

# 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.

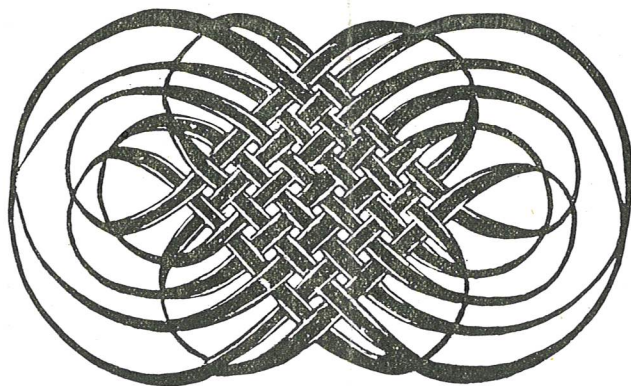
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No. 9.

Jan 30  
Rev C Buenger  
5026 19th Ave

Ich glaube / Das Ihesus Christus warhafftiger  
GOTT vom Vatter in ewigkeit geborn / vnnd  
auch ein warhafftiger Mensch / von der Jungfrawe  
Maria geborn / sey mein HERR / der mich verlor-  
nen vnd verdampften Menschen erlöset hat / erwor-  
ben / gewonnen / vnd von allen sünden / vom Tode  
vnnd von der gewalt des Teuffels / nicht mit Golt  
oder Silber / Sondern mit seinem heiligen thewren  
Blut / vnnd mit seinem vnschuldigen Leiden vnnd  
sterben. Auff das ich sein eigen sey / vnnd in seinem  
Reich vnter jm lebe / Vnd jm diene in ewiger gerech-  
tigkeit / vnschuld vnd seligkeit / Gleich wie er  
ist auff erstanden vom Tode / Le-  
bet vnd Regieret in ewig-  
keit / Das ist gewiß-  
lich war.



The Second Article — From an edition of Luther's Small Catechism of 1553, print of Gulfferich, Schnurgasse, Frankfort on the Main

## THE CATECHISM ANNIVERSARY

## III.

Great benefits may be derived from the four-hundredth anniversary celebration of Luther's Catechism, but all benefits will be squandered if we are content to speak eloquently about the Catechism, and do not take up the little book to review its contents for ourselves and for our children. On the other hand, after drinking



Facsimile of title-page of Large Catechism, written by Martin Luther and published in Wittenberg, 1529. In upper left-hand corner is Luther's coat of arms. The dominant thought of the Catechism, as well as of Luther's entire life-work, redemption through Christ, the crucified Son of God, is expressed in the symbolic drawings.

from this rich-flowing fountain of refreshing water our hearts will understand what it is all about and will overflow with spontaneous praise, not only in this anniversary year, but at all times.

Luther ever urged a diligent study of the Catechism and a diligent instruction of the children in its truths. After he had given to the Church the Catechism material in a preliminary form in his writings up to 1529, particularly in his "Short Form," he devoted most of his efforts during the following years to a regular review in sermons, to the institution of an orderly instruction of the children during two weeks of every quarter of the year, and especially to admonish the parents to devote themselves earnestly to the care for the spiritual welfare of their household.

In this connection two books are of special interest. One was entitled: "Letter to the Mayors and Aldermen of the Cities of Germany in Behalf of Christian Schools"; the other: "German Mass and Order of Service." It is the latter to which we mainly wish to direct attention to-day; and we note but in passing a few terse expressions of principle as we find them in the former.

"If an actually smarting loss is to be inflicted on the devil and his kingdom, it must be done through the younger generation, growing up in the knowledge of God



"And He took them up in His arms, put His hands upon them, and blessed them"

A cut from the Leipzig edition of 1547

and active in spreading the Word of God and teaching it to others. . . . For what other purpose do we adults live than to take care of the young people, to teach and to train them? It is impossible that the unruly band should educate and control itself; for that reason God has committed them to our care, seeing we are old and know from experience what is good for them. And He will hold us to strict accountability."

The opening of the first chapter of the "German Mass" is characteristic of Luther's directness. "Well then, in the name of God. The first thing we need is a solid, plain, simple, good course in the Catechism. And I do not know how to make this instruction simpler and better than it has been arranged from the beginning of the Christian Church and has been in use to the present

day, to wit, the three chief parts: the Ten Commandments, the Creed, and the Lord's Prayer. In these three parts is briefly comprehended the sum and substance of what a Christian ought to know."

Then Luther proceeds to show how Church and home should cooperate in the work of inculcating the Catechism. "The course must be given in this wise: at special

"Similarly also in the Creed, a part or two at a time. For instance: What is it to believe in God, the Father almighty? Answer: This, that my heart trust entirely in Him, that I confidently expect from Him grace and favor, help and comfort in time and for eternity. What is it to believe in Jesus Christ, His Son? Answer: This, that my heart believe that we all must perish forever if Christ had not died for us."

After suggesting that these and similar questions might be taken from the "Prayer-Booklet", Luther proceeds to give some excellent advice for a constant review of the acquired knowledge, so that it may become firmly established in the hearts of the children and be to them a guiding star throughout their lives. All Christian knowledge should be divided into two parts; and the heart should be considered as containing two pouches: Faith and Love.

"Let the pouch of faith have two pockets: the one should contain that part of faith, how by the sin of Adam we have all become corrupt and are lost and condemned sinners; the other, how by Jesus Christ we have been redeemed from our corruption, sin, and damnation. And let the pouch of love also have two pockets: the one containing this that we should help and serve our neighbor, as Christ did to us; the other, that we should willingly suffer all manner of evil."

Luther then shows by example how this method might be used in the homes. "When a child begins to grasp



The Titlepage of a later Leipzig edition

seasons or daily, if necessary, let the Catechism be preached from the pulpit and then reviewed with the children and servants at home in the morning and evening. But not only for the purpose that they may learn the words and be able to repeat them by rote; rather, ask them about the various parts and let them give the meaning as they understand it. If you cannot cover the whole matter in one session, take a certain part, the next day another. For if parents or guardians shun this trouble, neither teaching their children themselves nor having them taught, we shall never succeed in getting a Catechism training."

Thereupon Luther illustrates how the catechization may be conducted. "They should be asked: What do you pray? Answer: The Lord's Prayer. What do you mean when you say, Our Father in heaven? Answer: God is not an earthly but a heavenly Father, who will grant us riches and happiness in heaven. What does it mean, Hallowed be Thy name? Answer: We should honor His name and be careful lest we disgrace it. How then is it disgraced and defiled? Answer: If we who are called His children, lead a sinful life, teach and believe falsely. Similar questions should be asked about the kingdom of God and its coming, about God's will, daily bread, etc.



"Thou shalt sanctify the holy-day"

An illustration from the Magdeburg edition of 1542

the idea it should be trained to mark Bible passages mentioned in the sermon, to bring them home and to recite them to the parents at table, and then to put them into the proper pouch and pocket. For instance, into the first pocket of the faith pouch should be put words like this: By one man sin entered into the world, and death by sin Rom. 5:12); or: Behold, I was shapen in iniquity, and

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in sin did my mother conceive me (Ps. 51:5). Into the second pocket of the faith pouch belong passages like this: Christ was delivered for our offences, and was raised again for our justification (Rom 4:25); or: Behold the Lamb of God which taketh away the sin of the



"Give us this day our daily bread"

An illustration as it appeared in the Small Catechism printed at Wittenberg in 1529

world (John 1:29). — Into the first pocket of the love pouch they must learn to put passages on doing good, as: By love serve one another (Gal. 5:13); or: Inasmuch as ye have done it unto of the least of these my brethren, ye have done it unto me (Matt. 25:40). Into the second pocket belong the following: Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake

(Matt. 5:11); and: Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth (Heb. 12:6)."

In this manner Luther tried to impress upon the Christians their God-given obligation to train their children, to bring them up in the nurture and admonition of the Lord. At the same time he tried to help them by showing them adequate and effective methods of instruction.

His advice is not impractical to-day. We are celebrating the four-hundredth anniversary of the publication of Luther's Catechism. If this celebration is to be more than a hollow formality, more than a loud sounding of brass and a deafening tinkling of cymbals, if it is to be a sincere and warm-hearted thanksgiving born out of true appreciation of God's gift, we must heed the advice of Luther, we must ever revert to the Catechism ourselves and diligently apply it in the training of our children.

We conclude with a final warning of Luther as voiced in the "German Mass." "Let no one think himself above such child's play and despise it. When Christ would teach men, He had to become a man himself. If we are to teach children, we must become children with them. Would to God that such child's play were diligently practised: we should soon have a goodly supply of staunch Christians, and of souls well versed in the Scriptures and the knowledge of God. If not, however, then they may daily come to church, and go away as they come. They will imagine that the only object of church-going is to sit out the sermon; nobody will attempt to learn or remember anything. Some may hear it for three or four years in succession without learning enough to give an account of a single matter of faith. To be sure, it is plentifully contained in books, but it has not all taken possession of the hearts." M.

