

# 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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## FAMINE OF THE WORD OF GOD

Behold, the days come, saith he Lord God, that I shall send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro, to seek the Word of the Lord, and shall not find it. Amos 8: 11, 12.

At the time when Amos prophesied both Israel and Judah were at the height of prosperity. Universal peace ruled within their borders, and secure from outward enemies and strong in inward resources, agriculture, commerce and traffic had yielded their abundance to the welfare of the people. Such material prosperity, however, had produced in both kingdoms its too common fruits — pride, luxury, selfishness, forgetfulness of God and neglect of His holy Word. The sin of idolatry, of forsaking Jehovah the God of old, and walking in the ways of iniquity had become rife.

Yet such glaring apostasy on the part of the people did not escape God's mind. It had angered His feelings to the utmost and when His hour was come He sent forth Amos to rebuke this iniquity, and to announce to these careless sinners the approach of Divine judgment. Though not a prophet in the proper sense educated in a prophetic school, this man was called of God from a herdsman to the prophetic office and given the commission, "Go, prophesy unto my people Israel" (Chap. 7: 14, 15). And with much prudence and great courage did Amos carry out his commission. Dauntlessly did he proclaim God's judgments to the people. Listen as he opens his predictions with the theme (ch. 1. 2): "The Lord will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither." The gravest of all God's judgments upon His people is the one expressed in the words quoted above.

### God's Most Serious Judgment Upon His People

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the words of the Lord."

The inhabitants of the holy land had despised and rejected the message of God given them through His prophets. The Word offering them peace with God

and His fellowship was none of their concern, and all his heartfelt pleadings and warnings were cast to the winds. Time and again the Lord had uttered His voice with unmistakable clearness; three times Amos earnestly exhorts them, "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt" (Chapters 3, 4, 5, V. 1). But they would not heed the Word of God nor listen to it; rather did they cast Amos out of their city saying, "Prophesy not against Israel, and drop not the word against the house of Israel" (Chap. 7: 16).

Will a just retribution be spared them? Hardly. Hear what the Lord says, "Behold, the days come, that I will send a famine in the land — a famine of hearing the words of the Lord." What a bitter retribution for the children of Israel! They had wilfully rejected the warnings of the prophets, now the Word of God and the light of His teaching should fail them; they had despised and rejected the message of God, now they should be deprived of all communication with God.

Famine of the Word of God! It is the greatest calamity, the gravest judgment of God that can befall His people. The words of God are to the soul, as bread and water are to the body. Man's bodily constitution is such that food and drink are a necessity to health and physical life; to be even partially deprived of these means starvation, and to be totally bereft of them is to end in death. Even as with the Word of God. That is indispensably necessary for the fellowship of man with God. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God doth man live." Deut. 8: 3. Hence, apart from the Word of God the life of the soul, spiritual life, eternal life, is impossible.

Need we marvel at this? The Word of God is the repository of all Divine blessings. In it God offers Himself for life to the human soul. "This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17: 3). Hence the Word which God speaks is the Word of life. Moreover, in all saving relations to man Christ alone is the sum and center, and Scripture alone reveals Christ as the Way, the Truth, and the Life. Furthermore, the Word is the vehicle of spiritual power. "The power of God unto salvation" is Paul's synonym for

the Gospel. All spiritual energy, of course, inheres in the Holy Spirit, but He operates only through or with the Word. It carries the power by which life is given, and spiritual growth is promoted and sustained. In fine, the "ingrafted Word," received with meekness, "is able to save our souls." James 1:21.

To take away this Word from the human soul is to take from it all spiritual life and communication with God; and this is the very thing being done when God sends a famine of His Word among men. That is a worse famine than the mere want of bread and water. "Fear not them which kill the body" (Matt. 10:28). It is the least part of us. Whether it live or die, enjoy or suffer, is a question involving trivial interest, and that, too, only for a limited period. The soul of man and its well-being, however, next to God is of the highest concern. For its injury there is no compensation, for its loss no restitution. When it suffers, the worst has happened. And that is the case, when the soul suffers the famine of the Word of God. If the knowledge of God be withheld from man, there is no solution of the mysteries of his being; he knows not, whence he is from, why he lives, and whither he goes. If the Gospel of Christ be withheld, there is no peace for the stricken conscience, no forgiveness of sin, no access to God in prayer, no assurance of God's loving-kindness, no hope and salvation. If the revelation of the Word be denied, there is no power sufficient to guide and to govern human society in all the spheres of its existence and activities. Marriage, family, government — all is in a state of confusion and dissolution.

Oh what a severe judgment, when God sends a famine of His Word among men! It is the greatest misery for men who have despised and rejected the Divine Word. Though they feel the necessity of hearing the words of God, they shall not find them. "They shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the Word of the Lord, and shall not find it." Hear Saul's cry at Endor, "Bring me up Samuel." Oh for one word from his lips, one loving sentence from the mouth of the great prophet!

"Behold, the days come, saith the Lord God." Periods of the famine of the Word of God do come. "The days shall come," says Christ, "when ye shall desire to see one of the days, of the Son of man, and ye shall not see it" (Luke 17:22). Oh miserable state of immortal souls, to be crying to the heavens, and those heavens be as hard as brass!

"Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). Now the Word is ours; let us listen to it with reverence and faith, let us obey it with alacrity and diligence. "Walk in the light while ye have the light, lest darkness come upon you" (John 12:35).

J. J.

## Grow In Knowledge

### SIGHTSEEING IN AND ABOUT VENICE

There is one little area in Venice more important than all others, which every tourist longs to see and explore. It is a perfectly familiar scene, one which has been brought to notice a thousand times through pictures, photos and engravings. It is St. Mark's Square with the Campanile, the famous Piazza and Piazzetta, and the Doge's Palace facing the Canal. As one draws nearer to the spot, how marvellously beautiful it all appears! Now one begins to appreciate the splendor of the surroundings. It would be difficult to find anything more beautiful, as far as human workmanship and architectural beauty is concerned.

Where shall we begin to explore? Shall we begin to admire the marvellous mosaic pavement of Piazza San Marco spreading out before one's eyes in an immense area with the famous Venetian pigeons gathering around you? Or would you scan the length and breadth of the Ducal Palace in its wonderful Byzantine architecture? Or do the many domes and cupolas, the bewildering facade of the San Marco Cathedral attract our attention that we cannot divert our eyes from it? We begin with the latter.

#### San Marco Church

St. Mark's is the treasure-house of Venice — a place of pride as well as of prayer. Here was heaped up the booty which she gained from the repeated conquests in the Crusades and those of succeeding centuries. Again and again Venetian fleets swept proudly up the Adriatic, laden with spoils destined for this glorious shrine. For five hundred years the work of beautifying this old church was carried on enthusiastically, each generation trying to outdo all that had preceded it. Some of its ornaments are of pagan origin; others have come from Christian shrines. Thus Santa Sophia at Constantinople, though still a Christian church and dedicated to the Savior, was plundered to embellish the Venetian shrine named after His apostle. And then there are scores of variously colored marble columns, each one a monolith, and all possessing an eventful history. Some are from Ephesus, others from Smyrna, and others still are from Constantinople, and more than one even from Jerusalem. Who knows but that some of these monoliths have been looked upon by St. Paul, and by Jesus himself in His time. Finally, there are the four bronze horses which surmount the portal of St. Mark's. These are among the most interesting statues in the

world connected with a history centuries old. Once they were carried to Rome and there attached to Nero's golden chariot, though no one knows who their sculptor was nor where they are from. Where, in the fourth century after Christ, the emperor Constantine had transferred the imperial seat from the Tiber to the Bosphorus, he took them to Constantinople, where for nine hundred years they proudly stood beside the Golden Horn. Where, however, that capital was plundered by the Venetians, these bronze horses were brought hither, and have adorned the entrance to the cathedral.

Of course, we enter the interior and are amazed with its magnificent appearance. The walls and roof are so profusely ornamented with gold that it is easy to understand why St. Mark's has been called the "Church of Gold." In the most prominent position in the church is the receptacle guarded by the statues of the twelve apostles, where is kept, as the most precious of its treasures, the alleged body of St. Mark. Surrounding the receptacle there are numerous chapels, each one of historical interest, but for a foreigner difficult to be much interested in. As a matter of fact the entire interior is so intricate in its designs that one cannot easily delineate it as a whole, blended as it is with Moorish, Arabic, and Gothic art. The whole is too overpowering as to appeal to one's feeling of worshipful tranquility.

