted, with a very rapid pulse. Put her on an improvised stretcher and carried her to the car near the church and hastened her to the hospital in Ituk Mban. If we did not have this hospital with its obliging doctor, I do not know what we would do. After examination the doctor told me that the child would not be born the natural way, because the passage was too narrow, he could also not make a Caesarian operation because the woman was too far gone, hence he would have to take the child out bit by bit. Found the woman I had taken to this same hospital in fair condition. The child was dead when the doctor delivered her. I did not stay for the operation, but went home to get a little rest this evening.

Thursday, December 10. Communion announcement in Ikot Iko from 6:30 to 12:00 M. It is a very tedious, but highly necessary job to examine every one who announces. To about a dozen of those who came for announcement I had to say that they should wait until we would celebrate Holy Communion again. Evidently they were not able to examine themselves. After lunch instructed Daniel and then worked on Sunday school lessons for January. At five went to Edem Ibiok for examination of enquirers. Found that the teacher had frequently instructed the people wrongly, and that in the most important questions. These teachers are a great pain to me. But I cannot do without them. I try to make the best use of the poor material. After coming home worked out special instruction questions for old folks. They want to be baptized, but I can't baptize them without a minimum essential knowledge about themselves, God, the work of Christ and baptism. It is a Herculean task to get something into the head and heart of these old women and men who are ossified in their old habits and customs and think no farther than from the bush to the bush market.

Friday, December 11. Got 17 planks out of the

bush to take to Obot Idim in order that we may have material for tables and scaffolding when digging the well. After lunch went to Obot Idim for instruction and to Ikot Iko for catechumen examination. Found them ill prepared. The teacher in this important place is a poor stick. I can't see how Nyung could put such a poor stick into his own home church. In the evening had once more Communion instruction here. Mrs. Nau gave sewing instruction of Obot Idim.



Our Missions

INVESTING FOR ETERNITY

"Will You Bury My Brother?"

The questioner was Fred, an Apache Indian in Arizona. He was speaking to a recently arrived missionary, who was to be the pastor for about two hundred Apache boys and girls at a large government boarding school, in which institution Fred's brother had been a pupil.

"I should like to do so," replied the missionary, "but we give a Christian burial only to those who during life believed that Jesus Christ, the Son of God, was their Saviour from sin. I have been here but so short a time that I did not get to know your brother. Was he a Christian?"

By way of reply, Fred pulled a bundle of books and leaflets from his pocket and gave them to the missionary. A small Catechism, some Sunday School leaflets, a New Testament.

The personal property of an Apache is either buried with him, together with food, clothing, bedding, dishes, etc., for the "other life," or it is burned. Even the tepee (wigwam) is burned as soon as the dead body has been removed from it. But an undefined feeling of piety prevents even the heathen Apache from burying or burning religious books. And in their dilemma they often bring such literature back to the mission station.

The missionary examined the bundle of soiled papers. While handling the New Testament, it almost by itself opened at John 3:16. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The page was much soiled, thumb-marked from much reading. Likely it reminded the missionary of the advice of a God-fearing general, who used to tell his soldiers to keep their swords clean, but their Bibles soiled. Perhaps he also thought of the Bibles he had often seen in the homes of white

Christians, beautiful volumes containing the family history, volumes covered with doilies or dust, but inside as clean as the day they left the printery.

That soiled page was sufficient evidence for the missionary in the absence of a personal interview with the deceased. The funeral took place that afternoon. On the school cemetery, standing at the open grave, in the presence of the school and the teaching personnel, the "Inashut" (Apache for the man with a gown) expounded John 3:16, which contains the Gospel in a nutshell.

Someone donated the nickel or dime that bought the New Testament that showed this Apache boy the way to heaven. Wouldn't YOU like to be that someone? What joy to have that boy meet you on the streets of heaven and have him tell you in the universal language of the New Jerusalem that YOUR donation was used of God to bring the light of the Gospel to at least one soul "for whom Christ died."

In the light of Eternity we really ought not to call our contributions for church purposes "donations" or "gifts" or "sacrifices." They are INVESTMENTS. Investments that are sure. Investments for eternity. They are not gifts, for we, as stewards, merely release for God's use a small portion of the goods and talents. He has entrusted to us.

Investments they are, the capital of which is never lost. What we spend for earthly purposes is SPENT. Bank accounts cannot be banked on. But what we contribute for Gospel purposes we still HAVE. Not only will the capital never be lost, but a high rate of interest is paid us for life in "running-over measure."

Your dime may not be just the one that is used directly for the conversion of a soul. God only knows HOW your contribution will be used. Eternity will be full of surprises in this respect. The contributions of the millionaire philanthropist may be burned like stubble in the proving fire of Judgment Day. And the dime barely to be spared by a washerwoman may have been used towards the conversion of thousands.

So the "unrighteous mammon," called money, when placed on the collection plate and used for the promotion of the Gospel in some form or other, is used of God for everlasting results, and thus puts the giver in contact with Eternity.

The only safe investments are the investments for eternity.