#### FIRST THING ON ENTERING CHURCH

What is the first thing you do when you enter church? Several answers might be given to that question. Men and boys might say: "We remove our hats." Ladies, and others, too, for that matter, might state that they stop speaking out loud. But that is not what I mean. Let us put the question differently: What is the last thing you do before you sit down? What is the last thing you do before the service begins? Let it be a prayer. You should pray both for yourself and for your pastor. A prayer for the other worshippers might not come amiss. Let me suggest a short prayer for yourself. It is brief enough to be memorized.

Lord, open Thou my heart to hear,  
And by Thy Word to me draw near;  
Let me Thy Word still pure retain,  
Let me Thy child and heir remain. Amen.

The service so begun will bring you greater blessings than any other. —W. A. F. in "Lutheran Herald."

**FOUR HUNDRED YEARS AGO**

The sun beamed down on German sod  
Four hundred years ago;  
And rain and dew, blest gifts of God,  
Caused golden grain to grow.  
The flowers bloomed in beauty rare,  
And shed their fragrance sweet,  
When Martin Luther knelt in prayer  
Before God's Mercy-Seat.

The burden on his noble breast  
Too heavy seemed to bear.  
He came to God with heart oppressed,  
And left his burden there.  
Then rising, filled with hope renewed,  
And unction from on high,  
He trusted in His God, and viewed  
The wonders in the sky.

"The sunlight beams so brightly, Lord,  
Yet all is dark below;  
The Light of Thy eternal Word  
The people do not know.  
The flowers bright, the golden grain  
Spring forth from fertile sod,  
Yet parched and fruitless hearts in vain  
Yearn for Thy Truth, my God."

"They who should bear the Gospel light  
Have hid its glorious beams  
'neath superstition's fearful blight,  
And vain tradition's dreams.  
The Faith delivered to the saints  
For which the martyrs bled,  
Is crushed by reason's hard restraint,  
By tyrant threats, so dread."

"Fill thou my heart with zeal divine  
Thy Gospel to proclaim,  
That they who now in darkness pine  
May glorify Thy Name!  
Grant me a Spirit-guided pen  
To write the message down, —  
To make the pilgrim-pathway plain  
That leads from cross to crown."

He feasted on the heav'nly Bread, —  
Drank from the Fountain pure.  
"How glorious is God's Word," he said,  
"It ever shall endure."

Its precious milk to babes I'll bring,  
Its meat to men full-grown;  
All falsehood to the winds I'll fling,  
And trust the Word alone."

And thus it was that Luther penned  
The book we hold so dear,  
Which every child can comprehend,  
So simple, pure, and clear.  
At church, at school, at mother's knee  
We learn its truths sublime.  
God grant that it a light may be  
Until the end of time.

We know that we are saved by grace  
Through faith in Jesus Christ.  
His blood can all our sin erase;  
His death alone sufficed  
To reconcile us unto God  
Whose Law we could not keep,  
And now, while heavenward we plod,  
Our Shepherd leads His sheep.

We praise Thee, Father, for Thy love,  
For sunshine, dew, and rain,  
For moon and stars in skies above,  
For sheaves of golden grain.  
But most of all for Gospel light  
With thanks our hearts o'erflow,  
Since Luther's book dispelled the night  
Four hundred years ago.

In commemoration of the 400th  
Anniversary of the publication of  
Luther's Catechism, 1529-1929.

Anna Hoppe.

**THE ONE HUNDRED AND  
SIXTEENTH PSALM**

(Continued)

**Prayer Common to All the Children of God**

The subject of prayer confronts the Christian at every step. He finds it on every page of the Bible, by way of precept, or example. All the saints or children of God mentioned in the Bible were praying people. If we examine the inner life of the men and women of the Bible who have found peace of soul through faith in the God of grace and mercy, and who in any way have served the Lord, we find their lives to have been prayerful lives.

And it has ever been so with the children of God. Look into the history of the Christian Church. People who have been real workers for God, and amounted to anything in His kingdom, were praying people. Prayer was an outstanding feature of their lives, a potent factor in the execution of their life work.

Nor is it different with the Christian people in our day. If there is one thing they have in common with each other, and which they uniformly practice, it is prayer. No matter who they be, of the highest rank or lowliest state, rich or poor, learned or unlearned, they pray. While the language of prayer may be different from each other, — those of cultured men and women expressed in clear and logical speech with a keen analytical process of thought, and those of the unlearned uttered in ungrammatical words with no logical development of thought whatever, — the prayer of all of them is the same in essence and is equally effectual. We have no doubt that some of the sweetest prayers ever breathed into the ears of God come from persons that know little, if anything about formal logic. When the heart is on fire with faith and love, God will straighten out the logic, and the grammar.

But why is it that prayer is common to all Christian believers? It is because they are brethren of the Man of Prayer. Having been redeemed through the blood of Christ and become children of the Most High they have the same desire as their Savior. Jesus' ardent and fervent desire was constantly to hold communion with His heavenly Father in prayer. So His followers. Prayer is the essential element in

their spiritual life. They cannot be without it. As air is essential to the sustenance of physical life, so prayer to spiritual life.

### The Elements of Prayer

The subject of prayer is of a wide scope, and will never be exhausted by man. As no doctrine of Scripture will ever be comprehended in its entirety, so also that of prayer. We can know it only in part, to use a term of Paul. But the Scriptures plainly show us that there are certain elements which go to make a complete prayer. One of the simplest classifications of the elements of prayer is as follows: Adoration, confession, petition, intercession, and thanksgiving.

It is not to be understood that any given prayer must contain all these elements in detail, however. A prayer may contain all of them, but there are times when, under a certain stress, or great emotion, one may devote himself almost exclusively to one or the other of these elements. When the heart is full of joy, a prayer may be very largely of adoration and thanksgiving. At other times, when one feels crushed under the load of sin, the prayer will be almost exclusively one of confession and of petition, as in the case of the publican: "God be merciful to me a sinner."

Some of the elements of prayer mentioned, if not all, we find in the Psalm before us, which, as we have pointed out in our previous meditation, is a prayer of the Divine Savior, the Man of Prayer. We first find here the element of

### Adoration in Prayer

"I love the Lord, because he hath heard my voice and my supplication. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and pains of hell got hold upon me; I found trouble and sorrow. Then called I upon the name of the Lord: O Lord, I beseech thee, deliver my soul. Gracious is the Lord, and righteous; yea, our God is merciful."

There can be no doubt that this is a prayer of our blessed Savior. For of whom but of the Son of Man may it be said, in the fullest sense of the terms, "the sorrows of death compassed me, and the pains of hell got hold upon me?" Now to whom does He address His prayer? He calls upon the name of the Lord; He worships and adores the great Jehovah, the one and only true God, the covenant God of old, Him, who has revealed Himself as a kind and merciful Father, whom He knows to be His eternal Father, who has sent Him into the world for the salvation of sinners, and through whom God has become the Father of all those who believe in Him their Savior. He calls the One He addresses in this His prayer God, — "our God is merciful," — and that is the God of Heaven, the Lord of the universe, — all-powerful, all-

knowing, all-loving, and merciful, everywhere present, infinitely perfect in all His attributes.

This is the one and only God Jesus called upon in all His prayers. In His first recorded prayer in the New Testament He says: "I thank thee, O Father, Lord of heaven and earth" (Matt. 11:25). And in His Highpriest prayer He calls upon His heavenly Father saying: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. . . . This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

From the Man of Prayer we may learn, then, in the first place, whom we shall address in all our prayers. The person who would come to God in prayer, must know who He is. It will never do, to pray to a Being whom we know not of. The heathen who knows not God cannot pray. The prayers of the lodges which are addressed to a Supreme Being or the Grand Architect are idle and futile. And so are the joint prayers in public or civic gatherings where persons unite with such who do not agree in their belief as to who is the one and only true God.

Nor will it do to pray to saints. Says Isaiah, chapter 63:16: "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not, Thou, O Lord, art our Father, our Redeemer; Thy name is from everlasting." The prophet of old deals the Catholic saint-worship a mighty blow. Saint-worship is gross idolatry. Abraham and Jacob, both saints, cannot hear prayers. They are ignorant of us and our needs, and do not acknowledge us. Saint-worship has no command, no promise of being heard, and no example in Scripture.

No, our prayers are to be directed to Jehovah, i. e., the one and only true God, the covenant God, the God who has decreed the salvation of sinners from all eternity, the God and Father of our Lord and Savior Jesus Christ, the Triune God, Father, Son, and Holy Ghost.