On leaving the Cathedral, one steps directly into the adjoining St. Mark's Square. This is the Forum of Venetian life, the favorite place for her festivities. Around it are fine marble structures with long arcades, which are used for offices of State, and within which arcades are the most attractive shops in Venice. On summer evenings the famous square is the favorite rendezvous of all pleasure-seekers, whether natives or foreigners, many of whom are seated beneath the neighboring arches, sipping drinks of various sorts, laughing and talking in the soft Venetian dialect or as the case may be.

#### The Ducal Palace

To the right of the San Marco Church extending alongside of the Piazzetta facing the canal is the Ducal Palace. Who has not heard of or seen pictures of this wonderful structure with the two stately granite pillars at the entrance to the Piazzetta, each upholding the emblem of a patron saint; one, a statue of St. Theodore; the other, the famous winged lion of St. Mark, as if keeping watch over the Venetian Forum? This spot for more than a thousand years, was the residence of the Doges. The present structure has been standing for nearly five hundred years, and from the variety of architectural styles mingled from North, South, East and West, it is probably the most outstanding building in the world.

In this palace is incorporated the entire history of Venice from its transcendent glories to its darkest crimes. For this was not alone the residence of the Venetian rulers; it was at different epochs the Senate-House, the Court of Justice, a prison, and even a place of execution.

I will not venture to give a description of this magnificent structure. It took me all of two hours to pass through it viewing and studying by means of a guide-book the interior with all that the greatest of Venetian artists contributed to its splendor. The roof and walls are covered with enormous masterpieces set in golden frames. Most of these are by Tintoretto — marvellous paintings, one of them seventy feet in length, all of which depict the history and glory of Venice. Most conspicuous among the halls and corridors are the Courtyard, the Giants' Steps, the Armory, and the Senate-Chamber. The prison with its horrible dungeons and place of execution, however, which we have also seen, do not belong into this picture. All in all to me the visit to the historic Forum of Venice with its Campanile, its Piazza and Piazzetta, its San Marco, and the Ducal Palace, has been most exceedingly regarded.

#### Cruising About Venetian Islands

Few things are more delightful than floating here during the summer season. However, sultry it may be on land, in Venice it is reasonably cool, and the broad bosom of the Adriatic naturally breathes the delicious freshness of the sea through its street. One pleasant afternoon I embarked in a motor boat to visit some of the neighboring islands which in reality are a part of this City of the Sea. The boat was crowded with passengers embracing various nationalities — Italians, Slovaks, Germans, English, even an East Indian. Beautiful was the traverse of the expanse of waters passing as we did a number of stately Adriatic steamers anchoring in the bay of Venice together with the numerous gondolas floating to and fro. To witness such a sight as one is tranquilly carried on upon the noiseless wings of the sea is indeed a pleasure.

Our first stop was the world-famous island **Murano**. That is the center of artistic glass manufacture. We were escorted through the entire establishment being shown how every specious of glassware is produced — from the largest utensil to the tiniest vase, the blowing of glass and the modelling of wares. An immense display of articles all sorted fills the show-rooms of this stupendous glass factory. Often the productions are of such exquisite design and coloring that a tourist must always regret to find it so inconvenient to purchase articles during his trip.

The next stop was the island **Burano**. This is a characteristic fishing place and is also famous for its lace factories. I walked through the fishing place,

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which, however, did not offer much of interest to me; others went through the lace factories where there was a fine display of Italian laces. But it was in an open-air restaurant in front of a lace factory I met with the East Indian tourist I mentioned before. We drank a glass of sherbet, an Oriental drink, together, and in the conversation which was carried on in English I learned that the man was an envoy from East India who was sent to London, England, where he had been transacting business for several months, and was now on his way home. He has a wife and three children and was longing to see his family, having been away for five months. Upon my inquiry what religion he professed, he answered Hinduism. We had no time to enter a religious discussion, as we were to return to our vessel, but I would liked to have talked religion with this East Indian tourist, inasmuch as he made the impression of being a man of thoughtful nature.

Our last stop was the **Torello** island. Here are historic remains of the ancient town of the pre-Roman period. It is also remarkable for its Cathedral of Santa Fosca, built in the seventh century. Walking alongside the Cathedral I overheard a lady ahead of me speaking German to her husband. Approaching her I asked, "Sie sprechen deutsch?" They were from Berlin. Returning to the boat under conversation we met several other Germans, all sitting in a group, all elated about this glorious trip. A lady from Munich, however, was wont to make comparisons between her home town and Venice, much to the discredit of the latter. Jocosely I said, if there must be comparisons made between these two cities so far different from each other, then I must say, that Venice being built in the sea in the midst of islands at least has the honor of living in a poetic atmosphere, while Munich in its rural environments and with its famous hofbraeu and bratwuerstle is rather prosaic in nature. Needless to say on whose side the laughers were.

### Sunday in Venice

Sunday in Venice is a day of rest. There are no signs of any traffic to speak of; no autos and no electric cars are running, and therefore quiet prevails throughout the city. No public buildings save the churches are open to the public.

Upon recommendation of an hotel officer I was conducted by a boy-guide to the Frari Church. Next to St. Mark's this is one of the most conspicuous churches in Venice. From the outside it looks rather old and decrepit, but the interior is imposing and of much historic interest. This is the church in which stands the tomb of Titian, the great Master in coloring. There are a number of his most famous paintings on the walls of this church, as the "Madonna di Pesaro," the "Assumption," and others. Among the last words of Titian as he lay dying were that he was almost ready to begin.

I remained in the church for the regular service which began at 11 o'clock A. M., expecting to listen to the organ music and the singing of Gregorian chants, but in this I was disappointed, there being no music of the kind rendered. I was agreeably surprised, however, to listen to a sermon though without understanding on my part it being in the Italian language, delivered by a man in a plain gown with such poise and in such a dignified manner as I have seldom witnessed before. He spoke but 15 minutes, but judging from the intense attention paid to the speaker, he must have said a great deal and deeply impressed his audience.

J. J.



### Comments

**The Weakness of Science** When a locomotive runs wild, with no engineer to control its headlong flight, the passengers in the coaches are in peril of their lives. When a powerful sixteen-cylinder motor car speeds along over busy streets with a drunken driver at the wheel, destruction is bound to follow in its wake. Similarly when a generation worships science, as ours does, and looks to science to build a happy civilization, putting no check on it, the result can only be chaos. Science has provided our generation with many conveniences and luxuries but because it is purely materialistic it bogs down under its own weight. Greed and selfishness spell the doom of all who look to it for everything.

Under a cartoon, which pictures the angel of religion safely guiding the airplane of science past the

crags of the immutable laws, Charles A. Wells, in the Lansing, Mich., State Journal, has this to say:

"A sweeping change is taking place in the attitude of many leading men of science. For a century the cry was for more speed, more power and greater control over nature, with the promise that when this was achieved we would have a world made secure by scientific advancement. Now for a generation we have had this scientific civilization, but we have come to realize that it is the very scientific civilization which is so desperately in trouble, and which threatens to hurl us into a swift and complete doom. Scientists themselves have been among the first to recognize this. At the last meeting of the Association for the Advancement of Science, one of the foremost scientific bodies, the keynote struck was that science must quickly give its attention to the promotion of loyalty to truth, justice and brotherhood. But such forces are spiritual and draw us into the realm of religion. In other words, it is the wings of religion which must now sweep forward to guide and direct the steel wings of material progress so that we may not go to smash in the low flying moral altitudes of today. It is the immutable laws of truth and justice which men are failing to see for all their precision instruments."

Science with its material progress is morally and spiritually bankrupt. It has no power within itself to overcome human greed and selfishness. That is why in this highly scientific age, with all its great material accomplishments, religion is needed, not just a moralizing religion, such as the writer quoted above may have had in mind, but the true Bible religion, which is rooted and anchored in the Lord and Savior Jesus Christ, for that, and that alone, is the power of God unto salvation to everyone that believeth. I. P. F.

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**"The Jitter Age"** That second word of our title is not a dictionary word — as yet. It seems to denote a certain restless and contorted throwing about of the limbs in the modern jungle-born dance. Of this we do not intend to speak. We have in mind the "jitters" which are a direct result of fear. Men are "jittery" today, because of their uncertainty of mind. In this day and age things of long standing, things that were looked upon by most men as being as immovable as the hills, are beginning to totter where they have not already fallen. Old institutions of government, of business and social life, of family stability have been shaken to the roots, together with the old notions of honesty, industry, economy and contentment. The foundations of human society seem to quiver and shake as in an earthquake. Men are looking for security in this life and cannot seem to find it. The days preceding the last judgment of which

our Lord spoke are here. The condition where men, as in the days of Noah, were unconcernedly buying and selling seem to be over. These days are aptly described by our Lord in St. Luke 21, 26: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." In life and limb, in property and honor, no man seems to be safe.

