

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.

Vol. 20.

Milwaukee, Wisconsin, November 19, 1933.

No. 24.

Rev C Buenger Jan 34
5026 19th Ave

In Commemoration of the Four Hundred and Fiftieth Anniversary of the Birth of Dr. Martin Luther



Nov. 10, 1483 — Feb. 18, 1546

LUTHER'S BIRTHDAY

(1483 — 1933)

He, being dead, yet speaks. He is not dead!
The ages feel the pulse-beats of his heart.
The spirit from the house of clay has fled,
But he lives on, to crown the painter's art.
Like noble Gideon, God's Truth his sword,
He fought the battle, faithful unto death,
His Shield and Buckler the Eternal Word,
And he lives on, a champion of the Faith.

Clasped in his hand the Book, God's Book divine,
That held dominion o'er his heart and thought,
With Heaven's light the eyes anointed shine.
Determined features tell of battles fought
And conquests won, yea, conquests yet to be
As Christ's Evangel spreads o'er all the earth, —
Blood-bought salvation, full, complete, and free, —
Life from the dead, new Heaven-given birth.

The Word he gave us still is ours unchained, —
Pure milk for babes, strong meat for twice-born men.
Let us proclaim the Truth, with love unfeigned,
Until the Christ we serve comes back again.
We sing our Luther's hymn in many tongues.
Shall love that draws its life-blood from the Cross
Not gladly bleed, not nobly suffer wrongs
And for eternal gain bear earthly loss?

Believers die not, thus declares the Word.
They pass from death to life, from cross to crown.
Absent from earth, and present with the Lord,
Their toiling o'er, they lay the burden down.
Their works do follow. Heaven's seed takes root,
Sown oft in prayer, and watered with their tears.
God gives the increase, blossoms bloom to fruit.
O ye of little faith, allay your fears!

The Word shall stand, the precious God-breathed Word.
Blind unbelief voids not the sacred page.
Earth's wisdom cannot quell the Voice that's heard.
Let foes assail, let hell-born battles rage!
We have it still, let us give heart-born thanks,
And follow where our Captain Christ has led.
"Ein feste Burg" resounds o'er Jordan's banks.
The Word abides. Take heart, God is not dead!

Anna Hoppe.

YE CHRISTIANS, PRESERVE THE LEGACY OF LUTHER!

An Appeal on the 450th Anniversary of Luther's Birth

Psalm 78, 3-8

Which we have heard and known, and our Fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.

For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children;

That the generation to come might know them, even the children which should be born, who should arise and declare them to their children:

That they might set their hope in God, and not forget the works in God, but keep his commandments:

And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God.

The Lutheran Quadricentennials of 1917, 1929 and 1930 — the first commemorating the 400th anniversary of the Reformation by Luther, the other that of Luther's Small Catechism, and the latter that of the presentation of the Augsburg Confession at the Diet in Augsburg, are still fresh in our memories. Numerous tribute have been paid to Luther, to his historic personage and his life-work, at these celebrations, too numerous to reproduce them here. We would not bask in such tributes which may easily be misinterpreted as extolling Luther's name at the cost of the precious truth of the Gospel he fought for and stood for. Nor would we extol by-products of Luther's work as for instance the birth of American liberty as essential to the celebration of the Reformation, as has been done so gratuitously especially at the commemoration of the 400th anniversary in 1917 during wartime on the part of Lutherans in sermons, addresses, books and periodicals.

It is indeed well for us to be reminded of Luther's own admonition and warning which he addressed to all Christians of his time. During his exile at the Wartburg he wrote the treatise "Faithful Admonition to All Christians to Avoid Tumult and Rebellion," and in this he makes these emphatic statements with regard to the extolling of his name: "I beg not to have my name mentioned, and to call people, not Lutherans, but Christian. What is Luther? The doctrine certainly is not mine, nor have I been crucified for any one. St. Paul (1 Cor. 3:4. 5) would not suffer Christians to be called after Paul and Peter, but only after Christ. How should I — miserable creature that I am — be esteemed with such honor as to have followers of Christ be called after my unholy name? No, no, my dear friends, let us abolish party-names, and be called Christians after Christ, whose doctrine we confess. The papists justly are entitled to a party-name because of the fact that they are not content with the doctrine and name of Christ; they want to be papists also. Very well, let them be called after the pope who is indeed their master. As for me I am not and will not be anybody's master. I share with the Church the one common doctrine of Christ, who alone is our Master." (Matt. 23:8) (Luther's Works, St. L. Ed. 10, 270.)

We are again celebrating a Luther anniversary, viz., the 450th anniversary of Martin Luther's birth, which occurred on the 10th of November 1483 at Eisleben in Saxony. And what is needed for those who adhere to the doctrines brought to light by Luther

in these latter days is not so much to extol his glorious work of the Reformation, but to preserve the legacy he has left to his spiritual children or followers. A celebration conducted in this spirit is prompted by the quotation from

Our Psalm

The words of the 78th Psalm quoted above do not speak of the works or achievements of any historic personage nor eulogize the character and beneficial influence of such a one on mankind at large; they do not, for instance, extol Moses in his mission as the divine lawgiver to the world, nor the work of any of the great prophets under the Old Testament dispensation. But what they do speak of are "the praises of the Lord," "His strength," and "the wonderful works" He has done for His chosen people in "establishing a testimony in Jacob and appointing a law in Israel," which was to serve them for their everlasting salvation. Our Psalm, so far as quoted, in a word, speaks of the eternal truths which the Lord God has established in the midst of and revealed to the people Israel, His holy Church.

"The praises" spoken of here are the glorious attributes and wonderful perfections of Jehovah, the covenant God — His righteousness and holiness, His goodness and kindness, His love and mercy, His long-suffering and His abundant grace to forgive sins and iniquities, His unchangeable love and mercy to the human race, to fallen mankind, to sinners. "His strength," furthermore, is the record of His mighty power in governing and saving the world; and His "wonderful works" are not only those done in the history of His people, and in His many and varied interpositions in their behalf, as their deliverance from the bondage of Egypt, their safe conduct through the Red Sea, their victory over the Canaanite enemies, their full occupation of the Promised Land, etc., etc., but above all the works of salvation in promising them the Messiah and in making them the chosen people for the coming of the Savior of the world. "The testimony," finally, which the Lord established in Jacob His chosen people is His most holy Word which bears witness to the truth He has spoken to mankind for its salvation, while "the law" He has appointed comprises not only all the sacred ordinances and commandments enjoined upon man, but also the doctrines which make wise unto salvation. In a word, what is meant here by the terms "law and testimony" doubtless is expressed in the words of Isaiah (Ch. 8:20): "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

It is a legacy God has bequeathed to His people, the most-blessed and far-reaching in its aim and purpose, a legacy which God's children were to preserve as a sacred trust and to hand it down unimpaired to

all future ages. And well may we apply the words of our Psalm as quoted above to the heritage God has committed to the Church of these latter days through His "chosen vessel" Martin Luther.

The Legacy of Dr. Martin Luther

Wonderful and far-reaching in its aim and purpose is the legacy of Luther. Of intrinsic value in its blessings it involves all the treasures of the Reformation. Too comprehensive in its scope to fully discuss it we shall briefly present but three cardinal points in this legacy. These are Luther's teaching 1) concerning the Bible, 2) concerning Christ, and 3) concerning the Church, or we might express it in the following terms: Luther's Bible, Luther's Christ, Luther's Church.