Him we must know, if we would pray to Him. And the best place to grow into a real knowledge of God is in fellowship with Jesus Christ. In Jesus Christ we have a being, who not only reflected God, but who is God. "In him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). In Jesus Christ the eternal Son, who, in substance, was, and is, one with the eternal Father, took to Himself a human nature. In Jesus Christ the eternal Spirit took a tangible form, which could be seen and handled. Here man can learn to know all that he needs about God; His greatness, His Omnipotence, His justice, His goodness, His grace and mercy, His love, His sympathy for the children of men, His interest in them.

And if we walk with Him, and keep fellowship with Him in true faith; if we allow Him, through the Spirit, to speak to our minds and heart in His holy

Word, we shall have a witness within, a witness which is infallible, telling us about God, His goodness, kindness and mercy, and "whereby we cry, Abba, Father."

(To be continued)

J. J.

### COMMENTS

**"It Is Better"** "It is better for some body, somewhere, fearlessly to stand for the whole truth, though it estrange it from all other bodies, than for all of them to agree to come together on a platform of teaching nothing at all."

With these words a writer in *The Living Church* closes his discussions of Dr. Peter Ainslie's book, "The Scandal of Christianity."

To Dr. Ainslie, the "scandal" of Christianity is its disunity, denominationalism standing in the way of brotherhood among Christians, "some denominations denying the Lord's Supper to other denominations or refusing to partake of the Supper with other denominations frequently as rude about it as though it were an article of merchandise to be sold or retained." "Christians of all denominations," Dr. Ainslie holds, "must partake of the Lord's Supper together if they would contribute anything at all to the testimony to the world that Jesus is the Christ."

Just what this testimony would be is rather difficult to define, for: "The reunited church of the future must be wide enough to include Friends and Unitarians and Catholics and all who claim discipleship with Jesus." — "Who would close the door to William Penn, Ralph Waldo Emerson, and Francis of Assisi?"

The writer in *The Living Church* adds: "Well, we might ask in reply, Who would close it to Socrates, Marcus Aurelius, or Nathan Strauss?"

He asks: "After all these elements have been brought together into a single body or 'church', what would that 'church' stand for?" The answer would have to be, Not for the worship of Jesus Christ; not for the confession of Holy Trinity; not for Baptism; no, not even for the resurrection of the dead.

"Then," he continues, "of what value would this nebulous church be?" and answers:

Having no principles, asserting no faith, sure of nothing, we fail to see why anyone should wish to belong to it. It would generously allow anybody, priest, minister, or layman, to celebrate any "sacrament" he might choose to, but the church itself would have no belief in or about sacraments. Does Baptism make one a member of Christ, the child of God, or an inheritor of heaven? The church could not say. Is there a real presence of our Lord in the Holy Communion? Don't ask the church! You can think so or not just as you please, but the church has no answer for you. It isn't interested. Death comes. The body of a loved one is to be laid in the grave. What word of assurance has this church to give? None; it doesn't know where the life has gone. What word of comfort has the church? None. May I pray for my loved ones in the hidden life? Just as you like.

The writer fears "that a church that teaches nothing and stands for nothing would be perilously near to closing the door on Jesus Christ."

He concludes: "It is better for some body, somewhere, fearlessly to stand for the whole truth, though it estrange it from all other bodies, than for all of them to agree to come together on a platform of teaching nothing at all."

Better, yes, and more than that; the fact is that we have no choice whatever in the matter. The Lord's commission to His Church reads: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." "All things, whatsoever I have commanded you." The Lord has given His Church the message; the Church is to deliver this message without adding to it or taking anything from it. The Church is to speak with divine authority, "He that heareth you, heareth me"; and this it can do only when it adheres strictly to the written Word, "That your faith should not stand in the wisdom of men, but in the power of God."

"Ye shall be witnesses unto me," the Lord said. A witness is to know. He should not be uncertain or evasive. He should not say: I do not know; I do not remember; I think; or, perhaps this is so and so. God's message is clear and definite, and they who would speak in his name must not speak with uncertainty, for the Lord desires: "That we henceforth be no more children tossed about with every wind of doctrine" but "rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."

And thus the Lord also tells us exactly with whom we should fellowship, namely with those who are willing to preach and to confess with us this message of the Lord. The man who by his confession or by his life denies this message we can not call a brother. We must refuse him Christian fellowship.

This is the stand we must maintain for conscience sake. Maintaining this stand in love we are doing all that can rightly be done toward unity in Christendom. This principle applies not only to our relation to other church bodies, but to our relation to lodges and similar organizations. It is our duty, and it is, therefore, better for the Church and for us, that we also in this respect fearlessly stand for the whole truth, though it estranges us from other bodies. Let our Lutheran Christians take comfort and not feel troubled by the fact that their church is reproached by others for its fearless confession of the whole truth.

J. B.

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**Lawlessness and Its Cure** The present generation, and especially our country are much afflicted with disrespect for law. Some large cities may be cited as outstanding examples of the habitual criminals' misrule, but the malady is rife

throughout the nation. It is not only that murders and petty thefts and bold robberies are so common that we read of them without a flicker of the eyelash or a qualm of conscience, but the really alarming thing is the breakdown of justice in the courts of the land. Stupid or sometimes frightened juries, for many powerful law-breakers intimidate jurymen and witnesses, venal or politically minded judges, policemen that can be bought off or themselves are active partners in crime — all these have resulted in a ridiculously low percentage of convictions. It is true, our jails, reformatories, prisons, state and federal, are filled to overflowing with evildoers, yet not one out of ten of the worst offenders receive the just due of their deeds. The newly inaugurated President of these United States, Herbert Hoover, found it necessary to admonish the country in the matter of obeying the laws. Truly disrespect for law and order is running riot.

Many are the causes assigned for this lamentable condition. Superficial observers have sought the reason in the nature of the laws, which are enacted with such utter disregard of results and with great profusion. There is some truth in the contention that the prohibition laws have at least hastened the wave of crime now engulfing the nation and threatening its very existence. Instead of empty jails, as promised by the fanatics when national prohibition became a law, time has shown that all manner of crime, including drunkenness, has increased. This was to be expected by anyone fairly well-read in history and with a knowledge of perverse human nature. Bombings, wholesale murder, corruption of the courts, police, and politicians, can be directly laid at the feet of prohibition, as, for instance, James O'Donnell Bennett has amply proved in his recent articles in the Chicago Tribune.

Others have tried to explain our present unpleasant predicament by claiming that the late war caused it. Our returned soldiers are believed to have imbibed deeply the freer notions, especially on sex relations, of the European countries. This may or may not explain the present vogue of all manner of foulness and most uncommon dirt to be found in the modern plays, novels, and magazines. All we know is, that it is most offensively there, a stench in the nostrils and a retching of the gullet in all decent men and women.

You, dear reader of the Lutheran, are a Christian. What do you say is the cause of all this horrible mess of open sewer sin? You should know as well as the editors of your religious family journal, for are not you trained in the Word of God? And does not this Word give us a deep insight, not only of things heavenly, but also a good understanding of things earthly. You answer truly: Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. Matt. 15:19. You also rather expect sin to be rampant in the latter days, as you read again 2 Tim. 3:1-9. And why do you expect it? Because this generation has turned away from sound and healing doctrine to the old

wives' tales and fables of men. As long as men, held in the highest esteem by the world and occupying the highest seats of learning, teach and proclaim to all the world that men are only beasts without souls, that there is no sin, nor heaven, nor hell, nor a God justly angered by the sins of men, and as long as that will be believed rather than God's Word, can you expect anything different from what we have now in utter lawlessness? For if they will not obey the will of God, how shall they be under the laws of mere man, whom they regard as their own creatures and not as the higher powers ordained of God. We have not heard so much lately of the blatant cries: the public school is the salvation of the country. Is it because even its blind admirers can now see the fruits of its godless teaching? Here lies the real cause for our sorry plight. The rising generation has been trained in mind only, and that not in most cases too well. Their souls, controlling affections, will, has been left an untended garden, grown up with all the weeds of evil passions, desires unchecked by any fear of God, the devil, or man. We are reaping what we have sowed. It needs no prophet to see that as long as we fall prostrate with the bigoted worshippers of this Baal, the public school as the salvation of the country, crime waves in ever recurring intensity, mounting higher and higher can be foretold with utmost certainty. A certain smugness of outward law observance may remain, but as this is not from the true motive of fear of God and love for the neighbor, it is but an illconcealed hypocrisy.

What is the cure for our crime ills? The remedy is none other than a return to the healing Word of God. The gospel of Jesus Christ, His love proved by His suffering and dying for fallen mankind, this is the only cure for all sins. But will our nation as a whole so return to this God, the Father of Jesus Christ? Is not the best they can do to profess the old lodge belief in any old God, be he who he will? Neither shall this Baal save them, though they cry long and passionately.