What is the reason for this fear gripping men's hearts? It is because men so largely have left the sure foundation of the Lord, laid down in His holy Word. Unbelief preached by a thousand false teachers, the glorying in the might and power of man, the lifting up of man's reason as above God, these are the things which have proved themselves an utter vanity. On these men cannot rest, cannot be safe. Again it is shown that man can destroy himself but cannot save himself. As for us, let us look up and lift our heads; for our redemption draweth night. St. Luke 21:28. No Christian should have the "jitters." Z.

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**On Christian Fellowship** the editor of the Lutheran Herald quotes a saying of Dr. Theodore Emanuel Schmauk: "Fellowship is a far more intimate thing than cooperation. Cooperation is a combined support in prosecution of a business plan; but fellowship is life together. Cooperation is a limited association for definite ends; but fellowship is an unlimited association in spiritual life. Fellowship throws open all the doors, unlocks all the strong-boxes, and bids the other side abide in our soul and heart. Modern Christianity greatly abuses the principle of fellowship; and it in so far destroys both its value and sacredness. On the grounds of a broad humanity it would admit even those to the heart of the Church who despise the precious merits of the head of the Church."

Well said, Dr. Schmauk. But what is one to do with those rabid unionists that would unite anything and everything and everybody into one vast fellowship and give it the name of the Church universal? What is to be said to those mistaken if earnest Christians who believe that the Church is to be a power on earth dictating to kings and principalities? Or what is the cure for those leaders of the Church that are convinced that the strength of the kingdom of God lies in the great number of visible church members? Dr. Schmauk, formerly of the General Council, now of the United Lutheran Church, belongs to a synod that is not over careful in the choice of its bed-fellows, tolerating, as it does, pulpit fellowship with sectarian churches.

The point seems to be the question of where to draw the line. Are there any doctrines, clearly taught in Scriptures, that may be classed as indifferent when

it comes to union and fellowship? If so, which are they? Cooperation as well as fellowship cannot exist between those who hold differing beliefs, for true cooperation can be built only upon fellowship, as cooperation must lead to fellowship. Let us be a little more careful in the application of 2 Cor. 6: 14-18.

Z.

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**Public Funds for Parochial Schools** Of the day-school enrollment about 88 per cent is in the public schools; of those attending non-public schools about 93 per cent are in Catholic schools, 4 per cent in Lutheran schools, and about 3 per cent in secular private schools.

The demand of public funds for private schools was made by Catholics as early as 1825. Bishop John Hughes of New York appeared before the City Council of New York City to demand the support of the schools of that city; but the Council denied his request. In 1840 the Catholics went to the Legislature of the State with the same request. In 1842 the Legislature created the Board of Education of New York City, the charter containing the provision, "that no portion of the school funds should be given to any school in which any sectarian doctrine or tenet should be taught, inculcated, or practiced."

A similar unsuccessful demand was made in Michigan about 1848. The opponents of the division of public school funds urged the new states to include provisions against this division in the constitutions. Every state admitted after 1858 has made such provision, and older states added amendments or took care to include such provisions when constitutions were revised. The matter seemed to be settled.

In Ohio and in New York the attempt has been made anew. The senate of Ohio passed a law which provided that private schools receive money from the public treasury. It was defeated in the lower house. But the demand will no doubt be renewed. In New York a bill was passed which provided for the transportation of pupils to and from school, including pupils of parochial schools. The first bill was vetoed by the governor. A second bill came into the courts where it was declared unconstitutional.

Our federal Supreme Court has ruled that free text books may be given to pupils of private schools at public expense. In 1922 Louisiana passed a law providing free text books. In 1928 the law was amended to include pupils of private schools.

The case came to the Supreme Court where Chief Justice Hughes delivered the following opinion in *Cochran vs. Board of Education*, 281 U. S. 370:

"The appropriations were made for the specific purpose of purchasing school books for the use of the school children of the State, free of cost to them. It was for their benefit and for the resulting benefit to

the State that the appropriations were made. The schools are not the beneficiaries of these appropriations. . . . The school children and the State alone are beneficiaries.

"We cannot doubt that the taxing power of the State is exerted for a public purpose. The legislature does not segregate private schools or their pupils as their beneficiaries or attempt to interfere with any matters of exclusively private concern. Its interest is in education broadly; its methods comprehensive. Individual interests are aided only as the common interest is safeguarded."

As far as I know Lutherans have not made the request for money for their schools. But early this year a conference held at St. Paul, Minn., had a paper entitled, "Is it unscriptural to ask for or to receive state aid for Lutheran schools?" The question has been aired at this conference.

It seems to me that the question of the relation of Church and State and their respective functions need to be set out clearly again.

Whenever the State gives money or service to a group of its citizens it follows that the State will see to it that the money or services are properly used. This implies some sort of supervision. In the case at hand it would mean some form of inspection and supervision of our schools on the part of the State. Are we ready for that?

John Eiselmeier.

## From a Wider Field

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

### HYMNS

Void of any goodness, I  
Unto Jesus could not come,  
Helpless in my sin to die  
Severed from my blissful home!

Once the inky gloom of hell  
Shadowed me, in sin and shame,  
Terrors that no tongue could tell  
Held me fast till Jesus came!

Now it's but a memory sad,  
Christ, my enemies withstood,  
Conquered Death to make me glad,  
And regained me with His blood.

He, indeed, has come to me,  
He, Himself, to me He gave,  
Loosed my bonds and set me free,  
Died for me my soul to save!

Bore the tortures in my stead,  
All the shame and pain untold,  
All my sins on Him were laid,  
Thus He bought me for His fold!

Now He keeps me in His grace  
Stays my faith upon His word.  
Leads me out from error's maze,  
My Defender, Friend and Lord!

At God's omnipresent hand,  
Grants me all my daily needs,  
Gives me strength that I may stand,  
Ceaselessly He intercedes.

If I'm friendless, weak, alone,  
While this sojourn here I spend,  
He is mine, and I'm His own,  
Jesus loves me to the end.

And at last when o'er my eyes  
Death shall steal, the hour is come,  
Naught I have to leave or prize,  
Jesus, come and take me home.

Paul C. Katus.

**IF LUTHERANS ONLY WOULD**

By Osborne Hauge

Director of National Lutheran Council Publicity  
Bureau

The annual report on contributions of the various American Lutheran bodies prepared for the United Stewardship Council by the Information and Statistical Department of the National Lutheran Council based on the latest available financial figures for these bodies, shows the 1937 per capita giving in the large Lutheran groupings to be:

	PER CAPITA		
	Benevo- lence	Local Expenses	For Both
United Lutheran Church .....	\$2.32	\$12.26	\$14.59
American Lutheran Conference .....	2.62	11.31	13.93
Synodical Conference .....	2.65	10.81	13.46
All other Lutheran Bodies .....	1.49	7.58	9.07
Total Lutherans .....	2.50	11.37	13.88

The benevolence per capita figures are always of special interest. Unfortunately not all the individual Lutheran bodies reported 1937 statistics to the National Lutheran Council, and in order to get complete figures for the United Stewardship Council, reports of previous years had to be used in several instances. Of those who did report on 1937 finances, the United Danish Church leads all the rest in benevolence contributions: \$2.86 per capita. The Augustana Synod comes second with \$2.77. Then come the Joint Wisconsin Synod, the Missouri Synod, and the Norwegian Lutheran Church, all very close together with benevolence per capita of \$2.70, \$2.69, and 2.68 respectively. The American Lutheran Church with \$2.46, the United Lutheran Church with \$2.32, and the Norwegian Synod with \$2.13 are the other 1937 benevolence per capita figures above \$2.00.

The average per capita contributions for denominational benevolence for all members of the United Stewardship Council was \$2.11 last year; it will probably be something near that again this year. If the Lutherans wish to pat themselves on the back for being somewhat above average, they may do so; but they would do well to consider first the benevolence contributions of some of the other United Stewardship Council members. Here are some of last year's figures which are worth looking at:

	PER CAPITA		
	Benevo- lence	Local Expenses	For Both
United Presbyterian .....	\$6.30	\$16.08	\$22.38
Presbyterian in U. S. ((Southern) ....	5.29	14.87	20.16
Church of the Nazarene .....	4.45	23.57	28.02
Moravian, North .....	3.92	16.41	20.33
Reformed in America .....	3.59	18.66	22.25
Presbyterian in U. S. A. ....	3.45	16.76	20.20
Seventh Day Baptist .....	3.24	10.45	13.69

Moreover, four of the Churches made large per capita contributions to non-denominational and inter-denominational benevolence in addition to the above denominational benevolence.

