

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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THE FRIENDLY THOUGHT

By W. A. Wexels

Translated by N. J. Hong from the Norwegian

O glorious day, when all the mists are vanished
That darkly veil or hide this mortal way;
When clear, eternal day the night has banished,
Illuming all my path with purest ray!

O glorious day, when solved is every riddle,
Explained each "why" I pondered here below,
But never could with all my brooding settle,
O when the ways of God I'll fully know!

O glorious day, when on its blissful morrow
All tears are wiped away by God above,
All wounds are healed, all sobs of death or sorrow
Are smothered in the bosom of His love!

O glorious day, when I shall come before Him
In whom I here on earth did put my trust,
O when on bended knee I shall adore Him,
O when with thanks I'll stand before Him — just!

O glorious day, when I shall God resemble,
Each motive pure, each deed without a flaw,
When nevermore I shall have cause to tremble
For fear my least desire will break His law!

O glorious day, when in my home supernal
I'll meet the friend that here on earth I had,
In heavenly light to speak of life eternal,
And of the life that like a dream has fled!

O Savior dear, voice in my heart this gladness
Whene'er my way seems long and full of fears,
'Twill gently soothe my every pain and sadness
And woo the smile from out the bitter tears.

THE ONE HUNDRED AND NINETEENTH PSALM

Verses 89-105

In Commemoration of the 400th Anniversary of
Luther's Translation of the Bible

Even for its literary merits the Bible is a book to delight in. This is peculiarly true of Luther's Bible. In its translation it is an outstanding monument in German literature. Men of high scholarship, philologists, historians, poets and literati, have designated it as such. Heine, the poet, says of Luther's translation of the Bible, it created the German language. Hedge, in his "Prose Writers of Germany" says: "The modern high German must be considered as having first attained its full development and perfect finish in Luther's version of the Bible. By means of that Book it obtained a currency which nothing else could have given it. It became fixed. It became universal. It became the organ of a literature which, more than any other since the Greek, has become a literature of ideas. It became the vehicle of modern philosophy,

the cradle of those thoughts which, at this moment, act most intensely on the human mind." Again, Frederick von Schlegel, a German philosopher and critic, asserts: "All true philologists regard this (Luther's translation of the Bible) as the standard and model of classical expression in the German language. . . . It is worthy of notice that in no other modern language have so many biblical words and phrases come into the use of common life as in ours." Furthermore, Joseph A. Seiss, in his "Ecclesia Lutherana," p. 73, makes this statement: "The great Reformer placed the Bible into the hands of the people in a translation which, on account of its fidelity to the original, its felicity of words, the dignity, force, and vivacity of expression, and the rhythmic melody of style, has excited an admiration to which witness has been borne from the beginning by friend and foe." And finally, Philip Schaff, a noted Reformed theologian, calls Luther's translation a "wonderful monument of genius, learning and piety." (Above quotations taken from the book: "Four Hundred Years," published in commemoration of the 400th anniversary of the Reformation by Concordia Publishing House, p. 299.)

The simplicity of style, the dignity and force of expression, the felicity of words, in which Luther translated the Bible, produce a magical effect on the reader or hearer of God's Word. Whether one reads or listens to the ponderous language in which the first chapter of Genesis is rendered, or the graphic account of the Sufferer's great Passion in Isaiah 53; or the indescribably sweet lines of the Shepherd Song in the Twenty-third Psalm, or the simple yet exquisite narrative of Christ's birth in Luke 2 — it all appeals to every heart and mind with such a sense of strength and beauty as no other literary production in the German or any other modern language for that matter. In fact, the literary merit of Luther's translation is unsurpassed.

Still Greater Value of Luther's Bible

And yet the literary merits of Luther's Bible is only secondary. Of far greater value is the **Word** itself which the Reformer has given to the people and the world in his translation of the sacred Book. That is the supreme cause for loving it. And that in addition to the indestructible establishment of the Bible was another primary motive for Luther to translate the Bible — **the unfeigned love for the Word of God.**

O how love I thy law! it is my meditation all the day. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

The love David the Psalmist feels for the Word of God is so ardent that his heart finds expression in words of exceeding joy on that account. He has found a treasure in this Word which he esteems to be the most valuable of all things — a treasure above all which men prize. Referring to this treasure he says in the 19th Psalm, "it is more to be desired than gold, yea, than much fine gold." Again, in the words quoted from our Psalm he declares the Word of God to be sweeter than honey to the mouth, meaning to say, that it is sweeter, more pleasant, more delicious and savory to the soul than the most luscious article of food to the palate.

This Word is his meditation day and night. He takes pleasure in reflecting on it daily, in studying it, in endeavoring to understand its meaning; searching it is his favorite occupation, ever making new discoveries in it, and rejoicing over his wonderful finds. Never is he wearied by pondering its pages, but he ever derives inspiration and refreshing life from its study.

Why this unreserved valuation, this unfeigned love for the Word of God on the part of David? He proceeds

Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

Yes, the Word of God has made him wise, truly wise. First of all, it has given him true understanding of who God is and what is His attitude toward sinful sons and daughters of men. While the godless, his enemies, know nothing of God, David knows the God of Wisdom, of mercy and loving kindness. To him God is not only the Creator of all things, but the holy and righteous God to whom all men are responsible for every thought, word and deed, above all the merciful Father who pardons sins and who gives life and salvation to those who trust in Him.

Such superior knowledge above that of his enemies, the godless, goes far in making David love the Word of God to which he owes the same. However, we shall not enlarge on this particular feature here, inasmuch as we shall have opportunity to do so in treating on the blessed effects or fruits of the divine Word. Rather would we briefly point out in this connection another noble motive for loving the oracles of God, as expressed in the words of our Psalm:

Unless thy law had been my delights, I should have perished in mine affliction.

David, as is well known, has had an unusual share of afflictions both in body and mind. So great and numerous were these that at times he seemed almost hopelessly discouraged and dejected by his trials, troubles, and tribulations. In great grief his soul,

feeling lonely and forsaken, would exclaim in rapid and restless complaints: "When wilt thou comfort me? How many are the days of thy servant? When wilt thou execute judgment on them that persecute me?"

But what was his support in such afflictions? God's law, God's Word, was his only delight. That afforded him abundant matter of comfort; it assured him that in all his trials and tribulations God would never forsake him but be an unfailling source of consolation. And therefore his meditations on it were his delightful entertainment in solitude and sorrow. The more he meditated on the Word the more consolation did he experience. It was for this reason especially that David loved the Word of God.

Luther's Love for the Word of God

No less ardent than David's was Luther's love for the Word of God. The Bible was ever his loving and loved companion in life. "O what a precious, noble thing it is," he exclaimed, "to have the Word of God for your companion! For it always makes one happy, safe and secure." "The Word of God is a dear treasure involving all salvation both in this life and the one to come, so abundant in its consolations that whosoever has it, is happy even in deepest poverty and distress, and would not yield it for all the world's goods, but much rather be without all else, even life itself, than to live without it."

We need not wonder at such attitude of Luther to this Book of God. During all his life he has drawn from its fountains living waters for the soul. It has made him wise unto salvation. Without it he would never have found the sure way to God or to eternal life. You remember with what anxiety he sought to get right with God; how under the delusion of working out his own salvation by works and merits of his own he had been groping in darkness, sinking into despair, until by the grace of God the great truth of Scriptures flashed upon his mind, "The just shall live by faith." Then, as he says, the whole Scripture was open to him. It possessed a new meaning for him, an illumination had come over the Scripture which enabled him to understand their spiritual meaning and design. And studying them with ever increasing zeal, they entered his mind like great streams of light. New light and new strength continue to pour into his heart. In a word, he has found in them Christ the Savior, receiving salvation immediately from God and on the warrant of His Word.

The Bible which had revealed to him the one and only way unto salvation, namely, through faith in the redemption of Jesus Christ was indeed a Book which Luther prized above all else in the world, and for which he felt unfeigned love. As David so did he exclaim with all his heart, "O how love I thy Law! It is my meditation all the day." The longer and the

more diligently he studied this Book, the more he came to love and admire it, the more was he attracted to this Word and its deeper meaning.

He loved this Book, because it offered consolation no other book could give. Speaking of the consolations of the Bible he says in his commentary on our Psalm: "No other book nor doctrine or any dissertation indeed is able to comfort in trouble, anxiety, distress and death, yea, among devils and in hell, save this Book alone, which teaches us the Word of God, and wherein God Himself communes with us as a man with his friend. Other books or doctrines may make rich, powerful, honest, and exalt this life; but let sorrow and death engulf us, and they run away like perfidious rogues with all the honor, possessions, power, friendship they offered, and shamefully and treacherously forsake us. For they know nothing, can do nothing, achieve nothing in matters divine and eternal. Yet has the world in her madness and foolishness no regard for this Book, nay even forsakes and blasphemes it, as if it were the devil's book, from this pack God preserve us."

