

# 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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## MAGNIFYING GOD

Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord. Ezekiel 38:23.

The historical background to these words of the Lord is the story relating to the uprising and overthrow of Gog and Magog, as recorded in the 38th and 39th chapter of the prophecies of Ezekiel. Apparently Gog or Magog represent peculiar heathen nations, who threatened Israel the people of God with total destruction. We read at the beginning of both of these chapters, "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him." This may mean, according to some commentators, the Chaldeans, or the Scythians, or even the Turks, as Luther would have it.

It is generally supposed, however, that Gog and Magog are symbolical terms standing for the hostile forces from the four quarters of the earth against the kingdom of God. The prophetic picture Ezekiel portrays in these two chapters is believed to point to one closing struggle, in which the world's hostility to the Church of God should culminate, and in which it should be utterly and finally broken. This view is supported not only by the fact that the prophet locates the uprising of Gog "in the latter days," v. 16, but that the whole prophecy has the Messianic element in it, speaking as he does of the spiritual rather than of the bodily Israel. But more than this. This interpretation of Ezekiel's prophecy has the sanction of the New Testament. Rev. 20:8 we read, "And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea." This evidently alludes to the same event, and describes the last battle between the powers of evil and the Church of God at the end of the world, when the latter shall be crowned with eternal victory.

In the midst of this great prophecy stand the words of the Lord, "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." A culminating statement indeed — God magnifying and sanctifying Himself among men!

Shall we think of statements like these and dwell upon them? Or shall we be unconcerned about them? St. Paul says Rom. 15:4, "Whatsoever things were

written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

## Doctrine of Magnifying God

"I will magnify myself." We may ask, why God magnifies Himself, and the answer will be — Not for the mere purpose of self-glorification. That is out of the question. Self-glorification is the acme of sinful pride and selfishness. Men seek glory in themselves boastfully exalting themselves above others. God, however, seeks His glory in the sacrificial service He renders to the fallen race. True, there is glory in creation; the greatness, the wonderful order of His work, their beauty, and the marvellous preservation of the universe — all declare the glory of God. And there is glory in Divine government; the manner in which God rules all things and establishes righteousness displays His glory. But we know of no glory like that of God's grace revealed on Calvary. There His glory shines out of His supreme sacrifice, there is the secret of His highest glory — the redemption of a lost world through the death of Christ His own Son. This fact should incite us to understand how God can magnify Himself without being selfish.

From this we may justly conclude, when God says, "I will magnify myself, and sanctify myself," He desires and determines to make His Name to be had in reverence, and to cause Himself to be honored as the Great and Holy One, as the only Helper and Savior of the world. That this is the one purpose of God magnifying and sanctifying Himself, is attested by His own words following, "and I will be known in the eyes of many nations, and they shall know that I am the Lord."

Referring to the prophecies of Ezekiel, as in the case of Gog and Magog which symbolically represent the combined hostile forces of the world against the kingdom of God in the latter day, all the world has learned to know by great historical events which have passed over the face of the earth that all the evil forces arrayed against Christ and His Church have been utterly defeated, that God rules supreme in the world and that His kingdom is indestructible. He is known "in the eyes of many nations; they know that He is the Lord." This wonderful knowledge of God has penetrated into the wilderness of pagan lands, into the

wilds of the western world, into the deserts of Africa, into the distant islands of the south seas, into the steppes of Tartary, into the midst of China, into the jungles of Ceylon and India. In all the world there stands the indestructible monument to God's glory — the holy Christian Church.

#### What Do We Learn from This Subject?

We may learn, in the first place, that we need harbor no fear concerning the stability of God's kingdom on earth. He who magnifies and sanctifies Himself by all He has said of Himself in His Word, by all that He makes known of His kind attitude towards us, and who most especially magnifies and sanctifies Himself in His dear Son Jesus Christ, in whose Person and work we see the greatness of His love — He will never suffer His Church to be destroyed. Though at times she may be severely afflicted, yet out of every affliction she will emerge victoriously.

On the other hand, we learn our solemn duty to magnify and sanctify our God and Savior. How could it be otherwise? The Great One should be exalted; the Holy One should be honored. He who has done so great things for us, shall He not be glorified? To revere God and magnify Him in our heart and by holiness of life is the one way of showing our gratitude toward Him. "Sanctify the Lord God in your hearts," is the exhortation of His servant. "Blessed," then, O thrice blessed, "be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with His glory. Amen, and Amen." Psalm 72: 18. 19.

J. J.

## Grow In Knowledge

ACTS 4: 12

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

### II

We proceed to study our second thesis: It is not in man's ability to supply this need for a spiritual salvation. When Peter told the Sanhedrin: "And the salvation is not in any other," he suggested that men might turn to others for the needed salvation, but would be disappointed in the hope which they placed there. We are now turning our attention away from those who have lost sight of the salvation which man, the world, needs, and direct it toward those who realize with varying degrees of clarity that there is a life after death, that there is danger that they might have to spend it in misery, and who seek for a means

of escaping this eternal misery and finding life with God.

Since all men spring from a common ancestor, it is only natural that the knowledge that man is in need of salvation from death should be the common property of all races. Likewise the formula, by the observance of which men hope to obtain salvation, is the common property of all races. This formula is referred to by the Apostle Paul as the "stoicheia tou kosmou," translated Gal. 4: 3: "The elements of the world"; Gal. 4: 9: "The weak and beggarly elements"; Col. 2: 8: "The rudiments of the world; so also Col. 2: 20. Boiled down to its essence this formula reads: Man by certain acts and attitudes must win the favor of God, who will then spare him from damnation and give him everlasting life. In other words, the other one with whom man is apt to seek salvation is he himself.

The possibility that man by his own works or attitude might find salvation is rejected by the words of Peter: "Neither is there salvation in any other." The reason why man cannot be his own savior is developed at length in Scripture. We have already referred to the truth that Adam's son was born in the likeness of his father, a sinner like his father, and that this is an illustration of the universal principle that that which is born of the flesh is flesh. The apostle writes: "The carnal mind is enmity against God: For it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Ro. 8: 7. 8). Here he pictures to us what this means that man is born with a sinful nature: In the heart of every child born into this world there lurks a feeling of suspicion toward God, which regards God as an enemy who cannot be trusted. As a result there is no desire to do as God demands, for who would obey an enemy who seeks our harm? Even if there were the desire to obey God, that desire could not be translated into action, for the power to obey God is lacking; there is ability only to sin. Sinful actions, disobedience to the known and revealed will of God, must therefore always be the result. Viewed with the eyes of man, man can indeed develop a character that is quite pleasing and can do works which are to be approved. Because such actions are in conformity with the order which God wants to prevail in His world, they will also lead to greater well-being on this earth than will actions which fail to respect this God-planned order. But essentially even the best that man brings forth by himself is bad, for God regards not only the act, but also the motive behind the act. The motive, however, cannot be good, for actions are controlled by a heart, which, as we have heard, regards God as an enemy and does not want to do His will for His sake. It was this knowledge which led Isaiah to exclaim: "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (64: 6). I once heard

a vivid illustration of the meaning of these words which is worth passing on. Imagine that we had lifted the cover from a sewer in one of our large cities. Taking a stick, we poke it into the opening and fish out a rag. It drips with slime and filth and the very sight of it overcomes us with a feeling of nausea. That rag shows us how our righteousnesses, the best that man brings forth, appear in the sight of God. If the best is so filthy, how must the rest appear? It is impossible for man by his own characted and efforts to win the favor of God, and thereby to induce Him to spare him from the pains of everlasting death. Man's salvation is not to be found in man.

The same idea concerning the essential goodness of the child underlies the Scout movement for boys and girls. A well-planned and varied program of activities is provided to keep the boys and girls out of the reach of the contaminating influence of the gangsters and hoodlums who are not affiliated with the troops. And then, as they repeat the laws which recite the virtues of the Scout and are given opportunity to develop and exercise the good that is in them, the highest type of character is to be developed, and perish the thought in the mind of the average American that any such paragons of virtue should be in danger of hell-fire.

The religious philosophy expressed in the rituals of the various lodges is based entirely upon the idea that it is in man's power to lead a life which will gain for him the approval of God and admission into a blessedness of some kind or other in the life to come. The ritual of Freemasonry, and of some of its spiritual children, I suppose, indeed pities the initiate because of the helplessness of his condition when he enters the lodge. But he is not therefore directed to seek salvation as a gift. Rather is he congratulated because he has at last taken a step which will put him in possession of the knowledge of a code of morals which need only to be observed by him and then will surely merit for him a cordial welcome into the lodge above.

Coming into the field which is admittedly religious, we find Christian Science making short shrift of both original and actual sin with its high-sounding syllogism: God is good; God is all; all is good. Sin is ruled out of the picture as a delusion of the mortal mind. Since there is no sin, there is no need of salvation. The only evil from which man needs to be delivered is his false thinking, and Christian Science offers the needed mental tonic.