Why can't the Lutherans get up to the \$3.00 per capita mark, at least? Just think, if confirmed Lutherans were to give just 50 cents more each year, the Lutheran Churches in America would have \$1,669,810 more for carrying on the larger work of the Church! That would banish all threats of curtailment on the field at home or abroad.

As for local expenses, if all these confirmed members contributed just 50 cents more each year, there would be enough extra money to give every one of our 12,540 pastors a one hundred dollar raise in salary! Or the \$1,669,810 could be used to wipe out some of that huge cloud of indebtedness that hangs over the Lutheran Churches.

**ANOTHER SAINT**

Mother Francis, Xavier Cabrini, late of New York, who during her lifetime founded many Catholic schools, orphanages and hospitals, among them the New York girls' high school, is going to be honored by the church. She is slated for beatification in St. Peter's in Rome, on November 13. Her body was placed in a glass casket which was officially sealed preparatory to placing it in the crypt under the chapel of the Mother Cabrini High School, the institution she founded. The school girls were permitted to touch the feet of the departed with their rosaries before the coffin was sealed. A bone taken from the body of the corpse and placed in a silver tube will be carried to Rome by papal officials. The sealing of the body was witnessed by high church officials including Bishop Stephen J. Donahue and signed the certificate to go in the tube with the bone to Rome.

What sacrilege!

## Synodical Conference

### A REPORT ON THE NIGERIA MISSION

(Conclusion)

Let us say just a little about the last one of these three stations, Nkara by name. This station represents the first missionary effort on the part of our own native churches here. Whenever possible in our instructions we have been impressing upon the people that now, since the Word of God has come to them, they have the responsibility of passing it on to their fellow-men who are still living in the darkness of heathenism. We thought it well to make them mission-minded right from the start and to give them an active part in spreading the Gospel. They are urged to do, and actually do, personal mission work among their own neighbors. Then, at the General Convention of our churches, held last January, we discussed this point at length. The people were very eager and ready to take up a missionary enterprise of their own, "like their mother-church in America." They decided to set aside £15 from their general fund to be used in opening a new station in some village where the people have had nothing of the pure Word of God, and also in helping those new stations which as yet have not a fixed membership to support a teacher alone. Early in February we therefore sent a teacher to Nkara, up in the wild Anang district. We had not one soul to start with and there was no school in the entire village. No one can read or write, there is only one little church, supposed to be Catholic, without a resident teacher, which is as good as nothing. The chief invited us in to start a school and promised to have his "children" help us put up the building. We sent the teacher and went to work. At the present time the school building is finished and we are making application to the government to open it. The teacher's house is now being built and plans are completed for the church building. We have been holding regular services and prayer meetings, at first in the chief's compound, later in the school. The average attendance since Easter has been over 80. Gradually these people will take over the paying of the teacher themselves. Without the help of our churches here no teacher could have been sent, since we had not a soul to begin with. This station really appears very promising. When we bring the report to our next General Convention, our people here will be very happy because this is their mission. Several other "preaching stations" are now also receiving some support from this general fund.

Now let us look into our schools. We are very much concerned about our schools since they represent our future church. We do all we can to bring the standard of our schools higher and higher, and there is much room for improvement here. Especially do we insist that proper and systematic religious instruction be carried on. Programs or religious instruction are mimeographed and given to the teachers, and these programs every teacher in every school must follow exactly. Every Wednesday afternoon we have a special teachers' meeting in Ibesikpo, and every Thursday afternoon a meeting in Ikono. Every teacher must attend one or the other of these meetings. Here we explain and discuss the following week's religious lessons. We also discuss whatever school or church problems might arise. As often as we can, we go personally into the schools to inspect the work; but we do not get into the schools nearly as often as we should.

We have just recently chosen one of our "A" teachers, who has proved himself very sincere, trustworthy, and capable, to be our "traveling teacher." He puts in all of his time inspecting our schools, examining the children, and helping the teachers. Every Friday afternoon he comes to the mission house to make this report. This should help to keep us in closer touch with our schools.

We are happy to report that in our school work we have made some visible progress. Following are the figures concerning our schools. They speak for themselves.

	Total No. of Teachers	Total No. of Schools	Total Enrollment
January 1, 1937 .....	32	18	1,179
January 1, 1938 .....	45	22	1,524
May 31, 1938 .....	58	26	1,852

We are very happy and very thankful for the grace which the good Lord has showered upon our Central School. It is considered to be one of the best-staffed schools in our province. A school of this type is considered fortunate to have on its staff two or three teachers with "A" certificates. Of the nine now on our staff, six hold "A" certificates. And what is of decidedly greater importance is that they are now working in harmony and in the spirit of the Lutheran church. All of them have joined our church. Just lately some of the other missions have tried to get some of our teachers, but, as one of the teachers told me himself, "I want to work in the Lutheran Mission until my working days are done." This change in the Central school can only be appreciated by looking at the situation just before Dr. Nau's arrival. Up until that time the school was not even approved by the government, and the pupils from there were not allowed to write the school-leaving examination. After complete reorganization and hard work by Dr.



Nau the government was finally persuaded to give us a chance, so last November our first group of boys sat for the government examination. We were hoping and praying for at least one to pass to justify us in the eyes of the government. Of the seven candidates we sent, not one, but six passed; five with distinction, and three of these with scholarship ratings. The one who failed was really our brightest student, but was unfortunate in making a foolish mistake. What this really means becomes clear when we remember that only about one-fourth of the total number to write the examination were successful, and of the more than six hundred candidates in our province only six received scholarship ratings, three of them our own boys. Now we receive applications from all over from boys and girls who want to enter our school.

All the boys who passed this examination are not interested in leaving us, even for the government college; we have our hands on all of them and they are all waiting for the seminary to open. We look forward to a new era when these, our own boys, can be put into the work of our schools and churches.

Also outwardly we can report improvement in our Central School. Two new dormitories have been completed, one last year and one in March of this year. Both of these buildings are of a permanent nature. Now we are gathering materials for the next unit, which will be a combination dormitory and dining hall, and we hope to have it completed by January 1, 1939. These buildings are being erected according to the plans approved by the Missionary Board — the Board matching pound for pound with the natives.

We have as yet not received the government grant although we have our application in and have been promised the grant by no less a person than His Excellency, the Governor of Nigeria himself who paid us a visit in Ibesikpo last September. The Education Department informed us that we would have been on the list by this time, but four schools appeared for application before us and due to the depression and decided drop in revenue this last year the money did not reach to cover, so we are holding out for 1939.

We are also happy to report that work on our new girls' school is now in full swing. We had been gathering material and making blocks waiting for the lease to be approved by the government. This approval came to us about two weeks ago, so now the pillars are going up. There is a tremendous amount of work waiting to be done and we shall consider ourselves fortunate if we have the school in running order by January 1, 1939. This school will represent an important link in our work, for it will never get ahead until its women are brought to a higher standard. At the present time very few know one letter from another; their lot is that of a slave or of the goat which inhabits their houses with them. Even as Miss

Kluck reports, she went into one home to visit a sick woman, and found two goats occupying the bed, while the woman lay on a mat on the floor.

In just about two hours the mail closes, and this will have to go out today, therefore we must bring this report to a close. There are many things we could still say, in fact, it would take a book to describe every angle of our work. However, before we do close we must say a few words about our immediate needs. As all can see, we need more men and we need them quickly. The Lord has given us a great work to do and He expects us to do it properly. For that we need help, especially do we need help since as all know by this time, Missionary Koeper has been forced to go back to the States because of his health. We are begging that the Lord might find some who will be willing and ready to come. The new house at Obot Idim needs only a few final touches to make it ready to receive the new missionary. Secondly, we need our own training department for evangelists and pastors. Many are ready and waiting for such an institution to be opened. Finally, we need our own hospital and our own medical man.

In closing, let us remind the people at home that this work is the work of all our Lutheran Christians there. Without their prayers and support we cannot meet this our great challenge. We hope that this report has given them at least a very general picture of our work and that it has served to create a little more interest in this the Lord's cause. However, proper interest can come only from faith and love for Christ in the hearts of our people.

Yours sincerely,

(Signed) Wm. H. Schweppe.