Impelling Motive for Translating the Bible

Unfeigned love for the Bible such as Luther entertained must certainly have impelled him to place it into the hands of the people by his translation. What more precious treasure could the Reformer present to Christianity and the world at large than this Book of God? How should men of his times and of all times for that matter have learned to know the way unto salvation without this Book? You remember that in pre-Reformation times the Bible was closed and sealed not only to the Christians in the Church but to nearly all mankind. As a natural consequence even the people within the fold of the Church were groping in spiritual darkness not knowing the fundamental truths manifested in Scriptures. Imagine the decretal of the pope forbidding the reading of the Bible by Christians designating it as a dark and dangerous Book. What frightful ignorance must have possessed these people regarding matters of religion and divine revelation!

But what a change was brought about when Luther translated the Bible into the vernacular of the people, thus placing the open Book into their hands, exhorting them: "Search ye the Scriptures!" What a blessing it was for the whole of Christendom once more to be enabled to read the Bible in a language understandable by all the people! It was a consolation beyond description indeed for countless souls to find for themselves the Word of life by searching the Scriptures.

To such a deed of giving the Book of God to all the people by rendering it into their tongue, Luther certainly was impelled by his unfeigned love for it.

The blessings which flow from the inspired Word of God must no longer be withheld from the Christian people at large, but shall be communicated to them.

J. J.

COMMENTS

On the Yellow Press, its flashiness, its trashiness, its sensationalism, its half-baked opinions on matters and men, William Allen White, the veteran newspaper man of Emporia, Kansas, has this to say in an article published in the May Atlantic.

"They and their kind represent today the only sort of journalism that the newly literate moron in American life can understand and enjoy. This moron's name is Legion. He spawns by the millions in our high schools and on the campuses of our colleges. In flashy raiment he runs over the great stadia. He roars through the fraternity houses, at football games, not half so drunk as he pretends to be. He is moved by catchwords, slogans; talks in the short, monosyllabic headline language of the first-page screamer. His wife, his sister, and his daughters get their art from the dime store, their intellectual stimulus from bridge, and their morals from the movies. The members of this branch of the Legion family form mobs, mass movements. They follow phantoms, and in vast schools go darting hither and yon on the surface of the times, attracted by the shibboleth of the hour. These mobs set their heroes on thrones, adore them for an hour, and forget them. They seem to have no memories, no capacity for logical processes. They are shallow and rather shameless in their inconsistencies."

Is this picture overdrawn? Look about you, or if that is asking too much, look into your own family, look to yourself, dear reader. Does the American read and think? Z.

* * * * *

What do We Read? Father looks at the headlines of the evening screamer; Jack, the high school boy, turns to the sports page and asks, Who won? Mother looks for the fashion page; daughter Jane, aged sixteen, is immersed in the daily news story, and Tommy, the youngest, grabs the "funnies." The Sunday paper, with yards and yards of advertisements, to raise the desire and the discontent of all the members of the family, is all over the place. Finally, one by one, the members of this family, an American family, yawn, look out of the window and moan, Where do we go from here? Some to the ballgame, some to the so much praised movie-play, some to a party, and mother with a sigh picks up the litter of published hooley, and stacks it neatly away. During the week come some quiet evenings, where not all are on their way, or where the weather is unfavorable. What to do? Read. Father may have the

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financial page of the paper, mother still looks over the advertisements, son has the latest illustrated magazine, full of pictures of nude or seminude females, and daughter is eagerly devouring a sex novel. Overdrawn again? Possibly, but not overmuch. Look to it, ye householders and heads of families. Z.

Where is the Church-paper? Where indeed. Buried somewhere under the mass of daily papers and cheap magazines. No one really reads it but mother, possibly, and father here and there. The children do not care for it. Father grumbles, Why can't they make this church paper more interesting? A hymn to begin with — too long; a sermon — we had one this morning, and one is enough. Editorials — too heavy, why can't the man write what he has to say in one syllable words? And anyhow, he has nothing new or interesting. What, another sermon or doctrinal paper? Where are the church news? Golden jubilees, installations, mission festivals. Ho hum. And this thing costs over a dollar?

Again overdrawn, you say. There still are many of our Christians who carefully and thoughtfully read their church papers and enjoy them. May their tribe increase! But has it ever occurred to you that reading the church paper is interesting and helpful only to the reader who is interested in the affairs of the church and who is looking for help and rest in this unquiet world of ours? It is because our interests lie so much elsewhere, because so few of us seek rest for their souls that the church paper bores us. Clearly, petty parish gossip and sensational developments within the church can hardly be expected in our papers. Not that there cannot be any improvements made in their makeup and their contents; surely there is room for that, and we are always thankful to any one of our friends who can help us to get out a better paper. Let

there be no misunderstandings about that. We invite fair criticism and try to profit by it. Z.

The Functions of a Church-paper have been so often stated that we really hesitate to state them as we see them. Your opening hymn is to attune your mind to things divine, your printed sermon is to lead you deeper into the truths of salvation, your editorials are to give you a survey of the work of God on earth, your doctrinal articles are to point out your dangers and the way to arm against them, your church news are to rouse your interest in the doings of your synod, and your columns of figures reporting the collections are to show you the power of the Word in making the heart willing to give to God. In short your church paper is to make you **think** — think of things beyond this earth, of things more precious than all the jewels and rubies in the world, the things that lift poor sinful mankind to the throne of heaven. A quiet hour spent with such a paper is to calm your fears, to allay your cares, to soothe your sorrows, to encourage your hearts, that God still lives and rules the world for His church and within His kingdom with the sceptre of the Gospel of love. If a church paper can serve for that, even in a small measure, it is a blessing of God to its readers. There may come a time when the thoughtless shall turn to this and live. Z.

Strikes and Mobs A rather glaring light is thrown on these by the recent occurrences reported so plentifully in the press. We have in mind the short street car strike in Milwaukee. There were gatherings of mobs, there was violence, destruction of property and loss of life. These mobs were not made up of strikers, there were not a great many of these. They were made up of men and women and — worst of all — of children, young girls and boys. Of the merits of the strikers and the employers these mobs may have very imperfect notions, it was enough for them that a welcome opportunity was presented to show their disregard of law and order, of property and life. Led on by the example of their leaders, these youngsters showed themselves quite adept pupils in the wicked art of destroying property. It is of these youths that we are thinking. It does not augur well for our country that our growing generation is being schooled in disorder. Every mob is an unthinking mass of brute force. If our children are to learn that by resistance to the organized government forces for peace, law and order, by the employment of brute force, success may be had in obtaining the desires of their heart, we may well tremble for the future.

We were wont to complain of the growing disrespect of children for their parents, we may now see

the natural fruit of such disrespect. Where the home fails in upholding the ideals of obedience to authority, the state cannot succeed by the clubs of the policeman. Gradually we can see the breakdown of all the props of civilization. With the family, the stability of marriage, undermined, there is very little, if anything, for society to build on. The result, if allowed to go on unchecked, must be anarchy or despotism. It is here where Christianity must exert itself, here where society must be built up through its individuals, and not as the foolish sectarians so vainly imagine, by the preaching of the social gospel. The Christian home, built into the church, can alone save our society.

Z.

THE FRUIT OF THE SPIRIT

(Continued)

II.

Galatians 5: 22, 23: "The fruit of the Spirit is . . . joy, peace."

The second fruit in this gorgeous basket of Christian virtues is joy — Christian joy. What a glorious word — joy!

The sorrows of the mind
Be banished from this place;
Religion never was designed
To make our pleasures less.

So sang the Christian poet, and it is a sentiment as scriptural as it is pleasing. The Christian has every reason to be cheerful, and his heavenly calling entitles him to rejoice with joy unspeakable, and full of glory. For the fruit of the Spirit is joy.

Joy is a passion of the mind which produces gladness and exultation. Christian joy is a spiritual elevation of soul and is founded in spiritual knowledge, a knowledge of ourselves, and an experimental and saving knowledge of Jesus Christ. Philip expresses the joy of every saved soul when he says to Nathanael: "We have found Him, of whom Moses in the Law, and the prophets did write, Jesus of Nazareth, the son of Joseph." The disciples were glad when, after His resurrection, they saw the Lord. As the woman rejoiced when she had found the lost coin, as the merchant was glad over discovering the priceless pearl, so do Christians rejoice over the Friend and Savior of sinners.