H. C. Nitz.

ASPECTS OF OUR INDIAN MISSION WORK

(Continued)

"Will ye also go away??" said Jesus to the twelve disciples. Simon Peter, speaking the mind of the little flock, answered, — "Lord, to whom shall we go? Thou hast the words of eternal life." It had come to a sifting of "a great multitude." How did it come about? The Lord said to the crowd that on that day had again gathered around Him at Capernaum, —

"Ye seek me because ye did eat of the loaves and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give you: for Him hath the Father sealed."

Here is a searchlight. Turning it upon the history of Christian missions, we see a calling, a coming, a sifting. We see it among the Apache Indians. Jesus Christ has been set forth before their eyes. His name is generally respected among them, venerated. They would not join in the cry "Crucify him!" But the more clearly the nature of His kingdom is understood and people are put to the test whom they would serve, the more the contrary desires become active. As intellectual faculties are stirred, the will also is set astir. So there is with not a few a determined keeping away from the church and a decision to keep on in drinking and gambling and the other ways of sin. Much larger, we should think, is the number of those that do not take a decided step in the conflict about them. As civilization progresses among them, the many that have not, come to see what they too might have. Natural desires in them are stirred up the more the more they see others in possession of the things desired. People still labor inwardly for the meat that perishes as the Jews did, with hope for obtaining it through power as the Romans held it, and for meat of mind as Sadducees also received it from the Greeks. Worldly power and culture mark dividing lines within which conforming human nature is held and through which the spiritually transformed are inwardly separated.

The appeal of worldly civilization with its promises and prospects has become ever stronger among our Indians in the last few years. Under the "New Deal" they have been given opportunities to earn as they had never before, and they have been filled. They were offered self-government in their tribal affairs under a tribal charter, and thus to work out the salvation and utilization of their property has become a chief concern to leaders and many that are led. Surprisingly quickly they have taken to tribal and local politics.

The confusion, the vainglory, the bustle of Babylon, the selfgratification of a Belshazzar's feast, have not passed by the Indian reservation. Intoxicating drinks have come from the Mexicans and from the whites; now the Indians are subjected to mind-intoxication also. "Education up to date" is emphasized by the governmental authorities for the Government Indian schools. Discipline and respect for law are supposed to associate themselves willingly with intellectual enlightenment. The spirit of evolutionism is socially doing its work also when evolution is not taught directly. The Government school does in no way counteract the influence of papers and magazines for sale at the trader's, attracting particularly with their pic-

tures of the world's great doings, sport, frivolity, sensuality. The large auditorium of the Government school where the writer lives is filled to capacity at the biweekly picture shows for which many a last quarter dollar leaves the pocket. The Hollywood products are a more attractive mind food than the Apache "devil's dance."

Against such things new in Apacheland stands the old Gospel, against Greek — the wisdom from Galilee, carried in the testimony of a few people who themselves are in constant need of applying James 1, 5.

Yet, — let us see:

It is natural and easiest for the writer to give for illustration some examples of experiences at his own station. Of the 360 and some pupils of the Government school here, who one weekday afternoon during the school year may attend a period of religious instruction as they choose, about 320 used to come over to our church quite regularly, in two divisions. In the division of the 170 larger ones was friend Dennis, seventeen, the blooming age when lad's eyes not rarely glide over to the lassies' side, and vice versa. Dennis was in need of a word of discipline and was told to take a rear seat where he would not interfere with the attention of others. Dennis rose, throwing out his chest he glanced about as to say, This white man does not appreciate it that I deigned to be here and pay attention to him; and that here in church, while the Government school ruling is not to "humiliate" any Indian boy or girl! So he walked past the rear seat and out by the door. For a few weeks he avoided church and missionary. One day I succeeded to get him into an interview. "Dennis, I want to ask you something. Another boy was pleased when I had asked him the same thing: Did you ever make a mistake?" — "Don't know." — "Perhaps in arithmetic?" — "Ye-e-s." — "Maybe in spelling?" — "Ye-e-s." — "Wherein else?" — "Don't know." — "Was it a mistake of yours when you left church the other day and did not come back?" — Silence. — "Or do you think I made a mistake in talking to you as I did?" — Silence. — "Maybe I should then have pointed out to you what I thought you already knew very well about our being in church. You know my business is to lead you to Jesus and teach you to know Him ever

better. Would you avoid Him and be without that which He would give you?" — "No!" — "So you will come again and be brought closer to Him?" — "Yes." Dennis still remembered the taste of the meat that endureth unto everlasting life. From that day on, every time when our instruction period came, Dennis, often the first to enter, took his seat on the front bench in church, and during instruction sat there like a statue, not to let a word escape him. He also attended evening Bible Class. And a few days before Palm Sunday he came asking to be baptized. In the picture of those baptized last Easter morning at San Carlos he is seen as the tall lad standing next to his pastor.

And there is Goldie, the tallest of the girls in the picture, her head appearing near the missionary's shoulder. Until a year and a half ago she was held in the old Apache ways cherished by her parents, and captivated by the new glamor in contrast with Christ's

kingdom. It was a surprise then to see her pay close attention at instruction, also to come to Bible class and on Sundays to church. Then, with her younger sister she asked to be baptized.