## Our Missions

### NORTH WISCONSIN DISTRICT

#### Red Granite, Wis.

Trinity English Lutheran Mission, Red Granite, Wis., dedicated its new chapel on May 29. Four special services were held in which the pastors E. Behm, W. Wadzinski, T. Redlin, and F. Reier preached the sermons. The liturgical part of the services was in charge of the local missionary, M. A. Fleischer and Pastor F. Schroeder of Fairburn assisted him.

The building measures 36x23 feet with additional vestibule and furnace room. The interior is finished with sheetrock and nu-wood, the exterior with fire-proof slate paper. The furnishings are complete. 17

pews, a pulpit, 9 chairs, several floor runners, and a communion rail were purchased from a dissolving Methodist congregation in a nearby town for \$35.00. The altar and altar fixtures and an organ were donated by friends of the local mission; the heating and lighting systems by individuals of the mission parish.

Although services have been conducted for nearly 30 years in Red Granite by Pastors Herrmann, Behm, and Wadzinski the parish never had a church home of its own; services were held in the rented Union



Trinity Mission Chapel, Red Granite, Wis.

Church. In 1933 Pastor M. A. Fleischer was called as full time missionary. The first efforts to buy and remodel some building into a modest chapel failed, because the parish lacked the necessary funds. Friends of the mission then came to the aid of the station with financial donations. Three Main Street lots with a large hotel building on the middle lot were bought for \$500.00. A contract was made with a member of the parish to raze the hotel building, salvage the good lumber and with whatever new material would be necessary, erect a modest chapel; sum involved: \$570.00.

Missionary Fleischer concludes his report to us: "Truly, the good Lord has been merciful to this poverty stricken community in giving it the Gospel and also a place where all may at all times have it preached to them in its pure and unadulterated form. In appreciation for the Lord's goodness and the generous gifts of the brethren, the Mission voted to turn its annual Thanksgiving offering over to the treasurer of the Synod's Church Extension Fund, and it is its prayer that by so doing many others may some day share in the blessings it has so graciously and bountifully received."

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

#### A VISIT TO OUR APACHE INDIAN MISSION IN ARIZONA

Though this article is in a sense a continuation of the series on the travels of the Exploration Committee in Arizona, the visit to the Apache Indian Mission,

described here, was unofficial and only incidental. The assignment given to us had nothing to do with the Indian Mission but was confined to the work among the whites. However, after covering the ground, the shortest way out of Arizona to Colorado led us through the Apache reservations. Even if this had not been the case, it is probable that the Indian Mission would have been visited anyway. Pastor Gauss had been chairman of the Indian Mission Board some eighteen or twenty years before. During his term in office most of the larger building projects had been undertaken and completed, and since this was his first visit to Arizona, he was even more interested in seeing our Indian Mission than the ordinary member of our Synod would be.

The end of the journey described in the previous article brought us to Bylas near the eastern boundary of the San Carlos Reservation. Rev. E. Sprengeler, missionary at Bylas, had been our guide and driver the previous day and a half, and it may be of interest to hear that that part of the trip was financed out of funds placed at the disposal of the missionary by the Bylas Indians.

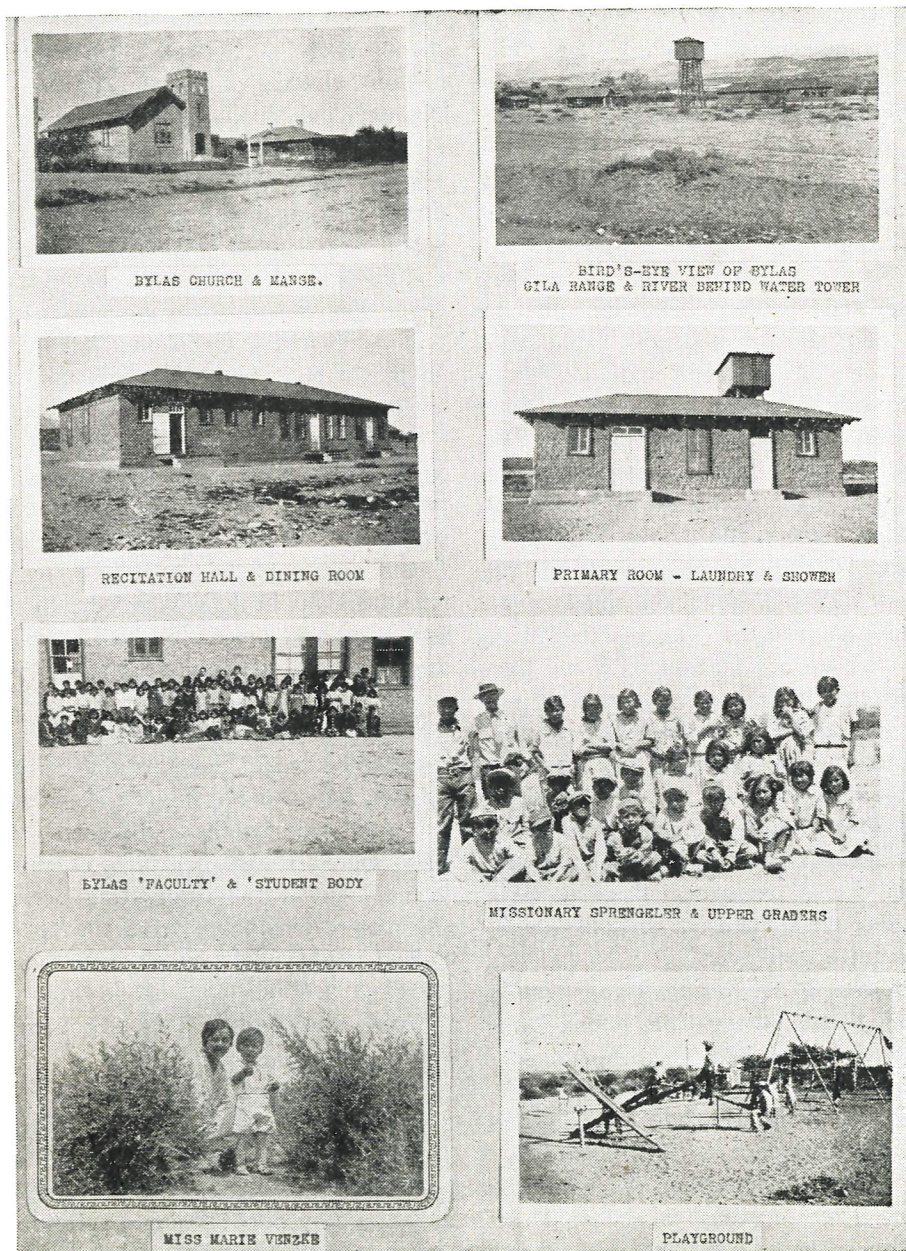
We arrived in Bylas late in the afternoon on a Wednesday. Since it was Lent, special services were held in the evening, at which Missionary Sprengeler preached a Lenten sermon in content similar to the sermon which you, dear reader, may have heard the same evening in your home church. The sermon was repeated in the Apache language by the interpreter. The good-sized church was comfortably filled with young and old Apaches. It was a privilege to worship our common Savior with these native Americans, to address a few words of greeting and encouragement to them at the close of the service and to receive their good wishes and words of encouragement in return.

The next morning we visited the school, which has an enrollment of 134 and which was taught by four teachers including the missionary. We made only a brief visit in each classroom. In one of the rooms the Bible stories which had recently been learned by the children of the upper grades were reviewed, and the Indian children in their peculiar monotone recited a number of Bible stories with a perfection that would reflect credit upon our own children in Christian day schools, if they told them as well. What a treasure these Indian boys are laying up for themselves against the time to come!

In regard to the physical equipment of the Bylas station it may be said that we have here a nice large stone chapel, a fairly good house, and two barrack-like school buildings of frame construction, which we originally inherited from the government and which have seen better days. As to the living conditions among the Apache Indians in general, the writer, after a lapse of fourteen years, noticed some changes in the

direction of what the white man calls civilization. Formerly the school girls wore the voluminous dresses of little variety in color, while now their dresses, within limits, are nearly as diversified as those of their white sisters. Formerly, too, the Indians all lived in their native tepees of brush and canvas, while now a good many of them reside in huts made of lumber.

which has an enrollment of 70. Of this all too short visit there stands out in the memory of the writer particularly the interesting manner in which the primary grades were taught reading by the native teacher. The subject matter dealt with things with which the pupils were familiar from their own daily lives. After the text had been read in English, the children were



BYLAS CHURCH & MANSE.