The remedy is with us. Still we have the Word of God's grace in plenty amongst us. When will we value it at its true worth? When shall our eyes be opened to the truth that our young men and maidens must be *trained*, trained from childhood days in the truths of salvation, so that they, filled with the love and fear of God, shall *want* to obey God's laws, even those given by his powers, the government. We still have the training school for this: our parochial school. When shall we truly see its full value and significance for our homes, our fair cities, and our country? May the Lord grant us to know and to see, to do and to dare for his cause also in our beloved parish schools. Z.

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**Twenty Denominations Oppose the Lodge** The "Moody Monthly" for February contained a note from which we copy the following: "A question recently came to us that invites answer . . . The question was, 'What Christian denomi-



nations, if any, decline to receive persons into membership who belong to secret societies?' We are surprised to learn from a contemporary that there were no less than twenty denominations of which this was true. They include the Brethren, who for this purpose may be classed as a denomination, the Church of the United Brethren, four different divisions of Baptists, the Friends, Free Methodists and Wesleyan Methodists, the Christian Reformed Church, three divisions of Presbyterians, four divisions of Lutherans, Seventh Day Adventists, Mennonites and Moravians, the Pentecostal Church, and several independent churches like the Moody Memorial of this city."

That is, indeed, cause for rejoicing; and it is to be deplored that not all church bodies, seeing they profess faith in Christ as the only Savior, take a decided stand against the lodge, which teaches salvation by character. However, the note in the "Moody Monthly" contained also the following statement: "It is well-known that no small number of Christian men, and even Christian leaders, are members of lodges or other secret fraternities." Most of all, however, were we grieved by the half-hearted stand which the magazine took itself, expressed in the following: "To raise an indiscriminate cry of treason to Christ against such Christians (who are members of lodges) would invite a conflict within our own ranks that might be very pleasing to the powers of darkness."

What concord hath Christ with Belial?

— M. in *Theologische Quartalschrift*.

We reprint the above for the benefit of many of our readers who do not read the *Quartalschrift*. Anyone who frequently is constrained to discuss the lodge question with church members or such as seek fellowship with the Lutheran church will time and again have noted that woeful ignorance and deep distrust must be met. Many hold the conviction, and some openly express it, that the Lutheran position as to lodge membership is unique and extreme, held by us alone, other churches never having taken this stand or, if they have, having abandoned it for one broader and better, one more in harmony with the spirit of Christ. Here is where the facts set forth in the above answer are quite illuminating.

As to the other phase of the matter, that of being on principle "opposed" to a thing, and when it is actually met with condoning it or glossing it over; it does not take much discernment or strength of character to assess such practice at its true valuation. Our Savior certainly did not teach such spiritual gymnastics, neither by word or deed. His line of conduct (which He would have us emulate) is plainly instanced in His treatment of the Pharisees, who stood for salvation by character. There is no more pernicious error than theirs, nor is there one more wide-spread: it is one of the fundamental traits of the natural man. Where His line of conduct led Him was apparent as the Good Friday darkness lifted, — Jesus

hung dead on the tree. There you have the true and only salvation, the blood and atonement death of Jesus Christ. "Thou shalt call His name Jesus; for He shall save His people from their sins. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Whoever points a different way to heaven than the cross on Calvary, is trying to make out Jesus a liar. Has such a man a place in a Christian congregation? And are you acting in the spirit of Christ when you accord him one? You may say: yes, but there are a good many in the lodge that do not realize this, they join for material advancement, for insurance, for sociability, and so on; they never attend the meetings. Then they are even poor lodge members, but they do not stand excused: every lodge member is morally responsible for the official stand and official acts of his brotherhood; this he undertook when he identified himself with it by joining. Twenty denominations oppose the lodge: this ought to be enough to cause the individual lodge member, if he still considers himself a Christian, to question why and not to rest until he knows just what the lodge stands for; if he calls himself a Lutheran it ought to be enough for him that one church takes this stand. When he has come to know, action should follow: "Go forth from among them; be ye separate."

The "Moody Monthly" fears an open and honest treatment of the lodge question by the opposing churches would lead to a conflict in their own ranks that "might be very pleasing to the powers of darkness;" we doubt that they are pleased with a conflict which is waged in the interest of the truth. Satan's kingdom flourishes best where confessional lines are erased, where a positive statement of the truth is politely hushed, where the ringing confession of fealty to Christ has been replaced by the maudlin sentiments of human uplift and the Brotherhood of Man.

In the above we read that "four divisions of Lutherans" are opposed to the lodge; how much better it would be if conditions justified the statement — *all* divisions of the Lutheran church are opposed to the lodge in practice as well as in theory. G.

#### LUTHER'S SMALL CATECHISM IN INDIA

When Bartholomew Ziegenbalg, the first Lutheran missionary in East India, came to Tranquebar in 1706, he first directed his steps to the little school of the place — there to begin the difficult task of learning the Tamil language. He took his place among the little pupils that he might together with them master the difficulties of the Tamil ABC; the difficulties of the strange language were soon mastered, and he could set about his real purpose — to offer this people to whom he had been sent the Gospel of Jesus Christ. To this end he employed not only the spoken, but also the written word, and what do you think was the name of the first booklet which he

sent forth on its missionary way? None other than "Dr. Martin Luther's Small Catechism." In Tamil the title reads: "Luther Sastriar jêrlutine Njanopatesa. — Vin a viidei," that is, Luther, the Doctor, one having written spiritual instruction. — Question and Answer. How highly the missionary must have valued this little book, that he made it his first gift to a heathen people, opening its pages to them even before setting about a translation of the Bible itself. He was prompted to this by the conviction that this book would do the Indian people the same service as it did the German people at the time of the Reformation — and still does to-day. The fact that down to the present day it has served the Tamil church for the instruction of children and catechumens goes to show that Ziegenbalg was gifted with a clear vision.

One might ask, could this so thoroughly German book, translated into a foreign tongue, exert the same influence as it did in the land where it was born; and was it a happy thought to give this book to the Tamil people, while their manner of thought and expression is so totally different? I can only answer that this translation of the Catechism, as it still stands to this day, is such a masterpiece that in effect it does not far come short of the original. The short sentences of the Commandments, as well as the longer periods in the explanations of the Articles, which in the German are so wonderfully constructed that they are models of style, — the Tamil rendition has them in all their power and beauty. The Tamil language, too, has its adages whose soul is brevity, nor is it lacking for a narrative style where in longer periods the participial construction takes the place of the connective "and." The beginning of the explanation of the First Article, for instance, reads in Tamil rendition: "God, having created me, body and soul . . . having given me, preserves me, that I believe." That is considered good style in India and so the explanations of the Three Articles, as given in the Tamil translation, read smoothly and are easily committed to memory. Conditions peculiar to India must, of course, be considered by one who would translate or rather transpose for the Indian. The Indian, for example, wears no shoes, so no mention is made of such in the explanation of the First Article; while the Tamil word for rice-cake is the "daily bread" of the Fourth Petition, rice being for the Indian what daily bread is for us. This happy accommodation to conditions makes me believe that only faintly can Ziegenbalg's translation bear the imprint of being really something foreign for the Indian mind. At all events our Indian Christians, familiar with the book from very childhood, hold it in like regard with their Bible and Hymnal. That they stand firmly established in doctrine, more so than the Christians of the English missions, they owe to their Catechism. They submit themselves to its guidance not only for correct teaching, but also for correct living. The words of their Catechism go with them throughout life's journey, they are their comfort and stay at the end: the moral content of their lives was determined by these

truths. Possibly, however, the Christians over there, just as little as here at home, properly realize the important place which the Catechism occupies in their lives.

Written for Christians, the Catechism in India, too, is primarily a textbook for Christians. Yet is it at the same time of incomparable value when employed as an instrument for mission work among the heathen. Ziegenbalg knew what he was about when he translated this book at the outset of his work, when Christianity was as good as unknown in India. Startling to the mind was the very first commandment in the Indian version, bringing, as it does the special interdict, "Thou shalt not make unto thee any graven image." What a tremendous effect these words must have in a land where not only in the temples, but in the very streets, idols and images stare in your face! Every Indian knows something about One God, but to his mind image-worship is permissible alongside. Comes this terse command: No other Gods before me: no graven image or likeness! The effect was far greater than that of a long sermon. That the Indian mind is somewhat familiar with the duties mentioned in the Second Table his proverbs and axioms show, which set forth many beautiful sentiments, even to the point of asking love for one's enemy; but it is different with these sharp terse commands, with their repeated "Thou shalt" and "Thou shalt not": they strike with a power and weight which is theirs alone.