Among the more annoying of the lesser sects are the Russellites. Here apparently the doctrine of man's depravity is fully acknowledged, or was, a few years ago, for the fact is lamented that since man is the victim of original sin he hasn't a chance in this world to prove his mettle. A Savior of a sort is needed to save man from the physical death which is the punishment of sin. But lo, saved from physical death

through the resurrection of the dead, man rises with a sinless nature, clad in the same perfection once enjoyed by Adam. And now it is up to him to make good. If he succeeds, he will be rewarded by being permitted to live forever in the new world; if he fails, nothing worse than annihilation, the death of a beast, awaits him. It is the same error in new garb: man eventually must be his own savior.

Seventh-Day Adventism has an outstanding characteristic: its antagonism to Russellism, and an admirable habit, which we do well to emulate in a better cause, its missionary zeal. But it falls into the error which called forth the inspired invectives of St. Paul. It insists that the ceremonial law in many respects, especially in the Sabbath law and the prohibitions concerning foods, is still binding, and lets man contribute to his salvation by observing the demands of the law.

Rome apparently exalts Him in whom alone salvation is to be found. But closer examination reveals that salvation is made dependent upon the church, and, in the final analysis, upon man. Original sin is taught, but not in the scriptural sense as a complete death of all powers for that which is truly good, but only as a sickness materially weakening the power for good which man had when he was created. By the use of the powers which remain to him man can affiliate with the saving church, and then by a proper observance of the laws make himself worthy of a share of Christ's merit. Complete possession of salvation is not obtained during this life. The uncompleted portion of meritorious work is to be performed by suffering in a conveniently invented purgatory, until finally man's efforts in his own behalf, supplemented by the efforts which others put forth in his behalf, bring him into paradise, where suffering for sin is a thing of the past.

Luther's disagreement with Zwingli concerning the devastating effects of original sin is well known from the history of the colloquy at Marburg, even though a temporary concession was made by Zwingli at the colloquy itself. In the measure that man's inability to do anything good was denied, man's ability to save himself (synergism) was emphasized in the doctrinal position of the churches who own Zwingli as a spiritual father. Modernism is the legitimate offspring of this movement, ascribing to man sufficient ability to do enough in the development of his own character and in the production of good deeds to merit salvation from whatever evils may still have to be feared, and with the emphasis which is placed upon social, economic, and educational evils, little attention is paid to evils in a life to come.

In a world filled with the errors which exalt man as his own savior, and in a flesh which is proud and rebels at the thought that man is helpless to save himself, we dare not suppose that we need to establish the thesis that it is not in man's ability to supply his need for a spiritual salvation, only in order to be able

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to evaluate the ideas of others as we are thrown into contact with them.

The answer given to the question, "What must I do to be saved?" is indeed the touchstone by which we can determine the worth or falsity of any movement which in any way invades the religious field. If we find in it even the least suggestion that man is to look for salvation in something that he is or does, we are to regard a religious movement as deadly poison for the soul. There is no greater sin than that of looking for salvation in oneself. Compared with it, even gross theft or open immorality are much less harmful to the soul. That is why Jesus told the Pharisees, who held to the idea that man is his own savior by virtue of his own good works: "The publicans and the harlots go into the kingdom of God before you" (Mt. 21:31). So, love for purity of doctrine indeed demands of us that we ourselves cling to the truth that it is not in man's ability to supply his need for a spiritual salvation, and reject any system of teaching which rejects this thesis.

(To be continued)



**On Landmarks and Line Fences** As long as private property in land is still recognized by law, lines and landmarks as established by the surveyor are necessary. Quite often in this country these lines, run according to the landmarks, are fixed by line fences. Disputes over these fences have caused bitter quarrels between neighbors. No one stood ready to give up an inch of property that he believed belonged to him. Often such neighbors went to law and called in the surveyor to establish the old landmarks.

In the field of religion there are also landmarks and

there should be line fences. We are not now referring to the disputes between local congregations on the extent of their territory or the exact limits of their borders. Rather we have in mind the old landmarks established by the fathers according to the great surveyor, the Lord God Himself, between the different creeds, sects and denominations. To our fathers, following the directions of their Lord, all creeds and religions did not look alike. There was a line drawn by God Himself between that Church which He had founded through His Word and those many false churches that had left the clear line of His Word and had built unto themselves habitations outside of the pale of the true Church. The Word of God was the established landmark and the confessions of the true Church were the line fences, so to speak.

Today there is a well marked tendency to ignore the old landmarks in the religious field and to tear down the fences. This is called the liberal spirit, real broadmindedness, true brotherliness. Christ's injunction, John 13:34: "A new commandment I give unto you, That ye love one another; as I loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another," and 1 Cor., chapter 13 are favorite quotations of these destroyers of landmarks. Under the guise of brotherly love these thieves trespass on the God-given confines of the Church to establish their house of lying false doctrines.

It is hardly necessary and it will do little to convert these line destroyers to tell them that our Lord is speaking to His true disciples who believe on Him and who were of those described by our Lord, John 8:1: "If ye continue in my word, then are ye my disciples indeed." And right here is the landmark: The Word of God. All men, all churches not continuing in that Word, but departing from it to believe the teachings of men, are outside of the line drawn by God between Him, His Church and all false religions. False teachers have always accused of unbrotherliness, narrowness, intolerance and lack of love those who cannot acknowledge as brothers in the faith men of all creeds and religions. There must be no landmarks, no line fences of confessions and denominations in the field of religion, say they. Wipe out these distinctions, forget these unimportant differences of opinion, let the old lines dividing man from his brother man in the matter of his religious beliefs be forgotten. All religion is good, all beliefs have something that contributes to the general good, all have really but one creed: they all believe in God; they have but one goal: they aim to make men better and happier. The truth to be taught and believed is not found in one book, but in many, not only in the Bible but also in the Koran, not only in Jesus the great teacher, but also in Mohammed, Plato, Confucius, Buddha, not only in one church or creed but in all.

The trend today is to wipe out all lines of distinction between men and things, all men and all things are to be reduced to a common level, all things are to be held in common for all. But before this comes to pass, let us begin by removing the landmarks of religion. Let these heed the warning of Proverbs 22: 28: "Remove not the ancient landmark, which the fathers have set," and the still more threatening: "Cursed be he that removeth his neighbor's landmark. And all the people shall say, Amen." If that applies to the beggarly land, how much more to the landmarks of religion. Z.

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**Let Us All Unite!** Let us see how this pulling up of landmarks in religion works out. At Utrecht the World Council of Churches sat long and pondered deeply over a phrase that would as a common denominator express the belief of all Christian churches, so-called. They finally hit upon this as the common belief of all: "Jesus Christ as God and Savior." Immediately there was an outcry from the "liberals." Not only Unitarians and Universalists who deny that there is a triune God, Father, Son and Holy Ghost, but the more honest ones of other churches raised strenuous objections to this confession on the Godhead of Christ. One of these latter writes thus to the Christian Century: "Your editorial, 'The Theological Basis for the World Council,' was timely. As a young Baptist minister serving a Federated church (Baptist and Methodist), I immediately availed myself of whatever help is offered by the State Council of Churches in New York and by the Federal Council. I noticed at once that the Unitarian denomination was not listed as affiliated with the Federal Council and wondered why. Since as a liberal Baptist I find myself in complete agreement with every essential point of view of the Unitarians and admire the splendid spiritual contribution they are making, I am deeply concerned that such promising instruments of organized Christianity as the Federal Council and the World Council are so constituted that the Unitarian denomination cannot participate."

Here then is a liberal Baptist shepherding Baptists and Methodists together as one flock, and at heart a Unitarian. Here also is a true basis of union between all manner of beliefs and doctrines. These people are already united as those described in the prayer of the church at Jerusalem, Acts 8:27: "For of a truth against the holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." All the world is united against the Lord and His anointed, as the second Psalm so accurately describes. Z.

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**Church Union Sentiment** The American Institute of Public Opinion asked, what it believed to be, a representative number of the

35,000,000 Protestants of our country the question: "Do you think it would be a good thing for all Protestant churches in the United States to combine into one church?" Of the answers received 47% were in favor of the proposition, 53% opposed.

The sentiment in the various denominations is reported as follows:

	Favor Union	Oppose Union
Northern Baptists .....	46%	54%
Southern Baptists .....	14%	86%
Methodists .....	50%	50%
Lutherans .....	40%	60%
Presbyterians .....	50%	50%
Episcopalians .....	44%	56%
Congregationalists .....	60%	40%
Others .....	47%	53%

It is significant that the greatest sentiment in favor of church union is listed as being found in the Congregational Church, which is notoriously modernistic and indifferent to doctrine, while the greatest opposition was found in the South, where generally a more conservative type of religion prevails than in denominations of the same name in the North.