BIRD'S-EYE VIEW OF BYLAS GILA RANGE & RIVER BEHIND WATER TOWER

RECITATION HALL & DINING ROOM

PRIMARY ROOM - LAUNDRY & SHOWER

BYLAS 'FACULTY' & 'STUDENT BODY

MISSIONARY SPRENGELER & UPPER GRADERS

MISS MARIE VENZKE

PLAYGROUND

This was more noticeable among the Bylas Indians than at other stations.

That same forenoon we were driven some thirty or forty miles past the Coolidge Dam, the waters of which now cover the site of our old San Carlos station, to Peridot, where Rev. H. Rosin has been missionary for the past twenty years. After dinner we visited the three-room school, which is housed in the old stone chapel and a building of more recent construction and

asked to repeat the thought in their own Apache language. Since most of these children know no English when they enter school, this is good pedagogy. It is a delightful study of human nature to watch such an interesting group of brown-skinned, black-eyed, raven-haired Apache youngsters. In addition to the buildings already referred to we have here a parsonage that is quite new, while the old adobe parsonage, already used by our first missionaries, still stands.

Early in the afternoon we drove on three miles to San Carlos, the old Rice, where the Indian agency is located and a large group of government school buildings, across the road from which our attractive stone chapel and parsonage stand. Rev. F. Uplegger is in charge here. We have no day school here, but fortunately we arrived at a time when the missionary was giving religious instruction to the last of two classes of a group of more than 200 children dismissed for that purpose from the government school. Rev. Uplegger, who has made an exhaustive study of the Apache language, employs that language to a considerable extent.

After these classes, about four o'clock, Missionary Uplegger took us along to the burial of an Indian woman, an unusual experience. When we arrived, the grave was not quite finished, and we waited. When it was considered finished, an attempt was made to lower the rough box, but it was found that the grave was too short. More work with a pick in the dry rock-like ground, enlarging the grave. After a wait of about an hour, ceremonies could begin. The corpse in another rough box was brought forth. In the coffin were pieces of dress goods and other wearing apparel. The missionary made a brief address in the Apache language. While he was speaking, the statuesque figure of an Indian woman, the sister of the deceased (so we were later informed) approached from a distant camp and took up her station with the rest. At the end of the address she poured powder and perfume into the coffin and started a weird, heart-rending wailing over the dead, which reminded one of what Jesus must have experienced in the house of Jairus. When the coffin was lowered into the grave, the cover, with its too short nails, came apart and caused another considerable delay in the ceremonies. If all Apache funerals are like the one we witnessed, the missionary must be a man of infinite patience.

Early the next morning we drove some twenty miles to Globe, outside of the reservation, to the home of Missionary Alfred Uplegger, the same house once occupied by the unforgettable Superintendent Harders. Rev. Uplegger, Jr., in addition to assisting his father, the present superintendent, at San Carlos and serving the Indians off the reservation, also preaches regularly to a handful of white people in the unattractive quarters which once served as a mission school. He showed us the twin cities of Globe and Miami, each with a population of over 7,000 in a copper mining district. The famous Old Dominion mine having closed, Globe was suffering a serious slump.

With Pastor A. Uplegger at the wheel we drove, still early in the forenoon, over the comparatively new highway 60 and then off the highway toward Cibecue, a distance of some 70 or 80 miles. The scenery here as in many other parts of Arizona involuntarily brings to the lips of the Christian the exclamation, "Lord,

how manifold are Thy works!" Beautiful evergreen forests, towering mountains, yawning canyons, awe-inspiring rock formations! The writer could admire them in breathless wonder, though he had seen similar scenes before, but his pen lacks the gift to describe them.

Cibecue was once described by a prominent radio announcer as the most isolated community in the United States and, so far as the writer's observation goes, justly so. That applies with particular force to our Lower Cibecue station, where Missionary Krueger has lived for fifteen years or more. To reach it one must ford the river, which is not always possible. Here we have a parsonage, an adobe chapel and a school, which is taught by the missionary himself. After lunch we drove several miles on to Cibecue proper, where Missionary Niemann resides. Here there are several trading posts, government school and a beautiful Catholic Church, which dwarfs our shanty-like chapel, but our chapel is in use, while the Catholic church stands idle.

After a brief stop at Cibecue we set out toward Whiteriver, fifty miles south. Some distance out we were met by Missionary Otto, who showed us the groups of Indian camps which he serves at Cedar Creek and near Ft. Apache. In the evening we arrived at East Fork, where Rev. Behn is the missionary and where we have a staff of about ten workers in the day school, boarding school and orphanage. There is quite a complex of buildings here, though the chapel, which looks like a midwestern rural school, shows the ravages of time. Since it was Saturday, there was no school, but the boys were busy sawing wood, while the two male teachers tinkered optimistically on various pieces of outworn farm machinery. Much might be said about the interesting activities here, but we shall merely add the wish that every member of our Synod could take a peek into the nursery of the orphanage and explain to us how the very youthful matron, working on a 24-hour shift, manages to survive under it.

Saturday afternoon brought us to Whiteriver, four miles away, the seat of the Indian agency and a large government school and the residence of Missionaries Guenther and Otto. About 200 children from the government school receive religious instruction. Under the guidance of Rev. Guenther we visited the camp of a Christian Indian family, where several other Indians were also visiting. Using one of the young men present as an interpreter, an aged Indian expressed his appreciation of the Gospel and wished us God's blessing on our way. Here there was a truly home-like and Christian atmosphere.

That night it rained and snowed, and in the morning deep slush covered the ground. To expect an attendance at church under the circumstances, especially as the Indians are not shod for wet weather,

seemed hopeless, and yet in the neighborhood of 75 appeared for worship in the large and imposing frame chapel. The missionary preached, and we too spoke words of greeting and encouragement through the interpreter. Many of the older ones showed by word and action that they were one with us in Christ.

Immediately after services Missionary Guenther drove us through slush and mud to Holbrook, 100 miles away, where late in the afternoon we boarded the train for Colorado.

This article has assumed much longer proportions than the writer intended, and yet so much remains unsaid. One can not visit all these mission stations and see even on a small scale the work which is being done without feeling that a great work of the Lord is being carried on. To work in this field for long years, as many of our missionaries have done, requires a spirit of deep consecration, especially on the part of those who live in the more isolated regions. These men have their temptations and difficulties, their hours of discouragement. They are on the outposts, in the front trenches. It is no more than proper that we, who are far from the battle front and who sent them out, should provide them with the sinews of war and strengthen them in their battles with our earnest prayers.

Im. P. Frey.



#### FIFTIETH ANNIVERSARY

On Sunday, August 28, St. John's congregation of Bowdle, So. Dak., and Trinity congregation of Theodore Township, 13 miles away, joined in observing the fiftieth anniversary of their founding. Since their beginning these congregations have formed one parish, and the brotherly spirit in which they have learned to work together was evident to all who were present at this jubilee.

All services were held in the high school auditorium at Bowdle. Three sermons were delivered in the German language and two in the English. The preachers were J. C. A. Gehm, C. L. Schweppe, Sam. Baer, and Alvin Baer. And the attendance — it certainly was a pleasant surprise. These people, especially in recent years, have had burdens to bear such as many of Synod's members can only imagine, but the impression gained was this that the Bread of Life means more to them than does another grain crop gone with the wind and the hoppers.

Pastor G. Lahme, in the early spring of 1888, conducted the first service in the Bowdle community in

the home of Wm. Haupt. In June of the same year Pastor Gottlieb Albrecht was sent out by the Minnesota Synod to explore the entire territory. As a result of his findings, Pastor Volkert came to Bowdle in 1889 as the first resident pastor. He immediately began holding services at Theodore also. Since then the following pastors have served these two congregations: C. F. Malkow, until 1891; J. Engel, 1892; R. Fehlau, 1893-1900; J. G. A. Gehm, 1900-1904; O. Keller, 1904-1916; C. L. Schweppe, 1917-1920; F. Traub, 1920-1927; P. G. Albrecht, since 1927.

A number of these pastors personally conducted a regular parish school, but it was not until six years ago that a teacher was called. The Misses Clara Mehlberg, Louise Baumann, Frances Meyer, and Erna Lemke have filled this position.

This parish today numbers 101 families, 310 communicants, 464 souls. From it have come three young men who are now pastors in our Synod, and one other who is at present enrolled in our theological seminary.

C. L. S.

#### GOLDEN JUBILEE

St. John's Ev. Luth. congregation of Bear Valley, Town Chester, Wabasha Co., Minn., celebrated its golden jubilee on Sunday, September 18. In connection with this festival the 40th anniversary of the dedication of the church was also observed and the new church basement dedicated. Two German-English services were conducted. The former pastors, Rev. P. Beck of St. Cloud, Minn., and Rev. W. P. Sauer of Buffalo, Minn., preached in the morning, while at the afternoon service Rev. W. C. Limpert of Altura, Minn., a former pastor, and Rev. O. P. Kuehl of Cambria, Wis., a son of the congregation, were guest speakers. The afternoon offering went into Synod's treasury.