We come to the Creed, the Wisuwasapramanam. This, too, must deeply impress the Indian; he has a wealth of conflicting theologies and systems of philosophy, but nothing is certain — all is conjecture: Polytheism, Pantheism, Atheism, Theosophy, all have made their appeal to the Indian mind, but none has satisfied. Into this maze of uncertainty there are projected these Three Articles with their clear, distinct declarations regarding the Triune God, the Creator, the Redeemer, the Sanctifier. The presentation itself makes a strong appeal to the seeker after God, he is led to confess, now here is firm ground to tread on, here are declarations that do not waver in uncertainty, here are plain facts which invite the seeker's trust. Certainly, the mysteries here related present deep problems to the thoughtful Hindu, and, mayhap, he may be reluctant to accept them in faith, and yet are they ever power. After all, is not faith's concern peculiarly with incomprehensible things, and is not God greater than the measure of the human heart?

From faith's domain we pass on to the province of prayer. The Hindu is a man of prayer. He prays at the river's brink, he greets the rising sun with prayer, he is a man of prayer in his home, a man of prayer in his temple. Yet is his prayer mostly lip-service, a kind of daily routine which must be carried on, and behind it stands the superstitious fear of evil spirits, whose baneful influence must be turned aside. For that reason the Hindu prayer cannot but be mechanical and cannot rise above the level of servility. What a contrast is offered in the Lord's prayer, beautiful alike in its majesty and its

simplicity! Even its tone is an invitation to adopt and repeat, including with its seven petitions, as it does, heaven and earth, things divine and things human, life and death, what we labor under and what we suffer. "Thou in the heavens, our Father," so runs the Tamil address, gently drawing the heart of one praying upward, heavenward — to the heart of God. What a revelation that to the poor heathen whose philosophy has ever taught him that God is not a being but an abstraction, an idea. Yes, the Lord's Prayer, too, plays an important part in that work which looks to the conversion of these heathen; many learn to pray it before they are baptized. The position the Sacraments take among the chief parts of the Catechism, of course, only the Christian will rightly understand; yet, to the heathen with his many ceremonies they may suggest something of the truth that God by these sacred acts in a mysterious way draws near to the sinner and with him enters into intimate relation.

How the Catechism helps to win the heathen an example will illustrate. It was in Kombei, a village situated at the foot of the great hills of South India. An old man came into the primitive little village school to listen to the instruction which the Christian teacher was giving. He was a so-called seeker after God; he had already made pilgrimages to a number of holy places seeking peace, but as yet had not found it. He listened to the teacher as he dwelt on the teachings of the Catechism and the simple, plain, yet impressive words seized hold upon him. "That is good doctrine," said he to the teacher, "I would like to accept that and walk the Christ way." So he took up the study of the Catechism and his wife learned with him. At a later day I was able to baptize both of them, and they became members of the Christian congregation.

Yes, the Catechism proved its value as a mission book. All of those who signify their wish to accept Christianity are held to learn its most important parts; even the heathen children who wish to take schooling with us must learn the Catechism, too, that they may know what Christianity means, what they must believe, how they must live, how they must pray. Of course, they are taught the Bible stories, too, and memorize the Bible texts, but all is grouped about the Catechism, and we missionaries would not know of a book which could take its place. For the mission field it is and will remain the true layman Bible, and if our German Christians at home are filled with gratitude for one thing, it is for the Catechism. This should incite us all more faithfully to use and more highly to appreciate this precious gift bestowed upon us through Dr. Martin Luther. — Inspector of Missions Handmann in *Ev. Luth. Volksblatt*, tr. by G.

### LUTHER'S CATECHISM

The importance of catechetical instruction to working men is expressed by Mr. F. Baltrusch of the German State Department for Economic Questions and member

of the Board of the German Labor Union, Berlin, in "Evangelischer Pressverband fuer Deutschland." He says:

"There is scarcely a workingman, having been instructed during his youth in Luther's Small Catechism, who has entirely forgotten the cogent and clear explanation of Luther. And even if almost everything save the Ten Commandments and the Lord's Prayer has vanished from the memory, one thing has not — Luther's explanation of the Second Article. I know that workingmen, who during their entire adult life on account of the hours they must work have scarcely ever gone to church and yet on their deathbed have confessed explicitly their acceptance of Luther's explanations and have then passed away in peace. I refrain from saying anything about Luther's Catechism as a literary and cultural work. But one thing I may emphasize: never will anyone be able to win and to hold the great masses of the Protestant working people by intricate explanations and clever deductions of a theological nature, but with the clear, faith-strengthening explanations of Luther, which in his Catechism apply to all cases in life and to all classes or conditions of men. Here the plain man traces and recognizes secure ground and the safe way."

This plain statement will scarcely be contradicted by any one who has at one time been instructed in Luther's Small Catechism. The great truths of the Bible will possibly never be more plainly expressed than they have been by Luther. And these truths will stick throughout life when the quasi-theological explanations in our larger catechisms that our children so laboriously try to learn have been entirely forgotten. Where in all the world will you find a simpler and more comprehensive statement of the way of salvation than Luther's explanation of the Second Article?  
—The Lutheran Companion.

### THE RECORD OF CREATION

#### Gen. 1 and 2

Reading Genesis 1:14-19, we find that on the fourth day God finished the firmament, embellished the heaven with the sun, the moon, and the stars. These, too, He made for a purpose. They were from now on to be the light bearers, to divide and to rule over the day and over the night which God had already created and divided and fixed as to their length on the first day. They were also to give signs and seasons and years and months and days to the earth.

Here again the Bible and the modern world-view clash violently. According to the latter the universe is heliocentric, not geocentric, least of all anthropocentric, that is to say, the sun, not the earth, not man, is the center of the universe. The earth is but a small speck, and man but a negligible quantity in the universe. He therefore has no responsibility. And since the sun is so far removed from the earth that it took light, traveling at the lightning speed of 186,000 miles a second, thousands of

years to reach our earth, the idea of a creation in six days is shot to pieces by this fact also.

Let us begin with the last objection. As theologians we have no quarrel with science over the distance of the sun from the earth, nor over the speed with which light travels. But granting both suppositions, they do, by no means, prove that the earth must have remained in darkness for millenniums after the creation of the sun; for modern science no longer holds the sun to be the source of light, and aside from this we know that the light was created and here on earth three days ahead of the sun and the most distant stars. So that question does not bother us.

Now a word regarding the heliocentric system of the universe. Whether the Ptolomean or the Copernican system rests on reality, science cannot decide. The idea of Copernicus that the earth moves around the sun, is a workable hypothesis, and the assumption of old Ptolemy that the sun moves around the earth, too, is a workable assumption so far as science is concerned. The Bible, however, leaves no doubt as to who is the center of the universe. Not for the sake of the sun, neither for the sake of the earth, but for the sake of man did God create the universe. There is only one Biblical world-view, and that is not sun-centered (heliocentric), neither earth-centered (geocentric), but man-centered (anthropocentric), or, to be accurate, Christ-centered.

Even though, therefore, the earth be but a small speck in the universe, this small speck is tremendously more important than the sun, the moon, and all the stars, because it is the temporal home and workshop of man, and the Son of Man, our Savior.

One more modern idea must be mentioned here. Although prominent scientists like Stutz and Dennert have discarded the notion that our *present* earth is the result of a cooling process of an original mass of molten matter, and assume its formation out of a watery mass, yet Dennert makes the following concession to the other side: "This former cold and watery condition of our earth may have emerged from a fiery flowing mass or mist demanded by astronomical reasons." P. 131, "Bible and Natural Science."

Asked, what these astronomical reasons are, naturalists tell us: "Don't ask us, ask the astronomers." Now, when we ask real astronomers, they tell us that the whole Fire-Mist-Theory is hypothetical — a mere assumption, concerning which astronomers are by no means all agreed. No lesser authority than George Hale, director of the Yerkes Observatory had the following to say on the Fire-Mist-Theory in a recent address: "This celebrated hypothesis though unsupported by mathematical proof, has occupied a dominant position since the time of its publication more than a century ago. It has been subjected to much criticism, but most of the objections raised by Faye and others have been met by modifications of the hypothesis. Of late it has encountered fresh attacks on the part of Chamberlain and

Moulton, and it now seems doubtful, whether it will be possible to overcome their criticisms, which are based on dynamical considerations." So the Fire-Mist-Theory seems to be lying on its deathbed.

Without the least fear of ever clashing with astronomy, we then also sing the fourth stanza in the great hymn of creation: "*And God said, let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years; and let them be for lights in the firmament of the heaven to give light upon the earth; and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; and He made the stars also... And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good. And the evening and the morning were the fourth day.*"

J. F. B.

**OUR EV. LUTH. DEAF-MUTE INSTITUTE  
OF DETROIT, MICHIGAN  
AFTER 56 YEARS OF FAITHFUL SERVICE  
AT A CRISIS**

Dear Co-Worker in God's Kingdom: —

May we beg you, who must read so much, to read, with earnest attention, what we are sending in the interest of a phase of the Lord's work, a phase very necessary, though inconspicuous before men?