Christian joy is the result of faith. Peter says: "Yet believing, we rejoice with joy unspeakable, and full of glory." That faith, implanted in our hearts by the Spirit, causes us to feel supreme joy in our Redeemer. "With joy shall ye draw water out of the wells of salvation." Clinging firmly to the Rock of Ages we shall rejoice that He is able to save unto the uttermost them that come to God by Him. Faith puts a new song into our mouths, a song of joy, and praise unto our God.

It is not an unholy joy; not the joy of the worldling, the sensualist; but it is hallowed, and ebbs or flows according to the gracious state and experience of the heart.

It is an enduring joy. It does not always endure in the same degree or freshness. It may occasionally be interrupted or beclouded, but the principle endures. The source, the medium, and occasion of joy always remain. It is joy that no enemy can destroy; sickness does not impair it, death does not annihilate it; it buds in the grave, and blossoms in eternity.

It is "joy of the Lord." It is joy to which He calls us. "Rejoice in the Lord always." "Rejoice evermore," says the apostle. And the Psalmist sings: "Light is sown for the righteous, and joy for the upright in heart." Even as there is joy in heaven over one sinner that repenteth, so God calls us into His kingdom that our joy might be full.

It is joy which He imparts to us. He calls us to it that He may impart it. He calls to repentance, and gives it; He calls to peace, and bestows it; He calls to holiness, and makes it possible; He calls to joy, and assures it. It is the fruit of His own Spirit which He gives to all His children.

It is joy which we have in Him; not only from Him, but in Him. "We also joy in God," says Paul, "through our Lord Jesus Christ, by whom we have now received the atonement." And the Psalmist sings: "I will go unto my God, my exceeding joy." The child of God has joy in His name, "Abba, Father." The child of God has joy in His perfections, providence, and grace. He is the soul's great end and chief good. "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee."

"The joy of the Lord is your strength," says the prophet Nehemiah. Joy is our strength, as health is the source of strength to the body. It gives vigor to the soul and freshness to the mind. It places the Christian on high vantage ground, where he can be strong in the Lord, and in the power of His might.

The joy of the Lord is the Christian's strength in his manifold duties. How easy to the rejoicing Christian is every command! He runs with pleasure to do God's will. He feels that his yoke is easy, and his burden is light.

It is his strength in difficulties. Crosses will be cheerfully taken up; mountains will be removed; enemies overcome; for the joyful Christian can do all things through Christ who strengthens him.

It is his strength in suffering. David confesses: "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." The Christian rejoices because, though the outward man perish, the inward man is renewed day by day. Besides, this joy sustains him and prevents despondency. He reckons that the sufferings and afflictions of this

present time are not worthy to be compared with the joy and glory which shall be revealed in him.

It is his strength in death. He feels that to live is Christ, but to die is gain. When nature is breaking up, nothing can yield him support but this. Friends cannot, riches cannot, ordinances cannot. But when heart and flesh fail, God is the strength of his heart and his portion forever. **"Thou wilt show me the path of life; in Thy presence is fulness of joy; and at Thy right hand there are pleasures for evermore."** For the fruit of the Spirit is joy.

Next to the word love, the sweetest word is peace. This is particularly true when we look about us in this world of sin, trouble, unrest, strife, and anxiety. Natural man does not know what peace is. But the Christian, redeemed by Christ, and a child of God through faith, has that peace which passeth all understanding. It is one of the sweetest fruits of the Spirit.

Mark well, peace is a gift of Christ. Without Him there can be no peace. By nature man is at enmity with God. Our sins have placed a barrier between us and the mansions of heaven. When Adam sinned, peace fled from his conscience, from his heart, from his soul. He was uneasy and afraid. He tried to hide among the trees in the garden. And this same unrest is the common heritage of us all. Sin causes worry and fear. It troubles our thoughts, fills the heart with distress, and the soul with despair. How sorely we are in need of peace! Where can we find it?

Isaiah shows us the way of peace when he says: **"He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes are we healed."** In Jesus alone is peace for a sin-stained, guilt-laden man. We had transgressed, we were guilty of iniquities; we had no peace, and our souls were like a great mass of putrefying sores and wounds. But God in His endless love and unsearchable grace took those transgressions from us and laid them upon the innocent soul of His only begotten Son. Think what this means! It means that God charged that enormous debt of sin, which mankind had contracted, against His own Son and exacted of Him the payment in full. It means that He poured out His wrath, which had been aroused by the sins of men, upon the beloved Son of His bosom, though He was not guilty of the slightest transgression. It means that Christ became man for us, suffered the punishment of sin for us, and died in our stead. To what end? That we might have peace — peace for a conscience smarting under the lashes of sin, peace for a heart burdened and crushed with anxiety, fear, and despair. **Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."**

What a legacy our Lord left us! **"Peace I leave**

with you, My peace I give unto you; not as the world giveth, give I unto you." Now Satan accuses us in vain. His assaults strike no fear to our hearts. Now our conscience is at ease. **"Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us!"** What a priceless word of peace! Now our heart is undisturbed. A great burden has been removed, a heavy stone has been rolled away, and in its place has settled the peace that comes from sins forgiven; **"if God be for us, who can be against us?"**

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." Peace comes through faith. Luther writes: **"The peace of God rests upon faith, which deals alone with invisible things, and cannot be comprehended neither by carnal mind nor by the heart."** By faith the atonement of Christ for sin and God's pardon have been appropriated unto us. On Him alone our mind is stayed, in Him alone is our trust. And thus we are at peace. **"For who shall lay anything to the charge of God's elect? It is God that justifieth."**

O what a priceless boon is the peace of God in the manifold problems, perplexities, and anxieties of life, that compass us in this evil world! Are we in need, in want, in distress? Does sickness cast us upon the bed of suffering and exhaustion? Dr. Luther offers us this comforting thought: **"The way to the peace of God is this, that we earnestly continue in supplications, prayers, intercessions, and giving of thanks, and have no cares whatever, since God is near."**

And when we go down from the hills into the dark valley of the shadow of death, when all worldly connections dissolve, when the earth recedes, and eternity parts its awful folds, we who are children of God have no fear, no anxiety. We are at ease, our hearts are calm and serene, for we can confess with the Psalmist: **"I will both lay me down in peace, and sleep; for Thou, Lord, only makest me dwell in safety."** For the fruit of the Spirit is peace.

K. F. K.

(To be continued)

MISSIONS

Our District Synods all were in session recently. At these sessions most congregations of each district were represented by their respective pastor, teacher, and chosen delegate. The members at home, we trust, remembered their representatives in these sessions in prayer, pleading with Him "from whom all blessings flow" to crown their deliberations with His divine blessings to the glory and honor of His holy name and to the upkeep and the spreading of His holy kingdom. Each session was begun in the Name of the Father, the Son, and the Holy Ghost, with a hymn, a prayer, the reading of a portion of His saving word, and the

laying of God's blessing upon the assembly by the chosen chaplain. All matters these districts deliberated and considered concerned in one phase or another the question of how best the district might carry out the order of the Lord: Go, preach my gospel throughout the world. The carefully and prayerfully prepared essays regarding some doctrinal point or one on Christian conduct and the discussion of these, the various reports of our colleges and seminaries, of the district mission boards, the treasury reports, etc. — the detailed discussion thereof and the resolutions passed, all centered in the one work of the church: the building up and outbuilding of Christ's Kingdom by the preaching of His Gospel on earth.

These various reports show that the Lord with His loving-kindness is yet with us and is still showering His blessings upon our efforts "above all that we ask or think." They, however, also show that we have not taken advantage of opportunities as offered in the measure we should and could have done. Take, for instance, our **Missions**. Opportunities to open new stations and to expand are found in every district. At present promising prospects are ours in the State of Colorado. There for many years Pastor A. C. Baumann of Sugar City has toiled singlehanded. By God's grace he gathered a flock at Sugar City to whom he preached Christ's Gospel and established a Christian day school which he served as teacher. Pleas for service came to him from other places. His parish granted him permission to heed their cry, he personally and his parish, largely furnishing the necessary funds. God's blessing on their efforts increased, Pastor Baumann's work multiplied until he could carry on no longer alone. Then, like Barnabas of old (Acts 11), he pleaded for help. Synod last August set aside an emergency fund of \$6,300 which enabled us to give him two helpers. The Lord's blessing continued, He opened more doors unto us, gave further increase. Hence we have placed two more laborers in that field. Openings there are sufficient that we could and should have placed a larger number. Why did we not? Yes, why not? Other districts, where by virtue of that emergency fund laborers were put to work whose efforts God blessed abundantly, are now hard pressed since that emergency fund is no longer available, having terminated with the current synodical fiscal year.