The Bible had been recognized long before Luther. Men like Wycliffe and Hus had asserted the supreme authority of the Scriptures in matters of faith and religion. But not only was the Bible to the Christian people at large essentially an unknown book, inasmuch as it existed under the papal rule in a language the common people could neither read nor understand — in the Latin language, but above all, its teachings had for centuries been obscured by the traditions and ordinances of the Roman Church, which substituted her own authority. The papacy insisted, and to this day insists upon a blind and unquestionable submission to the church. Not the Word of God but the Church establishes articles of faith. More than this; instead of setting an open Bible before her members, and say come and read, she has actually shut the Book and forbidden them to search the Scriptures claiming that no one may understand the doctrines contained therein without the interpretation of the pope, councils and the church. We can well imagine the misery of the Christian people under such rule, whereby God's Word was practically dethroned. It was the deepest curse under which the Church was groaning. Witness, on the other hand, Luther's teaching concerning the Bible. History furnishes no example of deeper knowledge of Scriptures and of grasping their spirit so thoroughly as that of Luther. Every one who knows Luther's activities knows how intensely he studied them, and how much consolation and what firmness of faith he found in such study. To him the Word of God was the source of all truth, the only source, and on this he stood unwaveringly over against all councils of the church, the decretals of the pope, the sentences of the fathers, the philosophies and science of men, "I place," he says, "over against all sentences of the fathers and the artful words of all angels, men, and devils the Scripture and the Gospel. Here I make my stand, here I make my proud defiance. To me God's Word is above all, and the majesty of God is on my side."

Accordingly Luther, by the grace of God, restored the Word of God which under papacy had been de-

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter December 30, 1913, under the Act of March 3, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of October 3, 1917, authorized August 26, 1918.

Address all news items to Rev. F. Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. Fred Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

throned to its proper place and authority in the Church, asserting its supremacy in all things in heaven and on earth. If man is to know God in His counsels unto salvation, he can attain such knowledge from the Holy Scriptures alone. For this purpose the Reformer placed an open Bible before all the world by translating it into the language of the people and asserting the incontestible right for every man, especially the Christian believer, to read and study the Scriptures for his own salvation. Nor did Luther place the Bible into the hands of Christians merely as the canon of Scripture to man, as a fixed and, as it were a legal authority, but as a living Word in which God Himself speaks to man; the words of our Lord in the New Testament, and the words which he spoke by holy men and prophets in the Old Testament, are His living voice, bringing those who read them into direct communion with Him. The Word of God imparts life and salvation to all who accept it in faith. This is Luther's Bible, a most precious treasure in his legacy, bequeathed to every Christian with the exhortation of the Lord extended to him: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5: 39.

But the treasure which is superior to all others in this legacy of the Reformer and which constitutes its sum and substance is **Luther's Christ**.

Speaking of Luther's Christ we certainly do not mean a Christ who was peculiarly Luther's own, but the Christ he taught and preached according to the Gospel, and the true conception of whom he presented to all Christendom as the most precious jewel in his legacy.

The Christ preached in the papal Church was not the Christ of the Gospel, the blessed Savior of lost and condemned sinners. The Christ preached there was a stern and angry judge. Luther himself, as long as he was under the tutelage of the Roman Church, was led to such a belief. "I did not," says he, "believe on Christ, but regarded Him only as a

stern and terrible judge, as He was seen in paintings, sitting on a rainbow." Even when he thought of Christ as hanging upon the cross, he found no comfort. He declares, "When I beheld Him upon the Cross, He appeared to me like a flash of lightning, when His name was mentioned, I would rather have heard the devil's name pronounced; I shrank back in terror when I saw His picture, and closed my eyes."

It was indeed a most pitiful plight the people in those days were suffering under. When troubled souls would ask: "What must I do to be saved? Who shall deliver me from sin and death and condemnation? How shall I find forgiveness of sin and peace with God?" they were not pointed to Christ as their only Savior. On the contrary, Rome's answer was, as it is to this day: keep the commandments, obey the ordinances of the Church, do satisfaction for your sins, offer the sacrifice of the mass, invoke the saints, buy indulgences, etc. Thus Rome taught another way unto salvation, not the salvation through faith in Christ and His merits, but a salvation by one's merit. Her teaching was little less than an obliteration of the Gospel of Jesus Christ.

Then came the Reformation. In searching Scriptures Luther by the grace of God found Christ, and in Him his salvation. And ever since the light of the Gospel dawned upon his mind, this one article ruled and occupied his heart and mind. "This one article," he says, rules my heart, namely, faith in Christ, out of which by day and night all my theological thoughts flow, by which they move, to which they return."

How gloriously Luther did preach Christ. We know of no man since Paul the apostle who preached Christ so purely, so all embracing in salvation, and so comfortingly to sinners, as did Luther. Whoever has made such a clearcut and beautiful confession of Christ and His redemption before the world as is established once for all in his explanation to the second article of the Creed: "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord!

Who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent suffering and death;

That I should be his own, and live under Him in His Kingdom, and serve Him in everlasting righteousness, innocence, and blessedness; even as He is risen from death, lives and reigns to all eternity.

This is most certainly true."

This is Luther's Christ. It is the Christ whom God has sent into the flesh to reconcile the world

unto Himself, "the Lamb of God which taketh away the sins of the world," the Mediator between God and man, in whom sinners alone have access to the Father through faith, the Christ "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." By preaching this Christ Luther dethroned the Antichrist restoring liberty from his bondage to the Church and the world.

(To be continued)

J. J.

THE REFORMATION, THE NATURAL FRUITAGE OF LUTHER'S LIVING FAITH

The 450th anniversary of Luther's birth tends to fix more than usual attention upon him and his work. Like Saul he stands head and shoulders above other great historical figures of the last five centuries. Without doubt he is the greatest figure in the church since the Apostle Paul. Even the unbelieving world reluctantly admires and pays tribute to the man. It attributes to him much that is best in our modern life. He is hailed as the author of the modern system of free schools. He is called the great emancipator who paved the way for the Constitution of the United States with its civil and religious liberties. In brief, he is lauded as a great pioneer spirit who blazed a path for our modern civilization. But however valuable these things may be from a material standpoint, they were merely incidental to Luther's work. They were merely by-products of the great service which he rendered mankind when he liberated human souls from the slavery of spiritual error and superstition, and brought to light again the saving truths of the Bible, so long hidden under the rubbish of man-made doctrines and soul-destroying heresies.

Luther is commonly called the Great Reformer. But he was not a reformer in the sense in which the word is usually understood to-day. He was not like the professional reformers of our day, who are natural-born busybodies and spend their time trying to improve the habits of other people, even by force if necessary. Unlike professional reformers Luther did not begin with others but with himself. He did not start out with the ambition to reform the church. That thought was originally foreign to his mind. His one ambition was to save his own soul, to find peace of conscience, the assurance of salvation, or, as he himself put it, "to gain a gracious God." And it is because by God's grace his searching, groping soul found the right solution of this problem, a solution which can bring peace to other terrified, sin-stricken sinners for the simple reason that it is the solution which God Himself offers in the Gospel, that Christians rejoice in the Reformation and thank God for it. He merely passed on to others what had comforted his own heart. Luther, the believer, takes precedence over Luther, the reformer. What he did and accom-

plished was the natural result of his own living faith and deep religious convictions.

It is impossible to understand and appreciate Luther without keeping in mind the terrific religious experience through which he passed. He had soul struggles such as few men before or after him have experienced. Throughout his childhood and young manhood he was haunted by the fear of God's wrath. He lived in terror of the judgment to come. As a result of his religious upbringing, even Christ, whom we know as the tender, loving Savior, was to him a terrifying figure. Christ was to him an angry Judge enthroned upon a rainbow whose favor had to be won by good works and with the help of the intercession of the saints, especially of the Virgin Mary. He himself related in later life that just to see a picture of Christ or to hear His name mentioned made him tremble. He had a conscience that was extremely delicate and sensitive. In this frame of mind and condition of soul nothing seemed more desirable to him than to get right with God and find peace of soul. He was always groping and searching for it. He was willing to try anything that promised to bring peace to the turmoil of his soul. And since the church of that day pointed to the monastic life as the holiest estate and as best qualified to earn for man God's good will, he gave up the brilliant career as a lawyer, for which his father at a great personal sacrifice had destined him, and became a monk. But though he scrupulously observed all the rules and regulations of the monastic order, his soul struggles did not come to an end, and peace with God was as far out of his reach as ever. He had put the religion of salvation by works to every test, but found it wanting. Where he had looked for peace and comfort he found only fear and despair.

