

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 ONE HUNDRED AND NINETEENTH PSALM

Verses 89 - 105

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

Although Luther had not intended his translation for people other than his Germans, unintentionally he exerted a tremendous influence upon the opening of the Bible to the people of other tongues. It is generally conceded that Luther's translation has been a powerful factor in the shaping of other versions of the Bible. Writes the "New Schaff — Herzog Religious Encyclopedia" of Luther's German Bible: "The influence of Luther's work was great even outside of Germany. It formed the basis of the Danish translation of 1524, of the Swedish and Dutch translation of 1526, of the Icelandic translation of 1540, and, through the medium of Tyndale, influenced the English Authorized Version of 1611."

In fact, Luther's German Bible passed into almost every country surrounding Germany where it was and as a basis for new versions into the language of such countries. Even to this day consecrated men who have given the world the Holy Bible in more than 800 languages and dialects have, directly or indirectly, sat at the feet of this man of God learning from him the art of translating the divine Word.

Of special interest to us is the influence of Luther's Bible on the English Authorized Version, which is used in our own churches today. Of course, we cannot enter in detail the historical development of the English Bible here, but we would point out a few features of such development. Our present English Bible is based on the translation of William Tyndale. Writes Dr. Charles Dinsmore of Yale: "Our Bible contains eighty per cent of Tyndale's Old Testament and ninety per cent of his New Testament translation. Tyndale was a contemporary of Luther and a great admirer of him. The early life of this man is hidden in obscurity. Kretzmann, in his "Story of the German Bible" says of him, as far as can be ascertained, he was born about 1484 in Gloucestershire (England) and enjoyed some rather extraordinary educational advantages, being brought up in the University of Oxford, where he was singularly addicted to the study of the Scriptures. From Oxford he went

to Cambridge, where he likewise made good use of his opportunities." Quoting, the author continues: "He returned about 1520 to his native country as tutor in the family of Sir John Walsh of Little Sodbury. Here he spent two years, not without many controversies, in one of which he made his memorable declaration to a learned man, who said we were better to be without God's Law than the Pope's. "I defy the Pope and all his laws," he said, "If God spare my life ere many years I will cause a boy that driveth the plow shall know more of the Scriptures than thou doest." The boast was not an idle phrase.

That was indeed not an idle boast on the part of Tyndale. During this time he was working on the translation of the New Testament. But he was soon persecuted by Romish enemies in England for doing so. He was forced to leave England and to seek refuge in the German city of Hamburg, where in 1524 he completed the translation of the Gospels according to Matthew and Mark. In 1526 he finished the translation of the New Testament, which was printed at Worms in two editions of 3,000 each. It was smuggled into England the same year, when the demand for it was great; and although Tyndale's translation was condemned and copies of his New Testament were burned in London and Oxford, it was spread throughout England by numerous agents. Meanwhile Tyndale continued his work, for he intended to complete also the Old Testament, and it is known that he proceeded as far as the Book of Jonah. But he was betrayed to his enemies in May 1535, and died at the stake in October of the following year, at Vilvorde in Belgium, his last prayer being: "Lord, open the King of England's eyes!" (Henry VIII).

Comparing Tyndale's version of the Bible with that of Luther's the similarity is so striking that the claim that "Tyndale reproduced Luther's version in spirit and content" can not be denied, though it is true that Tyndale also worked independently and used the original text of the Bible.

A few comparisons in translations of Scripture passages may illustrate this:

Luther (Matt. 1:1). Dis ist das buch. — Tyndale: Thys ys the boke.

Luther (Matt. 1:18): Die gepurt Christi war aber also gethan. — Tyndale: The byrthe of Christ was on this wyse.

Luther (Matt. 5:13): Es ist no nicht hynfurt nutz. — Tyndale: It is thence for the good for nothyng.

Luther (Matt. 8:29): Ach Jesu du son Gottis was haben wyr mit dyr zu thun. — Tyndale: O iesu the sonne of god what have we to do with the.

Luther (Matt. 11:7): woltet yhr eyn rhor sehen. — Tyndale: Went ye out to se a rede.