Because of its exhausted treasuries Synod some years back resolved, no new mission stations involving additional expenditures over allowed budget sums shall be opened. That resolution still is in effect and Synod's Board of Trustees sees to it that the resolution is carried out. This Board is making strenuous efforts to get Synod's financial affairs on a sound basis and should receive heartiest and fullest co-operation in its arduous task from every member of Synod. The

answer, therefore, as to why we are not taking fullest advantage of opportunities as they offer, why we do not open more stations, put more idle laborers to work, simply is: The lack of funds. What a pity! —

The status of our missions, their opportunities, the low ebb of our mission treasuries were, no doubt, given due attention and consideration, words of mutual encouragement and admonition for more **active** interest and support in this great work, spoken, and the essential resolutions passed at the recent district sessions. May God in grace grant **greater active interest throughout Synod** as a fruitful result of the deliberations, encouragements, and resolutions of its districts.

The Allwise God, who knoweth the world like none other, declares, "the whole world lieth in wickedness." It so pleased Him to fix one means only by which the whole world at large and each member thereof individually can and shall be saved out of that wickedness for the now and for the hereafter, none other than **the Gospel of Christ Jesus**. There never was, is not now, and never shall be any substitute for that, let's ever bear that in mind! — Thanks to His loving kindness we still have that Gospel of His in its fullest purity and richness. Graciously He yet authorizes us: Go ye into and unto this world lying in wickedness and bring and preach to it My saving Gospel.

Until the past few years we were not able to do this in the measure as opportunities offered, chiefly because we were always short the necessary laborers. Now, when unto so many church bodies still carrying the name "Christian" our Lord's pure Gospel has become practically an unknown thing, He in mercy places at our disposal a goodly number of fine, well-trained workers, eager, anxious, filled still with the fire of first love, to enter into the fields white and ripe to the harvest in both church and school: and yet they are standing idle in the market place, because not sufficient funds are flowing into our mission treasury to enable us to put them to work. Sad, isn't it? —

What are we going to do about it? Moan and groan, what can we do, we're financially so hard pressed, we can not increase our contributions for expanding in our missionary efforts? No, not so. We grant you that times now are really pressing. They have, however, not come upon us by accident, but are meted out or permitted to come upon us by Him, who holds the destinies of nations and no less the affairs of each individual in the hollow of His hands. For what purpose? "Who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again?" Might not, however, since all signs seem clearly to point "to the coming of the end of all things," the good Lord by these pressing times seek to drive us all to a searching self-examination as to how great our zeal, how intense our love, how sincere

our efforts are for the spreading of His saving Gospel? Is He, perchance, now giving us our last opportunity to grow more zealous, more actively interested, more faithful than ever before "to be about our Father's business?"

Not so very long ago but that we can remember, times were most prosperous. Farmers then sold their products at high prices, business men handled large volumes of merchandise at goodly margins of profit, wages and salaries were high. Did we then contribute our fair and proportionate share to the mission treasuries? Perhaps, but figures show that in the plenteous years we accumulated our present pressing debt. Too many of us then neglected to contribute our fair and honest portion. Since the times He gave us "of good measure, pressed down, shaken together, and running over" did not let us respond with sufficient funds for His mission treasury, is He not now, perhaps, applying these stringent times to urge us to repentance for having in the years of plenty given so much attention to and spent so much for trivialities and vanities and slighted the things essential and needful?

In one district, so we are informed, strenuous efforts are being made to obtain at least one dollar per communicant for the annual mission festival contributions with gratifying results, thus far. In another it was urged to make the goal at least five dollars per family for the annual mission festival offering. "Well and good to make such efforts and set such goals, but it'll never be accomplished, because too many will not respond," you argue. Your conclusion may be correct, but why do you therefore want to add one more to those who refuse to co-operate? Just why? You must agree that many will respond. Why not be one of them? Do not stifle and quench His Spirit moving you now.

Come, let every member of Synod take an honest inventory of the funds over which God in His mercy has still set us as His stewards. Most of us will then, no doubt, find that we are still in a position to increase our weekly or monthly and no less our mission festival offerings for the Lord's treasury. Love usually finds a way to gain its end. Many a mother, taxed and overtaxed with uncounted home and household obligations yet finds time for fancy work or some other hobby, because she loves it. If "the love of Christ constraineth us" — and we are confident it still does — all of us will somehow find several, many perhaps, extra dollars to help spread the Lord's saving Gospel.

God, the Father of our Lord and Savior Jesus Christ, give unto us all His Holy Spirit, the Spirit of knowledge and of wisdom, of grace and of prayer, of power and of strength, of sanctification and the fear of God.

W. J. Schulze.

SOUTH EAST WISCONSIN DISTRICT CONVENTION

The South East Wisconsin District of the Joint Synod convened at West Bend, Wis., from June 25 to 29. Host to the convention was St. John's Lutheran Church, H. Klingbiel, pastor. Although at times pessimism and optimism vied with one another to establish the tenor of the convention, yet all things considered, optimism won handily; the existing discouraging conditions paradoxically acting as the necessary incentive to put pastors and delegates in a frame of heart and mind for constructive and determined action.

Sessions were opened Monday morning with a divine service. Vice-Pres. W. Sauer preached, using as his text, Is. 40, 26-31. His theme was v. 29, "HE GIVETH POWER TO THE FAINT AND TO THEM THAT HAVE NO MIGHT HE INCREASETH STRENGTH." Timely and encouraging to say the least.

Following the organization of the Synod, Pres. C. Buenger read his report which contained an earnest call to continued faithful work in the Lord's vineyard. His plea was based on Luke 16:29, "THEY HAVE MOSES AND THE PROPHETS: LET THEM HEAR THEM." A brief survey of the District's activities followed.

The morning sessions were devoted to the reading and discussion of essays. Prof. Aug. Zich most lucidly carried out his theme, "DER WESENTLICHE UNTERSCHIED ZWISCHEN LUTHERTUM UND KALVINISMUS." Rev. H. Halboth diligently searched Scriptures in support of his subject, "CHRIST IN GENESIS." Both essays were interesting and instructive and were received accordingly.

Balloting necessary to the election of officers continued at intervals through several days of the Synod. Pres. C. Buenger having been reelected tendered his resignation which was accepted with regret. Rev. P. Brockman was then elected but also resigned, after which Rev. P. J. Bergmann, a candidate throughout the balloting was elected President. Other elections resulted as follows: First Vice-President, Rev. Wm. Sauer; Second Vice-President, Rev. H. Diehl; Secretary, Rev. W. Keibel; Treasurer, Mr. C. Werner; German Secretary and Essay Recorder, Rev. E. Sponholz; Mission Board Members, Rev. A. Schultz and Mr. H. Vetter.

A great deal of time was devoted to mission matters. Rev. Wm. Pankow, chairman of the Mission Board, gave a statistical report of the various mission stations and fields. The discussion which followed brought forth the following resolution, "that it be the policy of our District that no more than two workers be placed at a mission station without the consent of the District Synod or without the consent of the Dis-

district officials." It was discouraging to hear that due to lack of funds no new fields could be opened, although many fields were white unto the harvest and trained workers eager and ready to assist in the harvest, yet it was most encouraging to learn that three mission congregations had become self-supporting. Many fine expressions were heard in support of missions and the urgent need of keeping our main objective, Missions, ever before us.

Rev. P. Pieper speaking for the Board of Trustees stated that the salaries for May had not as yet been paid to missionaries and professors. He also made it clear that the Board of Trustees was not the producer of funds, but the spending body only and that they could not and would not pay out more than was received. In this connection President J. Brenner spoke, basing his remarks on the Report of the Presidents. Among other things he earnestly pleaded for a thorough dissemination of information of the existing conditions to the congregations and urged regular and systematic offerings, requesting wherever possible **MONTHLY** synodical contributions and a special effort immediately.

The report of the School Committee resulted in a memorialization of Joint Synod to fill the office of Executive Secretary of Schools. A committee of three was elected to work in cooperation with the General School Committee.

The Rossin plan regarding the combination of our church papers into a monthly magazine was adversely received. The District was of the opinion that the Rossin plan was impracticable because of the financial conditions of Synod at the present time. However, a committee is to be appointed to meet with the Synodical Committee to urge them to make improvements regarding the Northwestern Lutheran.

President Brenner spoke in behalf of Synodical institutions.

In the pastoral service Thursday evening Rev. C. Buenger preached the sermon.

Adjournment late Friday afternoon. Surely pastors, teachers and delegates returned to their homes fired with new zeal for the Master's work.

E. Blakewell.

MINNESOTA DISTRICT IN CONVENTION

The Minnesota District of the Wisconsin Synod of the Evangelical Lutheran Church gathered at the Dr. Martin Luther College, New Ulm, Minnesota, from June 25 to 29. Monday afternoon at 2:00 the sessions began with a divine service. The Rev. A. C. Haase, of St. Paul, Minnesota, the first vice-president, was chosen chaplain of all the sessions of the convention. Following the opening devotion, the Rev. Im. F. Albrecht, of Fairfax, Minnesota, the president of the District, appointed the various committees.