But the peace which he had sought in vain in the work-religion of the church of that day he eventually found by God's grace in the Bible. Ever since he had, as a student at the university of Erfurt, accidentally stumbled upon a copy of the Bible, the book held a peculiar fascination for him. He was more and more drawn to it. The more he read and studied it, the more it took hold on his soul. At first the Bible was to him a book with seven seals, because in reading it he still wore the veil of Moses over his eyes. The texts which he read were colored in their meaning by the traditional teachings of the Catholic Church. But gradually, as a result of diligent and prayerful study of the Bible, the Gospel rays began to warm his sin-stricken heart. He puzzled over the difficult passages until God gave him the light of understanding. Especially did he spend much time pondering the phrase "the righteousness of God" as found Romans 1:17. According to the prevalent teaching the righteousness of God meant the justice or holiness of God, in other words, that characteristic or attribute of God,

according to which He holds the sinner to strict accountability, rewarding those who keep the law but punishing those who fall short of its demands. But by the grace of God he finally learned to understand these words in their true and comforting sense. The Holy Ghost enlightened his eyes to see that the righteousness of God of which the apostle wrote is the righteousness which avails before God, the righteousness which God Himself prepared for sinners when He sent His own Son into the world and to the bloody cross to atone for the sins of the world, that, in fact, God is now in the gospel saying to the sinner: "You don't have to torture yourself any longer trying to work out your own salvation. It is already worked out for you. It is ready and prepared for you in my Son Christ Jesus Who suffered and died as your Substitute on the cross."

We can imagine what an effect this had upon Luther, what a relief it was, after having devoted his life to the strenuous but futile effort to win a gracious God. Here he had a gracious God, a God so gracious that for Jesus sake He was willing to forgive him all his sins. There was no need of further groping and searching, of spending his life in the vain effort to earn God's favor by works of righteousness of his own doing. Here in Christ Jesus was a righteousness which God Himself offered him, sealed with the blood of His Son. The joy and comfort which entered Luther's heart at this was so great that, as he Himself tells us, he felt as though the gates of paradise had opened wide before him. His heart bubbled over with joy and thanksgiving. From the lowest depths of despair he had been carried on the wings of faith in Christ Jesus to the mountaintops of rejoicing. It is self-evident that after such an experience his faith could not be a dead, cold, lifeless thing of the head but a living, active, pulsating thing of the heart.

It is in this living, joyful faith of Luther that we must seek the driving-force behind his reformatory work. His reformatory work was not a mechanical thing but a work filled with the glow of faith. It was Christian witnesship. In him we see exemplified the truth which Jesus expressed, "Out of the abundance of the heart the mouth speaketh." In him we see the personification of the principle, "I believed, therefore have I spoken." Like the apostles, when they were ordered not to speak at all nor teach in the name of Jesus, Luther could not but speak the things which he had seen and heard. The faith of his heart bubbled over into speech. Like a mountain stream, which after a heavy rain overflows its banks and sweeps rocks and boulders with it in its headlong rush, so his gospel-filled heart poured out a stream of living water and swept with it all the efforts of the pope and his henchmen to dam it. He testified of the full and free salvation in Christ Jesus in his sermons and in his lectures. He spoke of it in his private conversa-

tions. He wrote it in his letters. Yes, His faith found expression in such a wealth of books and pamphlets that we to-day, when we gaze at the many volumes in which his writings have been collected, stand amazed and wonder how one man could do it. The answer is to be found in his living, overflowing faith. He believed, therefore he spoke. The Ecks and Miltitzs and Cajetans might try to silence him. The pope might try to stop his mouth with his bull of excommunication. The Emperor might put a price on his head. But the stream of Christian testimony continued to flow to his lips and send its life-giving waters into the thirsty soil of men's ears and hearts. Whether or not Luther actually spoke at Worms the famous words credited to him: "Here I stand. I cannot do otherwise. God help me. Amen," the fact remains that that was the keynote of his life and reformatory work.

We call ourselves Lutherans. We profess to believe the same truths which Luther believed and taught. The testimony of Luther has been handed down to us, and outwardly it is intact. The same divine truths which Luther proclaimed we as a church confess. They are being taught in our churches, in our schools, in our colleges and seminaries. Ours is a precious heritage. But let us not forget that the mere outward possession of the truth avails nothing. It is not sufficient that we as a church officially subscribe to these truths. It is not enough that we possess the truth. The truth must also possess us. Lutheranism with us should not be a mere badge worn on the lapel of the coat but a deep religious conviction of the heart. It is not enough that you be a Lutheran in name. You must also be a Lutheran in spirit. If by God's grace you have caught the spirit of Luther, then, like him, you can not do otherwise; the faith of the heart will find an outlet. You will experience what Jeremiah experienced: "I said, I will not make mention of him nor speak any more in his name. But his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not."

It has ever been the experience that those who have long had the pure, unadulterated Word of God become surfeited and satiated. It loses its freshness. It gets monotonous. The fire of first love gradually loses its bright flame and perhaps only smolders a little in the ashes. We may have ever so many tons of coal, but it heats no stove if it remains in the bin. Similarly, if we do not stoke the furnace of faith with the Word of God through the twin doors of ear and heart, Christian zeal and interest dies away. Worldliness becomes rampant, and those who are to be the salt of the earth lose their saltness. That danger is very real among us to-day. Many of us have drifted far from Luther, not in doctrine, but in spirit, in living, active faith and testimony. We do not feel as deeply on

religious subjects as he did. Sin and grace do not mean as much to us as they did to him. Most of us have had an even-tempered life with few heart-rending soul struggles like those through which the Reformer passed. We are not as conscious of our sinfulness as he was, and therefore, too, do not rejoice as deeply over the full and free salvation in Christ Jesus as he did. And if the heart is not deeply moved, the movements of the lips and hands also remain feeble. Let us not be lulled into a sleep of carnal security by the fact that we have the pure unadulterated truth. Let us not make it an excuse for spiritual indifference and sluggishness. The rich heritage of unsullied truth, which has come down to us, makes our responsibility all the greater, for of him to whom much has been given much is required. Let us then seek spiritual life and strength in the same fountain where Luther found it — in the Bible. Let us pray God to give us more of the joyful, living, active faith of Luther, who did not look upon purity of doctrine as a soft bed inviting ease and lazy slumber of the flesh but whose heart was so stirred by the wonders of the Gospel message that the great work of the Reformation was the natural fruitage of his faith.

Lord Jesus, help, Thy Church uphold,
For we are sluggish, thoughtless cold;
Indue Thy Word with power and grace,
And spread its truth in every place. Amen.

J. P. F.

A GERMAN FATHER AND HIS BOY

By George L. Rinkliff

Go backward in time fifteen years from November 11, 1933, and you come to the day on which the World War ended. Go back thirty times as far — four and a half centuries — and you come to the morning when Hans Luther carried through the somber streets of Eisleben, in the German kingdom of Saxony, a precious bundle destined to shake Europe as never had that continent been shaken before.

Beneath the wrappings of the bundle was Hans Luther's first-born — a baby boy, who had come into the world in the last hour of the preceding day.

The father went straight to the church and there the parish priest baptized the infant. The choice of a name was an easy matter. It was St. Martin's day, and the child was named Martin.

Hans Luther took the child home to Margareta, the mother, and went on to his work in the mine. He was a poor man who could not afford to lose time. Also, he had plans. He would work hard and live frugally, and save against the day when the child would be growing up.

When the time came, young Martin would be sent away to be educated. Hans Luther would see to it that his son's station in life would be far above that

of his peasant parents. The boy would be trained for a career in law.

Twenty-one years later Hans Luther, solid citizen of Mansfeld, owner of two smelting furnaces there, stood dim-eyed at Erfurt, watching a procession at the university. He could see the yellow flames of the torches that lighted the way for the procession, but the face of the young man who walked after the torches was blurred in the iron-master's sight. Yet he knew that face — the face of his son Martin. He was being made a Magister — to-day we would say Doctor — of Philosophy.

Among the presents the young man received was a costly set of Latin books, the "Corpus Juris," the "body of the Law," of the Holy Roman Empire. That set of books was a gift from the father of young Magister Martin. In them, the young man could proceed with the studies that would fit him for the practice of law.

Home to Mansfeld to his glowing furnaces the father went, a proud and happy man. Martin would make his mark among the keenest minds of the day. The sober professors at the university had freely predicted as much.