Fifty-six years ago there was established, without the will of men, but by the unmistakable guidance of the Lord, a Christian parish school for the baptized deaf children of our Lutheran Church and for any other deaf who would want to come. Our Detroit Lutherans of 1873 wanted to found, and did found, an orphanage, and there was no thought of any deaf school. However, the Reverend G. Speckhard, whom the Society called as housefather of the orphanage, had been a teacher of the deaf in Germany, the country, then and now,, foremost in this branch of education. He had two deaf children in his congregation at Sebewaing, Michigan, whom he had begun to teach and whose education had not sufficiently advanced when the call to the orphanage was extended him. He accepted the call of the Detroit Lutherans, and brought with him these two deaf children, in order to bring them to an understanding and blessed use of the Holy Sacrament. Somehow it was noised about that our German Lutherans could have their deaf Children taught the mother tongue (the state schools using the English language) and advanced to confirmation. Before one year had passed, fifteen deaf children had been brought to the orphanage, to Pastor Speckhard, making them a great majority over the orphans. Our fathers saw the hand and will of God, and changed the orphanage into a school for our deaf children. And a school for the deaf it has been, ever since, though the

language has been changed and many other changes in keeping with the trend of education have taken place. Whosoever reads this bit of history surely cannot be blind to the fact that the Lord led the way to the founding of our *Ev. Luth. Deaf-Mute Institute*.

The present building is now fifty-five years old, and has been in use all these years, with the exception of the summer vacations. Time has taken its toll of the building; the feet of the deaf, which do not tread as softly as do those of the hearing, have also made the building pay for hard usage received. The building, though considered very good and substantial in construction, has never been adequate to be a combined home and school, one very great fault being the impossibility to segregate the boys from the girls. The neighborhood, which once gave promise of a splendid residential section, has gone the other way. For all these reasons, something must be done if the Institute should continue. The Society, after years of consideration, finally decided to relocate on a beautiful piece of ground in the hills and woods between Detroit and Ann Arbor, Detroit the industrial and Ann Arbor the cultural center of Michigan, to build new, from the ground up, to equip the place in such a manner as to be up to the minute in all that pertains to teaching and educating the deaf physically, mentally, and spiritually, and so to equip the dormitories that they will be real homes for the children of school age, a place to which parents may send their deaf child, knowing it well taken care of in every way.

To do this is going to cost money, no less than \$200,000, most probably more. To you and your people we are coming with the humble request to help along this project, for this school is not for Detroit and Michigan alone, but for the whole Synod and Synodical Conference. It is for all baptized deaf children within our Lutheran Church, and nearly from every state have they come, from the Atlantic to the Pacific, from Canada to the Gulf.

At the time of a change, such as we are contemplating, it is no more than right that we squarely face the question, whether this large amount of money be spent on our deaf children and the school retained and maintained for them. To this there can be only *one* answer by those who know the work, the problems of the deaf, and their dire educational and spiritual needs. And in this answer will concur all who deem themselves privileged to be co-workers with the Lord in the keeping of their brothers, in leading souls, especially the souls of handicapped children, to the knowledge of their Savior and, by the grace of God, to eternal salvation. The answer can only be:

*This school must be maintained for our deaf children  
and*

*There is need for a school for our deaf children.*

Let us advance the following arguments and proofs.

1. *Our deaf children have been laid, in and by baptism, into the arms of Christ, as their hearing brothers and*

*sisters have been laid. For that reason they have as much claim to instruction in the truths of the Word of God as have their hearing brothers and sisters.*

*This is an argument which needs no augmenting. Sufficient proof are the words of the Lord: Feed my lambs (all lambs, no exception being made); the words of the apostle: Ye fathers, bring up your children in the nurture and admonition of the Lord (all children, no exception being made). To this could be added numerous other verses, notably the one of our Savior, in which He states that it is not the will of the Father in heaven that one of these little ones should perish.*

2. *This instruction cannot be given to deaf children by parents or the common school.*

*The duty of instructing children spiritually devolves, according to Scripture, first, on parents, then, on the congregation or church at large. Parents should teach their young, tender-aged children to know Christ and to seek their Father's face in prayer. The church has been striving to assist the parents in this work by the introduction of the day and Sunday School system. This may be done by parents and the congregation to hearing children, for the avenue of approach, the ear and the mother tongue, language, is open to them. This teaching Christ cannot be done by parents or the common school when the child is deaf, for the avenue of teaching, the ear and human language, is not open to them as a means of instruction. The deaf are walled in by constant silence. The world is to them a moving picture, the intricacies of which and the causes and sequences of the happenings in this picture they cannot get in a clear understanding, because the ear and spoken language, by which knowledge of the world of our senses comes into the brain and is developed and grows, is closed and unknown to them. Having not the ear, the sense of hearing, and language, the medium of exchange of ideas, it is impossible to teach and educate deaf children, even along secular lines, by the system used for the hearing. It is utterly impossible to give abstract ideas and spiritual knowledge without the basis of language, for "how shall they believe in Him of whom they have not heard?" Is it utterly impossible for parents or the church, in day or Sunday School, to teach Christ to their baptized deaf children. There is a sign language, which has been called the natural language of the deaf. In a certain way it is. But — oh, what a meager language it is! Without education, the sign language of the deaf deals only, and can only deal, with concrete objects, which can be described by movements made with the arms and hands. Very few verbs can be described by it. The sign language, in order to be a vehicle for the conveyance of abstract and spiritual ideas, must be built up from the language of the hearing proof for which is, that the sign language as used to-day was not built up by the deaf, but by the hearing. Further proof for this is that a deaf person who has no knowledge of the spoken and written language of man is prac-*

tically beyond the pale of education, totally beyond the pale of abstract and spiritual education. The fact of the matter is: the more and better a deaf person understands the written and spoken language of the hearing, the more can be said to him and taught him by the sign language. To state it again: it is impossible for parents or the church to teach their baptized children the knowledge of Christ.

(To be concluded)

### FROM OUR CHURCH CIRCLES

#### Mississippi Southwestern Conference

The Mississippi Southwestern Conference meets, God willing, from April 30 to May 2, noon to noon at Rev. Arthur Berg's Church in Sparta, Wis.

Papers to be read by the following pastors: August Vollbrecht, Arthur Berg, H. W. Herwig, C. E. Berg, Richard Siegler.

Confessional Address: Geo. Kobs, W. Limpert.

Sermon: Rud. Korn, C. F. Kurzweg.

Remarks: Services will be Wednesday evening in the English language. All announcements for quarters must be in the hands of the pastor loci by April 22. G. Vater, Sec'y.

#### Wisconsin and Chippewa Valley Conference

The Wisconsin and Chippewa Valley Conference will meet May 14th and 15th, 9 A. M. at Wisconsin Rapids, Wis. (E. Walther, pastor).

Sermon by Bergmann (Marquardt).

Confessional Address by Stern (Schaller).

Papers by H. Schaller, Exegesis of Phil. 2:7-8 with especial consideration of the phrase: "But made himself of no reputation." E. Walter: Discourse on Article V, Formula Concordiae. Wm. Keturakat: "The Decorum of the Pastor!" W. Gutzke: Thanksgiving Sermon. Wm. Keturakat: Exegesis of 1 John.

Remarks: Please, notify Pastor Walther, whether you will attend or not. E. Hoenecke, Sec'y.

#### Central Conference

The Central Conference will meet on Tuesday and Wednesday, May 14th and 15th, in the congregation of Pastor F. Loeper at Whitewater, Wis.

Opening session on Tuesday morning at 9 o'clock.

Services on Tuesday evening.

Sermon: Theo. Kliefoth (H. Schmeling).

Confessional Address: Ph. Lehmann (Erdmann Pankow).

Papers: Ph. Lehmann, J. B. Bernthal, P. Janke, L. Kirst, C. Sauer.

Early announcement requested.

Theodore Thurow, Sec'y.

#### Eastern Delegate Conference

The Eastern Delegate Conference of the Southeastern Wisconsin District will meet on June 2nd at Cudahy, Wis. (G. Hoenecke). First session begins at 10 A. M.

A. Koelpin, Sec'y.

#### Western Wisconsin Teachers' Conference

The Western Wisconsin Teachers' Conference meets at Lewiston, Minn. (Rev. R. P. Korn), Friday after Ascension, May 10, 1929, beginning at 9:00 A. M.

All colleagues are requested to announce themselves on or before May 1st to Mr. Paul Hippauf, Lewiston, Minn. Otto F. Boerneke, Sec'y.