A union of all Protestant churches could be effected only by making concessions in doctrine. It would be a question of finding a common denominator, which would mean a doctrinal platform so vague that it would be utterly meaningless. Such doctrines as the inspiration of the Bible, the divinity and vicarious atonement of Jesus Christ would have to be cast overboard.

It is a trait of human nature to want to belong to something big. It helps to make an impression. It is significant, however, that Jesus calls His Church a "little flock."

The Church can not be measured according to human standards. Its membership can not be added up on an adding machine. Size and numbers count for nothing in the sight of God. The true Church is invisible. Thank God, said Luther, a child of seven years knows what the Church is, namely, the holy believers and the sheep which hear the voice of their Shepherd. Are we, in view of the present-day craze for "big" things and the hectic maneuvers to make an impression upon the world without converting it, losing sight of this elemental truth? I. P. F.

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**Previews of Progress** Under this title a large industrial corporation is presenting an interesting series of scientific experiments for the benefit of the general public. Cooking without heat, the interesting sound and light experiments and other demonstrations indicate future possibilities in the field of inventions, which may far exceed our present expectations.

This is as God intended it when He spake Gen. 3:28: Be fruitful and multiply and replenish the earth

and subdue it. Accordingly man has harnessed the forces of electricity to perform a thousand tasks for him, he has conquered the air by means of planes and dirigibles and subdued the mystifying forces responsible for the radio, which even the most extravagant speculations of the past would have relegated to the realm of the impossible.

In viewing the progress of the past and contemplating that of the future, true humility is an indispensable requisite. The world is still building the tower of Babel by giving undue credit to man for present and future advances. The fact of the matter is, that man is entitled to no credit. The heavens declare the glory of God and the earth His handiwork. The mysterious forces and laws, which make inventions possible, reflect the incomprehensibly great wisdom and power of our Creator rather than the glory of man. Man cannot create. He can only discover what has been created. He can learn to use what he has discovered, but he can never understand it. The electricity he works with and the force of magnetism he produces by it and uses for so many purposes, are both as great a mystery today as ever. Automotive engineers are even unable to explain the explosion in the cylinder of a gasoline engine, since what actually takes place is very different from what many suppose to take place. The simplest things often prove to be the deepest mysteries; and even when men think they have understood, the ever recurring "why" stands at the end of every path of research as an unanswerable challenge to human reason to explain this mysterious world of ours.

All this serves to confirm us in the confession: I believe in God the Father Almighty, Maker of heaven and earth. Let us recognize its truth and receive what the Creator has placed at our disposal with grateful humility and use it to His glory. Above all let us remember that this world will remain a sin-cursed world, even if future progress should dwarf all past achievements into insignificance. Therefore let us seek first the kingdom of God and its righteousness, as we progress toward the goal of everlasting life. There is a legitimate desire for material advancement, but we have greater things to strive for. What profiteth it a man if he shall gain the whole world and yet lose his soul?

O. J. E.

### "MONEY"

The only money of which we need to be ashamed is that part of God's money which we keep for ourselves. We need to abolish the groundless prejudice that exists concerning money, and to understand its part in the extension of the Kingdom of God. Money is the alabaster box in which the precious ointment of your life is placed, and which needs to be emptied at the Master's feet.

— Sel.

## 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.

### COME

Come, to Jesus every day,  
Come, before the day's begun,  
Come, and learn of Him to pray,  
Come, at eve when day is done.

Come, to Jesus with each task,  
Come, let Him direct your path,  
Come, be not afraid to ask,  
Come, to Him for strength and faith.

Come, while earthly kingdoms fall,  
Come, for Satan lays his net,  
Come, obey Christ's loving call,  
Come, lest later, you regret!

Come, with all perplexities,  
Come, lay all your burdens there,  
Come, in all adversities,  
Come, in faithful, certain prayer!

Come, life's day is growing short,  
Pilgrim, come in Jesus Name!  
That this might be thy report,  
"Lord, Thou calledst, and I came!"

Paul Katus.

### WHY PEOPLE FAIL TO ATTEND CHURCH

Eight reasons for the failure of people to attend church have been authenticated by the Advertising Club of the Lutheran Church in the Mansion at Flushing, N. Y. The group made an extensive survey of the North Shore of the Queens area which might well reflect attitudes of the unchurched throughout the nation.

Here is a tabulation of the replies:

- (1) Twenty-three per cent wanted Sunday for themselves and their families.
- (2) Twenty-one per cent did not go to church because of the unfriendly or insincere people they found.
- (3) Nineteen per cent stayed away because the church was always asking for money.
- (4) Fifteen per cent stayed away because the sermons were uninteresting.
- (6) Five per cent did not go because they never experienced any spiritual help.
- (7) Four per cent lacked an invitation to come.
- (8) Four per cent remained away because the minister was always telling people to be good.

—The Lutheran.

### INTERNATIONAL FREETHINKERS TO MEET IN LONDON

There has been much agitation roused by the proposal to hold the quinquennial congress of Freethinkers in London. Fifty years ago such a congress was held here; but much has happened since the days of Bradlaugh, and there are, if I may judge by my mail, many serious people who think this congress should be stopped. A "Christian Defense Movement" exists to present the case for government action against this assembly. They say that it will be a communist assembly, and in support of this they show that one of the societies represented is the International Union of Proletarian Freethinkers. Sir Samuel Hoare, the home secretary, answered last week the appeal from 70 members of Parliament and the Christian Defense Movement. He himself strongly deplores the holding here of such a congress. But he says that in this country it is not within the power of the home secretary to grant or withhold permission for the holding of such a meeting. There is nothing contrary to our law in the assembly of a body of atheists and freethinkers. He spoke of our long and cherished tradition of liberty and toleration, and said that at this time more than ever this must be maintained. He did not think that this conference was meant to serve communist ends.

—Christian Century.

### THE REASON FOR MY FAITH

When lately a newswriter, Rachel K. McDowell, was asked to state the reasons for her faith, she mentioned persons; she pointed out clergymen and laymen whom she had met and through whose testimony and life she had been convinced of the truth of the Gospel and established in her goings. She is not the only one who has been edified and strengthened by the example of other faithful Christians. Indeed, the Bible tells us that the exemplary conduct of a Christian may have a decisive influence in bringing others to the Savior. By the inspiration of the Holy Spirit, Peter writes to Christian women, some of whose husbands were pagans: "Likewise, ye wives, be in subjection to your own husbands that, if any obey not the Word, they also may without the Word be won by the conversation of the wives," 1 Pet. 3:1. Just as ungodly conduct by professing Christians is an offense and has frequently overthrown the faith of the weak, so the unselfish, godly life of a faithful Christian has impressed many an unbeliever and moved him to hear the Word of God, to consider the claims of the Savior, and was thus through the Word of God delivered out of Satan's realm and translated into the kingdom of God. We do not only preach with the mouth, but our lives testify to the power of Christ in us.

Now let me ask, Are you the reason of some one's faith?

God forbid that we should be the cause of our neighbor's sin! Let us rather be of those to whom the apostle writes: "Your zeal hath provoked very many." "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Matt. 5:16.

—S. in The Messenger.

### THE JEWS IN NEW YORK

There are now 1,750,000 members of the Jewish faith in Greater New York, according to the report which has just been made public by the Bureau of Jewish Social Research of that city. This probably makes the city the greatest Jewish center in the world. The report calls attention to certain significant changes which have been taking place during the last few years in the distribution of these vast numbers. Formerly the main center was in Manhattan, and, in 1916, no less than 696,000 of the 1,503,000 Jews resident in New York at that time lived in that borough, which was the great refuge of all the Jews who poured into the city from every part of Europe. But now only 500,000 are left in Manhattan, and Brooklyn has 800,000, and the Bronx 390,000.

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

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

—Baptist Minister.

**The Origin of Holy Water**, as used in the Catholic Church, is curiously reported by The Canadian Messenger of the Sacred Heart in its April issue. Originally it was a provision in ruder times to encourage the presentation of clean hands for the "holy food." When water was not easily available the communicants would wrap their right hands in a clean cloth. "In those times the faithful did not bless themselves with the Holy Water. In fact, it was not Holy Water at all that was employed. It was ordinary water in a large font either outside the church or in the porch or vestibule." These fonts, inscribed with texts designed to stimulate the spiritual consciousness of the believers, led at length to the belief in, and bestowal of, a special blessing upon the water within the font, and thus contributed to its sacramental significance. When cleaner customs came to be established in an advancing civilization the sacramental

content of the Holy Water was too thoroughly established to allow its disuse to be considered, even though by this time its purpose was differently accomplished by placing the Host in the mouths of the communicants. This development of a sanitary precaution into a sacrament offers a suggestive illustration of the persistence of ceremonies beyond their purpose and value. Simple things become mystical to account for their forgotten reasons.

—The Lutheran.