Luther (Matt. 13:54): wo her kompt disen solche weyshyt vnd macht? — Tyndale: whence came all thus wysdom and power unto him?

Luther (Matt. 16:5): hatten sie vergessen brod mit sich zu nehmen. — Tyndale: they had forgotten to take breed with them.

(Quoted from Kretzmann's Story of the German Bible.)

Whence the Influence of Luther's Bible on Other Translations

The question arises, why this marked influence of Luther's Bible on the translation of so many Bibles in other nationalities? The answer is not hard to find. It is **the power and blessed effect of the Bible or the Word of God**, which Luther, in his translation, so wonderfully has reproduced — another factor in translating the Bible.

The power and blessed effects of God's Word is clearly set forth in the words of our Psalm. Speaking of this Word in its power and effects, the Psalmist says,

Thy Word, O Lord, is settled in heaven.

Thou hast established the earth, and it abideth,

They continued to this day according to thy ordinances; for all are thy ordinances.

I will never forget thy precepts; for with them thou hast quickened me.

I am thine, save me; for I have sought thy precepts.

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

I have more understanding than all my teachers: for thy testimonies are my meditation.

I understand more than the ancients, because I keep thy precepts,

I have refrained my feet from every evil way, that I might keep thy Word.

What a wealth of testimonies for the power and effect of God's Word we find in these words! We can only touch on a few of these testimonies. Not to speak of the power of the Word by which the Almighty has called the earth into existence, and in which God has ruled and reigned with and by his Word, everything being done according to His revelation as laid down in the Bible, these are the spiritual effects and operations of the divine Word. Through

it God has "quickened me," says the Psalmist. He has quickened, enlivened, revived me, has brought me out of spiritual death unto spiritual life through His Word, he says. It is the renewal of spiritual life through faith he speaks of.

David the Psalmist has experienced this to full extent. From the depth of sin and misery when he felt nothing but the decay and death of spiritual life, sensing, as it were, ejection from God's countenance and eternal punishment, God through power of His Word has raised him to the state of a living child of His, rejoicing in His grace which assures him of the forgiveness of sin and peace with God, exclaiming, "Bless the Lord, O my soul — who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies."

Luther's Experience

Such power of the Word of God Luther has experienced throughout his life. It has indeed quickened him. Finding as he did, by the grace of God, Christ in Scriptures these became the means by which spiritual life not only was begun in him, but by which it was maintained, strengthened and preserved. We need not enter the history of Luther's inner spiritual life here which, after all, is an individual matter; so much would we say, however, as the Psalmist, so could he pray to God, "I am thine, save me; for I have sought thy precepts." He has indeed sought the precepts of God, that is His Word, pondering over it day and night, carefully inquiring what is the true will of God concerning man's salvation, and by such humble inquiry he has indeed learned to know the God of salvation.

But what we would point out here is, how wonderfully the great Reformer has interpreted the power of God's Word. Who can mention a man in the Christian Church outside of the apostles who has acknowledged and described the power and fruits of the Word so profoundly? Speaking of such power he says in his Large Catechism: "And what need is there of many words? If I were to recount all the profit and fruit which God's Word produces, whence would I get enough paper and time? The devil is called the master of a thousand arts. But what shall we call God's Word, which drives away and brings to naught this master of a thousands arts with all his arts and power? It must indeed be the master of more than a hundred thousand arts."

The Word of God, according to Luther's firm belief and interpretation, has the power to overcome the devil, this mighty and crafty foe, with all his kingdom. One little word of Scripture is capable of destroying his fierce and mighty power. Sings Luther in his famous battle song,

Tho' devils all the world should fill,
 All eager to devour us,
 We tremble not, we fear no ill,
 They shall not overpower us.
 This world's prince may still
 Scowl fierce as he will,
 He can harm us none,
 He's judged; the deed is done;
 One little word can fell him.

To show how deeply Luther was imbued with the power and effectiveness of the Word of God, we need only refer to the definition of Baptism he gives in his Small Catechism. Who has ever given a definition so complete and so deeply rooted in the divine Word relating to the meaning and efficacy of Baptism? In answer to the question, What is Baptism? he says, "Baptism is not simple water only, but it is water used by God's command and connected with God's Word." Furthermore, the question, "What does Baptism give or profit?" he answers with "It works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe, as the words of promise of God declare. And finally, the question, "How can water do these great things?" he answers with these significant words, "It is not the water that does them indeed, but the **Word of God**, which is in and with the water; and faith which trusts **this Word of God** in the water.