Each one of the group of boys and girls seen standing in the picture is an example of the victory of our faith over the world as it now unfolds itself also in



Newly Baptized Apache Indians, Easter Morning, 1937,
In Front of Our Mission Church At San Carlos, Arizona

Apacheland, we see in the winning of the little flock at least as much glory for the Author and Finisher of our faith as we did when the number of newly baptized was much larger. Now and then, speaking a pastoral word to one or another of those formerly baptized but drawn into the drift of the world, we are answered with a reflection in the eye and with an echo in the word as much as saying, "Where shall we go? It is true Jesus has the words of eternal life," and we may see in church again a soul that tore itself away from the tight-gripping snares round about. And for the continuing course of the victory there is testimony also in that the mothers seen in the picture, themselves baptized years ago, brought their babies to have part in the gift of God. They want for their little ones the meat which endureth unto everlasting life. And the Father has "sealed" the Son to them.

For the general truth we are considering, with regard to Apacheland, illustrations from only one mission station have here been given. Our wide field is divided into nine districts. In each district, the

laborers can testify to the fact that there still are souls that are not satisfied with the meat that perisheth and that it is worthwhile and, despite all trials, a privilege to be serving hands in the dealing out of that which endureth unto life everlasting.

E. U.

(To be continued)



Our Synod

SEVENTY-FIFTH ANNIVERSARY

St. John's Evangelical Lutheran Church of Ridgeville, Monroe County, Wisconsin, celebrated the seventy-fifth anniversary of its founding with appropriate services on Sunday, June 27.

At the opening services in the morning Pastor C. W. Siegler, of Bangor, Wisconsin, son of a former pastor of St. John's, preached the German sermon on Psalm 103:1-3, and Pastor Philip H. Koehler of Milwaukee, Wisconsin, also son of a former pastor of the congregation, the English sermon on John 8:31-32. Before the close of this service, the aged Pastor Erdmann Pankow of Madison, Wisconsin, one of the early pastors of Ridgeville, briefly addressed the congregation.

After dinner was served to the large number of worshippers of whom many were guests from the sister congregations of Tomah, Norwalk, Sparta and Indian Creek, the church bells pealed forth again, inviting all to the afternoon service. Pastor Wm. Nommensen of Columbus, Wisconsin, president of West Wisconsin District, brought the message, basing his remarks on Exodus 17:15. Pastor Theo. H. Albrecht of Lake City, Minnesota, another son of a former Ridgeville pastor, delivered the sermon on Psalm 100. Messages of congratulations were received from the following pastors: John Mittelstaedt, Leo Kirst, Ewald Kirst, sons of the congregation, and Theoph. H. Schroedel, son of a former Ridgeville pastor.

The evening service was conducted by Pastor Arnold Schultz of Milwaukee, Wisconsin, a grandson of one of St. John's charter members. His text was I Kings 8:56-57.

St. John's of Ridgeville had its beginnings in the springtime of the year 1862. The organization meeting was held in a public school house on April 1, 1862. William Waegner and Frederick Gnewikow were especially instrumental in the founding of the church, with Mr. Waegner conducting reading services until an ordained pastor affiliated with the Wisconsin Synod was secured.

The first preaching services were held on May 15, 1862, Pastor M. Evert of La Crosse County conduct-

ing the services. He agreed to come and serve once every eight weeks until the newly organized flock obtained its own pastor. However, owing to the scarcity of qualified ministers in those years, it was not until 1865 that the ardent hopes of those pioneer Christians could be satisfied when in October of that year Pastor J. A. Hoyer was installed as the first resident pastor.

The first house of worship was a log church erected in 1863. A new frame church was built in 1873. It served its purpose until 1900 when the present spacious brick building was constructed. In anticipation of the anniversary the interior of the church was decorated last year. After the refinishing was completed, a special service was held on December 6, with Pastor J. Mittelstaedt of Menomonie and Pastor H. Schaller of Tomah, preached the Word.

It is a matter of record that most of the old settlers in Ridgeville and vicinity were extremely poor and sometimes almost deprived of the very necessities of living. Everyone was constrained to work hard for a bare subsistence. It was nothing uncommon in those days to see men go on foot as far as La Crosse for provisions and carry them home and do many other hard jobs unheard of today to provide for the family needs. But notwithstanding their difficulties and privations, they did not neglect the "one thing needful." Their Christian faith, their devotion to the church, and love to worship was such that it would shame many present-day members of our church to hear of the sacrifices their forbears made for God's kingdom. But they laid the foundation wisely, carried on joyfully, and they were blessed beyond expectations.

The first parsonage, a very modest log house, was not ready to be occupied at the time of Pastor Hoyer's arrival in the fall of 1865. He, with his large family, was therefore obliged to accept the kind offer of a pioneer Christian family to make their home with them until the following spring when the parsonage could be used. Where there was a will there was a way, even when means were scant and living was not easy. The present parsonage was built in 1890 and remodeled in 1911. A school house was constructed in 1893.