## Our Missions

### FROM THE JOURNAL OF THE EXPLORATION COMMITTEE

#### Salt River Valley

Those who conceive of Arizona as a great desert waste, especially as a sandy waste free from all vegetation, meet with many surprises as they travel over the state. A large part of the state is desert, but even the desert has much vegetation of one sort or another, so that it often presents a beautiful picture to the eye. However, not all Arizona is desert. The state boasts of the greatest virgin timber in the country, and it has its beautiful oases of farming country wherever there is irrigation. The largest and finest irrigated region in the state is the Salt River Valley, of which Phoenix is the chief city and in which Glendale, Mesa, Chandler and other growing cities are located. Here we made our headquarters for several days. A few general remarks about the Salt River Valley must be made.

About 128,000 people live in this valley which is roughly 40 miles long and 20 miles wide. It is irrigated with water from the Roosevelt Dam and is one of the most fertile and productive regions in the world. Among the products might be mentioned: oranges, grapefruit, cantaloupes, lettuce, all sorts of grain, cotton, alfalfa, dairy products, etc. Crops in this semi-tropical climate are grown almost the year around. The farms or ranches, as they are called, are very small for the most part, five and ten acre tracts being common. For that reason even the farming regions are thickly populated.

Phoenix is a city of metropolitan appearance, the business sections having fine modern stores and towering office buildings. During the past twenty-five or thirty years, since the development of the irrigation project, the city has enjoyed a speedy growth, the population increasing from 29,000 in 1920 to over 48,000 in 1930 according to census figures. At the present time the population is estimated around 75,000. It owes its growth to the wonderful agri-

culture surrounding it, to its climate, which attracts thousands of health seekers and wealthy winter visitors each year, and to the fact that it is a wholesale distributing center. There are many sanatoria for the sick around Phoenix and a number of winter resorts which are frequented by millionaires from the East. The almost tropical vegetation makes this a beauty spot.

Aside from the Indian Mission many miles to the east and north, Phoenix was the first place in Arizona to have a Lutheran resident pastor, Rev. George Luetke arriving there in 1910. He also served Tucson, 125 miles to the southeast, the first year. The Phoenix congregation (Pastor R. Deffner), which has been self-supporting many years, has a present membership of 485 souls and 265 communicants. The neat church building, erected in 1918, has long been too small, and at the time we were there plans were being made to erect a new church building on a corner lot, long held in reserve for that purpose adjoining the present church and parsonage. This congregation brings the Gospel not only to its own membership, but also to many health seekers, who need it if ever anyone did. There is no lack of mission opportunities in this city and its immediate surroundings.

We are particularly impressed with the Gospel opportunities in a settlement just outside the irrigated section and a number of miles distant from the city. Here there are hundreds of cottages, in which health seekers, particularly tubercular people, live. About 2,000 of these unfortunate people make their home here throughout the year in search of health. Without doubt there is here an excellent opportunity to proclaim the saving and comforting Gospel of Jesus Christ, though there would be little hope of financial returns for our Synod. It would be purely a Good Samaritan service, such as Jesus entrusted to His believers.

About four miles north of Phoenix is the United States Indian School, one of the largest in the country, where Pastor Hohenstein of Glendale instructs one night a week those pupils who have been sent there from the Apache reservations, where our Synod carries on Indian mission work. A mile farther east there is the Indian School Sanitarium, a well-equipped plant for the treatment of tuberculosis in the Indians. One who walks through the wards and sees the many Indians confined to their beds, as we did, can not but be deeply moved. What a blessed work to tell them of Jesus, the great Physician of souls! Here also Pastor Hohenstein does part-time work.

In Glendale, which is located nine miles northwest of Phoenix and which has a population of 3,665, we have a subsidized congregation which was organized about a dozen years ago with a nucleus of members from the Phoenix congregation residing in the Glendale neighborhood. Here there is an attractive com-



bination chapel and parsonage in a nicely landscaped setting. The membership of the congregation at the present time is 150 souls and 60 communicants.

We spent a Sunday in the Salt River Valley, participating in the divine services in Phoenix in the morning and in Glendale in the evening. Following these services the committee had a meeting with each congregation. In both congregations appreciation was expressed that the Synod had sent a committee to survey mission possibilities in the state and the hope was expressed that sufficient workers to gather in the spiritual harvest would be sent. A lively interest in the welfare of our Lutheran Church and for the spreading of the Gospel was revealed. It was very gratifying to the committee to note how freely the lay members expressed their views as to the localities in the state where mission work might be done. The pastors and certain members of both congregations went to a great deal of trouble to show us the various parts of the Salt River Valley and regions beyond.

The Salt River Valley teems with sizeable towns, in which Lutheran preaching has never been heard and which have never even been canvassed by a representative of our church. Besides it must be remembered that, as stated above, the entire valley is thickly populated by reason of the many small farms. It is to be regretted that the shortage of workers in the state has made it impossible to work or even canvass this valley thoroughly. Otherwise we should, humanly speaking, have several more congregations in this productive and growing Salt River Valley.

A case in point is a region east of Phoenix in which there is a group of towns which might be worked to form a promising parish. East of Phoenix eight miles lies Tempe (pop. 2495), thence nine miles east Mesa (pop. 3,711), where the Mormons have a temple. Six miles south from Mesa lies Chandler (pop. 1,278). About halfway between Mesa and Chandler, though several miles off the direct route, is Gilbert (pop. 791). These towns, all surrounded by fertile farms, could be combined into one mission field, with services either in Chandler or Mesa. Occasional services were held near Chandler in the farmhouse of an earnest Lutheran twenty-five years ago. About fifteen years ago services were held in a rented church once a month with an average attendance of 25 to 30 by the pastor from Phoenix. Later services were conducted either in Chandler or Mesa by the assistant pastors in Phoenix, who also served as teachers in the Phoenix parochial school. As a result of the frequent changes in this office and finally its complete abolition, the work suffered and has had to be neglected since. It is simply impossible to do the regular and intensive work which is required here without an additional worker. Here, we believe, a man could be placed with good prospects for success.

It has been characteristic of our Lutheran Church

in the West that it has come tagging far behind the other denominations, at least twenty-five years too late. Even in places where we have now been working for 25 years the work is still handicapped by the fact that former Lutherans joined other churches, so that they and their descendants are lost to the church of the pure Gospel. The experiences of the past should teach us not to continue that mistake but to try to get in on the ground-floor, as it were. There is such an opportunity (though we are already late) in a town in a new irrigation project not in the Salt River Valley. A dozen years ago this town did not exist, now it has a population of several thousand, and our people, laymen as well as pastors, told us that here was a town with a future, certain to grow into a fair-sized city, surrounded as it is by thousands of fertile acres, which may soon rival the Salt River Valley. It is with such a field as this in view that they call out to us, Come over and help us. We who have inspected such fields are convinced that this plea should be heeded, and we are sure that, if our people throughout the Synod who have the welfare of the cause of our Savior at heart could see them at firsthand, they would furnish the necessary funds, so that such Macedonian calls would never go unheeded.

May the Holy Spirit revive the spirit of missions in our hearts!  
Im. P. Frey.



#### CONVENTION OF THE MICHIGAN DISTRICT OF THE WISCONSIN SYNOD

The Michigan District convened at Toledo, Ohio, from June 27 to July 1. Sessions were held in Zion Lutheran Church, Rev. G. Luedtke, pastor. In the opening session our Lord's blessing was invoked; and throughout the convention His peace reigned.

The morning sessions were devoted in large part to the reading of a doctrinal essay on "Christian Stewardship," ably rendered by Pastor E. Hoenecke. The necessity for restating the scriptural ideal of Christian Stewardship as the free expression of the children of God in accordance with His Word, lies in the fact that even this precious privilege of grace has only too often been perverted into a burden and irksome duty of the law. Even the undue emphasis which has been placed on the material aspects of stewardship, due to the economic stringency in our day, is dangerous since it may so easily lead to a demand and acceptance of mere tangible results as a satisfactory expression of Christian faith and confession and may

lead to the employment of means to achieve the same that are not in harmony with God's Word.

Christian stewards administer the gifts of God, that is the means of grace and the "manifold grace of God" through whatever abilities the Holy Ghost endows them with through faith. He administers these gifts as a "steward," a slave of Christ, entirely bound to and bounded by His Word in purpose, aim, scope, methods and accomplishments. He does this faithfully. This faithfulness is not human aptitude, nor is it at all a quality that God requires of man as his part of the contract, but solely a gift that God graciously grants through faith. Thus he who is full of faith is truly faithful. This faith lays hold on the promises of God in His Word — promises of pardon, peace, presence, protection, progress and reward — as a drowning man clutches at and clings to a life-line. Faith, too, is essentially a super-human effort — Spirit given.