Then, a bright autumn day a message from Erfurt brought desolation into the heart of the father. The son for whom he had hoped so much had entered the Augustinian monastery to become a monk. He had renounced the world, and his promising career. He sought but one thing — to be at peace with God.

With his three younger sons and their servants the iron-master toiled at the smelting furnaces. He tried to forget that his eldest son was drudging as hard and as humbly as any peasant — aye, more — that he was begging alms in the streets. Two years passed, and Hans Luther received a summons from the monastery. He went to Erfurt, and saw his son ordained a priest.

When the bishop, the vicar general, and other dignitaries congratulated him, the father answered bluntly. He was there because it was his duty, not because he found joy in it. In their presence he spoke sternly to his son.

"What of the commandment which says, 'Honor thy father and thy mother'?"

The vicar general of the Augustinian monks, John von Staupitz, a kindly Christian man, tried to give him comfort. Young Father Martin, Father Staupitz said, had a profound mind. He might rise high among the men of learning in the Church.

Hungry of heart, the iron-master of Mansfeld waited for some fulfillment of that hope. It was not long before he was told that Magister Martin was being sent to Wittenberg, as a member of the faculty of the new university there — to lecture on philosophy. More than that, when he preached in the poor little monastery church at Wittenberg, the common people of the town crowded into the place, and opened their

hungry hearts to his sermons. When the Augustinian monks sought someone to send to Rome on a diplomatic mission, they chose Father Luther.

In time, news came that was almost incredible. The king of Saxony heard the young monk preach, and forthwith declared that a man who could set forth deep truths so simply and clearly should be made a doctor of theology. He, the king, would see to it. He would pay, to the last item, the cost of preparing for such a degree.

And when Hans Luther stood by his roaring furnaces, and reflected that his son was numbered among the most learned men of Germany — Father Martin Luther, Master of Philosophy, Doctor of Theology — he began to be comforted. Nor was that all. The learned doctor was made superintendent of eleven monasteries, and the printing press at Wittenberg began turning out books of his sermons and lectures.

Hans Luther could not help overhearing some of the things that were being said about his son — and they were things that would touch the heart of a father.

Father Staupitz, Father Tauler, and other priests had tried to erase the fearful picture of God men long had carried in their hearts — God as a terrible Diety. bent on the endless punishment of all who failed to win His favor. They spoke of God as the friend of mankind, who had done all — even to the point of dying on the cross in the person of His Son, Jesus Christ — to save sinful men from divine punishment.

But of all who tried to describe God so, none did it so eloquently or so convincingly as the son of the peasant iron-master, now no longer a teacher of philosophy — for he declared that philosophy could give mankind no sure hope — but a professor of theology. Always, in sermons, lectures and writings, the iron-master's son was quoting the prophets, the evangelists and the apostles, from their writings preserved in the Bible, the Holy Scriptures of Christendom.

Then, suddenly and unexpectedly, things began to happen that the peasant iron-master never could fully understand. It must have seemed to him that the whole world shook and trembled, with upheavals and overturnings that left nothing quite as it had been.

It began when his learned son, following a custom of scholars in that day, nailed to the door of the church in Wittenberg ninety-five subjects on which he offered to debate with anyone — simple subjects, many of them seemed, on which even a peasant might have opinions. The sum of all of them was that certain teachers in Germany were wrong in saying that the favor of God could be deserved, earned, or bought; that sinners were fully and freely forgiven only when and because they believed Christ had innocently and willingly suffered in their stead; and that the pope, whom the iron-master's son confidently considered the

head of Christendom, certainly disapproved of the utterances of those erring teachers.

Arguments interferred with business in every market place of the land. The iron-master was amazed when he found his son was the subject of so much discussion. He heard that his son had been summoned before a cardinal at Augsburg, but was spirited out of that city by friends who feared for his safety. Perhaps, sooner or later, he would be burned at the stake as a heretic. . . . Still, the king of Saxony was on the side of the iron-master's son. There was hope in that.

Then the iron-master was shocked at hearing that his son had been excommunicated by the pope. But such news was no more startling than the tidings that swept through the land, hard on the heels of those who carried the papal bull of excommunication. The iron-master's son answered that the authority of the pope was nothing compared with the authority of the Bible, and that Christians were bound by the Bible, and not by the pope.

Up, up, up, it seemed to the iron-master, his son kept raising the Bible as the only infallible authority on earth in matters of religion.

Each day brought its alarm. Thousands of the peasants rose in revolt, declaring that if they were not bound to obey the pope, neither were they bound to obey the civil rulers whose authority had been confirmed by the pope. Terrors filled the land, as the peasants slaughtered, raped and burned.

The iron-master's son answered the peasants with a denial. No man, he declared, had the right to do such things in the name of Christian liberty. Let the killers be killed! But soon after, he spoke out and condemned the severity with which the German princes suppressed the revolt. No Christian ruler had the right to perpetrate unbridled cruelties in the name of law and order!

The heart of the aged peasant iron-master went out to his son. Blood was thicker than water, and stronger than iron. Why could not the insane world let his son go on with his preaching and teaching, as he wanted to do? And worst of all, the young emperor, head of the Holy Roman Empire, was coming to Germany, in the hope of quelling the upheaval. He commanded the iron-master's son to appear before him at Worms.

The supreme crisis had arrived. The iron-master waited day after day for news from Worms. How could the news be otherwise than bad?

It was both good and bad. His son had boldly declared before the emperor that in matters of religion a man should be bound only by the Bible and his conscience — if he was wrong, let that be proved by reasoned arguments from the Bible! And the emperor, in turn, proclaimed Martin Luther an outlaw —

banished him from the empire, forbidding anyone to befriend him.

The iron-master heard that his son had been kidnapped, that he was in hiding, that letters from him were being published throughout Germany, that he was translating the Bible into German, and not the kind of German the university professors spoke, either, but plain, everyday German, the language of the peasants.

The iron-master felt the weight of the years upon him, and time swept by him in a maze. How different things had become since the bleak November morning when he had carried that small, wriggling bundle to the parish church, and the priest had baptized the baby! The old world had tumbled down about him, and a new world was coming out of the chaos, slowly and painfully. Many priests were no longer celibate, they had married, and children were born to them. His son was married, and there were little children in his home.

It was hard for an aged man to understand many things, such as the endless comings and goings of his son — books that flowed, one after another, from his pen — gatherings of mighty men of Germany where the advice of the great Doctor Luther was considered gravely. It was well-nigh unbelievable that his child could have shaken the world so much.

Had the boy consented to become a lawyer — but wait! What lawyer had ever wrought such changes in the old, old law that those above shall do all the thinking for those below?

LUTHER AND THE TRAINING OF THE CHILD

We should indeed be guilty of gross negligence and indifference if we were to permit this anniversary year to pass by without giving some consideration to the educational principles expounded by Martin Luther. The rearing of children is always of vital concern to the home, to the church, and to the state. It is a real problem, and, judging from present-day conditions, it is daily becoming more of a problem. Modern theories and experiments in this field have as a rule proved rather disappointing; the results certainly must give every one reason to doubt the wisdom and the efficacy of some of the methods pursued. Martin Luther was not an ordinary scholar; he was a scholar inspired by God, "whose lightning burst from his lips." His ideas were not based only on practical experience, but chiefly upon his continuous study of the Scriptures, upon his love for parents and children, and upon his intense desire for their spiritual and temporal welfare. The modern world, and especially we who adhere to, and proclaim, the doctrines the grace of God permitted him to resurrect, will do well to give serious thought

to the kind of training Luther sponsored and to the means and methods he proposed. Even a hasty reading of his "Large Catechism," of his letter "To the Councilmen of All Cities in Germany That They Establish Christian Schools," and of his "Sermon on the Duty of Sending Children to School" will confirm the opinion that Luther's voice in this matter can be heard with profit even to-day.