At the opening session a total of 144 representatives were in attendance. These included 63 pastors, seven professors, 13 teachers, and 61 lay delegates. Fraternal greetings were forwarded to several sister districts, in session at the same time, namely, the North Wisconsin, the Southeast Wisconsin, the West Wisconsin, and the Michigan Districts of the Wisconsin Synod, and the South Wisconsin District of the Missouri Synod. Fraternal greetings were received from the Dakota-Montana District and the Nebraska District of the Joint Synod of Wisconsin, that just concluded their conventions, at Elkton and Mission, South Dakota.

Monday evening at 7:30 a divine service with Holy Communion was held in the St. Paul's Evangelical Lutheran Church, New Ulm. The Rev. W. Franzmann, of Stillwater, Minnesota, delivered the confessional address, and the President Albrecht preached the synodical sermon on the basis of Christ's high-priestly prayer recorded in the Gospel according to St. John.

After a brief opening devotion, at the college auditorium, the major portion of the morning session on Tuesday was devoted to the essay of the Rev. A. Blauert, entitled, "Our Personal Responsibilities Toward Synod Activities." On Wednesday morning another essay was heard: "Our Christian Fellowship" by the Rev. R. Ave-Lallemant, of North St. Paul, Minnesota. Both of these essays were well carried out and appreciated by the assembly and accepted with thanks.

On Wednesday evening sectional conferences were conducted by the pastors, teachers, and lay delegates in different rooms of the college auditorium. On Thursday evening at 7:45 a divine service was held in the auditorium, in which the Rev. R. Schierenbeck, of Sanborn, Minn., delivered the sermon on Christian education, and the Rev. Paul Horn, of Zumbrota, Minn., on Christian Missions. Both of these discourses again reminded us most impressively, and rightly so, of our imperative and most important duty to God and man. May we all have imbibed the contents and make the proper application in our home congregation to the glory of His name and for the eternal welfare of all of us concerned! Christian education and missions are the life blood of the Church of Jesus Christ. Without these two factors the Church of Christ is doomed to loss and destruction.

Three members of the District were released: The Rev. Henry Am End, the Rev. A. Langendorff, and Teacher A. Goegelein. It was resolved that both the German and the English language may be employed officially at all the deliberations of the convention. In fact, the English language was used almost exclusively at all sessions.

Reports were given and adopted concerning the

Evangelical Lutheran Theological Seminary, Thiensville, Wis.; Northwestern College, Watertown, Wis.; Dr. Martin Luther College, New Ulm; the Michigan Lutheran Seminary, Saginaw, Mich.; Northwestern Academy, Mobridge, South Dakota; the Home of the Aged, Belle Plaine, Minnesota; Home Missions, Colored Missions, Indian Missions, Polish Mission, City Mission of the Twin Cities, etc. The Rev. W. J. Schulze, the superintendent of Missions, reported one congregation that became self-sustaining: The Pilgrim Ev. Luth. Church, Minneapolis. Two new stations were opened by pastors, independent of any support from the District Mission funds: Malta and St. Paul, Minnesota.

With regard to the election, practically the same officers were chosen again: President, the Rev. Im. F. Albrecht, of Fairfax; First Vice-president, the Rev. A. C. Haase, St. Paul; Second Vice-president, the Rev. H. C. Nitz, of Rockford; Secretary, the Rev. Arth. Koehler, of South St. Paul; Assistant Secretary, Prof. Rich. Janke, of New Ulm; Treasurer, Mr. H. R. Kurth, of Hutchinson; Treasurer of District Funds, the Rev. E. G. Fritz, of Fairfax; chairman of student-funds, the Rev. R. Heidmann, Arlington; chairman of support, the Rev. M. Schuetze, Litchfield; School Committee: the Rev. R. Schierenbeck, Professors A. Stindt and R. Albrecht; and Teacher H. Sitz; Auditing Committee: the Rev. W. Voigt, Gust. Kurth, and Teacher H. Karth.

The members added to the Mission Board: The Rev. W. J. Schulze and Mr. R. Wolfangle; Committee on Finances: The Rev. M. Wehausen and the Rev. Ed. Hempeck, Mr. H. R. Kurth, and President Im. F. Albrecht, ex-officio; Synodical Correspondent: The Rev. H. C. Nitz; Statistician: Prof. Rich. Janke; Recording Secretary: The Rev. Herbert Lietzau, of Newport, Minn.

It was resolved to invite the General Synod to meet next year here in New Ulm.

The final session of the convention was held Friday morning. The District will meet again, D. v., in New Ulm two years hence.

The Rev. Paul W. Spaude.

TEACHERS' CONFERENCE AT RIVER FOREST

The annual General Teachers' Conference took place at Concordia Teachers' College at River Forest from July 2 to July 6. A change took place in the arrangement of the program of this year. Formerly it was left to the essayists on what subject they wished to speak. Usually the several state conferences designated one of their members to repeat a paper which had caused a good deal of comment. This year one subject was taken as the center theme, although the

committee still gave some speakers the choice of the subject.

The main subject of this year's conference was language. The choice was a very good one for no subject is as important as is the subject of language. The Missouri Synod has a curriculum committee at work, which has worked for ten years and has among other curricula written a "Curriculum in Language for Lutheran Schools," published in 1932, 55 pages, quarto. This curriculum was the chief source on which the papers of the four essayists were based. Two full forenoons were taken up with the presentation and the discussion of these important papers. Without going into details I will give the chief points.

Language is a wonderful gift of God to man, placing him above all other creatures. The pupil is to be led to a correct use of this wonderful gift, and learn to appreciate and value it as a high gift. Correct speech is a matter of habit. Grammar was formerly thought to be a means of acquiring correct language. But this is a mistake. You can not learn to swim by studying a text book on swimming; you must go into the water and try to swim under the care of one who can swim; so in speaking. The pupil must learn the correct use of language by speaking, by writing; there is no other method. Grammar has only the function of giving the pupil a guide to enable him to tell why a certain form of speech is correct or incorrect.

About 35 years ago an opposition to the study of grammar arose and finally grammar was taken out of the curricula of most schools below the high schools. About 15 years ago opinions began to change, and today we are again giving the subject of grammar a place in the grades. But we do not believe that it is a means of acquiring correct habits of speech; only repeated use of the correct forms will do that. Grammar is only a means of enabling the pupil to learn the reason why certain forms are correct or incorrect. Since English is the language of all parochial schools, all discussions had reference to the English language.

The papers were discussed very fully and freely; and since most of the participants were older men, teachers of experience, these discussions were as valuable as were the carefully worked out essays.

In a short report little can be said about the other papers, which treated other subjects of the wide field of education and instruction. But I must briefly mention a paper on the "Book of Esther" presented by Mr. W. Gerth of Bensenville, Illinois. Rarely do we discuss a subject of Old Testament history of the Jews while in captivity. The Book of Esther tells the story of the protection of the Jewish race at a time when they were in exile down in Babylonia.

A resolution was presented to learn the opinion of the Conference as to the collection of material for publishing a history of the parochial school. The com-

mittee did not come to a final conclusion, but will carry on the investigation and report at next year's meeting.

Six teachers who had graduated fifty years ago were presented the diploma of the Teachers' College after a short service; and during the social evening 19 of the teachers who had graduated 25 years ago were also remembered in a short function.

Mr. A. C. Stellhorn, the general Superintendent of schools of the Missouri Synod presented his annual report. The parochial school has advanced in Brazil, Argentina, and Canada; new schools have also been established in the states of North Carolina, Tennessee and Florida; but in the other states no progress was reported. There is furthermore no agreement as to the necessity of the parochial schools among the pastors, especially the younger ones. Some decades ago this was not the case. As long as this lack of unanimity exists the school will suffer. Conditions are quite similar in our Wisconsin Synod.

In reference to the so-called "Child Labor" amendment to our national constitution, Mr. Stellhorn mentioned the organization of a national committee which has for its object the defeat of this amendment. This national committee has the cooperation of men like Dr. Nicholas Murray Butler, president of Columbia University. The committee has been able to prevent the passing of the amendment in several states.

The secretaries of the Conference are doing fine work in recording fully the essays presented. The minutes are a complete record of the work of the Conference, and they will materially aid the future historian of the profession and of the activities of the schools.