Neighboring congregations and many friends from far and near joined St. John's in the festival services. A loud-speaker was set up for the occasion. In each of the services the mixed choir of the sister congregation at Mazeppa, with several Bear Valley members assisting, sang an appropriate selection. Dinner and supper were served by the ladies of St. John's in the church basement.

During the fifty years the following pastors served the congregation: W. Lange, O. Sievers, P. Beck, W. Limpert, W. P. Sauer, and since 1930, the undersigned. At present the congregation numbers 30 families, 85 communicants, 124 souls. Lord, abide with us in Thy means of grace and bless us also in the future.

Theo. Haar.

#### TWO ANNIVERSARIES

In the evening of the 11th Sunday after Trinity the members of St. John's Congregation of Hoskins, Neb., invited their Pastor, Im. P. Frey, to unite with

them in a festive service of thanksgiving on the occasion of the 25th anniversary of his ministry. Pres. J. Witt and H. Hackbarth delivered the festive messages — the former basing his words on 2 Cor. 5, 18 and the latter on Gen. 32:10, 11.

Also, on August 19, the silver wedding anniversary of Pastor and Mrs. Frey was observed. During the course of the festive program at the beautifully decorated and richly laden banquet table an address on Ps. 128:3-6 was given by the undersigned.

On both occasions purses were presented to the jubilarians from the members of the congregation.

In the festive services, in the congratulatory messages that were read, in the choir renditions offered by St. Paul's Choir of Norfolk, as well as in the responses of Pastor Frey, the appropriate spirit of humble thankfulness for mercies received was preserved and enjoyed by large assemblies.

Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely. Ps. 147, 1.

L. A. T.

#### DEDICATION OF A PARISH HOUSE AT YAKIMA, WASH.

Our mission festival on August 28 began with the dedication of a new "Gartenhaus," so called after the modest old Gartenhaus which had served our Grace Church for nearly twenty-four years in many capacities, for the Sunday school, Saturday and summer school, for the meetings of the ladies, the young people, etc. I started it as a "playhouse" for my children, and in 1914 I more than doubled it for the uses stated.

Since 1926 we had tried to collect a building fund, but when the depression hit us, we became stalled. In our July meeting, however, the congregation formulated a workable plan, and within a week the building operations started under the active leadership of our member S. Brockelmann. It was arranged that everything will be paid by December 1, leaving the church free of debt. The members did all the work they could do, hiring only the bricklayer, electrician and plumber. In spite of the midsummer heat (to 107°) and the urgent field work our members turned out in good numbers. The Lord has blessed our enterprise. He has made us of one mind, has given us the means. No outsider has been asked for his money or help; nor is there a cent in it from dinners, suppers, socials, bazaars, sales, etc. Direct giving in an evangelical spirit will every time beat the worldly makeshift by which some churches try to keep above water. Our Lord is a Giver and not a beggar, and He says to His Church, Follow Me!

The building is 33 by 39 feet, brick veneer, accurately and solidly built, very neat. Our plan and prayer is that in some time it may be the home of a

Christian day-school. At present it houses one-half of our Sunday school and serves as assembly-room.

The dedication services were based on Psalm 118, 24.

Frederic H. K. Soll.

#### NORTHWESTERN LUTHERAN ACADEMY

The new school year at Northwestern Lutheran Academy began with an opening service at the school on the morning of September 6. Beside the students and faculty several of the neighboring pastors and a few of the parents of our students attended. The rest of the opening day was given over to registration, assignment of rooms, and distribution of books. Classroom work was begun the next morning.

Twenty students have been enrolled for this school year, about the same number as in other years. These are distributed by classes as follows: Twelfth grade, 5; eleventh grade, 5; tenth grade, 4; ninth grade, 6. Of last year's students six did not return, insufficient funds and removal of parents being the main reasons for their failure to return.

May our Lord bless us with a profitable school year!

H. C. Oswald.



## Announcements

#### THE GENERAL SYNODICAL COMMITTEE

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

#### Preliminary Meetings

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

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

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

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

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

#### PACIFIC NORTHWEST PASTORAL CONFERENCE

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

Program: Sermon, Rev. A. Levenhagen — Rev. H. Wiechmann; Homiletical work on John 1, 19-28 by Rev. F. Soll and F. Schoen; Discussion on Prof. Kowalke's paper on young people's work by Rev. Walter Amacher; Pastoral Ethics by Rev. Arthur Sydow; "Pentecostalism" by Rev. A. Matzke; Book Review by Rev. R. Hoenecke.

E. H. Zimmermann, Sec'y.

#### EASTERN DAKOTA-MONTANA PASTORAL CONFERENCE

The above mentioned Conference meets November 1 and 2 at South Shore, H. Buch, pastor, beginning at 9 A. M., Divine service Tuesday evening.

Sermon: R. Kettenacker (O. Heier).

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

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

Kindly announce to local pastor.

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

**ROSEBUD DELEGATE CONFERENCE**

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

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

Sermon: G. Geiger (L. Gruendemann).

Announce, please!

N. M. Mielke, Sec'y.

**FOX RIVER VALLEY PASTORAL CONFERENCE**

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

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

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

Please announce to the host.

F. A. Reier, Sec'y.

**DODGE WASHINGTON PASTORAL CONFERENCE**

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

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

Confessional Sermon: Marti, Klingbiel.

Please announce!

G. Redlin, Sec'y.

**CENTRAL DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT**

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

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

Speakers: Roth, Witt.

Bring one or more delegates and kindly announce to the local pastor.

Wm. P. Holzhausen, Sec'y.

**SOUTHERN WISCONSIN PASTORAL CONFERENCE**

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

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

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

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

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

Remark: Bring your copy of the Kowalke Essay.

Edmund Sponholz, Sec'y.

**EASTERN PASTORAL CONFERENCE**

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

Preacher: A. Petermann (Rische).

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

K. Lescow, Sec'y

**CENTRAL CONFERENCE**

The Central Conference will convene October 25 and 26, at Pardeeville, Wis., Rev. A. J. Engel, pastor.

Order of Business: Tuesday, 10 A. M., Opening. 10:15, Roll Call; 10:20, H. Geiger: Exegesis on 1 Tim. 3:8-16. 1:30, Opening. 1:45, Prof. G. Westerhaus, The Origin of our three Creeds. 4:00, Report on Finances. 4:15, Miscellaneous. — Wednesday, 9 A. M., Opening. 9:15, Sermon Critique. 9:45, M. Drews: Psalm 22. 11:00, Miscellaneous. 1:30, Opening. 1:45, Business. 2:00, Loeper: Have False Prophets a Divine Call? 3:00 Casual Questions.

Substitute paper: Exegesis by H. C. Nitz on Deut. 6, 1-5.

Sermon: A. Dasler, M. Drews.

Confessional: Director E. E. Kowalke, O. Kuhlow.

Kindly announce early.

H. Geiger, Sec'y.

**JOINT CONFERENCE OF SHEBOYGAN AND MANITOWOC COUNTIES**

The Joint Conference of Sheboygan and Manitowoc Counties meets November 1 (9 A. M.) and 2 with the Rev. Jul. Wagner in Town Wilson, Sheboygan Co.

Papers to be presented: Exegetical, R. Jagow, John 2:20-36; G. Schaefer, Joh. 17; E. Eckert, Hebr. 9; M. Braun, Baptism as means of grace; L. Spilker, Salvation army; Religious-linguistic value of Septuagint, H. Wegner; Youth and the church, Cl. Krueger; Doctrine of the Trinity in O. T., W. Schink; Polemics in the sermon, J. Wagner; Luther as crossbearer, M. Sauer; Crusades (continuation), W. Kitzerow; O. T. quotations in Matthew (continuation), Edm. Huebner.

Confessional: R. Schroth, A. Huber.

Sermon: E. Schroeder, G. Struck.

Please announce early and specify if quarters are desired or not.

E. H. Kionka, Sec'y.

**SOUTHWESTERN MICHIGAN CONFERENCE**

The Southwestern Michigan Conference meets October 26 and 27 at Benton Harbor, Michigan.

Papers: Exegesis on 1 Tim. 6:20.21, N. Engels; Die Rechtfertigung eines Suenders vor Gott, A. Hoenecke; Calvinistic Influences on the translation of the King James version of the Bible, by Dir. O. Hoenecke, H. Hoenecke; Romans 8, A. Fischer.