Luther always stresses the right training of children as a divine requirement, and he fixes the responsibility for it squarely on the parents. "Indeed, for what other purpose do we older folks exist than to care for, instruct, and bring up the young? The foolish youths can not possibly instruct nor protect themselves; God has therefore entrusted them to us who are old and know by experience what is good for them, and He will compel us to render a strict account. Hence Moses also commands, 'Ask thy father, and he will shew thee; thy elders, and they will tell thee.'" "But this again is a sad evil that all live on as if God gave us children for our pleasure, and servants that we should employ them like a cow or ass, only for work, or as if we were only to gratify our wantonness with our subjects, ignoring them as if it were no concern of ours what they learn and how they live; and no one is willing to see that this is the command of the Supreme Majesty, who will most strictly call us to account and punish us for is." "But for this purpose He has given us children and issued this command that we should train and govern them according to His will; else He would have no need of father and mother."

What happens if parents shirk this responsibility? "Think what deadly injury you are doing if you be negligent and fail on your part to bring up your child for usefulness and piety, and how you bring upon yourself all sin and wrath, thus earning hell for your own children, even though you be otherwise pious and holy. And because this is disregarded, God so fearfully punishes the world that there is no discipline, government, or peace, of which we all complain, but do not see that it is our fault; for we have spoiled and disobedient children and subjects because we do not train them as we should." Yes, we all complain; we appoint commissions to search out the causes for the prevalence of child-delinquency, and very often the reason for this delinquency is not so very far away or so very complicated after all. "It is our fault."

Luther also speaks very specifically of what parents are to do. "From the Fourth Commandment it is obvious that God attaches great importance to obedience to parents. Where it is not found, there can be neither good government nor good morals. For where obedience is lacking in the family, no city or principality or kingdom can be well governed. Family government is the basis of all other govern-

ment; and where the root is bad, the trunk and fruit can not be good. For what is a city but a collection of houses? How then can a city be well governed when there is no government in the separate houses, and neither child nor servant is obedient? Likewise, what is a province but a collection of cities, towns, and villages? When, therefore, the families are badly controlled, how can the province be well governed? Verily there can be nothing but tyranny, witchcraft, murders, thefts, disobedience." Only by making the individual home an institution where obedience is insisted upon, can we expect to achieve it in the community and in the state. No political government can function satisfactorily if fathers and mothers permit their children to grow up with the idea that they may do as they please. Or are there no parents who do that?

We now wonder how Luther would go about exacting this obedience. In Colossians 3:21 we read: "Fathers, provoke not your children to anger, lest they be discouraged." Commenting on this, Luther says: "The injunction St. Paul here gives pertains to the mind; of the body he in this place says nothing. He forbids that parents should provoke their children to anger and thus discourage them. This is spoken against those who use passionate violence in bringing up their children. Such violence begets in the child's mind, which is yet tender, a state of fear and imbecility, and develops a feeling of hate toward the parents, so that he often runs away from home. What hope can we have for a child who hates and distrusts his parents? Yet St. Paul does not mean that we should not punish children, but that we should punish them from love, seeking not to cool our anger but to make them better." "A false love blinds parents so that they regard the body of their child more than his soul."

Luther would not have parents exercise a false tenderness, nor does he want them to be too stern or severe. The home should be made pleasant and attractive. "Since we are preaching to children, we must also prattle with them." "We might thus train our youth in a childlike way and in the midst of their plays, in God's fear and honor, so that the First and the Second Commandment might be familiar and in constant practice. Then some good might adhere, spring up and bear fruit, and men grow up in whom an entire land might rejoice and be glad. This would be the true way to bring up children; since, by means of delight and with kindness, they can become accustomed to it. For what must be forced only with rods and blows will have no good results, and at the farthest under such treatment they will remain godly no longer than the rod descends on their backs."

Parents must do more, however, than merely en-

force obedience. They are to be not only rulers, but also priests who teach and instruct. "No one should become a father unless he is able to instruct his children in the Ten Commandments and in the Gospel, so that he may bring up true Christians. . . . Children should be brought up in the fear of God. If the kingdom of God is to come in power, we must begin with the children and teach them from the cradle." "Children should be instructed in what pertains to God. They should be taught to know the Lord Jesus Christ and constantly to remember how He suffered for us, and what He has done, and what He has promised. Thus were the Children of Israel commanded to relate to their successors the miracle God had done for their fathers in Egypt. And when children have this knowledge and yet do not learn to love and adore God and to follow Christ, the punishment of God should be held up before them — His fearful judgment and anger at the wicked. I a person learn from youth up to recognize the benefits of God and hence to love Him, and likewise the punishments and threatenings of God and hence to fear Him, he will not forget it afterwards when he is old."

For this purpose Luther recommends the Catechism. "The Ten Commandments, the Creed, and the Lord's Prayer are the most necessary parts which every Christian should first learn to repeat word for word, and which our children should be accustomed to recite daily. . . . For in these three parts everything contained in Scripture is comprehended in short, general, simple terms."

From these quotations we note that Luther recognized the importance and the necessity of a truly Christian home, and that he vigorously urged all parents to be ever mindful of their duty in this respect, because then, as now, there were many who failed to appreciate their responsibility. Luther refers to "those who knowingly neglect their children and let them grow up without proper instruction." "There are others who ruin their children by setting them a bad example in word and deed." "The third class that ruin their children are those who teach them to love the world, and who have no other solicitude that that they acquire an imposing bearing, learn to dress and to dance, and cut a figure in society. We find but few in these times who are as solicitous that their children be provided with those things that relate to God and the soul as that they be provided with clothes, pleasures, wealth, and honor." Surely, Luther could not have analyzed present tendencies any better if he were living to-day.

Luther also knew that home-training alone would scarcely be sufficient. "If children were instructed and trained in schools or elsewhere where there are learned and well-trained schoolmasters and school-

mistresses to teach the language, the other arts, and history, they would hear the happenings and sayings of all the world and learn how it fared with cities, estates, kingdoms, princes, men, and women; thus they could in a short time set before themselves, as a mirror, the character, life, counsels, and purposes, success and failure of the whole world from the beginning. As a result of this knowledge, they could form their own opinion and adapt themselves to the course of this outward life in the fear of God, draw from history the knowledge and understanding of what should be sought and what avoided in this outward life, and become able also by this standard to assist and direct others. But the training which is undertaken at home, apart from such schools, attempts to make us wise through our own experience." What kind of school? "Children should be instructed in everything pertaining to God." "Above all, in schools of whatever description, the chief and most common lesson should be the Scripture. . . . Where the Holy Scriptures do not rule, I advise no one to send his child. Everything must perish where God's Word is not studied unceasingly."

In such schools sons were to be trained for the ministry, but that was not the only reason for establishing them. "If there were no need at all of schools and languages for the sake of the Scriptures and of God, this one consideration should suffice to establish everywhere the very best schools for both boys and girls; namely, the world must have good and skilled men and women, so that the former may rule well over land and people, and the latter may keep house and train children and servants aright. Now, such men must come from our boys and such women from our girls." "The highest welfare, safety, and power of a city consist in able, learned, wise, upright, cultivated citizens, who can secure, preserve, and utilize every treasure and advantage."

But schools cost money even in Luther's day. "If the father is poor, let the child be aided with the property of the Church. The rich should make bequests to such objects, as some have done who have founded scholarships. . . . That would be a praiseworthy Christian bequest, in which God would take pleasure."

Luther, of course, said much more than this on the subject of rearing children, but these quotations should suffice to assure us that he must be numbered among the world's foremost educators, and that by pursuing his precepts we shall be able to bring up a generation capable of membership in Church and State. "But now that God has so richly blessed us and given us so many men able to instruct and to train our young people aright, surely we ought not to despise the grace of our God nor suffer Him to knock in vain. He is standing at our door; happy are we if

we open to Him. He is calling to us; blessed is he that answers Him. If we let Him pass by, who will bring Him back?" S.

A TABLOID LIFE OF LUTHER

1483—November 10. A son is born to Hans Luther, a miner of Eisleben, Germany. Baptized "Martin" in honor of St. Martin's Day.

1497—1501—The miner's son, as destined for the law, is sent to a school in Magdeburg. He provides for necessities, after entering an Eisenach School, by street singing. Frau Cotta becomes his patroness.