There were 233 teachers present from 13 states and Canada. They were housed in the spacious seminary, and without leaving the building we were able to attend the sessions, view the exhibits and the new books of the many book firms which had taken the trouble to place before the teachers the new publications. A new apparatus was shown enabling even small schools to place it into their rooms, which will make it possible to show moving pictures. A splendid innovation to present to the pupils scenes from history, industry and geography, which will create much clearer and much more lasting impressions than will the spoken or written word.

Only 7 teachers from nearby Milwaukee were at River Forest. Where were the many teachers of our city? Only one active teacher from our synod was present. The other member of our synod was your retired reporter,
John Eiselmeier.

— "No child of God should court the world's approbation. Certainly Luther did not. He pleased God and that was enough for him." — Spurgeon.

FORTIETH ANNIVERSARY OF INSTALLATION

On July 1 the Bethlehem Congregation of Hortonville, of their own initiative celebrated the fortieth anniversary of installation in their midst of their pastor, the Rev. G. E. Boettcher. By the grace of God the Rev. G. E. Boettcher has been permitted to labor faithfully at this one place during all these years. The members of the congregation had put forth efforts to have all preparations completed without the knowledge of their pastor.

Pastor A. Haberman of Bonduel preached a German sermon and Pastor E. Redlin preached in English; befitting the occasion and extolling the grace of God. The undersigned had charge of the altar services.

A children's chorus, a quartett, and the combined mixed choirs of Hortonville and Dale rendered several anthems, while an orchestra accompanied the singing of hymns. The congregation through its president congratulated their pastor and remembered him with a purse. The pastor responded ascribing all to the grace of God in Christ Jesus.

The Fox River Valley Conference and St. Paul's Congregation of Dale had been invited and attended in goodly numbers. Pastor Boettcher has been a member of the conference for forty years. For seventeen years he served the neighboring St. Paul's Congregation of Dale.

After the church services the ladies of the congregation entertained all the guests in the church basement, after which a program was rendered.

F. A. Reier.

FIFTIETH ANNIVERSARY DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota, June 16 to 18.

Although the Dr. Martin Luther College campus at New Ulm has been the gathering-place for many a festive occasion, it is doubtful whether a more appreciative or deeply affected group of people ever assembled here than was the case during the Golden Jubilee days in June. Some returned for the first time in twenty or thirty years; others merely made those days the incentive for one of their more frequent visits, but all, without exception, were of the opinion that spiritually and socially this jubilee marked an epoch in their lives. The attendance was large, so large that loud speakers had to be installed in several of the class-rooms; the services were simple, but impressive; and the spirit that prevailed was one of sincere recognition of God's grace toward an undeserving and reluctant people. Is it possible that those hours can be forgotten, or that they will fail to bear any fruit whatsoever?

Saturday, June 16, was given over to reunions, and to an informal dinner and social evening in the school-

house of the local congregation. We regretted the necessity of leaving our campus for that evening, but the number announced grew so unexpectedly large that our college dining rooms would have been entirely inadequate. The program during and after the

Brenner of Milwaukee preached the sermon on these words: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves accord-



Boys' Dormitory

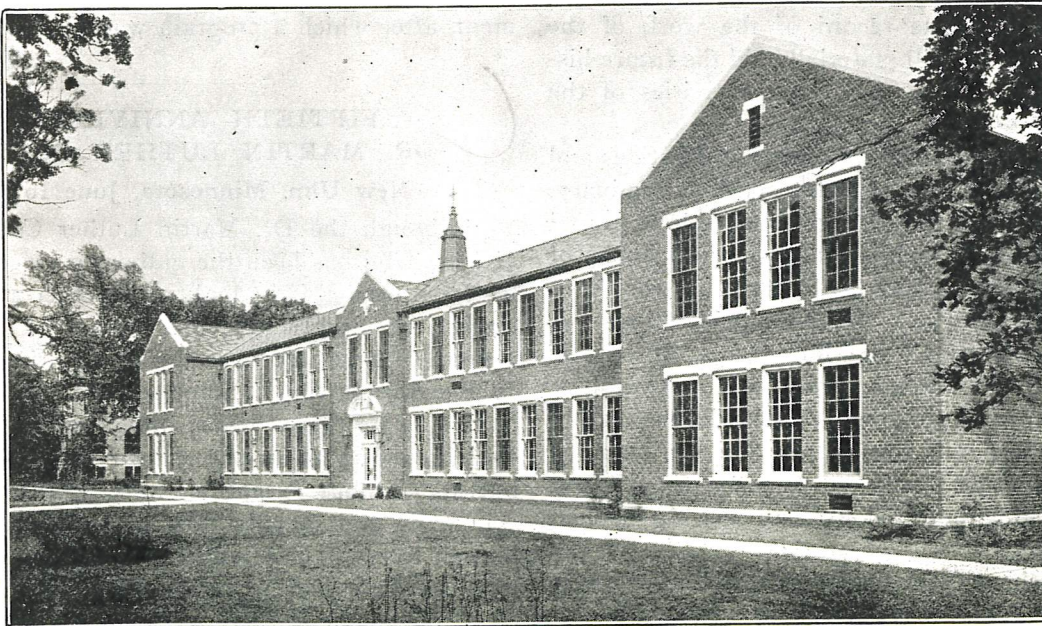
Music Hall

Service Building

dinner was of the usual kind — reminiscences, songs, instrumental music, and plenty of opportunity to renew old acquaintances.

On Sunday morning divine services in the German

ing to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." (1 Peter 1:13-16.) In the afternoon



Recitation Building

language were conducted in our College auditorium. Pastor Herman Nitschke of New Ulm, one of the first to be graduated from the theological department at one time incorporated in this institution, had charge of the liturgical part of the service. Pastor John

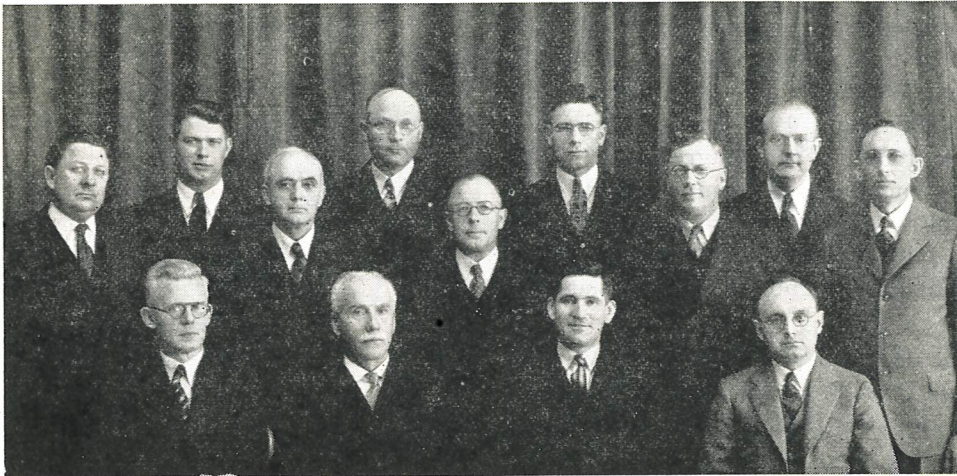
service the English language was used. Pastor A. Ackermann of Mankato, a former president of the College, read the prayers, the Scripture lesson, and the greetings from sister institutions and numerous alumni and friends. Dr. S. C. Ylvisaker personally

represented Bethany College of Mankato, and Mr. A. Prah! spoke for the Milwaukee Teachers' Conference. The sermon was preached by Pastor Paul Pieper of Milwaukee. He took his text from Corinthians: "Watch ye, stand fast in the faith, quit you like men, be strong." (1 Cor. 16: 13.) Both sermons evaluated education, the wrong kind and the right; both called attention to the need of building Christian schools in ever larger number. Yes, both did that; but each speaker did it in his own effective and peculiar manner.

On Sunday evening the annual Commencement Concert was presented to an audience that again filled our spacious auditorium to capacity. On Monday morning the observance of this jubilee came to a close with the graduating exercises. At ten o'clock seventeen members of the Normal Department and twenty-two of the high school filed on to the stage to receive

all know him to be a master in each, and we pray that the Lord may grant him many more years of opportunity to labor in His kingdom.

Since 1893 this school has been the Teachers College of our Synod. Today it is probably the most completely and best equipped of our synodical institutions, with buildings that are modern and adequate in every respect. The new administration building, erected in 1928, would be a credit to any school, anywhere. We have dormitories for boys and for girls, a music hall, and a beautiful campus of twenty-four acres. We offer a high-school course of four years for such as seek that kind of training under Christian discipline and influence. This course, so far as externals are concerned, is like the one prescribed for the high schools of Minnesota, but because of the decidedly Christian character of our instruction, we claim a positive superiority. This high-school course



Faculty 1933-1934

their diplomas. Professor John Meyer of Thiensville, Wisconsin, spoke on the motto of the class: "Thy will, not mine, O Lord."