As soon as faithfulness conflicts with reason or meets opposition from without the Christian Steward subordinates his will to that of His Master. Such is the nature of the steward. His faith, or faithfulness, finds avenues of expression in his testimony, his conversation, his ideas, his life and conduct. It finds convenient outlets in his congregational life and in his synodical work. In regard to money, etc., Christian Stewards look upon all those things as a special grace bestowed and in true humility place them along with everything else they are and have into their Master's service. To such faithful stewards the Master holds out His gracious reward.

Throughout the sessions of the convention it was evident that we are all stewards, accountable to God and to each other. Each officer and board gave detailed accounting of the work entrusted to them during the biennium. The Mission report, particularly, was gratifying in that gains were evident in every phase of this important work.

The following officers were elected: President, Rev. K. Krauss; 1st Vice-president, Rev. A. Westendorf; 2nd Vice-president, Rev. J. Gauss; Secretary, Rev. A. W. Hueschen; Recorder of essays, Rev. W. Franzmann; Treasurer, E. Wenk; Mission Board, Rev. M. Schroeder, Rev. H. Heyn, Rev. A. Maas, Carl Miller, Robert Wendzell.

The Lord make His face to shine upon us and be gracious unto us until our stewardship shall be ended.

A. Wacker.

#### DAKOTA-MONTANA DISTRICT CONVENTION

When one wishes to view a Convention, it is best to wait until it is past; until the flurry has died away, and the multiplicity of detail has ceased to obscure the outlines of a completed structure. In the thick of committees and leaflets and verbiage and essays and

reports and elections and altercations no man can gain or impart a sound impression of the accomplishments which a Convention of the Church may record.

The Dakota-Montana District Synod convened at Elkton, S. D., from June 22 to June 27, 37 pastors and 39 lay delegates enjoying the hospitality of Pastor W. Lindloff and his congregation.

Now that the echoes have died away, we are able to state that it was predominantly a mission synod, which is the equivalent of saying that it was a normal convention, unimpeded by any hampering press of unnatural and unspiritual pre-occupation.

We are a mission district, numerically and geographically the largest in the Joint Synod. We are near the outposts of our visible Church, and its future expansion as well as the present progress of its missionary endeavor are considerations in which we live and move. Our convention reflected this fact. Aside from the doctrinal discussions, which always have priority and received generous grants of attention through essays read and discussed by Prof. W. Schumann of Northwestern College and Pastor Theo. Bauer of Hettinger, N. Dak., a retrospective view of the meeting reveals that, deeply overshadowing the more technical phases of our work as a body, the hours devoted to our missions loom large and satisfying in remembrance. There we touched the heart of Christ, and took stock of our real assets.

An inclusive and extensive report on the mission stations in our own district encouraged pastors and laymen to lift their eyes toward larger horizons; for at home the Lord's work was evidently settling down to a prolonged struggle between physical conditions and spiritual progress. In the West the plagues still rage. Nothing much was said of them, but everyone could hear the whispering curse of grasshoppers, beetles and crickets which continue to desolate those regions where the drought is only partly broken. The oppression of these scourges has gone beyond words. The mind of Dakotans has built a wall which shuts out the reality and nourishes with its shadow the life-giving flower of hope. But it was poignant to hear the clipped, half-stifled comment of a western missionary who surveyed from his car the soft green of shade-trees and stepped on the starter to drown out his parting word: "How I dread to go back to — that!"

He went back, because men and women called him, and because he was and is their shepherd. They are there still; they and their brethren are still building their churches, organizing their congregations, supporting the Kingdom of God, amazingly raising their budgets for Synod. This the mission report showed. It revealed progress in the face of heart-breaking difficulties. It read like a story of the hand of God building in the midst of dissolution. But it also created heart-hunger for news of territory where pastures

are greener than our own, and fields whiter for harvest.

And so the stage was set for an appreciative audience listening intently to the soft drawl of a missionary who came out of Apache-land. The convention resolved itself into a committee of the whole to hear and see the wonders which the Lord has wrought in the State of Arizona. Permit a quotation from the Synod bulletin:

"Pastor A. Uplegger took us on a journey through Arizona, through Apache-land. He showed us the beauty of the State of Arizona, the rugged mountains, the peaceful valleys; he showed us a mountain lion, and he showed us that other lion who goeth about seeking whom he may devour. But above all, he showed us the victories the Lamb of God has had and is still having over that lion. Pastor Uplegger showed us the fruits of Synod's work among the Apache Indians. He showed us the churches and chapels, the missionaries and their Indian helpers, he showed us the pictures of many Indians who have already died in the Lord, and of Indians who today live in the Lord and work for the Lord. When we came back from that journey through Apacheland with Missionary Uplegger, we were all convinced that we must work and pray more for that mission."

But the fulness of envisioned mission endeavor was not yet complete. The convention found a thrilling climax in the report of the committee which traversed promising territories in Colorado and Arizona where large cities and towns lie awaiting the touch of the Gospel; where there are few churches of any kind, where Lutheranism is unknown. There is the opportunity at our door, for the men we have trained and not sent out. There is the opportunity for immediate expansion. There is the opportunity for a test of our devotion. There is also the reminder that beyond the horizon of our own District, westward in the Rockies and plateaus, lie unexplored regions of unknown prospects where work may lie ready to our consecrated hands. We must come out of the doldrums and get a better perspective of our little miseries. Yonder is greater misery and suffering; yonder are more men and women than we should care to count, with hearts that are dead and souls in chains of darkness. But we — we have the Light of Life.

The Prayer of our Lord with which the convention closed its deliberations rose like a mission supplication to the Throne, — Hallowed Be Thy Name. — — Thy Kingdom Come. — Thy Will Be Done. E. S.

#### FORTIETH ANNIVERSARY OF THE HOME FOR THE AGED

This year marks the fortieth anniversary of the founding of the Home for the Aged at Belle Plaine, Minnesota. The Home was dedicated on November 6, 1898. A special anniversary service was conducted

on the premises of the Home on the afternoon of Sunday, June 26. Pastor Arthur Moebus, an adopted son of the late Rev. E. Moebus, who served as first superintendent of the Home, delivered the English address. He exalted the Lord's guidance and blessing, which the Home experienced during the many years that have elapsed since its founding. He expressed the hope that the Lord would continue to bless the Home's mission of service and charity in the future also. Pastor E. G. Nachtheim of Minneapolis was the German guest speaker. He spoke about the special needs of the aged and recounted the temporal and spiritual blessings, which the inmates of our Home are privileged to enjoy. These speakers were introduced by Pastor A. Ackermann, Chairman of the Board of the Home. Through the use of loud speakers the addresses were rendered audible to all.

Ideal weather conditions contributed greatly to making this festival day a success. A large concourse of people, representing many congregations from near and far, had gathered to take part in this jubilee service. The band of the neighboring congregation of Lanesburg accompanied the singing of the hymns. After the services the band afforded musical entertainment to the crowds, who spent the rest of the afternoon in visiting, getting acquainted, and going over the Home. Ice cream, refreshments, and lunch were served as a convenience to the guests, many of whom had come from a great distance.

The services which Miss Martha Herzberg, matron of the Home, rendered in ministering to the guests and making them feel welcome, were appreciated. She, likewise, had not forgotten to make this day a special festival day for the inmates, who were provided with flowers worn on their coat lapels and dresses. Thus the inmates could readily be distinguished from the guests in the large throng of people.

As we rehearse the history of the Home upon the occasion of this anniversary year, we remember with grateful appreciation the services of the Rev. C. F. Kock, em., who served the Home in the capacity as superintendent for over thirty years. The present superintendent is the Rev. L. F. Brandes of Jordan, Minn.

May the Lord continue to bless the Home in its ministrations to the aged in the future even as he has done in the past!  
W. Schuetze.

#### ANNIVERSARY

Sunday, the 17th of July, was a day of rejoicing for the members of St. John's Congregation of Lomira, Wis., the occasion being the 75th anniversary of the founding of the congregation and of the dedication of its first church building. The sister congregations of the vicinity had been invited, and large numbers of guests came to fill the beautifully decorated church. A loud speaker system provided the overflow crowd

with an opportunity to hear the sermons and to follow the services. The sermon in the forenoon service was delivered by Pastor Reuben Marti on Ex. 20: 24. In the afternoon, Pastor Carl Lawrenz preached the German sermon on Acts 2: 38-47, while Pastor Erwin Scharf based his English sermon on Matt. 13: 1-9. Both speakers of the afternoon are children of the congregation.

The congregation was founded on January 29, 1863. A church building was immediately built and dedicated to the service of the Triune God on July 18 of the same year. Pastor J. Conrad served the congregation from 1863 to 1867, then Pastor J. Kilian from 1868 to 1902, and since then the present pastor, R. Pietz, has been active in its midst.

God's wonderful grace and mercy alone has led and blessed us these seventy-five years and has preserved unto us His Word and Sacraments. He has done great things among us, whereof we are glad. To Him alone, therefore, be all glory, honor, and praise, now and forevermore!  
R. F. W. Pietz.