1501—1505—Pleased by his son's industry as a scholar, Miner Hans sends Martin to Erfurt University. The young student attains his Master's degree.

1505—Father Luther bitterly disappointed. The promising bar candidate decides to drop juristic studies. He becomes a monk, entering the Augustinian monastery at Erfurt. Why? Because of a vow made during a thunderstorm? That directly but more fully through disgust with law studies and through a torturing sense of sin with desire to be reconciled with God.

1507—He is ordained a priest.

1509—1512—Life developments through activities in the cloister and the university. Much reading of the Bible and St. Augustine's writings.

1511—A critical event: The journey to Rome with its enlightening experience.

1512—The miner's son becomes "Professor of Divinity" at the University of Wittenberg. He lectures constantly. Completely reforms the curriculum. Drives out the study of Aristotle because "his ethics are not Christian and his philosophy not Pauline."

1517—October 31. A hammer, some nails, a church door as a university bulletin board and ninety-five Theses on Indulgence posted thereon make the miner's-son monk a world figure.

1518—1519—Vain attempts to persuade Papal representatives of his faithfulness to the Church and to the true doctrine of God's Word.

1520—Pope Leo X issues a degree of excommunication.

Three Tracts increase the "little monk's" fame: Address to the German Nobility," "The Babylonian Captivity of the Church," "Freedom of a Christian Man."

Luther publicly burns the excommunication order.

1521—Appealing to the new Emperor, Charles V, like St. Paul appealed to Caesar, the Wittenberg

professor is summoned to Worms and granted safe conduct. He goes to Worms.

One of history's most dramatic and decisive moments: Luther, standing before the Emperor, acknowledges his books and declares it impossible to recant their teachings: "Having been conquered by Scriptures and my conscience taken captive by the Word of God, I neither can nor will recant anything, since it is neither right nor safe to act against conscience. God help me. Amen." Captured! Spirited away by his friends as he returns from Worms, he spends almost a year in hiding at the **Wartburg**, a castle in the Thuringian forest. Uses his time to advantage: Composition of sermons on the lessons appointed to be used during the church year; a pamphlet on "Monastic Vows," begins translation of the New Testament.

1522—Boldly returns to Wittenberg to take active leadership against fanatics — both religious and social. A period in which his words and deeds subject him to great criticism.

1525—Living in precarious fashion at the "Black Cloister" in Wittenberg, the monk-reformer finally takes Catherine von Bora to wife. Father Hans and Mother Margaret Luther attend the wedding. Luther's example establishes "The Protestant Parsonage." Six children born: Hans (1526), Elizabeth (1527), Magdelene (1529), Martin (1531), Paul (1533), Margaret (1534).

1529—His ineffectual effort at theological reconciliation with Zwingli and others. "The Little Bible" — Luther's Small Catechism — published to supply the need for religious instruction.

1530—He assists in the Diet of Augsburg and the composition of the Augsburg Confession from Feste Coburg, being still under ban of the Empire.

1532—"Luther's Greatest Monument" — the German Bible; by its superior scholarship and powerful style marking an era in both religion and literature. Translation finished this year. Publication in 1534.

1532-1546—Busy years as the leader of the Protestant Reformation: Books, tracts, sermons, letters, conferences, disputes, debates, controversies, establishment of Church order.

1546—February 18, Luther dies at Eisleben. February 22, buried at Wittenberg.

What know we greater than the soul? On God and Godlike men we build our trust. — Tennyson.

GUARDING OUR TREASURE

"The true treasure of the Church is the most holy Gospel of the glory and grace of God." Martin Luther.

Four-hundred and fifty years ago there was born the man who set in motion the Lutheran Reformation of the sixteenth century. The Lutheran Church throughout the world is commemorating the birth of this man in these days. What a man of God, this man Luther! He was the man who put the communion cup back upon the altar, the Bible back into the pulpit, the school and the home, and restored the liberty of the universal priesthood.

Luther was most certainly the chosen vessel of God; but could he have rescued the Gospel from the rubbish pile of Romish error and superstition and proclaimed it once more as the power of God unto salvation, if he had not experienced its saving power in his own heart and life? Wherever we see this man Luther we find him a man of faith and prayer. He walks and talks with God as a trusting child; he becomes a hero with God's strength; ever a full Christian, "a perfect man, unto the measure of the stature of the fullness of Christ." Thank God for Martin Luther!

Above all, thank God for the treasure Luther restored to the Church, the treasure which he himself designates thus: "The true treasure of the Church is the most holy Gospel of the glory and grace of God." The grace of God — not purchased with indulgences or merited by works, but given and appropriated by faith — this Luther discovered as the treasure of all treasures. In vain he had striven and struggled to earn a place in heaven; his own futile efforts taught him that man is unable to contribute even the millionth of a particle to the salvation of his soul. But the Gospel taught him the new hymn of Calvary, so that he could sing with joy in his soul:

Though devils all the world should fill,
All eager to devour us,
We tremble not, we fear no ill,
They shall not overpower us.

He could be happy and hopeful in all tribulations, temptations, and trials, for he knew that his guilt was canceled by the blood of Christ; he no longer lived in the spirit of bondage, but in the spirit of adoption, in which he could cry, Abba, Father! In flaming letters he restored to men the truth that makes them free: "The just shall live by his faith."

This treasure which Luther dug out of the mess of Romish error and corruption is our priceless heritage. A great and glorious treasure, indeed! The more we strive to do the will of God, the more we live in the fear of God, the more precious this treasure will appear to us. For we will more and more realize that our works are imperfect and inadequate, peace farther removed. Then comes the sweet assurance: "By grace are ye saved through faith." Then we hear the

comforting proclamation, that the heavenly Father receives the penitent prodigal with open arms, forgives his guilt, and pours peace and hope into his heart. Now we can confidently confess and rejoice with Paul: "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

And the love of God toward us will beget love toward Him. He, to whom much is forgiven, will love much. And the fruits will be forthcoming — good works. Not those of our old nature, not done according to man-made mandates or priestly precepts, not performed with an eye to divine favor or for fear of divine wrath, but from a heart renewed by grace. Love conquers all obstacles. "I will run the way of Thy commandments, when Thou shalt enlarge my heart."

Even the last enemy, death, loses his sting and power. No purgatory; the debt is canceled forever. "Who shall lay anything to the charge of God's elect? It is God that justifieth." Being children we are also heirs. "I have a desire to depart and be with Christ," shall be our confident confession and eager expression.

Verily, "the true treasure of the Church is the most holy Gospel of the glory and grace of God." It includes all blessings which we as evangelical Christians may possess and enjoy. We know but one Master and Mediator. We are free, in matters of faith, from human speculations. Our conscience is not bound by man-made laws and ordinances. We require no human mediation to approach the throne of grace. We have no need of offerings prepared by human hands. "If the Son shall make you free, ye shall be free indeed."

Not, however, as though liberty meant license, but as the servants of God. We are no longer under the Law, but we are a law unto ourselves. We are not our own, but His, "who was delivered for our offences, and raised again for our justification." We have cast off the yoke of popish and priestly prescription; not, however, to believe as we please, nor to do as we desire, but to be bound more closely to God's Word and God's order. All is ours, be it Paul or Apollos, Cephas or the world, life or death, things present or things to come, all is ours! "My Beloved is mine, and I am His."

All this is ours through the Gospel of the glory and grace of God. All this is ours through the faith of our Church. This is the priceless treasure restored to us by God's eminent servant, Martin Luther. And because this treasure is ours to enjoy, we sing, to-day, with him who rediscovered it:

Dear Christians, one and all rejoice,
With exultation springing,
And with united heart and voice

And holy rapture singing,
Tell how our God beheld our need,
And sing His sweet and wondrous deed;
Right dearly it had cost Him.

Yes, we possess this treasure, it is our glory and boast; but we shall do well to guard it most jealously, for there are many who would take it from us; the danger is great. I rather believe we are living in the days of which St. Paul speaks when he writes to Timothy: "This know also, that in the last days perilous times shall come." 2 Tim. 3:1. And in the rest of the chapter he calls those by name who imperil our possession of the Gospel treasure, prepared by Christ, preached by Paul, and preserved by Luther. Danger threatens from foes within and without the Christian Church. A careful reading of the third chapter of Second Timothy cannot fail to convince us of the peril.