The congregation has been served by the following pastors: M. Evert, provisional, 1862-1865; J. A. Hoyer, 1865-1867; L. Ebert, 1868-1870; A. F. Siegler, 1870-1876; E. A. Pankow, 1877-1881; A. Schroedel, 1881-1889; Christian Koehler, 1890-1899; G. M. Albrecht, 1899-1907; E. Hermann, 1908-1910; Aug. C. Stock, 1910-1913; C. Voges, 1913-1917; L. Baganz, 1917-1924; and the present pastor, C. E. Berg, who has served the congregation since September, 1924.

From 1922 to 1934 the congregation maintained a parochial school. The teachers were Esther Geiger, 2 years; Bertha Holzhueter, 2 years; Lora Haehlke, 3 years; Margot Schuetze, 1 year; Lydia Berg, 3 years; Irene Kremmer, 1 year.

C. E. B.

THIRTY-FIFTH ANNIVERSARY

On June 13 St. Paul's Congregation of Crandon, Forest Co., Wis., was privileged to celebrate its thirty-fifth anniversary. Since one of the guest speakers, the Rev. Ph. Lehmann of Ableman, Wis., was unable to attend the celebration, the Rev. F. C. Weyland of Larson, Wis., consented to preach both sermons. In the morning service the children sang a hymn, in the afternoon the Mixed Choir rendered an appropriate anthem. At noon the ladies served a dinner in the basement of the church.

The early history of the Lutheran Church at Crandon tells of the self-sacrificing devotion to the cause of Christ's Kingdom on the part of those first missionaries who followed the logging trails through the woods of northern Wisconsin to bring the Word of peace to the needy.

The first Lutheran pastor to preach at Crandon was the Rev. J. Dejung, Sr., in about 1890. In 1896 Crandon was only one of 16 mission stations served by that faithful servant of the Lord. Since the work was too much for him he was given an assistant, his son, the Rev. J. Dejung, Jr., who in 1897 began to preach at Crandon every fourth week. In 1900 the Rev. G. Voss served Crandon from Enterprise. In the year 1902 St. Paul's Congregation was organized and in the following year the church was dedicated. In 1929 the church was moved from its original location to its present foundation. In 1936 the parsonage was remodeled and repaired.

The following pastors have served at St. Paul's Congregation since it was organized: Rev. G. Luedtke, 1903—1905; Rev. W. Weber, 1907—1910; Rev. F. C. Weyland, 1910—1915; Rev. J. G. Ruege, 1915—1919; Rev. H. H. Heidel, 1919—1923; Rev. Ph. Lehmann, 1923—1926; Rev. W. Schink, 1926—1927; Rev. H. Eggert, 1928—1931; and the undersigned who has served since 1931.

St. Paul's Congregation numbers 22 voting members; 127 communicant members, 199 baptized members.

May the Lord's blessing rest upon this congregation in the future as in the past. H. Lemke.

FIFTIETH ANNIVERSARY

Christ Evangelical Lutheran Congregation at North St. Paul, Minnesota, celebrated the fiftieth anniversary June 27. Two of the former pastors, Rev. C. S. Schrader and Rev. A. Sauer preached in the morning while at the afternoon service Rev. A. C. Haase, pastor of the "mother church," Trinity in St. Paul and the visiting elder of the conference, Rev. H. Lietzau, were guest speakers.

Started in 1887 by Pastor Tirmenstein with ten men, the congregation has enjoyed a steady growth under the blessing hand of God. During this time they were served by these pastors: Tirmenstein 1887—

November, 1888; A. F. Winter, November, 1888—December, 1890; H. Volkert, January, 1891—August, 1901; Aug. Sauer, September, 1901—May, 1902; H. Westphal, August, 1902—November, 1907; C. J. Schrader, March, 1908—October, 1915; E. J. Berg, January, 1916—December, 1919; R. C. Ave-Lallemant, January, 1920, until now.

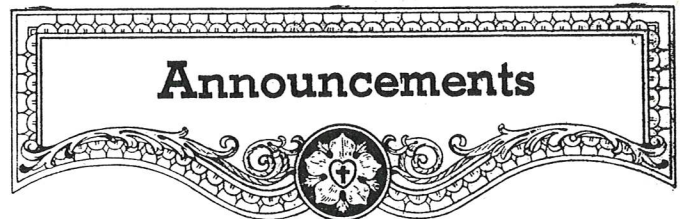
Of the ten men founding the congregation two could celebrate the jubilee in the midst of the congregation, also the wife of one and two widows of founders are yet alive and with the congregation.

The first church building burned completely July 5, 1902, but the congregation had just purchased another building at the time and could continue without interruption of services. A third church was built in 1912 and enlarged in 1926. The parsonage was built in 1905 and enlarged in 1920. A school house was erected in 1902.

The congregation now numbers 125 voting members and about 635 souls. R. C. Ave-Lallemant.

GOLDEN WEDDING

Mr. and Mrs. Carl Mueller, faithful members of St. John's, Lewiston, Minnesota, celebrated their golden wedding in the midst of their children and relatives June 4. Two sons of the worthy couple are in the service of the church as pastors of the Missouri Synod. May the gracious God who has been their help and support in the past, be with them in the future and fulfil His promise unto them: "Even to your old age I am He; and even to hoar hairs will I carry you, I have made, and I will bear; even I will carry, and will deliver you." Rud. P. Korn.