#### FIFTIETH ANNIVERSARY

The history of St. Luke's Lutheran Church of Town Germantown, So. Dak., has its beginning in the early years of the 1880's.

For the most part this country was settled by citizens of Dodge County, Wis. The prairies of Dakota easily yielded their heaven-sent blessings and the pious settlers soon found ways and means for public thanksgiving. Thus we find that Sundays found them gathered at this or that sod hut to continue that worship which they had learned in their Church of native Wisconsin.

The beginning of the present Church site is written on a grave in the northeast corner of the cemetery. On that gravestone is inscribed the date: March 20, 1882. In that grave lie the remains of the mother and brother of Mr. Henry Lange, now a resident of Henry, S. D. This mother and brother lost their lives in a memorable snow blizzard. And in memory thereof Mr. Henry Lange set aside four acres of land for a church building.

A traveling missionary, Rev. Christian Boettcher, from Marshall, Minn., buried that ill-fated mother and her son and continued to serve the small group of Christians until 1884 when the Rev. F. Johl was called.

When the time came for building a house of worship there were two opinions as to where the Church should be erected. The difference of opinion could not be smoothed out and in 1887 approximately twenty members separated from the rest and the following year met at the home of the above mentioned Mr. Henry Lange to make plans for building. In February of 1888 lumber was hauled from Watertown on sleighs. In the early summer of that same year the building was dedicated.

In that same year the Rev. A. L. Luebbert was called and served until 1897. In 1897 the Rev. R. Polzin was called and Germantown joined with Mazeppa to form one parish until 1921 when Mazeppa called its own pastor and became self-supporting. Rev. Polzin served from 1897 to 1906. The pipe organ was installed in 1898.

In 1905 St. Luke's (together with Mazeppa) joined the newly organized congregation at South Shore, after Rauville had joined with Watertown, to form a new parish. In 1905 Watertown and Rauville were served by one pastor and Mazeppa, Germantown and South Shore by another. It was the Rev. Paul Hinderer that was called to the triple parish. Also in 1905 a parsonage and barn and coal shed were erected east of the church at Germantown. Those buildings were removed in 1929. Since the village of South Shore offered more conveniences to the pastors serving the parish, parsonages were rented in the village.

After Pastor Hinderer resigned his pastorate here the Rev. J. Carl Bast was called to succeed him (1919-1922). In the spring of 1921 a building committee presented plans for enlarging and remodeling the church; and in the fall, November 13, 1921, the present building was dedicated. At that time the south wing and the tower were built and the old building was raised. The Rev. Scherf of Roscoe, So. Dak., held the dedicatory service.

It is by the grace of Almighty God that the members of St. Luke's have weathered the storms of hard times and sad experiences, so that on the 26th of June, 1938, it was joined by the surrounding sister congregations in expressing by song, prayer, sermon and contribution its thankfulness to Him from Whom all blessings flow.

The following pastors have served this congregation: Christian Boettcher from 1882 to 1884; F. Johl until 1888; A. L. Luebbert until 1897; R. Polzin until 1905; P. Hinderer until 1919; J. Carl Bast until 1922; F. Kolander until 1927; A. H. Lenz until 1932; M. D. Keturakat until 1937 (as vacancy pastor); H. C. Buch since 1937.

The following pastoral acts were performed during the life time of the congregation: Baptized, 340; confirmed, 206 (no record from 1916-1924); married, 83 couples; buried, 71 (record also not complete); communed, 4098.

Praise and glory be to God!

H. C. Buch.

#### DEMPSTER ANNIVERSARY

July 10 St. John's Ev. Luth. Church at Dempster, So. Dak., celebrated its 30th, 26th and 25th anniversary and also its annual mission festival — the 30th of its beginning, the 26th of its organization, and the 25th of its church dedication. People from a number of surrounding congregations helped the local congregation celebrate its anniversaries. In the morning

Rev. W. G. Fuhlbrigge, a former son of the congregation, delivered an English anniversary sermon at the church. In the afternoon at the Mangel's building, Rev. F. Ehlert of Eitzen, Minn., conducted a German anniversary service, and Rev. H. Lau of Aurora, So. Dak., an English mission festival service. The Ladies of the congregation served dinner and an afternoon lunch. The festival offering totalled \$86.97.

In the fall of 1908 Rev. Ehlert, living at Havana Township, began services in the Dempster school house. Besides Havanna and Dempster he served a number of other congregations, making all trips with horse and buggy. The next year with two more congregations the burden became too great for him and Rev. Theo. Engel of Lake Benton, Minn., took charge of this field up to June, 1911. During this time besides Lake Benton and Dempster Rev. Engel served also Estelline, Brookings, Bruce, Castlewood, and Hayti. A number of calls were sent out during the winter of 1910 up to the fall of 1911 for a resident pastor in this vicinity, but since pastors were scarce and needed where they were, no one could be obtained. In 1911, like other years up to 1932, there were not even enough candidates at the seminary to supply the demand. Finally in the fall of 1911, Rev. Hellbusch accepted the call to Dempster and served until January, 1915, when he resigned. From then until 1927 a number of permanent and vacancy pastors and vicars conducted services in the following order: W. F. Sauer, J. P. Scherf, O. Klett, O. Netzke, Reiss, A. W. Penke, E. Kolander, R. Vollmers, M. Ploneit, H. Lau, and finally R. Vollmers again until 1927. From then until 1931 no regular services were held. In September, 1931, Rev. L. Lehman, living at Bemis, again began regular services and moved to Dempster in November of that year. On March 25, 1936, he accepted a call to Raymond, So. Dak., and since then the undersigned has been pastor of the congregation.

On March 3, 1912, the Dempster congregation was organized with 9 charter members. A month later 7 more joined. From that time up to 1927 13 others became members. The church was reorganized with 13 members on May 25, 1932, after a lapse of four years without services. Since then the church has received 15 more, 4 of which have since then been released. In this connection it is well worth mentioning that one charter member, Mr. Fred Mangels, did not miss a quarterly meeting, as far as could be found, since the organization in 1912.

January 1, 1913, the congregation decided to buy the Dempster school house and convert it into a church. It was dedicated about June, 1913. June 12, 1912, the congregation joined the Wisconsin Synod.

From 1916 (no record before that date) up to September, 1931, the following sacred acts were recorded in the church record book: baptisms 11, confirmations 10, communicants 181, marriages 2, and burials 2.

From September, 1931 to April, 1938 there were 18 baptisms, 26 confirmations (10 adults and 16 children), 631 communicants, 2 marriages, and 3 burials. At present there are 22 voting members, 2 lady members, 55 communicants, 102 souls, and 26 families.

When an anniversary rolls around, how many months of research and how much correspondence could be spared the incumbent pastor and how much more accurate the history of a congregation could be, if at the end of each year the high points of the year were recorded in the designated place of the church record book!

A. Sippert.

### DOUBLE ANNIVERSARY

On Sunday, July 10, the St. John's Ev. Luth. Congregation at Burlington, Wis., celebrated the 25th anniversary of the marriage of the Rev. and Mrs. L. Baganz.

At 3 o'clock an anniversary service was held. The deacons of the church escorted the jubilee couple to the altar. The Rev. H. J. Diehl of Lake Geneva preached the English sermon, using Gen. 32:10 as his text. The undersigned conducted the altar services and preached the German sermon, based on Psalm 103:1-5. The choir beautified the service by singing: "In Heavenly Love Abiding." The church was fittingly decorated for the occasion.

At 5 o'clock the Ladies' Aid Society served dinner to all the relatives and out of town guests in the school hall.

At 8 o'clock a reception was held on the church lawn. The entertainment had been arranged by Teacher William Krueger and was presented by the members of the choir and others. Mr. F. W. Hertel served as master of ceremonies. Purses were handed to the jubilarians by Mr. Hertel for the congregation, Mrs. Otto Koch for the Ladies' Aid Society, and the Rev. Wm. Lehmann for the Pastoral Conference.

At the end of the evening Pastor L. Baganz arose and in well chosen words of gratitude attributed to the grace of God every blessing which had during these twenty-five years entered his ministerial life and their twenty-five years of married life. He pleaded before the Lord for continued grace and blessing.

Pastor Baganz received his training at Northwestern College at Watertown, and at the Lutheran Seminary at Wauwatosa. He graduated in 1913, and was ordained at Forest, Wis., on June 29, 1913, by the Rev. Pohley. His first congregation was Dale, Wis. In 1917 he followed a call to Ridgeville, Wis. In 1924 he went to Kewaunee, Wis. In 1928 he came to Burlington. His marriage to Miss Rosalina Zimmermann was solemnized by the Rev. J. Klingmann at Watertown on July 8, 1913.

God bless the further activities of our brother and his helpmate at Burlington. Edmund Sponholz.