However, it is the following chapter, 2 Tim. 4, particularly the first eight verses, that we desire to consider in connection with what we have said thus far. This passage shall show us what we must do to preserve the treasure entrusted to our care. Primarily intended for us who preach and teach, it cannot fail to profit you who hear and learn. It is of great benefit and blessing for both pulpit and pew. In subsequent instalments 2 Tim. 4:1-8, shall be analyzed and applied. And may God bless us all!

(To be continued)

K. F. K.

LUTHER'S GIFTS

On the occasion of the 450th anniversary of Martin Luther's birth we are forcibly reminded of the contributions which he made to the world either directly or by giving the impulses which later on developed into certain blessings. Every one of the gifts listed here is recognized and has been mentioned by some noted authority in historical or sociological studies.

1. The open Bible.
2. Supremacy of the Word.
3. Justification by Faith.
4. A live Religion.
5. Right of individual conscience.
6. Freedom of thought, speech and press.
7. Religious emancipation.
8. Civil liberty.
9. Direct approach to God — Priesthood of Believers.
10. Popular education.
11. Recognition of public opinion.
12. Nobility of life and labor.
13. The Evangelical Parsonage.
14. Worship in native tongue.
15. Congregational singing.
16. A treasury of hymns.
17. A great confession.

DR. MARTIN LUTHER'S SPIRITUAL SONGS

By Miss Anna Hoppe,
Milwaukee, Wis.

Volumes have been written on what the Reformation has meant to civil and religious liberty, and on what the Bible has meant to the world. A very interesting and inspiring exhibit at the Hall of Religion in Chicago's Century of Progress reveals the fact that his Small Catechism has reached the phenomenal record of translation into 145 languages! One hundred and twenty-three actual copies are in possession of Dr. Tanner of the Norwegian Lutheran Church of America. The stupendous task of gathering these specimens was accomplished by Dr. Carl Doving, venerable institutional missionary of Chicago, who for years carried on an extensive correspondence with every nook and corner of the globe in hymnal research work. The world-famous Doving Library of Hymnology embraces more than 300 languages and dialects!

In connection with the Luther Anniversary Jubilee it is surely timely to make mention of the great Reformer as a hymn-writer and his influence on Protestant hymnody. The hymns which gushed forth from his heart literally sang the Gospel into the hearts of the peasantry, and widely influenced the spread of the glad tidings of a full and free salvation — justification by faith. His foes admitted that his songs did more than his preaching in the accomplishment of this end. Our readers will surely be amazed at the result of Dr. Carl Doving's world-wide hymnological survey, covering hymns of the great Reformer, extending over a period of years, an authentic review of which follows:

"Ein' feste Burg is unser Gott," — ("A Mighty Fortress is our God") the battle-hymn of the Reformation — has been translated into 175 languages and dialects! No other hymn written after the birth of Christ has been translated into so many languages. Dr. Doving is authority for saying that this hymn has been translated into 42 European languages, 51 tongues spoken in Asia, 60 of those used in Africa, 9 American languages, one of the Australian Bush, and 12 of those spoken in Oceania.

"Ein' feste Burg" in one hundred seventy-five languages and dialects, every continent on earth represented, every race telling of the victory of God's Eternal Word over every foe of humanity — what a stupendous thought! Eternity alone will reveal how many have been brought to faith in Christ by means of the old, old story told in song.

Dr. Martin Luther did not consider himself a hymn-writer, still four hundred years after his first hymn was composed, Dr. Doving discovered that four of his hymns had been translated into more than fifty languages.

The beautiful Christmas hymn, "Good News from Heaven the Angels Bring," has been translated into 72 languages; "Out of the Depths I Cry To Thee," into 67; "All Praise To Thee Eternal Lord," into 55; "Come, Holy Spirit, God and Lord!" into 47; "Lord Keep Us Steadfast in Thy Word," into 31; "Christ Jesus Lay in Death's Strong Bands," in 25. His metrical version of the Nicene Creed has been translated 33 times and the versification of the Lord's Prayer, 32 times. His hymn, "These are the Blessed Ten Commands" has had 26 translations.

Christendom's harp hung mutely on the willows during the Dark Ages. Luther brought it down and its celestial strings have since flooded the earth with melodies rising heavenward like sweet incense, from every kindred and tongue and people and nation — for wherever the everlasting Gospel brings the certainty of pardon, peace and joy, and the assurance of life eternal to the sinner, there will be "psalms and hymns and spiritual songs."

All the great writers of evangelical hymnody since the glorious Reformation have been influenced by Luther's psalmody, and neither Modernism nor the powers of hell will be able to silence the rhapsodies of a singing faith. May He "Who giveth songs in the night" give us all a true appreciation of the treasure we as the "Singing Church" possess in our solacing, faith-strengthening, joy-bringing, triumphant hymns!

God is still our Mighty Fortress in these testing times of distress and much tribulation, and we still have the assurance that His Word abideth forever.

May God grant us grace to "possess our possessions" not only when jubilee years call our special attention to them, but on every day of our earthly pilgrimage! Whatever trials may beset us, whatever storms we may be called to pass through, whatever the future may hold in store, the God of our fathers will ever abide "Eine feste Burg"! Then why should we fear?

PRAYER

Preserve to us the treasure
Of Thy pure Word, dear Lord.
Increase Thy kingdom's measure,
Strength to Thy church afford,
Keep us in faith forever,
Our hope's true beacon light;
And let Thy gospel ever
Shine through sin's dreary night.

Preserve Thy name and glory,
Resist the hind'ring foe;
To all who come before Thee,
True living faith bestow;
Convert each erring nation,
Illume each gloomy heart;
Thou Light of sure salvation,
The saving light impart. Amen.

FROM OUR CHURCH CIRCLES

Convention of the Associated Lutheran Charities

The 32nd annual convention of the Associated Lutheran Charities was held at Indianapolis, Ind., September 25-29, 1933. Our hosts, the brethren of Indianapolis, did fine work in making all arrangements for an enjoyable and profitable convention of delegates representing the 77 charity institutions and agencies working in our midst. Meeting in the convention hall of the Lincoln Hotel, the delegates and guests applied themselves earnestly and prayerfully to the work in hand.

In his opening address, our president, Rev. Enno Duemling, sounded the keynote for the convention. After customary welcome addresses on the part of the mayor of the city and the convention committee chairman, Mr. Paul F. Brandt, the convention applied itself to its task. In the morning session, papers and business matters of general interest were presented, including the following papers: "The Gospel of Jesus and its Social Application" by Pastor E. Witte of St. Paul, Minn.; "The Church as a factor in prevention of juvenile delinquency" by Pastor H. F. Wind of Buffalo, N. Y.; "The Church and Social Justice" by Pastor E. Glabe of Minneapolis, Minn.; "Publicity as a Habit" by Mr. E. Galmeyer, Ft. Wayne, Ind.

The afternoon sessions were set apart for group meetings, where special problems of the groups were presented in papers and discussed.

Pastor M. Ilse of Cleveland again displayed his wonderful exhibit of pictures, covering our charity activities from coast to coast.

The banquet arranged in honor of the delegates on Thursday evening presented a unique feature. A pageant, written by Pastor Eifert of Indianapolis, featured many of our charities in the Synodical Conference. This pageant presented by church workers of the convention city was enthusiastically received.

The following resolutions were carried:

- 1) That the editorial committee take under advisement the publishing of a "Hospital Bulletin."
- 2) To make the child-welfare committee a standing committee.
- 3) To extend felicitations to the Detroit Deaf Institute Association, celebrating its 60th anniversary in 1934.
- 4) That Official Proceedings again be published through an editorial committee.
- 5) That a survey committee be appointed to expand our work and to enlarge the membership of this Conference.
- 6) To extend thanks to those who made this convention so successful, profitable and inspiring.