**Announcements****CONVENTION OF THE JOINT SYNOD**

The 24th convention of the Joint Synod of Wisconsin and Other States will be held August 11-17, 1937, in St. Paul's Congregation, Appleton, Wis., F. M. Brandt, pastor.

The delegates to the convention are requested to register in the school auditorium upon arrival. The opening service will be held Wednesday morning at 10 o'clock, followed by organization.

Requests for quarters must reach the local pastor not later than August 3. Later requests cannot be considered. Lodging and breakfast will be furnished gratis. The cost of all other meals will be defrayed out of the synodical treasury. These arrangements apply only to accredited delegates. Visitors must provide for their own lodging and meals.

During the time of the convention emergency telephone calls will be handled through numbers 5219 or 1225. Delegates are advised to leave these numbers at their homes, so that they may be more readily called in case of necessity.

The District secretaries are requested to forward the names of the lay delegates of their respective Districts to the undersigned as soon as possible.

Karl F. Krauss, Sec'y.

**PROGRAM FOR THE CONVENTION IN APPLETON
AUGUST 11 — 17**

Services

- Opening Service, German: Wednesday, 10:30 A. M.
Preacher, Pastor J. Brenner.
- Communion Service, English: Wednesday, 7:30 P. M.
Preacher, Pastor Rud. Korn.
- Sunday Service, English: 9:00 A. M.
Preacher, Pastor John J. Wendland.
- Sunday Service, German: 10:15 A. M.
Preacher, Pastor J. Gauss.
- Closing Service, English: Monday, 7:30 P. M.
Preacher, Pastor T. W. Redlin.

After the opening service, the delegates will file their credentials with the Committee, if the credentials have not, as the constitution provides, been sent to the District Secretary early enough to be forwarded to the Secretary of the Joint Synod.

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Sessions

- Wednesday afternoon: President's report. Report of the Joint Mission Board: Home Missions, Indian Mission, Mission in Poland, Madison Student Mission.
- Thursday forenoon: Essay, Prof. E. Kowalke: The Church and its Youth.
- Thursday afternoon: Educational Institutions. Student Support. School Committee.
- Friday forenoon: Essay, Prof. F. Brenner: The Smalcald Articles.
- Friday afternoon: The Board of Trustees. Debt Retirement and other matters pertaining to finances. If necessary, there will be an evening session.
- Saturday forenoon: Reports of Boards and Standing Committees: Belle Plaine. Board of Support. The report of other committees.
- Monday forenoon and following sessions: Constitution. Memorials. Budget. John Brenner.

**DELEGATES TO THE JOINT SYNOD OF
WISCONSIN AND OTHER STATES
1937**

North Wisconsin District

Fox River Valley Conference:

- Rev. Otto Henning (Rev. R. Lederer).
Rev. Victor Siegler (Rev. P. Th. Oehlert).
Rev. Roy Gose (Rev. Fr. Schumann).

Lay-delegate and alternate from

- Trinity Congregation at Kaukauna, Wis.
St. Peter's Congr. at T. Freedom, Out. Co., Wis.
St. Paul's Congregation at Appleton, Wis.

Lake Superior Conference:

- Rev. Theoph. Hoffmann (Rev. Theo. Thurow).
Rev. Wm. Fuhlbrigge (Rev. E. Rupp).

Lay-delegate and alternate from

- St. John's Congregation at Florence, Wis.
St. Paul's Congregation at Brookside, Wis.

Manitowoc Conference:

- Rev. H. Grunwald (Rev. H. Koch).
Rev. G. Schaefer (Rev. W. Kleinke).
Lay-delegate and alternate from
St. John's Congregation at Newton, Wis.
Zion's Congregation at Morrison, Wis.

Rhineland Conference:

- Rev. P. Bergmann (Rev. J. Krubsack).
Lay-delegate and alternate from
Zion's Congregation at Rhineland, Wis.

Winnebago Conference:

- Rev. G. Kaniess (Rev. G. Pieper).
Rev. J. Pohley (Rev. G. Kobs).
Rev. Tr. Redlin (Rev. C. Lawrenz).

Lay-delegate and alternate from

- Immanuel's Congregation in Tp. Mecan, Wis.
Dr. Martin Luther Congregation at Oshkosh, Wis.
St. John's Congregation at East Bloomfield, Wis.

From the Teacher-Body:

- Mr. Kurt Oswald (Mr. E. F. Schulz).
Mr. F. E. Loppnow (Mr. M. Dommer).
Mr. E. Arndt (Mr. G. Kieker).
Mr. B. Boese (Mr. A. Schwerin).

G. E. Boettcher, Sec'y.

Southeast Wisconsin District

Milwaukee City Conference:

Pastors:

- E. Blakewell (R. O. Buerger).
E. Pankow, P. Naumann).
V. Brohm (A. Schroeder).

Teachers:

- C. Heine (W. Kirschke).
E. Timm (Geo. Denninger).

Congregations:

- August Ristow, Atonement.
Ephrata.
St. Luke's.

Eastern Conference:

Pastors:

- J. Ruege (A. Schultz).
A. Schewe (H. Shiley).
G. Schmidt (E. Tacke).