"For **without the Word of God** the water is simple water and no Baptism; but **with the Word of God** it is Baptism; that is, a gracious water of life and a washing of regeneration in the Holy Ghost."

Definitions of what constitutes Baptism and of its efficiency such as these could only be given by one who not only understands, but whose faith is penetrated by the power and efficacy of the Word of God.

One more effect of such Word we would add; it is what the Psalmist describes in these words: "I have more understanding than all my teachers for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts."

David, who was instructed by the Holy Spirit in the Wisdom of God as taught in His Word could justly claim superiority in wisdom and understanding over against all his enemies who rejected such divine wisdom as well as over against his teachers and the ancients or elders who lacked the spiritual understanding of God's Word.

And so Luther, having by divine grace obtained the true spiritual knowledge of the Word by meditating on its testimonies day and night, the one and only source of divine wisdom, was wiser than all the learned men of his age, wiser than the great and learned humanist Erasmus of Rotterdam, even though he prepared a new edition and a Latin translation of the New Testament, which became the basis of the best scientific study of the Bible during the period of the Reformation, Luther himself making use of it in his German translation; wiser than his mighty ene-

mies, the papists with Dr. John Eck as their leader against the Augustinian monk, all of whom he outwitted in his battles for the restoration of the Church by his superior scriptural and spiritual knowledge.

Surely, a man of such spiritual grasp of the Word of God and its power was capable of translating the Bible in its true spiritual sense and design. And small wonder Luther's German Bible has exerted such marked influence on most of the successive Bible versions in various countries.

To the great Reformer the Church owes a double debt of gratitude. Had Luther not restored the Church through the means of God's Word, and had he not given a spiritual incentive for all Bible versions since the days of the Reformation, none of us would be reading the Bible today.

J. J.

COMMENTS

Social Action by the Church has been organized by the general council of the Congregational and Christian churches, newly united, at the meeting at Oberlin, Ohio. Says the Presbyterian Advance: "Passage of the social service program was not unopposed, though when Dr. Fred Field Goodsell, executive head of the American Board, declared himself vigorously in favor of the new body, even to the extent of suggesting such action necessary, though it might involve withdrawing eight or ten foreign missionaries, its adoption was regarded as certain, and followed."

"The new body will take over the work of existing commissions on race relations, international relations, citizenship and social relations, and will undertake action directly in specific situations. It will be comprised of a group of 18 outstanding men and women, 'of social vision, wisdom, and Christian purpose,' as a volunteer board and command the service of five or six strong leaders in the field of international relations, race relations and economic statemanship. Efforts will be directed towards securing a warless, just and brotherly world, with 'unremitting work for the day in which all men will find peace, security, and abundant life.'"

The sects today are very much under the influence of deistic notions. From Deism they have absorbed the modernistic disbelief in the inspiration of the Bible, the rejection of the Fall of man as related in Genesis, thus denying the power of sin in man, and per consequence denying the need of a blood of sacrifice for sin by Christ. They believe that religion is a set of rules for man's moral guidance, which rules he can follow by his natural powers. All religions are good, from all religions we may learn, the Christian from the heathen as well as the pagan from the Christian. Hence missionary labors of the Christian church among the heathen are a waste of time and money.

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All men are religious by nature and need no revelation from God for their beliefs. Add to this the newly found or practised belief in evolution, that religious views are not settled but are constantly undergoing change for the better, and you can readily explain why these sects are so much at sea, have no fixed beliefs, hate all confessions of faith, and are primarily concerned with the attempt to find peace and happiness in this world only through their own efforts. Blind to the real causes of the present-day misery and crime in the world, the sinful lusts of the human heart, they are not discouraged by their repeated failures to better the world, but failing in one immediately try something else just as visionary. Of this deistic religion Harry Emerson Fosdick is the prophet and the Christian Century is the oracle.

Z.