**THEOLOGICAL SEMINARY**

The new school year of the Theological Seminary at Thiensville, Wis., will begin, God granting, on Wednesday, September 7, 1938, with an opening service held in the chapel at 10:00 A. M.. All friends of the institution are heartily welcome.

John P. Meyer.

Thiensville, Wis., July 28, 1938.

**NORTHWESTERN COLLEGE**

The new school-year at Northwestern College begins on September 6, the day after Labor Day. New students report in the chapel in the recitation building at nine o'clock of that day and present their diplomas or other credentials showing what grade they have completed. A report card showing that they have completed at least the eighth grade is sufficient. Graduates from our schools at New Ulm, Saginaw, or Mobridge who are eligible for the freshman college class need not report until Wednesday, September 7, provided their credits have been sent to the undersigned before that time.

All students will meet in the gymnasium at eight o'clock on Wednesday, September 7, for the opening exercises and registration.

New students are urged to fill out their application blanks and announce their intention to enter at as early a date as possible.

Announcements and requests for application blanks, catalogs, and information of any kind regarding the school should be addressed to

Prof. E. E. Kowayke,  
814 Richards Avenue,  
Watertown, Wisconsin.

**WINNEBAGO LUTHERAN ACADEMY**

The new school year of this Lutheran High School begins September 6, at 9 A. M. Tuition: \$27.00 the first year, each succeeding year \$30.00, additional \$10.00 for business course. Scholars from beyond Fond du Lac can be accommodated in Lutheran homes at reasonable rates. In all matters pertaining to the Academy address

G. E. Bergemann,  
229 East Second Street,  
Fond du Lac, Wis.

**DR. MARTIN LUTHER COLLEGE**

The school year at Dr. Martin Luther College, New Ulm, Minn., will begin September 7, at 8:30. The dormitories will be open on the day before. Catalogs and further information may be obtained from

Carl L. Schweppe,  
New Ulm, Minn.

**MICHIGAN LUTHERAN SEMINARY**

The new school year at Michigan Lutheran Seminary, Saginaw, Mich., is to begin September 6. Please announce new scholars without any delay. For catalogs and other information apply to

Dir. Otto J. R. Hoenecke,  
2204 Court Street,  
Saginaw, Mich.

P. S. — Tutor Armin Schultz has accepted the call as professor and director of athletics and will begin his duties with the beginning of the new school year.

**LUTHERAN HIGH SCHOOL,  
MILWAUKEE, WIS.**

This Christian high school, owned and controlled by Milwaukee churches of the Synodical Conference, is 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 7. Four-year academic and commercial courses are offered. The general tuition is \$40.00 a year.

For further information address the principal.

E. H. Buerger,  
Lutheran High School,  
1859 No. Thirteenth St.,  
Milwaukee, Wisconsin.

**NOTICE — DIRECTORY LIST OF NORTHWESTERN  
LUTHERAN ANNUAL AND GEMEINDEBLATT  
KALENDER**

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

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

Whether you are pastor, professor, etc.

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

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

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

In which direction is it from your place of residence?

How far is it away?

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

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

**ANNOUNCEMENT**

The Board of Northwestern College, Watertown, Wis., will meet Thursday, August 25, at 9:00 A. M. at the college for the purpose of calling a professor to succeed the sainted Prof. Herrmann. The list of candidates follows:

- Pastor F. Blume, Evanston, Ill.
- Pastor Hilbert Engel, Chesaning, Mich.
- Mr. Herman Gieschen, Milwaukee, Wis.
- Pastor Paul Gieschen, Rhineland, Wis.
- Pastor Waldemar Gieschen, Wautoma, Wis.
- Pastor Irwin Habeck, Medford, Wis.
- Pastor A. Koehler, St. Paul, Minn.
- Prof. H. Oswald, Mobridge, So. Dak.
- Pastor E. Reim, Neenah, Wis.
- Pastor E. Scharf, Slinger, Wis.
- Pastor R. Schierenbeck, Sanborn, Minn.
- Prof. K. Sievert, Mobridge, So. Dak.

Please address any correspondence regarding these candidates to the secretary

Pastor K. Timmel, Watertown, Wis.

**MANITOWOC CONFERENCE**

The Manitowoc Conference will meet August 23 and 24 at Gibson, Wis. (Pastor W. Kleinke).

Papers: Kionka (continuation), Schaefer, Voigt; joint study of Is. 40, Gal. 1, Smalcald Articles.

Sermon: Schroeder (Froehlich).  
Kindly announce! W. F. Schink, Sec'y.

**MIXED CONFERENCE OF WEST CENTRAL MINNESOTA**

The Mixed Conference of West Central Minnesota meets August 30 and 31 in the St. Petri Congregation, Bellingham (H. Brammeier, pastor). The opening service with the celebration of Holy Communion begins at 9:30 A. M. Please announce to local pastor. H. Brammeier, Sec'y.

**CHIPPEWA RIVER VALLEY DELEGATE CONFERENCE**

The Chippewa River Valley Delegate Conference meets Sunday afternoon, September 18, in Prairie Farm, Wis., 2:00 to 5:00 P. M.

Please register with the local pastor, Rev. J. F. Henning, Jr., and state how many delegates are coming.

E. E. Prenzlow, Sec'y.

**RED WING ONE DAY CONFERENCE**

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

**SOUTHEAST MICHIGAN CONFERENCE**

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

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

Preachers: Zapf, Luetke.  
Confessional Speakers: Leyrer, Maas.

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

Oscar J. Naumann, Sec'y.

**CENTRAL DELEGATE CONFERENCE**

The Central Delegate Conference will meet at Northwestern College at Watertown on August 24 at 9 A. M.. Each one to provide for his own meals.

H. Geiger, Sec'y.

**MISSION FESTIVALS**

**Trinity Sunday**

Goodhue, Minn., St. Peter's (T. E. Kock). Off'g: \$94.00.  
Redwood Falls, Minn., St. John's (Edw. A. Birkholz). Off'g: \$146.69.

**First Sunday after Trinity**

Town Eden, Brown Co., Minn., Immanuel (H. A. Scherf). Off'g: \$105.25.  
Hokah, Minn., Zion (E. G. Hertler). Off'g: \$63.00.

**Second Sunday after Trinity**

La Crescent, Minn., Immanuel (E. G. Hertler). Off'g: \$245.00.  
Winner, S. D., Trinity (R. F. Bittorf). Off'g: \$63.19.

**Fourth Sunday after Trinity**

Newton, Wis., St. John's and St. Paul's (E. H. Kionka). Off'g: \$241.27.

**Fifth Sunday after Trinity**

Rib Lake, Wis., St. John's (F. Kammholz). Off'g: \$45.33.  
Town Wellington, Minn., Emanuel (E. G. Fritz). Off'g: \$230.00.

Minneola Twp., Minn. (T. E. Kock). Off'g: \$107.18.  
Algoma, Wis., St. Paul's (Karl F. Toepel). Off'g: \$296.27.  
Alma City, Minn., St. John's (R. J. Palmer). Off'g: \$157.50.

**Sixth Sunday after Trinity**

Sebewaing, Mich., New Salem (G. Schmelzer). Off'g: \$227.15.

**BOOK REVIEW**

At the Gates of Mercy, by John H. Webb, pastor, First Baptist Church, Columbia, S. C. Pages 96. Price \$1.00. Zondervan Publishing House, Grand Rapids, Michigan.

This volume contains a series of ten sermons on Prayer. The subjects are, "A Midnight Prayer"; "A Widow's Prayer"; "Drowning Man's Prayer"; "A Leper's Prayer"; "A Demoniac's Prayer"; "A Mother's Prayer"; "A Father's Prayer"; "Everybody's Prayer."

In not one sermon does the author emphasize sin and grace, nor our unworthiness, nor yet praying in the name of Christ. It is hard for us to see just how he avoided this successfully. One would surely expect these very thoughts to be brought out clearly and distinctly in sermons on prayer. In the last sermon, which treats the prayers of the Publican and Pharisee, he does mention "sin" and "guilt" but ever so lightly. W. J. S.

The Grip That Holds, compiled by Chester M. Savage, Evangelist. Pages 184. Price \$1.50. Zondervan Publishing House, Grand Rapids, Michigan.

Fifteen sermons by as many pastors of the Baptist Church. If the sermons presented in this volume are samples of the sermons delivered Sunday for Sunday by these pastors, the congregations served by them are well fed with the precious Word of Life. The sermons generally are exegetical and doctrinal — emphasizing sin and grace. Outstanding among them is a sermon by Dr. T. W. Medearis, Miami, Florida, on the third chapter of Galatians. Although we are forced to differ with some statements yet we sincerely say — God grant the Baptist Church a host of such men who so clearly set forth the whole counsel of God. W. J. S.