Teacher:

- A. C. Meyer (M. Roehler).

Delegates:

- H. F. Kaul, Thiensville (H. C. Kaul, Thiensville).
W. Parlow, Milwaukee (H. Gother, Milwaukee).
A. Barney, Cudahy (H. Mittag, Milwaukee).

Southern Conference:

Pastors:

- L. Baganz (W. K. Pifer).
E. Sponholz (G. Thiele).

Teacher:

- G. Kalb (W. Busse).

Delegates:

- Arthur Fiegel, Wilmet.
Herman Schultz (Hy. Groth), Libertyville, Ill.

Dodge-Washington County Conference:

Pastors:

- A. v. Rohr (M. Stern).
H. Cares (G. Redlin).

Teacher:

- J. Bremer (M. Frommholz).

Congregations:

- John Kindschuh, St. John's, Lomira (Brownsville).
Friedens, Hartford (Huilsburg).

Arizona Conference:

Pastors:

- R. Deffner (R. Zimmermann).
E. Sprengeler (P. Behn).

W. Keibel, Sec'y.

Michigan District

Southwestern Conference:

- Rev. W. Westendorf (Rev. W. Franzmann).

Lay delegates and alternate from

- St. Matthew's Congregation, Benton Harbor, Mr. Oswald Baumeister; substitute, Mr. John Strunk. — Alternate congregation: St. John's Congregation, Sturgis, Mich.

Southeastern Conference:

- Rev. J. Gauss (Rev. R. Timmel).
Rev. A. Wacker (Rev. F. Stern).

Lay-delegate and alternate from

Trinity Congregation, Jenera, Ohio, Harry Rausch, Findlay, Ohio; substitute, Mr. Walter Nessler, Jenera, Ohio. — Alternate congregation: Apostles' Congregation, Toledo, Ohio.

Salem Congregation, Scio, Mich., Mr. Fred Soll, Ann Arbor, Mich.; substitute, Mr. John Jedele, Ann Arbor, Mich. — Alternate congregation: St. Peter's Congregation, Plymouth, Mich. (Mr. Albert Rohda).

Northern Conference:

Rev. O. J. Eckert (Rev. H. Zink).
Rev. D. Rohda (Rev. W. Steih).
Rev. W. Voss (Rev. G. Albrecht).

Lay-delegate and alternate from

Christ Congregation, Swan Creek, Mich., Mr. Theodore Wegner. — Alternate congregation: St. John's Congregation, Frankenmuth, Mich.

St. Paul's Congregation, Saginaw, Mich., Mr. John Broederdorf; substitute, Mr. Wm. Schleimer. — Alternate congregation: Emanuel Congregation, Lansing, Mich.

St. John's Congregation, Zilwaukee, Mich. — Alternate congregation: Trinity Congregation, Bay City, Mr. Herman Martens or Mr. Frank Ulrich.

Delegates from the Teachers' Conference:

Mr. W. Stindt (Mr. L. Raabe).
Mr. H. Schulz (Mr. R. Sievert).

A. W. Hueschen, Sec'y.

Dakota-Montana District

Pastors:

Theodor Bauer (P. Albrecht).
J. Wendland.
L. Lehmann (H. Rutz).
Wm. Lindloff (H. Sprenger).

Congregations:

Elgin, No. Dak. (Ipswich, So. Dak.).
Faith, So. Dak. (Reeder, No. Dak.).
Akaska, So. Dak. (Flasher, No. Dak.).
Hague Twp., So. Dak. (Raymond, So. Dak.).
Dempster, So. Dak. (Mazeppa Twp., So. Dak.).

Herbert Lau, Sec'y.

West Wisconsin District

Central Conference:

Rev. Alfons Engel (Rev. H. Zimmermann).
Rev. A. Dasler (Rev. Robert F. F. Wolff).
Rev. W. Keturakat (Rev. O. Koch).
Rev. Kurt Timmel (Rev. Max Taras).

Lay-delegate and alternate from

St. Paul's Congregation at Lake Mills, Wis.
St. John's Congregation at Juneau, Wis.
St. Matthew's Congregation at Oconomowoc, Wis.
St. Mark's Congregation at Watertown, Wis.

Chippewa Valley Conference:

Rev. J. F. Henning, Jr. (Rev. O. Hoffmann).
Mr. Carl Gerber (Mr. Arnold Ziebarth), Cornell, Wis.

Mississippi Valley Conference:

Pastor R. Korn (Pastor Frank Senger).
Pastor Frederic Gilbert (Pastor H. Kuckhahn).

Lay-delegate from

St. Matthew's Congregation at Stoddard, Wis.
St. Martin's Congregation at Winona, Minn.).
Mt. Calvary Congregation at La Crosse, Wis.
(First Lutheran Congregation at La Crosse, Wis.).

Southwestern Conference:

Pastor J. Schwartz (Pastor J. H. Paustian).
Pastor H. Kirchner (Pastor Phil. Lehmann).

Lay-delegate and alternate from

St. Paul's Congregation at Hustler, Wis.
St. Paul's Congregation at Mauston, Wis.