Sermon: A. Fischer, M. Haase.

Confessional Address: W. Essig, N. Engel.

N. Engel, Secretary.

**RED WING PASTORAL CONFERENCE**

The Red Wing Pastoral Conference will meet for one day conference with Pastor R. Schroeder, Town Dexter, Minn., on October 11. Opening session at 9:00 A. M.

T. E. Koch, Sec'y.

**MINNESOTA LUTHERAN TEACHERS' CONFERENCE**

The Minnesota Lutheran Teachers' Conference will convene in the congregation of Rev. Oswald Volz, Faribault, Minn., October 27 and 28. Announcements are to be addressed to Mr. A. H. Kramer, 521 W. Fifth Street, Faribault, not later than October 12. C. R. Marquardt, Chairman.

**MICHIGAN STATE TEACHERS' CONFERENCE STEVENSVILLE, MICHIGAN**

October 26 to 28, 1938

WEDNESDAY, A. M. (Grades 5-8)

- 9:00-10:00 How Can Water Do Such Great Things?
  - ..... Pastor A. Westendorf
  - Sub.: Resurrection of Christ ..... Richard Sievert
- 10:00-10:30 Circulation of the Blood ..... N. Berndt
  - Sub.: Nominative case of Nouns ..... W. Stindt
- 10:30-10:45 Recess.
- 10:45-11:15 Cubic Measure ..... P. Mohrhoff
  - Sub.: Causes of Spanish-American War ..... Lester A. Raabe
- 11:15-11:45 Syntax of Adjectives ..... Wm. Arras
  - Sub.: Physical Features of Europe (Open Book Map Study) — 6th ..... M. Bradtke

## WEDNESDAY, P. M.

Chairman's Address.  
 Discussion of Lessons.  
 Cooperation Between Home and School ....  
 Pastor B. Westendorf

## THURSDAY, A. M. (Grades 1-4)

9: 00- 9: 45 Joseph Sold by His Brethren ..... F. Radde  
 Sub.: Cain and Abel (5th Commanment) .... H. Hasse  
 9: 15-10: 15 The Pilgrims ..... F. Bartels  
 Sub.: A Hygiene Lesson ..... Miss A. von Stein  
 10: 15-10: 30 Recess.  
 10: 30-11: 00 First Step in Teaching "tens" ..... L. Luedtke  
 11: 00-11: 30 Object Lesson on Butterfly .....  
 Miss E. Wassmann

## THURSDAY, P. M.

Discussion of Lessons.  
 Preparation of the Teacher ..... E. Kirschke  
 Business Meeting  
 7: 30 Conference Service — Sermon .....  
 Pastor K. Vertz, Hale, Michigan

## FRIDAY

What Does It Mean to Fear God .....  
 Prof. John Meyer, Thiensville, Wis.  
 Business Meeting (continued).

All members of the Conference are asked to kindly announce early to the undersigned.

Lester A. Raabe, Sec'y, Stevensville, Mich.

## INSTALLATIONS

Authorized by President A. Ackermann the undersigned ordained and installed Candidate Harold Duehlmeier as pastor of St. John's Lutheran Church, Hancock, Minn., on the 8th Sunday after Trinity.

Address: The Rev. Harold Duehlmeier, Hancock, Minn.  
 Chr. Albrecht.

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Being authorized by Pres. Ackermann I duly installed Rev. Theo. Bauer of Hettinger, No. Dak., as pastor of Ev. Luth. Peace Church of Echo, Minn., Sunday, September 25, 1938. Rev. F. E. Traub assisting. May the Lord bless pasor and parish.  
 Edw. A. Birkholz.

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Authorized by President H. Kirchner the undersigned, on the 13th Sunday after Trinity, installed Rev. Louis Winter as pastor of Immanuel's Church of Plum City, Wis., and of Zion's Church at Eau Galle, Wis. Address: Rev. Louis Winter, Plum City, Wis.  
 J. Mittelstaedt.

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Authorized by President Walter Pankow the undersigned installed the Rev. W. L. Strohschein on the 14th Sunday after Trinity as pastor of Immanuel's Congregation at Campbellsport. May God make him a blessing unto many in his new mission charge.

Address: The Rev. W. L. Strohschein, R. R. 4, Campbellsport, Wis.  
 Carl Lawrenz.

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Authorized to do so by Pres. H. Kirchner of the West Wisconsin District, I on September 11 installed Pastor S. Fenske as pastor of our mission congregation at Bruce, Wis. May the Lord abundantly bless his ministry.

Address: Pastor S. Fenske, Bruce, Wis.  
 Irwin J. Habeck.

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Authorized by President P. J. Bergmann the undersigned installed Teacher A. F. Fehlauer as teacher of Jerusalem Ev. Luth. School, September 11, 1938.

Address: Mr. A. F. Fehlauer, 530 E. Locust St., Milwaukee, Wis.  
 J. C. Dahlke.

## ORDINATION AND INSTALLATION

Authorized by President Paul Bergmann the undersigned ordained and installed Candidate Jonathan Mahnke as Pastor

of Mt. Lebanon Lutheran Church on September 25. May God bless the work of His servant in his work.

A. F. Halboth.

## MISSION FESTIVALS

Northfield, Mich., St. John's (Alf. F. Maas). Off'g: \$331.96.

## Second Sunday after Trinity

Morgan, Minn. (W. Frank). Off'g: \$109.76.

## Fifth Sunday after Trinity

Chippewa County, Wis., Joint Parish of Cornell, Keystone, Birch Creek (E. E. Prenzlow). Off'g: \$82.45.

## Eighth Sunday after Trinity

Henry, S. D., St. Paul's (G. E. Schmeling). Off'g: \$62.82.  
 Cambridge, Wis., St. James (R. F. F. Wolff). Off'g: \$71.00.

## Ninth Sunday after Trinity

Olivia, Minn., Zion (A. W. Blauert). Off'g: \$216.53.  
 Cold Spring, Wis. (R. F. F. Wolff). Off'g: \$27.00.  
 Town Grover, Peshtigo, Wis. St. John's (Gerv. W. Fischer). Off'g: \$203.60.  
 Remus, Mich., St. Paul's (D. Metzger). Off'g: \$90.00.

## RADIO

## National Lutheran Radio Week

To make the Gospel known throughout the length and breadth of our land, that is the purpose of the third National Lutheran Radio Week, November 13-19. This can be done by inauguration of Lutheran broadcasts in every locality where a radio station is available, daily or as often as possible, during this one week, or preferably throughout the year.

Through the instrumentality of the American Lutheran Publicity Bureau in New York City, Lutheran pastors will conduct broadcasts during N. L. R. W. over the key stations of the various networks in New York.

Rev. G. Christian Barth, Cincinnati, Ohio, member of Synod's Board of Directors, will again arrange a well-nigh world-wide sacred Lutheran DX (distance) program during N. L. R. W. over WLW, 700 K. C., 500,000 watts, during the night of November 16, 2 to 2:30 A. M., E. S. T. (the morning of November 17). The time for the other zones will be as follows: 1 to 1:30 A. M., C. S. T.; 12 midnight to 12:30 A. M., M. S. T.; 11 to 11:30 P. M., P. S. T. The program will also be broadcast over WLW's short wave station, W8XAL. Tune in, tell others, and write to Pastor Barth, c-o. WLW, Cincinnati, Ohio, after the program.

Herman H. Hohenstein,  
 Director of Radio Station KFUO.

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## Morning Devotions from Concordia College at Milwaukee

After having had the unique privilege of broadcasting Gospel of our Savior every day of the year for more than four years over W. T. M. J., we received the disheartening order last May to discontinue the weekday broadcasts from the chapel of Concordia College. Promptly thousands of our friends and listeners gave expression to their sincere regret by a written request to the Journal station to restore these devotionals as soon as possible.

Authorities informed us that there would be no change during the summer months, but that a new program, perhaps at a different time, was planned for the fall months. Fall is almost here and the time on hand to inaugurate the fall programs. What to do about a devotional broadcast is still an unsolved problem at the Journal. If our fifteen-minute devotionals have been a blessing in your homes, now would seem to be the time to send a request to W. T. M. J. asking for a restoration of our broadcast at an early date.

Leroy C. Rincker.

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## Notice

The Lutheran Hour of Southern Minnesota from Station KROC, Rochester, 1310 kc., every Sunday afternoon from 5:30 to 6:00 P. M., beginning October 23.

H. Bohnhoff, Sec'y.