**DAKOTA-MONTANA DISTRICT**

July 1, 1937 to July 1, 1938

Reverend	
K. Bast, Raymond	\$ 113.31
A. Birner, Hendricks	247.95
A. Birner, Arco	32.10
H. Buch, South Shore	182.63
H. Buch, Germantown	140.26
E. Gamm, Marshall	402.65
E. Gamm, Milroy	122.60
M. Lemke, Rauville	439.21
W. Lindloff, Elkton	456.36
W. Lindloff, Ward	315.03
W. Meier, Watertown	960.66
H. Rutz, Gary	180.60
H. Rutz, Altamont	55.21
H. Schnitker, Willow Lake	113.68
H. Schnitker, Hague	152.30
W. Sprengeler, Grover	600.90
W. Dorn, Goodwin	109.90
O. Heier, Mazeppa	146.83
R. Kettenacker, Argo	151.68
H. Lau, Aurora	150.57
H. Lau, Bruce	67.80
E. Schaller, Clear Lake	88.79
E. Schaller, Havana	129.22
E. Schaller, Hidewood	181.86
G. Schmeling, Henry	132.10
G. Schmeling, Florence	100.12
G. Schmeling, Clark	44.51

A. Sippert, Estelline .....	48.62
A. Sippert, Dempster .....	139.27
Memorial Wreath for Rev. M. D. Keturakat .....	16.00
P. Albrecht, Bowdle .....	350.20
P. Albrecht, Theodore .....	79.66
J. Bade, Zeeland .....	297.99
J. Bade, Hague .....	114.27
A. Hellmann, Mound City .....	112.48
A. Hellmann, Gale .....	47.45
J. Scherf, Roscoe .....	233.51
G. Schlegel, Mobridge .....	139.25
G. Schlegel, Glenham .....	119.25
T. Bauer, Hettinger .....	73.03
T. Bauer, Reeder .....	137.08
E. Bode, Terry .....	86.36
E. Bode, Crow Rock .....	53.52
B. Borgschatz, Timber Lake .....	18.91
B. Borgschatz, Trail City .....	3.04
B. Borgschatz, Isabel .....	8.06
B. Borgschatz, Bader School .....	4.09
A. Eberhart, Faith .....	161.35
A. Eberhart, Dupree .....	40.79
A. Eberhart, Ridgeview .....	3.40
J. Erhart, Jamestown .....	102.93
J. Erhart, Windsor .....	39.15
J. Erhart, Valley City .....	9.91
B. Hahn, Morristown .....	82.68
B. Hahn, Watauga .....	35.72
B. Hahn, Miner .....	10.00
Vacant, Circle .....	117.22
Vacant, Olanda .....	77.02
Vacant, Brockway .....	49.69
H. Heckendorf, Akaska .....	164.25
H. Heckendorf, Eales .....	61.00
W. Herrmann, Tolstoy .....	135.79
E. Hinderer, Tappen .....	130.27
E. Hinderer, Streeter .....	3.15
E. Krueger, Mandan .....	114.14
E. Kuehl, Lemmon .....	120.68
E. Kuehl, White Butte .....	48.13
E. Kuehl, Shadehill .....	22.86
P. Kuske, Elgin .....	204.00
P. Kuske, Burt .....	75.00
W. Lange, Marmarth .....	24.00
W. Lange, Bierman .....	17.95
W. Lange, Ives School .....	16.00
H. Mutterer, Flasher .....	105.00
H. Mutterer, Carson .....	42.46
W. Schmidt, Faulkton .....	133.21
W. Schmidt, Ipswich .....	152.17
H. Schultz, Hazelton .....	171.67
H. Wackerfuss, Bison .....	54.00
H. Wackerfuss, Drew .....	58.00
H. Wackerfuss, Meadow .....	45.51
H. Wackerfuss, Athboy .....	30.01
J. Wendland, McIntosh .....	88.85
J. Wendland, Paradise .....	80.22
J. Wendland, Selfridge .....	11.36
Total .....	\$10,740.41

Non-budgetary ..... \$ 81.88  
 S. E. JOHNSON, Treasurer.

**MICHIGAN DISTRICT**  
 April 1 to June 30, 1938

Reverend	Budgetary	Non-Budgetary
<b>Southwestern Conference</b>		
L. Meyer, Allegan .....	\$ 38.93	\$
H. C. Haase, Benton Harbor .....	525.00	
W. Franzmann, Coloma .....	107.27	
H. Wente, D. Ph., Crete, Ill. ....	82.62	9.00
W. Westendorf, Dowagiac .....	87.15	
N. Engel, Eau Claire .....	32.60	
E. Lochner, Hopkins .....	92.29	
E. Lochner, Dorr .....	33.15	
A. Hoenecke, Muskegon .....	87.38	
A. Fischer, Sodus .....	12.00	
M. Haase, South Haven .....	22.99	
W. Essig, Stevensville .....	49.67	
H. Hoenecke, Sturgis .....	212.62	
Total .....	\$1,383.67	\$ 9.00

**Southeastern Conference**

J. Nicolai, Adrian .....	286.39	
H. Heyn, Detroit .....	173.19	
H. Richter, Detroit .....	30.96	
F. Stern, Detroit .....	155.00	
G. Press, Detroit .....	80.78	
J. Gauss, Jenera, O., including \$35.00 from Sunday School and \$5.00 from Peter Rausch .....	420.97	8.25
W. Steih, Lansing .....	32.16	
H. Zapf, Monroe .....	527.35	
G. Ehnis, Monroe .....	130.55	
A. Maas, Northfield .....	113.10	
A. Maas, South Lyon .....	24.12	
E. Hoenecke, Plymouth .....	177.55	
C. Schmelzer, Riga .....	342.32	
A. Lederer, Saline .....	406.09	
A. Wacker, Scio, including \$18.00 Collection, Golden Wedding of Mr. and Mrs. J. Schairer, \$3.70 Bapt. Coll. at Leon Hirth and \$22.14 for Indian child .....	219.99	4.00
G. Luetke, Toledo, O. ....	400.00	
R. Timmel, Toledo, O. ....	40.00	
O. Naumann, Toledo, O. ....	34.78	16.10
E. Leyrer, Waterloo .....	60.20	
O. Peters, Wayne .....	131.29	
O. Peters, Livonia .....	60.80	
Total .....	\$3,847.59	\$ 28.35

**Northern Conference**

M. Schroeder, Bay City .....	260.83	
A. Westendorf, Bay City .....	515.00	
E. Kasischke, Bay City .....	196.05	
H. Engel, Chesaning .....	78.96	2.00
H. Engel, Brady .....	50.26	13.10
C. Binhammer, Clare .....	130.00	
C. Henning, Elkton .....	18.55	
B. Westendorf, Flint .....	373.33	
D. Rohda, Flint .....	71.58	
A. Kehrberg, Frankenmuth .....	81.10	
R. Kaschinske, Greenwood .....	80.50	
K. Vertz, Hale .....	46.68	
G. Albrecht, Kawkawlin .....	15.80	
F. Krauss and K. Krauss, Lansing .....	617.67	
E. Rupp, Manistee .....	75.02	
E. Rupp, Batcheller .....	40.41	
W. Voss, Owosso .....	237.62	
A. W. Hueschen, Pigeon .....	166.50	
D. Metzger, Remus .....	48.62	5.00
D. Metzger, Broomfield .....	35.01	
O. Eckert and O. J. Eckert, Saginaw .....	434.15	
O. Frey, Saginaw .....	106.05	
H. Eckert, Saginaw .....	50.13	
G. Schmelzer, Sebewaing .....	87.87	
J. Zink, Sterling .....	73.92	
C. Kionka, Swan Creek .....	44.00	
C. Kionka, Hemlock .....	70.00	
C. Leyrer, St. Louis .....	118.47	
J. Roekle, Tawas City .....	139.63	
H. Zink, Tittabawassee .....	102.70	
A. Voges, Vassar .....	12.94	
A. Voges, Mayville .....	5.44	
A. Voges, Silverwood .....	6.75	
R. Koch, Zilwaukee .....	152.26	
Total .....	\$4,543.80	\$ 20.10
Grand Total .....	\$9,775.06	\$ 57.45

**Memorial Wreaths**

The following Memorial Wreaths are included in above monies:

Scio, memory of Jacob Jedele (Sebewaing) .....	\$ 6.00
Manistee, memory of Mrs. Adolf Raguschke .....	5.00
Sebewaing, memory of Mrs. A. Wagner .....	1.00
Chesaning, mem. of Louis Hubinger (two wreaths) .....	2.00
Saginaw (St. Paul's), mem. of Mrs. Hammerschmid .....	1.00
Brady, memory of Jacob Schoch .....	1.00
Jenera, memory of Mr. and Mrs. Peter Krichbaum .....	100.00
Jenera, memory of Dallas Redick (four wreaths) .....	16.50
Sterling, mem. of E. Pagels, Detroit (three wreaths) .....	7.00

E. WENK, Treasurer.