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Liberalism is the name of the present-day religion of most American sects. The Liberalists are, however, just now a little doubtful of their own religion. Bankruptcy seems to stare it in the face. Liberals themselves, according to the Christian Century, denounce their liberalism in religion as "superficial, romantic, sentimental, rationalistic, optimistic, unrealistic and futile, and that it is now disintegrating. It is superseded, they say, by a form of thought that has depth, that is realistic, that deals with the facts of human nature and of society and of history without illusions."

It may not help to add much of anything to these hard names that liberalism is called. The admission of the editor of the liberalistic Christian Century that, "we have long passed the place where any body of doctrines can be set up as the final and adequate and absolute truth. A man is not a liberal because he believes certain things or disbelieves certain things," shows clearly that liberalism is just nothing else but the common garden variety of doubt, so well exempli-

fied in Thomas. Saying that, "He is liberal if he follows the scriptural injunction to prove all things and hold fast that which is true and good," is nothing more than a gross misrepresentation of the apostle's injunction. In short liberalism must disintegrate in its present form only to reappear in another, leading always to doubt and despair and death. Life, hope and assurance of peace lie only in the faith in Jesus Christ, Son of God and son of Mary, who died for our sins.

Z.

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Rivals on Lutheran Mission Fields. In a report by Hans M. Nesse, of Sinyang, Honan, published in a recent issue of the Lutheran Herald, this missionary "thanks God that the revival movement is still spreading on our Mission field in China." He assures his readers that "Some people have stated that they will not return to their homes before they have the assurance of their salvation." "Violent scenes which sometimes accompany such meetings, have been avoided as far as possible. At the end of one meeting one husky man ran inside the altar-rail and tearing open his clothes, he began to beat his breast. During prayer, one young boy began to strike his own face and mouth. At other times people begin to moan and often fall to the floor. In many cases it may take a long time before comfort and peace are found."

What kind of preaching is it that produces these effects? The missionary tells us: "Some of the constant refrain in this preaching has been: ren tsui, viz. confess your sins; pu tao, on your face before God; tao kung, empty it (sin) out; tse ti ti, you must get to the bottom of the matter. Such preaching has been effective in bringing about a genuine sorrow for sin and a turning to Christ."

Are we assuming too much when we deduce from this report that it concerns a missionary sent out into China to convert the heathens, by the Norwegian Lutheran Church of America, of which the Lutheran Herald is the official organ? He says, "Our Mission field." And if our assumption is right, then may we be blamed, when we brand such practices of revivalism as most un-Lutheran and strongly flavoring of sectarian barnstorming methods of saving souls? Are such practices to be tolerated in the Lutheran church? It is true that this missionary admits of some doubts in the matter. "It would not be difficult to pick flaws with this revival movement. The same defects which usually accompany similar movements in other places are not lacking in China. Some of the people, who at the time were swept along, may slip back to their old ways. A certain amount of censoriousness, vindictiveness, narrowness of outlook, and fanciful biblical interpretation may be floating around for some time." That would seem to be doing more harm than good. But our main objection is that these revivalistic meth-

ods are unbiblical. Sirs, what must I do to be saved? asks the jailer of Paul and Silas. And their answer? Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Nothing more, believe and thou shalt be saved. That is all. It is virtually the same answer that Peter gave to the multitude on the day of Pentecost. Wo do not read that people fell into convulsions there.

There is no short cut to the upbuilding of the Christian religion in man. It is a work of the Holy Ghost in the hearts of men through the preaching of Jesus Christ. And he worketh as he will and in whom he wills. It is but for us to patiently labor and plod along in teaching and preaching this gospel to men, leaving the working of the Spirit thereby to the Spirit. Such patient work may seem slow to us and barren of results before our eyes, but it is our only prescribed missionary labor in any field. Its results are bound to be sure and more lasting than any revivals. Z.

THE FRUIT OF THE SPIRIT

(Continued)

III.

Galatians 5:22-23: "The fruit of the Spirit is . . . longsuffering, gentleness, goodness, faith."

The apostle now mentions the virtues of longsuffering, gentleness, goodness, and faith. We take them together here, because they are so closely connected as to their meaning and as to their function in the lives of God's people.