Wisconsin River Valley Conference:

Rev. W. Baumann (Rev. G. C. Marquardt).
Rev. F. Kammholz (Rev. I. J. Habeck).

Lay-delegate and alternate from

Salem Congregation at Wausau, Wis.
St. Paul's Congregation at Wisconsin Rapids, Wis.

Teachers' Conference:

Mr. H. Ihlenfeldt (Mr. R. Jacobs).
Mr. P. Kolander (Mr. H. Klatt).
Mr. W. Roerig (Mr. E. A. Wilde).

Northwestern College:

Prof. E. A. Wendland (Prof. G. Westerhaus).

A. W. Paap, Sec'y.

Nebraska District

Pastors:

W. Siffring (H. Witt).
A. Degner (H. Hackbarth).
W. P. Holzhausen (Im. P. Frey).
E. F. Hy. Lehmann (E. C. Monhardt).

Teachers:

Armin Rauschke (M. Bohlen).

Congregations:

St. John, Witten, S. D. — Abraham Vold.
(St. Paul, McNeely, S. D.).

St. Paul, Broken Bow, Neb.
(Grace, Sioux City, Iowa.)

Zion, Garrison, Neb. — Henry Koepke.
(Zion, Clatonia, Neb.)

Im. P. Frey, Sec'y.

Pacific Northwest District

Rev. Walter Amacher (Rev. Elmer Zimmermann).
Grace, Portland, Ore., Mr. H. Karg (Trinity, Omak, Wash.).
William Lueckel, Sec'y.

SOUTHWESTERN DELEGATE CONFERENCE OF THE WEST WISCONSIN DISTRICT

The Southwestern Delegate Conference of the West Wisconsin District will convene August 3, 1937, at Norwalk, Wisconsin, with Pastor Berg, with services at 9:30 A. M. All Pastors are requested to bring their full board of trustees.

Adolph Toepel, Sec'y.

CROW RIVER DELEGATE CONFERENCE

The Crow River Delegate Conference will meet August 31, 9:30 A. M., at Johnson, Minnesota, Pastor Chr. Albrecht, to receive the report of the delegates to Synod.

Essays: Practical Suggestions for Reestablishment of the Family Altar, Pastor E. A. Binger; What Stand Should the Pastors Take In Officiating At Religious Services On Decoration Day, High School Graduations, and the like? Pastor W. P. Haar.

Please announce yourself and delegates.

Karl J. Plocher, Sec'y.

LUTHERAN HIGH SCHOOL OF MILWAUKEE, WIS.

This Christian high school, owned and controlled by more than thirty congregations of the Synodical Conference in Milwaukee, is always glad to serve those young people of our church at large who wish to enjoy the benefits of a Christian high school training. God willing, the new school year will begin on Wednesday, September 8. Four-year academic and commercial courses are offered. The general tuition is \$40.00 a year. Lutheran High School is accredited. For further information address the principal,

E. H. BUERGER,
Lutheran High School,
1859 North 13th Street,
Milwaukee, Wisconsin.

INSTALLATION

Authorized by President Paul Bergmann, the undersigned installed Pastor Marti on the 7th Sunday after Trinity as pastor of the St. Peter's Congregation at Kekoskee and the St. Jacobi Congregation at Town Theresa, Wis. Rev. G. Bradtke assisted and preached the sermons.

The Lord bless the labor of His servant.

Address: Rev. Reuben Marti, R. R., Mayville, Wis.
Rud. F. W. Pietz.

GOOD NEWS REGARDING KFUE!

The formal recommendations of Mr. P. W. Seward, Examiner for the Federal Communications Commission, Washington, D. C., who heard the KFUE-KSD case, September 3 and 4 of last year, and again on May 11 and 12 of this year, issued his recommendations recently in a written report. KSD had requested the government to silence KFUE, so that they could have full time on the 550 kc. frequency; KFUE had requested full equality with KSD, namely, permission to install a new 5,000 watt transmitter, in place of our present 1,000 watt transmitter, and to use half time.

The Examiner's recommendations are: 1. That the application of KFUE for installation of a 5,000 watt transmitter, using 5,000 watts during the day and 1,000 watts at night, be granted. 2. That the application of Station KFUE for one-half time operation on the frequency of 550 kilocycles be granted. 3. That KFUE have the following hours: Monday to Saturday, inclusive: 7 A. M. to 10:30 A. M.; 12:30 P. M. to 2 P. M.; 4 P. M. to 5:45 P. M.; 8 P. M. to 9 P. M.; Sunday: 8:30 to 12:30 P. M.; 3 P. M. to 5 P. M.; 8 P. M. to 9:30 P. M.

According to this schedule our time would be increased from 26 hours to 60 hours a week, to be used as follows: one-third of the hours for religious programs as heretofore; one-third for educational, cultural, civic, government, charitable, social-service and other public-welfare programs; one-third for high-class commercial programs.

The Examiner's recommendations are not final, but are subject to acceptance, rejection or modification by the three members of the Broadcast Division of the Federal Communications Commission, namely, Mr. Anning S. Prall, Chairman of the Federal Communications Commission, Judge O. Sykes, Chairman of the Broadcasting Division of the Federal Communications Commission, and Mr. Norman S. Case. However we feel confident of ultimate victory. We do not know how soon the final decision will be made.