Dr. Martin Luther College was dedicated to the service of God on November 9, 1884. Pastor C. J. Albrecht of New Ulm was its founder and first president. Ably assisted by the members of the local congregation and by others, he on that day saw the realization of a hope he had harbored for a long time — a school able to supply ministers of the Gospel for the mission fields of the Minnesota Synod. Besides the theological, the institution provided for a normal, a classical, and an academic training. The original building, remodeled in 1928, now does service as a kitchen, dining hall, hospital, and living quarters for the cook and the maids.

Of the faculty that began its work on the opening day fifty years ago, one is still active — Professor G. Burk. For many years he was known as the teacher of the English language; for the past decade he has been engaged entirely in the music department. We

is also designed to prepare prospective pastors for entrance into the college department of Northwestern College at Watertown, Wisconsin. Our Normal Department comprises three years over and above the high school.

In spite of the very visible progress and development during all these years, we are most sincerely grateful to God for having permitted us to retain His Word unaltered and unchanged, so that here young men and women may still "be thoroughly furnished unto all good works." A renewed interest in that kind of training for our boys and girls would surely be one way of showing our appreciation for God's especial grace to our Teachers College. Dr. Martin Luther College has room for many such; our young people are in need of this kind of education; our Synod must continue to have pastors and teachers and enlightened laymen and women. After fifty years the opportunity is still ours. Are we going to make the most of it?

S.

DR. MARTIN LUTHER COLLEGE

On September 5, Dr. Martin Luther College, New Ulm, Minnesota, plans to begin the fifty-first year. Besides being intent on preparing teachers and pastors for our Church, this school also offers a general education under Christian influence and environment to such as have completed the eighth grade. All inquiries and announcements may be made to

Carl L. Schweppe,
New Ulm, Minnesota.

TWENTY-FIFTH ANNIVERSARY

On June 17 Immanuel's Ev. Luth. Church of Elgin, No. Dak., celebrated the twenty-fifth anniversary of the congregation. In the year of 1908 Pastor F. Wittfaut began mission work in the vicinity of Elgin and in 1909 organized the Immanuel's Congregation with ten voting members. Soon after the congregation was organized, a small church building was also erected. Pastor Wittfaut served the congregation until 1913. He was succeeded by Pastor Wm. Limpert 1913-1917; Pastor F. E. Traub 1918-1820; Pastor A. Lenz 1921-1927; Pastor W. Herrmann 1928-1931; and by the undersigned since 1932. The congregation today numbers 21 voting members, 60 communicants, and 125 souls. May the Lord who has thus far preserved us steadfast in the faith continue to shower His blessings upon us and daily add unto the Church such as should be saved.

Speakers for the occasion were Pastor F. Wittfaut of Terry, Mont., and Prof. F. E. Traub of the Lutheran Academy at Mobridge, So. Dak. P. R. Kuske.

SILVER JUBILEE OF CONGREGATION

Sunday after Trinity the Ev. Luth. St. Paul's Congregation at Greenleaf, Brown Co., Wis., celebrated its twenty-fifth anniversary, in which the pastors R. Schierenbeck, F. C. Uetzmann, E. H. Kionka, and G. Marquardt, who have served the congregation in years past, delivered the sermons.

May the Lord bless us in the future as He has done in the past. E. Schoenike.

FIFTIETH ANNIVERSARY

Christ Church, Milwaukee, was privileged to celebrate its fiftieth anniversary on Sunday, June 24, with a joint German-English service. The Rev. Karl Buenger, Kenosha, and the Rev. Gerhard Pieper, Fond du Lac, preached the sermons, their texts being Is. 12, 1-6 and Is. 40, 26-31, respectively. A sacred concert by the Mixed Choir, Edgar Backer, director, was given in the evening.

The Rev. August Paap, Johnson Creek, based his sermon at the re-union services on Tuesday evening, the 26th, on John 3:1-15; the Rev. Arthur Krueger,

Milwaukee, chose for his text Eph. 2:10 at the re-union service on Thursday evening, June 28. At the Children's service on Friday evening the undersigned spoke on 1 Kings 8:57.

Christ Church was organized in 1884 by the Rev. R. Adelberg with 13 members of St. Peter's Church. The late Rev. Henry Bergmann was pastor from 1884 to 1923; since 1924 the undersigned.

The Christian Day School also celebrated with the congregation its fiftieth anniversary.

For the future we trust in the gracious Lord who has given us His promise: "Lo, I am with you alway, even unto the end of the world." Matt. 28:20.

P. J. Bergmann.

LUTHERAN HIGH SCHOOL OF MILWAUKEE, WISCONSIN

This Christian high school owned and controlled by thirty congregations of the Synodical Conference in Milwaukee is always glad to serve those young people of our church at large who wish to enjoy the benefit of a Christian high school training. God willing, the new school year will begin on Wednesday, September 5. Four-year academic and commercial tuition is \$40.00 a year. For further information address the Principal,

E. H. Buerger,
Lutheran High School,
1859 N. Thirteenth St., Milwaukee, Wis.

FROM OUR CHURCH CIRCLES**NOTICE — DIRECTORY LIST OF NORTHWESTERN LUTHERAN ANNUAL AND GEMEINDEBLATT KALENDER**

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

- In reporting correction use a postal card and state —
- Your full name.
- Whether you are pastor, professor, etc.
- Your place of residence (street and number if possible).
- Your post-office.
- R. F. D. No.
- County and State.
- Of which synod are you a member?
- Do you reside in a rural district?
- If the latter is the case, which is the nearest city?
- In which direction is it from your place of residence?
- How far is it away?

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

Address your card to

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

SYNODICAL CONFERENCE

The Evangelical Lutheran Synodical Conference of North America meets, God willing, at St. Luke's Church, Milwaukee, Wis. (Rev. Ph. Koehler, pastor), August 8 to 13.

Delegates are requested to provide themselves with three copies of their credentials, signed by the president and secretary of their Synod or District Synod, and to mail one to Dr. L. Fuerbringer, President of the Synodical Conference, 801 De Mun Ave., St. Louis, Mo.; one to Rev. Ph. Koehler, 2611 So. Kinnickinnic Ave., Milwaukee, Wis.; and one to the undersigned. The secretaries of the various Synods and District Synods are urged to send as soon as possible to the President of the Synodical Conference the names of the delegates appointed by their Synod or District in order to enable him to make the necessary advance arrangements for the convention. Requests for quarters must reach Rev. Koehler by July 18. George V. Schick, Ph. D., Sec'y.

NORTHERN CONFERENCE OF MICHIGAN DISTRICT

The Northern Conference of the Michigan District will convene in the congregation of Rev. E. Rupp, at Manistee, Mich., on August 28 to 29.

Papers to be read: Outline on Material for Adult Classes, Rev. M. Schroeder; Uebereinstimmung der Offenbarung Gottes im Gesetz, Evangelium u. Schoepfung, Rev. A. Westendorf; Was haelt die jungen Leute bei der Kirche resp. bei der eigenen Gemeinde, Rev. O. Frey; The Name of Christ, Rev. A. Kehrberg; Exeg. on John 3:16-36, Rev. G. Schmelzer; How are we to Regard the Breaking of the Betrothal? Prof. W. Schaller; Operation of the Holy Spirit in Repentance, Rev. D. Rohda; Wie ist Luther's Bibeluebersetzung u. die King James Version einzuschuetzen? Dir. O. Hoenecke.

Preacher: L. Meyer, Sub. D. Rohda. Conf. A. Sauer, Sub. W. Schaller.

Please announce early. C. G. Leyrer, Chairman.

CENTRAL DELEGATE CONFERENCE

The Central Delegate Conference will meet on July 31, at 9 A. M., in Helenville, Wis. (Pastor E. Fredrich). Any number of delegates from every congregation is welcome. A paper will be read by Rev. F. Loeper on "Christian Stewardship." Dinner will be served by the ladies of the congregation. H. Geiger, Sec'y.

SOUTH WEST DELEGATE CONFERENCE

The South West Delegate Conference meets at Sparta, Wis., Rev. A. Berg, pastor, on Wednesday, July 25. Sessions are to begin at 10:00 A. M.

Serman Rev. H. Schaller.

Remarks: All pastors, teachers and delegates are to provide for their meals. E. W. Ebert, Sec'y.

CHANGE OF ADDRESS

Rev. J. B. Erhart, 506 Milton Ave., S., Jamestown, South Dakota.

ACKNOWLEDGEMENT AND THANKS

With thanks I acknowledge the receipt of ten dollars from St. Paul's Lutheran Ladies' Aid, Arlington, Minnesota, as a jubilee gift to Dr. Martin Luther College.