With respect to longsuffering Luther says: **"Patience is this, that you suffer evil and injustice; longsuffering, however, is this that you endure and do not think of punishment; that you do not wish to take revenge, nor desire that the evil done to you should be avenged."**

Longsuffering is one of the attributes of our God. And surely, when we behold God's conduct to this world of sinners, we perceive this grand attribute in Him. Here is a world of sinners, at enmity with God, striving against His Spirit, following after strange gods, profaning His holy name, despising His saving Word, filled with envy and hatred for one another. Divine justice demands punishment upon the evil-doer, and yet, how long is punishment withheld! How long God bears with the workers of iniquity, thus seeking to bring them back to His heart and home! How patient and forbearing He is with us who offend Him in a thousand ways every day of our lives!

Should we, then, not be of the same mind toward one another, and particularly toward our enemies? Men speak evil of us, hurt us, injure our good name, show envy, spite, hatred, and even persecute us. In such instances the world acts differently. The people of this world have a code of honor which, when

offended, must be avenged. For the world revenge is sweet. Yes, it is so to demons and wicked men who possess the spirit of the Evil One. But mercy, pity, patience, and longsuffering are sweet only to those who are renewed in their hearts by the saving grace of God. It is the glory of the blessed God to forgive us, who have been enemies to Him; and it is our highest dignity and privilege to forgive those who trespass against us. **"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up."** When men offend us, let us keep in mind how much more we offend God. The fruit of the Spirit is longsuffering.

"Gentleness," says Luther, **"is that Christian virtue according to which we remain friendly and benevolent over against our enemies."** And concerning the virtue of goodness he makes this observation: **"That is and is called divine goodness which does not cease or become weary, even on account of the greatest malice; such perfect goodness is not found in man."** What an example our Lord Jesus was in these two virtues! When He beheld the unbelieving city of Jerusalem for the last time, He prophesied an awful judgment for it; and yet, all the while He spoke there was pain in His heart and tears in His eyes. When He uttered those terrible maledictions upon Chorazin, Bethsaida, and Capernaum, there was an undertone of gentleness and goodness in it all, which found expression in the invitation: **"Come unto Me, all ye that labor and are heavy laden, and I will give you rest."** When Judas came to betray Him, He called the traitor "friend." When they drove the long, rough nails through His blessed hands and feet, He prayed for His executioners: **"Father, forgive them, for they know not what they do."**

And so, too, the fruit of the Spirit is gentleness and goodness over against those who seek evil for us. **"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that spitefully use you."** **"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink."** So Joseph acted toward his evil brethren, and forgave them. So Stephen prayed for his murderers: **"Lord, lay not this sin to their charge."** And the blessed Jesus, who knows what is in man, and what he is capable of doing, and whose yoke is easy, enjoined it; and, therefore, however difficult, it is evidently possible. Be gentle and good to your enemies. By the goodness of God, through the love of Christ, as the children of God — we will! For the fruit of the Spirit is gentleness and goodness.

"Faith," literally, **"faithfulness."** How often this virtue is spoken of in the Scriptures! It is one of the attributes of God. Our God is a faithful God. God is holy; He is righteous; He is just. He hates sin; He regards it with wrath; He must punish it. But He is also faithful in His regard for the sinner's

soul. He does not want the sinner to perish, but to turn from his evil way and live. And He has provided that way of life. **"If we confess our sins, He is faithful and just to forgive us our sins."** It was this first promise in Eden that proved His faithfulness. It is to be found in the frequent repetition of the promise throughout the centuries of the Old Testament. It is to be seen in the sending of His only begotten Son to fulfil the promise. Our God is a faithful God. He has made us His children through the merits of His Son. He has placed us into His kingdom; Him we are to serve in everlasting righteousness, innocence, and blessedness; to Him we are to be faithful: faithful to His truth, faithful to His cause.