This program of expansion will entail an expenditure of approximately \$75,000.00.

We appreciate your splendid assistance in the past. We may count on your full cooperation also in the future?

"The Lord of hosts is with us; the God of Jacob is our refuge." Ps. 46, 7.

HERMAN H. HOHENSTEIN.
Director of Radio Station KFUE.

BOOK REVIEW

The Creed of Jesus. A Study of the Pearl of Prayers. By J. George Dorn, B. D., A. M., D. D., Pastor of Hollywood Lutheran Church, Hollywood, California. Print of The Lutheran Literary Board, Burlington, Iowa. Price: \$1.00.

The writer states in the Preface: "These messages were given in a series on Sunday morning during the second hour of the combined 'teaching preaching' service. Repeated requests have come that they be put in permanent form. Help has been derived from many quarters. Since they have gone through many revisions it would be impossible to credit original sources. Great credit must go to many members and friends of my beloved Hollywood Lutheran Church who have furnished much of the inspiration necessary to an effective message. To them these messages are dedicated on the occasion of my tenth anniversary as their pastor."

As the title indicates, these are sermons on the Lord's Prayer. In its 111 pages the book presents thirteen sermons — rich in thought, often beautiful in expression, tastily presented to the eye as well as the mind. We like the book.

On page 51 the writer discussing the Third Petition — theme, "The Wonderful Will" — says, "If the world owes

its present misery to the fact that man followed his own will, the world will see its perfect redemption when man submits his own will to the will of God. 'Come let us return,' is the prophet's cry, 'Let us go back to the old allegiance.' 'Come, let us return,' is the cry today. **The way to the millennium** is along the path of obedience." We do not understand the writer to say in these words that he is looking for a millennium period this side of eternity, but rather that he is looking forward longingly to the fulfillment of David's prayer, Ps. 17:15.

For a comprehensive treatise of the Lord's Prayer we recommend the book to our readers. G.

Fourth Lutheran Hour. Winged Words for Christ. By Walter A. Maier, Ph. D., Professor of the Old Testament, Concordia Theological Seminary, St. Louis, Mo. Print of Concordia Publishing House, St. Louis, Mo. Price: \$1.00.

These are messages which Dr. Maier broadcast over a nation-wide network of thirty-one stations from October 4, 1936 to April 4, 1937. The broadcast was sponsored by the Lutheran Laymen's League. Dr. Maier is so well known that he requires no further introduction to our readers. The prospectus says: "Eternity alone will reveal the immeasurable blessings of Dr. Maier's radio ministry." We agree with this statement. G.

Statistical Year-Book of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States for the year 1936. Print of Concordia Publishing House, St. Louis, Mo. Price: \$1.00.

A very comprehensive book of statistics, compiled by Statistician E. Eckhardt. G.

Streams of Living Waters. Daily Devotions Covering the Period from July 5 to August 21, 1937. By Walter E. Hohenstein. Print of Concordia Publishing House, St. Louis, Mo. Price: 5 cents a copy; dozen copies, 48 cents and postage; 100 copies, \$3.00 and postage.

This is the third booklet of its kind and takes its place in the wake of "My Redeemer Liveth" and "Ye Shall Bear Witness of Me." This is the "vacation number," we hope it will accompany many on their trip. G.

Dr. Bob Hockman. A Surgeon of the Cross. By Kathleen Hockman Friederichsen. Zondervan Publishing House, Grand Rapids, Michigan. Price: bound in paper, 50c.

This is the rather tragic story of a young surgeon missionary who went out to Ethiopia to serve the Master among some of the most pitiable of the children of men. His sister relates the story. After a short, strenuous period of service, in which he displayed heroic unselfishness and a consuming devotion to his Master, the call to release and rest came to him at the still almost youthful age of thirty-one years. His end was tragic. J. Oliver Buswell, Jr., who wrote the introduction to the little paper-bound history concludes his introductory with these words: "Dr. Hockman died while serving in line of duty, removing the detonator, or the fuse, from an unexploded shell, which lay dangerously near his place of work. Just why this accident took place no one knows, but we trust that God, who doeth all things well, will raise up many strong young men and women to take his place in the service of Christ." G.

Women of the New Testament. Thirty Meditations. By Abraham Kuyper, D. D., LL. D. Translated from the Dutch by Henry Zylstra. Print of Zondervan Publishing House, Grand Rapids, Michigan. Price: in cloth, \$1.00; in paper, 65 cents.

The Scripture Selections and Questions for Discussion with which this edition is supplied have been added by "The Preacher."

The sketches reveal the author's painstaking study of the Bible and are interestingly written. Well adapted for use in the Bible Class. G.

Bible Poster Stamp Album. Published by Bible Poster Stamp Co., New York, N. Y. Price of album, 20c; posters, 15c for a set of 24.

The Album presents blanks, five or six to a page, with a Bible text beneath and the children are to find the right picture from an accompanying set and insert in the blank space. Entertaining and at the same time instructive, we should think. G.