Carl L. Schweppe.

MEMORIAL WREATHS

In memory of Mr. Theo. Lange, who died at St. Louis, Mo., May 26 at the age of 68 years, O. W. Jungkuntz and wife donated \$3.00 for Negro Mission. O. Kuhlow.

In memory of Charles Kaddatz, Slades Corners, Kenosha Co., Wis., \$1.00 for Widows and Orphans.

Robert F. F. Wolff,
Pastor at Cambridge.

MISSION FESTIVALS

Trinity Sunday

Seaforth, Minn., St. Paul's Church, G. Schuetze, pastor. Speaker: W. Poehler. Offering: \$24.96.

First Sunday after Trinity

E. Farmington, Wis., Zion Church, Louis W. Meyer, pastor. Speakers: J. H. Paustian, Wm. H. Schweppe. Offering: \$100.00.

Third Sunday after Trinity

Burlington, Wis., St. John's Church, L. W. Baganz, pastor. Speakers: H. Gieschen, W. Eggert, O. Nommensen. Offering: \$130.39.

Fourth Sunday after Trinity

Town Newton, Manitowoc Co., Wis., St. John's and St. Paul's Church, Ed. H. Kionka, pastor. Speakers: A. Koelpin, W. Schink, L. Bleichwehl. Offering: \$213.75.

Beyer Settlement, Wis., St. Katharine's Church, O. E. Hoffmann, pastor. Speakers: S. Rathke, E. Prenzlou. Offering: \$89.00.

Fifth Sunday after Trinity

Redwood Falls, Minn., St. John's Church, Edw. A. Birkholz, pastor. Speakers: H. Scherf, H. Sprenger, Cand. E. Binger. Offering: \$118.65.

DAKOTA-MONTANA DISTRICT

June, 1934

Rev. Paul G. Albrecht, Theodore, So. Dak.	\$ 2.41
Rev. Paul G. Albrecht, Bowdle, So. Dak.	8.20
Rev. Paul G. Albrecht, Theodore, So. Dak.	16.40
Rev. Paul G. Albrecht, Bowdle, So. Dak.	38.68
Rev. Theo. Bauer, Eales, So. Dak.	1.00
Rev. S. Baer, Hague, No. Dak.	6.88
Rev. S. Baer, Zealand, No. Dak.	45.56
Rev. A. H. Birner, Arco, Minn.	1.53
Rev. A. H. Birner, Hendricks, Minn.	54.07
Rev. Theo. Bauer, Akaska, So. Dak.	22.50
Rev. Theo. Bauer, Eales, So. Dak.	8.65
Rev. F. E. Blume, White Butte, So. Dak.	1.66
Rev. F. E. Blume, Lemmon, So. Dak.	24.25
Rev. J. B. Erhart, Rauville, So. Dak.	5.05
Rev. Paul R. Kuske, Elgin, No. Dak.	19.99
Rev. Paul R. Kuske, Burt, No. Dak.	7.22
Rev. W. R. Krueger, Hettinger, No. Dak.	1.75
Rev. W. R. Krueger, Reeder, No. Dak.	4.23
Rev. L. G. Lehmann, Havana Twp., So. Dak.	12.12
Rev. L. G. Lehmann, Hidewood Twp., So. Dak.	20.00
Rev. L. G. Lehmann, Dempster, So. Dak.	11.40
Rev. Herbert Lau, Aurora, So. Dak.	20.81
Rev. Herbert Lau, Bruce, So. Dak.	4.12
Rev. Wm. Lindloff, Ward, So. Dak.	73.10
Rev. Wm. Lindloff, Elkton, So. Dak.	140.45
Rev. W. T. Meier, Watertown, So. Dak.	9.55
Rev. H. A. Mutterer, Windsor, No. Dak.	4.00
Rev. H. A. Mutterer, Jamestown, No. Dak.	2.61
Rev. R. J. Palmer, Willow Lake, So. Dak.	10.70
Rev. R. J. Palmer, Hague, So. Dak.	26.35
Rev. H. Rutz, Gary, So. Dak.	3.50
Rev. F. G. Reuter, Argo Twp., So. Dak.	66.77
Rev. D. F. Rossin, Altamont, So. Dak.	7.75
Rev. D. F. Rossin, Goodwin, So. Dak.	11.69
Rev. G. J. Schlegel, Hazelton, No. Dak.	13.15
Rev. W. J. Schmidt, Carson, No. Dak.	17.80
Rev. H. C. Sprenger, Milroy, Minn.	13.35
Rev. J. P. Scherf, Roscoe, So. Dak.	12.50
Rev. H. C. Schnitker, Dupree, So. Dak.	8.54
Rev. H. C. Schnitker, Faith, So. Dak.	31.45
Rev. W. F. Sprengeler, Grover, So. Dak.	12.00
Rev. G. Schmeling, Henry, So. Dak.	27.89
Rev. G. Schmeling, Clark, So. Dak.	7.90
Rev. E. Schaller, Mound City, So. Dak.	18.34
Rev. E. Schaller, Gale, So. Dak.	6.00
Rev. H. J. Wackerfuss, Athboy, So. Dak.	6.60
Rev. H. J. Wackerfuss, Drew, So. Dak.	4.04
Rev. H. J. Wackerfuss, Bison, So. Dak.	3.40
Rev. J. J. Wendland, Walker, So. Dak.	1.04
Rev. J. J. Wendland, McIntosh, So. Dak.	9.35
Rev. F. Wittfaut, Crow Rock, Mont.	1.92
Rev. F. Wittfaut, Watkins, Mont.	1.30
Memorial to Rev. R. Gamm, taken at Elkton Conference and remitted by Rev. E. J. Wackerfuss	54.00

\$ 945.52

S. E. JOHNSON,
District Treasurer.

COLLECTION ENVELOPES

Orders for Collection Envelopes should be sent in NOW if needed by January

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JAN. 1, 1935

My Weekly Offering for the Support of
St. Paul's Ev. Lutheran Church
 RACINE, WIS.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2.

In case you cannot be present on this Sunday, then please put your offering into this envelope and send it, or bring it with you, the next time you attend service.

PRICES FOR ENVELOPES

Weekly envelopes, size 2-5/16x3-5/8, each set containing 52 envelopes,

	Manila	White	Colored
25 sets or more.....	.13	.13½	.14½
50 sets or more.....	.12	.12½	.13½
110 sets or more.....	.10½	.11	.12
210 sets or more.....	.10	.10½	.11½
310 sets or more.....	.09½	.10	.11
400 sets or more.....	.09	.09½	.10½
600 sets or more.....	.08½	.09	.10

Cartons 1c each.

Minimum charge \$3.50.

Monthly sets, two-fifths of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Semi-monthly and Bi-weekly sets, two-thirds of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Above prices include Printing, Numbering, Dating and Collating. Printing in German or English.

When ordering state plainly just what is wanted, or send sample of the envelope now in use in your church.

Do not fail to state how many sets of Monthly or Weekly Envelopes are wanted, also if printing should be in German or English.

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

What Month or Sunday the dating of envelopes is to begin.

If Cartons or Pockets are wanted.

Initial Offering Envelopes, or Pledge Cards are furnished free upon request only.

Specially printed single envelopes added to weekly or monthly sets.

	Manila	White	Colored
500	\$2.50	\$2.75	\$3.00
1,000	4.00	4.50	4.75
Every additional 1,000	3.00	3.50	3.75

SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1936. Subscription rates, per annum, are as follows:

THE NORTHWESTERN LUTHERAN	\$1.25	GEMEINDEBLATT	\$1.25
Same by mail to Milwaukee readers.....	\$1.50	Same by mail to Milwaukee readers.....	\$1.50
THE JUNIOR NORTHWESTERN	\$.40		
Same by mail to Milwaukee readers.....	\$.50		

The higher rate demanded of Milwaukee readers who get their papers by mail is caused by a special postal regulation regarding distribution of papers by mail at place of issue.

Note: Our special offer applies only when subscription price is paid in advance. We request our readers to aid us in bringing this matter to the attention of such as are not yet subscribers of our periodicals. At the same time we direct the attention of subscribers who are in arrears to a postal regulation which restricts the special periodical rate to the number of paid-up subscribers; if you are in arrears, please give this matter your immediate attention in order to prevent your name being canceled from our mailing list.

If the label on the copy of the publication you are receiving is not dated January 1935 the subscription for the present year is not paid. It is of the greatest importance to us that we receive remittance now for the present and the past years. We, therefore, kindly ask you to send your remittance now, either to the pastor of your congregation or directly to us, unless the label on the copy you are receiving is dated January 1935.

Northwestern Publishing House, 935-937 North Fourth St, Milwaukee, Wis.