In the inspired Word our God has revealed the great truths of salvation. From them we can learn what we are, what we ought to be, what we may be. From them we can learn who God is, what He is, what He has done, is doing, and continues to do for us. From the divine Truth we can learn that we are sinful, lost, and condemned creatures, who deserve nothing for our transgressions but punishment and eternal death. We ought to be holy and righteous in God's sight, and run in perfect obedience to His Holy Law; but on account of our sinful nature we are unable to do that which is pleasing to Him and for which He would grant us eternal life. But we have His promise that there is a way of escape from sin and its fearful consequences: through Christ Jesus and His atoning death and justifying resurrection. By faith in Him we may stand justified in God's sight and inherit everlasting life. For His sake God forgives all sins to those who believe in Him. For His sake He makes them His children and inscribes their names in the Book of Life. For His sake He hears their prayers and saves their souls. For His sake He reserves for them mansions in His heavenly house. This is the great fundamental truth of God's inspired Word, revealed for our salvation.

To this truth we must remain faithful, — believe it, confess it, defend it, and, if needs be, die for it. It is not always easy to profess and preserve this truth amid ungodly surroundings. The devil assails us and tries to sway us from the way of truth into the barren fields of doubt and disbelief. The world, the devil's handmaiden, exerts her alluring charms upon us, and tries to seduce us into compromising God's precious truth. Our own sinful flesh rises up in rebellion against God's divine injunctions, and wants to throw off the yoke of Christ. Even in the church there are those who think the truth of God is too narrow, not tolerant and broad enough. But we must be faithful. We must let no part of divine truth be compromised for any purpose or at any cost. The doctrines of our most holy faith must not be changed or pared down to make them acceptable to anyone and everyone. And if the truth must not be compromised,

still less must it be surrendered. Let us be careful how we sacrifice the slightest particle of truth on the altar of charity, falsely so called. The duty of every Christian is to be faithful; to speak out and to contend for the truth, especially in these last evil days. The faithful Christian will speak the truth in love, tenderly, affectionately, yet positively, uncompromisingly, constantly.

And this truth He will attend to faithfully in God's House. He will be found in its services regularly, and hear the truth of God attentively and prayerfully. This truth he will translate into life. His conduct will be in accordance with it. For these two, right doctrine, and right life, must go together. In this the true child of God will be faithful, no matter what the cost.

He will be faithful also to God's cause, in doing that work of grace in the world which Christ wants carried on. A church has no right to exist, save as it is an active, working church. A Christian has no right to his Christian calling, comfort, and confidence, save as he is an active, working Christian. There are spheres for every one of us. We must find for ourselves what ours is, and having found it, the exhortation of God is: Be faithful. Our work may be preaching, teaching, writing, giving; but whatever it may be, let us be faithful in it.

There is one sphere of Christian work in which every one of us can be and should be active. Here, above everything else, faithfulness is required. And that is in carrying out the Lord's great commission: **"Go ye into all the world, and preach the Gospel to every creature."** Are you a Gospel minister, sent to preach the glad tidings of salvation to sinners? Be faithful! Are you a teacher, called to impart to the lambs of Christ the knowledge unto salvation? Be faithful! Are you a Christian church member, called to support the cause of the Church? Be faithful! You may not be able to do it all, but do all you can! Not all have talents and treasures in equal measure. But faithfulness is required in all. Do all you can with all you are and have. The Lord wants workers, not shirkers; toilers, not loiterers. But faithfulness is by no means to be confused with success. It is not the grandest thing in life to be successful. Success is the false god of this age, and strives hard to take the place of God. No man ever sees the nobility of Christian life until he learns to put success second and faithfulness first. Be faithful, that is what God requires of you; He gives the increase and success. Be faithful, and leave the rest to God!

And the end? **"Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."** This is the promise of the faithful God. Shall we not be faithful to Him? It is His wish, His desire, His enjoinder: **"Be thou faithful unto**

death, and I will give thee the crown of life." This is Christian life in its progress: being faithful. This is Christian life in its ending: being faithful unto death. And this is Christian life passed through into the world beyond: crowned with the crown of life. The fruit of the Spirit is faithfulness. K. F. K.

(To be continued)

WAS GOEBBELS WRONG?

Recently the American and Foreign press were up in arms against Paul Joseph Goebbels, German Reich's Minister of Propaganda, who in his radio address had denounced the reports of the foreign press concerning the events of June 30 in Germany as "lies, slander and misrepresentation of facts without a parallel in journalism."