The officers elected were: President, Rev. E. Duemling; 1st Vice-President, Rev. H. Wind; 2nd

Vice-President, Rev. E. Glabe; Secretary, Rev. V. Gloe; Treasurer, Mr. A. Frese; Statistician, Rev. M. Ilse; Business Manager, Rev. J. Witte; Members at Large, Mr. O. Beumer and Mr. W. Hoppe.

The convention service was held Wednesday evening at St. Paul's (Rev. H. Zorn), the Rev. F. Jordan of Terre Haute, Ind., preaching on I Cor. 2, 2.

Strengthened and much encouraged for the task before them, the 66 delegates and 42 visitors adjourned on Friday afternoon. The next Charities' Conference will be held, D. v., at Chicago, Ill., in 1934.

E. C. F.

Fiftieth Anniversary

Having completed fifty years of service in the Lord's vineyard Pastor Richard Siegler was privileged to celebrate his golden jubilee with his former congregations of Barre Mills, West Salem, and Bangor.

Of these fifty years the first two and one half were devoted to the service of his first charge, the Trinity Congregation at Ellington, Wis. During the following twenty-four years he was pastor of St. John's Church at Barre Mills, Wis., at the same time serving the two congregations at West Salem and Bangor which had been organized through his missionary efforts.

Since 1910 he has continuously served our Synod in various capacities. His untiring and faithful work as a representative of our synodical institutions and missions has brought him in contact with most of the congregations of our synod, and his indefatigable efforts to further the cause of his Lord and Master in the special work assigned to him have proved successful to a high degree.

His former congregations welcomed the opportunity to show their appreciation of his faithful services rendered them in the past by arranging a special jubilee celebration which took place at Barre Mills Sunday evening, October 29. Many pastors of the Southwestern and Mississippi Conference, as well as a number of pastors of the Central Conference, took part in the celebration. Pastor Julius Gamm of La Crosse preached the jubilar sermon based on 2 Cor. 4: 5-7, and Pastor J. H. Schwartz of West Salem conducted the altar services. Several representatives of various congregations submitted their congratulations, and Pastor Siegler then closed the impressive services voicing his heartfelt thanks and giving all honor and glory to God for his unmerited grace and mercy.

After services all guests were invited to an informal luncheon given by the ladies of St. John's Church. During this part of the celebration congratulatory letters from friends and congregations were read, and several speakers expressed their sincere wishes, that God may continue to bless the work of

the jubilarian in the future as he has significantly blessed it in the past.

A personal offering of 50.00 was given by Pastor Siegler for needy brethren in our mission fields.

Soli Deo Gloria. J. H. P.

Southwestern Wisconsin Pastoral Conference

The Southwestern Wisconsin Pastoral Conference meets Tuesday, December 5, 9 A. M. sharp at Tomah, Wis., with Rev. H. Schaller.

Confessional Address: P. Monhardt, H. Pankow.

Papers: Aug. Art. 20, H. Reimer; Aug. Art. 21, A. Winter; Exegesis, 1 Cor. 12:4-11, M. Glaeser; Exegesis, 1 Cor. 12:12-31, A. Looock; Katechesis, P. Lehmann, W. Paustian; Isagogic, Mark, H. Pankow; Isagogik, Luke, Arthur Berg; Wichtigkeit der Konsekration im heiligen Abendmahl, H. Paustian; Verlobung?

Please announce. G. Vater, Sec'y.

New Ulm Pastoral Conference

The New Ulm Pastoral Conference meets with Pastor G. Hinnenthal at New Ulm, Minn., on Wednesday, December 6, at 9:30 A. M.

Pastor G. Albrecht is to render a sermon study and Prof. E. R. Blifernicht an exegesis on 1 Tim. 4. Communion services at 4:30 P. M., Pastor P. Spaude delivering the confessional address. Those desiring meals must announce with the local pastor.

H. A. Scherf, Sec'y.

Ordinations and Installations

Authorized by President John Witt of the Nebraska District the undersigned ordained and installed Harold Schulz as pastor of Zion's Evangelical Lutheran Church of Fort Morgan, Colorado, on October 1, 1933 (16th Sunday after Trinity).

May the peace and grace of our Lord Jesus Christ be with congregation and pastor.

Address: Pastor Harold Schulz, 627 Ensign Street, Fort Morgan, Colorado. Herbert Witt.

* * * *

Authorized by president Wm. Nommensen the undersigned ordained his son, Alfred von Rohr Sauer, into the holy ministry and installed him as assistant pastor of St. Martin's Lutheran Church, Winona, Minn., on the 15th Sunday after Trinity, September 24.

Alfred W. Sauer.

Ordinations

Candidate Ruben A. Kettenacker, who has accepted a call to the Benrud-Volt Parish, Montana, was, at the request of President J. P. Scherf, ordained October 29, 1933, at Rockford, Minn., with the assistance of Pastor A. H. Leerssen, by H. C. Nitz.

Having been authorized by the Rev. E. B. Schlueter, President of the North Wisconsin District, I, the undersigned, ordained my son Marcus Fleischer on October 29, 1933. He will have charge of the Lutheran congregation at Red Granite, Wis.

Address: Rev. Marcus Fleischer, Red Granite, Wis. H. A. Fleischer.

Installation

Authorized by the President of the North Wisconsin District, Pastor Ben. Schlueter, the undersigned installed Candidate A. S. Engel as pastor of St. Paul's Church of Ford River, Mich., on Sunday, October 22, 1933. The Pastors Wm. Lutz and T. Hoffmann assisted. May the Lord's richest blessings be showered upon him and his work.

Address: A. S. Engel, Bark River, Michigan. H. A. Kahrs.

Change of Address

Rev. F. H. Senger, 904 N. Main St., Rice Lake, Wis.

WEST WISCONSIN DISTRICT

September, 1933

Rev. H. E. Bentrup, Stoddard.....	\$ 180.46
Rev. J. B. Bernthal, Ixonia.....	267.28
Rev. A. Dasler, Fox Lake.....	62.00
Rev. A. G. Dornfeld, Hubbleton.....	42.04
Rev. A. G. Dornfeld, Hubbleton.....	72.37
Rev. M. F. Drews, Oak Grove.....	86.59
Rev. Gerhard Fischer, Savanna (Memorial Wreath)	10.00
Rev. E. C. Fredrich, Helenville.....	200.75
Rev. Henry Geiger, Leeds.....	76.02
Rev. M. Glaeser, Wonewoc.....	400.93
Rev. M. J. Hillemann, Marshall.....	80.00
Rev. R. C. Horlamus, Hurley.....	10.68
Rev. W. Keturakat, Sun Prairie.....	200.63
Rev. L. C. Kirst, Beaver Dam.....	471.48
Rev. E. E. Kolander, Marathon.....	67.20
Rev. G. O. Krause, Stetsonville.....	4.00
Rev. C. F. Kurzweg, Cochrane.....	125.00
Rev. Phil. Lehmann, T. Westfield.....	64.42
Rev. Theo. H. Mahnke, Little Falls.....	12.03
Rev. J. Mittelstaedt, Menomonie.....	242.45
Rev. M. J. Nommensen, Juneau.....	48.26
Rev. Wm. Nommensen, Columbus.....	690.00
Rev. A. W. Paap, Johnson Creek.....	219.00
Rev. Aug. Paetz, Friesland.....	63.00
Rev. Aug. Paetz, Dalton.....	27.78
Rev. E. H. Palechek, Chaseburg.....	200.00
Rev. H. A. Pankow, Indian Creek.....	87.00
Rev. H. A. Pankow, Hustler.....	95.67
Rev. H. A. Pankow, South West Conference (Memorial Wreath for Rev. J. G. Glaeser).....	1.00
Rev. W. A. Paustian, Onalaska.....	91.35
Rev. S. Rathke, Cameron.....	50.22
Rev. S. Rathke, Barron.....	62.67
Rev. C. W. Siegler, Bangor.....	280.50
Rev. C. W. Siegler, Portland.....	27.80
Rev. Max Taras, Lebanon.....	71.45
Rev. A. A. Winter, New Lisbon.....	68.50
Rev. A. A. Winter, Summit.....	14.25
Rev. A. A. Winter, Mauston.....	86.00

Total for September, 1933, Budgetary.....\$4,860.78

H. J. KOCH, Treas.