#### Teachers' Conference of Watertown and Vicinity

The Teachers' Conference of Watertown and Vicinity will meet at Waterloo, Wisconsin, on the tenth and eleventh of May. Sessions begin at 9:30 A. M. Mr. P. Kolander will provide quarters for those who announce before the first of May.

#### Practical Lessons

1. Jesus, True God and True Man (7th and 8th Grades)..... G. Groth
2. The Seasons: Causes (4th Grade)..... M. Schraeder

#### Theoretical Lessons

3. Round Table Discussions on Written Reviews, Especially Finals..... E. Ebert, E. Bienfang
4. How to Become More Proficient in Our High Calling..... O. Kalb
5. How to Provide for Individual Differences of Pupils..... E. Piepenbrink
6. Bible Reading Plans..... A. Sievert

Ada Sievert, Sec'y.

#### Joint Mission Board

The Joint Mission Board convenes in Milwaukee, Wis., on the 14th of May, 9:00 A. M.

Julius W. Bergholz, Sec'y.

#### Notices

Mr. Albert Gruett, the treasurer of the Synodical Conference, has entered into eternal rest. I have appointed Mr. Martin Markworth, Merrill, Wis., as his successor, and he has accepted the appointment. All those who have dealings with the treasurer of the Synodical Conference will please remember his name and address him at 506 State St., Merrill, Wis.

L. Fuerbringer,

President of the Ev.-Luth. Synodical Conference of North America.

The Joint Committee will convene May 28th at 2:00 P. M. at St. John's School, Milwaukee.

The Committee on Assignment of Calls will meet same week. G. Bergemann, President.

**Thirty-Fifth Anniversary**

The Sunday after Easter was an unusual day for the Rev. John Jenny, pastor of Jacobi Lutheran Church, Milwaukee, for it marked the thirty-fifth anniversary of his installation as pastor of the congregation. A special German-English service was held at the church in honor of the occasion. Upon the request of the arrangements committee the Rev. Emil Schulz, assistant pastor, delivered both sermons: The German on Luke 1:76-79: "Zacharias Song of Praise — Jacobi Song of Praise," and the English on Psalm 34:8: "The Anniversary of Pastor and Congregation."

On the evening of April 8th a reception was held at the parish hall, and a dinner was served by the Ladies' Aid Society. The principal speaker of the evening was the Rev. Gustav E. Bergemann, President of our Joint Synod. Addresses were given by three seminary classmates of the pastor, by Prof. William Huth, by the Rev. Richard Siegler, and the Rev. Herman Monhardt. Adolph Oestreich spoke in behalf of the congregation. For the last fifteen years Rev. Jenny has been a member of the editorial committee of the Northwestern Lutheran.

The Lord bless His servant in the future as He did in the past, "to give knowledge of salvation unto his people by the remission of their sins," and "to guide their feet into the way of peace."

**Acknowledgment and Thanks**

The Ladies' Aid of the congregation in Town Moltke, Minnesota, Rev. C. H. Lueker, donated two cases of eggs, 30 dozen each, to Dr. Martin Luther College. Our sincere thanks to the kind donors.

E. R. Blieferticht.

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The Emanuel's Congregation of Grover, South Dak., sent Dr. Martin Luther College a case of eggs, 30 dozen. Our appreciation and thanks to the kind donors.

E. R. Blieferticht.

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Mrs. Caroline Uhlhorn of Saint James, Minnesota, donated \$5.00 toward the library of Dr. Martin Luther College. In behalf of our college I beg to express our sincere thanks.

E. R. Blieferticht.

Since the Rev. Paul Hensel, disregarding all admonition, does not adhere to the doctrinal position of the synod, but opposes it by word and published statements, he has thereby severed his connection with our synod.

- Aug. F. Zich, President North-Wisconsin Dist.
- Fred Schumann, First Vice President.
- K. Toepel, Second Vice President.

**RE-FINANCING SYNOD**

At a recent meeting of the Board of Trustees steps were taken to carry out resolution of Synod in session at Milwaukee in 1927 with respect to re-financing. This work is now under way and your Board of Trustees appeals to the members of Joint Synod to loan money to Synod in such denominations as the individual can spare. After much deliberation it was decided to adhere to the old form of notes with interest paid semi-annually direct from treasurer's office, as was done heretofore, the greater majority of present note holders preferring this to coupon bonds. All notes run for a set period of years, up to 10 years, the first series bearing date January 1, 1929 — June 30, 1930. Synod pays 5% on all notes, unless a lower rate is designated by the loaner. About \$275,000 in loans from our members will be needed to carry out our plan. This amount represents what we now owe the banks and on which we are paying 5½ and 6% interest. A big saving for Synod will be made if this can be procured from our own people at the interest rate indicated.

Though all notes read for a definite period, no fear need be entertained that the loaner could not call in his loan, if he were confronted with an emergency. In times past such notes always were paid upon request and every effort will be made to adhere to this policy in the future.

Those of our midst who have our old notes have almost unanimously expressed their willingness to exchange them for the new notes. Some of these have increased their loans to us, others have sent us names and addresses of friends, who might be interested in making loan to Synod. This leads us to hope that this appeal will readily bring us the \$275,000, which will free us from the burden of high interest we are now paying banks.

Please consult your pastor at once about any loan you may want to make, or communicate directly with Mr. Theo. H. Buuck, Treasurer, 372 Third Avenue, Wauwatosa, Wisconsin.

O. Kuhlow,  
Secretary of Board of Trustees.

**WEST WISCONSIN DISTRICT**

March, 1929

Rev. Wm. A. Baumann, Neillsville .....	\$ 134.20
Rev. L. C. Bernthal, Trenton .....	30.00
Rev. Henry Geiger, Randolph .....	41.82
Rev. Gustav Fischer, Wausau .....	64.07
Rev. Gustav Fischer, Ringle .....	22.43
Rev. Gustav Fischer, Schofield .....	96.86
Rev. J. Gamm, La Crosse .....	242.14
Rev. J. G. Glaeser, Tomah .....	84.90
Rev. O. E. Hoffmann, Beyer Settlement .....	20.00
Rev. O. E. Hoffmann, Iron Creek .....	7.50
Rev. O. E. Hoffmann, Elk Mound .....	7.00
Rev. O. E. Hoffmann, Poplar Creek .....	7.00
Rev. H. Kirchner, Baraboo .....	400.00
Rev. L. C. Kirst, Beaver Dam .....	121.85
Rev. J. Klingmann, Watertown .....	302.04
Rev. O. Kuhlow, Jefferson .....	20.00
Rev. Phil. Lehmann, Richwood .....	30.00
Rev. Phil. Lehmann, Hubbleton .....	13.32

Rev. G. C. Marquardt, Hurley .....	7.90
Rev. J. Mittelstaedt, Hillsboro .....	1.60
Rev. J. Mittelstaedt, Woneoc .....	11.85
Rev. Wm. Nommensen, Columbus .....	540.01
Rev. H. A. Pankow, Hustler .....	27.10
Rev. J. M. Raasch, Lake Mills .....	35.00
Rev. J. H. Schwartz, West Salem .....	5.00
Rev. W. E. Zank, T. Deerfield .....	29.76
Rev. W. E. Zank, Newville .....	29.24
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Budgetary .....	\$2,332.59
Non-Budgetary .....	\$2,292.89
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Total for March .....	\$2,332.59

## NEBRASKA DISTRICT

Rev. R. C. Horlamus, Surprise, Poland \$5.00, Madison Student Mission \$6.62 .....	\$ 11.62
Rev. Geo. Tiefel, Hadar, Synodic Administration \$50.00, Belle Plaine \$31.14, Bethesda \$5.00 .....	86.14
	<hr/>
	\$ 97.76
Synodic Administration .....	\$ 50.00
Belle Plaine .....	31.14
Bethesda .....	5.00
Poland .....	5.00
Madison Student Mission .....	6.62
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	\$ 97.76

April 7, 1929.

DR. W. SAEGER,  
Norfolk, Nebr.