Editorials of the press were emphatic in denying the statements made by Goebbels. They declared them to be an onslaught on the foreign press. One such editorial has it, "Goebbels is wrong in pretending that any important section of the foreign press wants to do anything else than send out the news as it is in Germany. We know that of the American press, and the same spirit has been reflected in the press of Great Britain."

Incidentally, in reply to this, we might quote statements made, as reported, by Mrs. Sophia de Soto, a native Russian, the widow of the late Hernando de Soto, American consul-general in Leipzig, recently returned to the United States, of which she is a citizen. The lady on her arrival aboard the "Ballin," it is said, gave free vent to her resentment of the way in which German affairs were dealt with in the American press. She denounced the newspapers roundly as wholly unfair, giving circulation to exaggerations and half-truths. (Quoted from an article "Germany under Hitler" by B. C. Dasher in "The German Outlook.")

But statements like those presumably have little weight with the editors of our press, at least, they are quite reticent in taking notice of statements favorable to Germany in their editorials.

Another quotation from the same article just mentioned, however, may possibly afford thoughts for reflection. It is a statement made by a former American diplomat after a visit to the German country. "Germany," he says, "would be a decidedly undesirable spot if half of what you read in the dispatches were even adequately true. To be sure, there are issues and controversies, but there is all the difference in the world between these actual differences and the way in which they are interpreted to the American public."

It is just here we take issue with the press. In its editorials on Goebbels it calls for news from Germany without any stricture, and it claims that "the foreign press wants to do nothing else than send out the news as it is in Germany," and then publishes such reports

often in glaring headlines. But there is a vast and decided difference in which manner and in what spirit these reports are presented to the American public. Half-truths are worse than open lies. Their effect is just what they intend to do, to mislead the public mind.

As an example we need only refer to the radio broadcast to "The Milwaukee Journal" on July 8 by Edgar Ansel Mowrer, former chairman of the American Press Association in Berlin, who was debarred from Germany for the very reason that his reports on German State affairs were derogatory to the present government of Germany. From his safe retreat in Paris, the notorious hotbed of calumnies about Germany, this correspondent has sent forth a message about the events of June 30 in Germany, the very aim of which was to create a feeling of ill will against the German government, to impress on the public mind in America the monstrous idea that Hitler has "killed the Third Reich with his own hand," that he has "murdered his own friends in order to save conservative Germany from utter collapse," etc. The report Mowrer gives out to the world is such a monstrous distortion of facts in the case with such a cynical affront that we find it below our dignity to refute its contentions.

We ask in what spirit are such reports spread by foreign press agents? A German phrase has it, "der Wunsch ist der Vater des Gedankens," and that applies here. It is the spirit of calumny which prompts such reports. It is the spirit which incited a Clarence Darrow to give public expression to the hope that Hitler be killed, considering him, as he contends, a dangerous man.

Honest, fair and reliable news about the recent revolution in Germany through the foreign press? Why then, if we understand the wording rightly, did the Foreign Press Association in its answer to Goebbels on July 12 admit "the currency of erroneous information" regarding the events of June 30 due to the lack of authentic information? If the reports of the foreign press decrying the actions of Hitler and his regime, as bloody murder, that the revolt was suppressed by "gangster methods"—if these reports were true and reliable, why then, does all the world know today, that that revolt was squelched by every form of legality, that the conspirators with the exception of those who summarily disposed of their lives were executed on conviction before a court trial. If the news spread abroad by the foreign press about Hitler that he has "killed the Third Reich with his own hand" was true, why, then, does all the world know today that Hitler has emerged from the situation stronger and more powerful than ever because of the fact that he has again saved Germany from a national catastrophe?

Was Reich's Minister Goebbels right, when in his radio address he said, "I call you all to witness, that there have been cases of lies, slander and misinterpretation of facts, such as are almost without parallel in journalism"? We think he was.