## MINNESOTA DISTRICT

March, 1929

Pastors: WALTER G. VOIGT, Acoma, General Mission \$20.00, Indian Mission \$20.00, Home Mission \$20.00, Negro Mission \$20.87; total \$80.87. R. HEIDMANN, Arlington, Dr. Martin Luther College \$32.00, Student Support \$22.00, Mindekrantz zum Gedachtnis an Frau Fr. Spannaus fuer Witwen und Waisen from Fred. Bachmann and Frau A. Meffert, je \$1.00, von W. R. Mueller and Familie \$5.00, fuer Altenheim, Belle Plaine, von Herm. Wiemann \$1.00, fuer Innere Mission (Home Mission) von A. W. Lieske and I. Riedler, je \$2.00; zus. \$12.00; total \$66.00. R. HEIDMANN, Arlington, General Mission \$17.25, Indian Mission \$18.50, Home Mission \$19.25, Student Support \$18.25; total \$73.25. W. P. SAUER, Bear Valley, Theological Seminary \$26.00, Northwestern College \$10.25; total \$36.25. C. F. KOCK, Blakeley, General Administration \$3.15, Theological Seminary and Dr. Martin Luther College Building Fund from August Ahrens Adm., for late Fred Ahrens, Belle Plaine, \$37.20; total \$40.35. R. Jeske, Caledonia, General Administration \$13.30, Indian Mission \$40.00, Home Mission \$40.00; total \$93.30. Wm. PETZKE, Cedar Mills, Theological Seminary \$15.00, Northwestern College \$15.00, Dr. Martin Luther College \$20.00, Mich. Lutheran Seminary \$10.00, Dakota-Montana Academy \$10.00, General Missions \$21.00, Negro Mission from Minnie, Louis, Edwin and Clarence Witte \$4.00; total \$95.00. WM. PETZKE, Cedar Mills, Lutheran Children's Friend Society from John Witte \$20.00, from Alvin Kurth \$1.00; total \$21.00. R. F. SCHROEDER, Dexter, General Administration \$22.00, Finance \$22.00; total \$44.00. C. F. SCHRADER, Echo, Theological Seminary \$8.85, Dr. Martin Luther College \$10.00; total \$18.85. F. E. TRAUB, Eden, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Dakota-Montana Academy \$5.00, Indian Mission \$5.00, Home Mission \$35.00, Negro Mission \$5.00, Poland Mission \$5.00, Student Support \$5.00, Widows, Orphans, and Aged \$5.00; total \$75.00. M. SCHUETZE, Ellsworth, General Institutions \$21.00. F. ZARLING, Emmet, Student Support \$10.80, General Support \$16.00; total \$26.80. F. ZARLING, Flora, Student Support \$4.80, General Support \$5.45, Lutheran Children's Friend Society \$17.00; total \$27.25. HY. BOETTCHER, Gibbon, General Institutions \$12.63, Home Mission \$15.00, Poland Mission \$5.00; total \$32.63. F. W. WEINDORF, Grace, Goodhue, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther College \$12.50; total \$32.50. F. W. WEINDORF, Grace, Goodhue, To Retire Bonds \$28.50. F. W. WEINDORF, St. John's, Goodhue, Theological Seminary \$10.00, Northwestern College \$10.00, Dr. Martin Luther CoCollege \$16.12; total \$36.12. F. W. WEINDORF, St. John's, Goodhue,

To Retire Bonds \$26.05. F. W. WEINDORF, Goodhue, Church Extension Fund in memory of our Brother H. K. Benitt by J. P. Benitt and Family and J. P. Augustine and Family \$5.00. W. HAAR, Loretto, Theological Seminary \$100.00, Northwestern College \$25.00, Dr. Martin Luther College \$25.00, Michigan Lutheran Seminary \$16.00; total \$166.00. ED. A. HEMPECK, Hancock, Northwestern College \$27.08, Home for Aged, Belle Plaine \$4.84, Church Extension Fund, Mindekrantz for Aug. Podratz from Adolph Reimers \$2.00, Otto Reimers \$2.00, Fred Baumgartner \$1.50; total \$7.00; total \$38.92. A. JUL. DYSTERHET, Helen, Student Support \$52.50, General Support \$52.50; total \$105.00. M. J. WEHAUSEN, Johnson, Synodic Administration \$5.90, Theological Seminary \$45.60, Northwestern College \$39.20; total \$90.70. PAUL W. SPAUDE, Lake Benton, Home Mission \$15.35. J. F. GUSE, Litchfield, Indian Mission \$25.00. W. FRANK, Lynn, General Mission \$35.12. W. FRANK, Lynn, from R. Beilke for China Mission \$2.50, for Negro Mission \$2.50; total \$5.00. W. FRANK, Lynn, Indian Mission \$24.51. W. FRANK, Lynn, Negro Mission \$32.21. H. A. KUETHER, Madison Lake, Synodic Administration \$3.74, General Administration \$3.41, Home for the Aged \$2.41; total \$9.56. A. ACKERMANN, Mankato, Mindekrantz for Mrs. Alfred Grieger for Negro Mission \$12.00. A. ACKERMANN, Mankato, from Ladies' Auxilliary Mankato, Immanuel Lutheran Church for Home for the Aged \$25.00, Indian Mission, Orphanage at Whiteriver, Arizona, \$25.00, Negro Mission \$25.00, Bethesda, Watertown, \$25.00; total \$100.00. W. P. SAUER, Mazeppa, Theological Seminary \$16.50, Northwestern College \$13.85; total \$30.35. PAUL T. BAST, Pilgrim's, Minneapolis, Home Mission \$50.00. G. HINNENTHAL, New Ulm, General Institutions \$100.00, Theological Seminary \$100.00, Northwestern College \$50.00, Dr. Martin Luther College \$100.00, Dakota-Montana Academy \$50.00, General Missions \$100.00; total \$500.00. G. HINNENTHAL, New Ulm, General Institutions \$50.00, Theological Seminary \$50.00, Northwestern College \$50.00, Dr. Martin Luther College \$100.00, Michigan Lutheran Seminary \$100.00, Dakota-Montana Academy \$75.00, Mission \$100.00, Home Mission \$45.95; total \$570.95. F. KOEHLER, Nicollet, General Administration \$72.76, General Institutions \$82.89, General Missions \$56.36; total \$212.01. A. EICKMANN, Nodine, General Institutions, \$50.00, W. P. HAAR, No. Mankato, Home Mission \$15.00. HENRY ALBRECHT, Omro, Dakota-Montana Academy \$35.00, Home Mission \$40.00; total \$75.00. HENRY ALBRECHT, Omro, Dakota-Montana Academy \$46.00. M. C. KUNDE, Oronoco, Student Support \$5.75. CARL C. KUSKE, Oshkosh, Dakota-Montana Academy \$5.52, Bethesda, Watertown, \$3.31; total \$8.83. CARL C. KUSKE, Oshkosh, Dakota-Montana Academy \$6.63. CARL C. KUSKE, Oshkosh, Dr. Martin Luther College \$11.92, Home for the Aged \$10.00; total \$21.92. M. C. KUNDE, Student Support \$9.10. GEO. W. SCHEITEL, Potsdam, Home for the Aged, Belle Plaine, \$29.35, Home Mission \$3.50, Negro Mission \$31.35; total \$64.20. W. C. NICKELS, Redwood Falls, Dr. Martin Luther College (Building) \$34.19, Twin City Mission \$25.00; total \$59.19. C. P. KOCK, St. Paul, Theological Seminary \$49.00. A. C. HAASE, St. Paul, General Administration \$92.67, Dr. Martin Luther College \$25.00 for Furniture from J. Fuhrmann; total \$117.67. A. C. HAASE, St. Paul, New Seminary \$383.95. MRS. R. PITTELKOW, Treasurer Lutheran Mission Auxilliary of St. Paul, City membership from Trinity \$28.00, from Emanuel \$6.00, from St. John \$1.00; total \$35.00. G. THEO. ALBRECHT, St. Peter, Home for the Aged \$21.00. WM. C. ALBRECHT, Sleepy Eye, Dakota-Montana Academy \$27.50. WM. C. ALBRECHT, Sleepy Eye, Indian Mission \$25.00, Home Mission \$83.60, Negro Mission \$60.00, Poland Mission \$15.00, To Retire Bonds \$35.53; total \$219.13. H. A. KUETHER, Smith's Mill, Synodic Administration \$7.45, General Administration \$5.50, Home for the Aged \$6.13; total \$19.08. CARL C. KUSKE, Taunton, Dakota-Montana Academy \$14.71, Bethesda, Watertown, \$1.67; total \$16.38. CARL C. KUSKE, Taunton, Michigan Lutheran Seminary \$2.31. CARL C. KUSKE, Taunton, Dr. Martin Luther College \$5.24. H. WIECHMANN, Tyler-Burchard, Home Mission \$5.00, R. JESKE, Union, General Administration \$8.45, Indian Mission \$10.00, Home Mission \$10.00, Lutheran Children's Friend Society from Rud. and Edna Klinski \$1.00; total \$29.45. E. G. FRITZ, Wellington, Dr. Martin Luther College \$42.00, Dr. Martin Luther College Building \$14.00; total \$56.00. CARL G. SCHMIDT, Wood Lake, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Michigan Lutheran Seminary \$20.00, Negro Mission \$6.71; total \$66.71. PAUL E. HORN, Zumbrota, Synodic Administration \$31.91, Educational Institutions \$25.00, Missions \$50.00, Church Extension Fund \$25.00; total \$131.91.

H. R. KURTH,  
District Treasurer.