In support of this our candid opinion we add, the verdict on whether or not reports circulated by the foreign press about recent events in Germany are true primarily rests with the German people itself, not with foreign press agents, who apparently held themselves responsible for sending out news to nothing else save their own conclusions. Nor does such verdict rest with the so-called world conscience, as foreign press reporters have indicated. World conscience, whatever the term may imply, is at its best a nebulous, negligible quantity, subject to errancy. There is but one inerrant basis for conscience in all its functions — the eternal law of God, as review in the Ten Commandments. But that the world as such neither acknowledges nor goes by.

But in the words of a Clarence Darrow, "Hitler is a dangerous man" say some. To suppress a revolt in his country he has killed 77 of his own people. Is such an act compatible with justice and humanity? they ask. We answer, such a conception of the case in question can only proceed from morbid sentimentality. If the German nation with its sixty-five million people was threatened by a coterie of conspirators who treacherously sought to overthrow its present government at the sacrifice of national welfare, as has been exposed before all the world, human justice and the safety of the people peremptorily demanded of the government in power to squelch the conspiracy in its very inception with every means at its disposal in order to save the people from a national catastrophe. The safety of a nation from the ravages of civil war and bloodshed is worth as many times more than the lives of felonious conspirators as there are souls in such a nation.

For the American and foreign press to condemn Hitler's quick actions in suppressing the revolt against the German government by force as being in violation of justice and humanity is to invite consequences of a terrific nature. May we not recall to our mind here the events at Serajevo on the 28th of June, 1914, which caused the world conflagration, twenty years ago? Had that gang of assassins been **summarily dealt with at once**, after they had failed in the first attempt to kill Archduke Franz Ferdinand of Austria, had all festivities of welcome including the speech of the city mayor which had taken place in the Rathaus despite the first attempt at assassinating the Archduke been dispensed with entirely and the royal guest and his wife been brought into perfect safety — instead of passing over the Latin bridge an hour later, where the fatal attack was made by Princip, the world in all

probability might have been spared the massacre of ten million of its people.

See the possibly terrific consequences of morbid sentimentality which shows sympathy with such as have become guilty of high treason, and sides with them!

Let the world press be warned. Let it be mindful of its duty to send out news about events of so serious a nature as the recent ones, accurately and truthfully, without any exaggeration or duplicity, thus preventing the least possible disturbance of international peace.

J. Jenny.

THE NEW FISCAL YEAR

The new fiscal year of our Synod is now under way. Time waits for no man; it is for us to employ every hour faithfully, for it passes rapidly and will never return.

Where did we stand at the beginning of the new fiscal year? Every member of the Synod knows, or should know, that we passed through a somewhat critical stage at the end of the old. On June 30 many notes fall due and interest must be paid on our entire indebtedness. While the vast majority of our creditors cheerfully extended their notes, some, as could be expected, asked that theirs be paid. This required the sum of \$23,000, with the interest due aggregating \$1,100. At the end of June, our missionaries and professors had not yet received their salary for May, which caused considerable embarrassment and suffering.

As the Board of Trustees is determined not to increase our present indebtedness, it found itself in a quandary, for the income was not sufficient to take care of both needs.

Depressing though it was, this situation proved a blessing after all. It brought us face to face with the practical results of our failure to raise our share of the budget. It drove home to us our personal responsibility. It aroused Christians to action.

When the executive committee of the Board of Trustees met soon after the District sessions, it did not have to decide whether the men in the service of our Synod or the Synod's creditors were to suffer. The salaries for May and for half June had been paid and the most urgent notes met. In several instances the time for the redemption of a note was extended for sixty days.

How were these results accomplished? A few instances that came to our knowledge will serve to show us. After the close of the sessions of this District, a delegate went personally to the Treasurer and offered him a loan of \$2,700. Several congregations that had not met their budget took the balance out of their treasury, or borrowed it, and sent it to the District cashier promptly. No, do not say, these congrega-

tions were better able than ours is to do this. We are convinced that a great majority of our congregations could get wonderful results if they would bring home to every member how much depends on his faithful giving. But our people have no money, some will say. Here is a little story told us by one of our ministers. After a sermon on the work of our Synod and its needs, a member came to him with a dollar for missions. "You were right in your sermon this morning, pastor," he said, "we all are able to give much more than we are giving. I had intended to play golf this afternoon. This would have cost me at least one dollar. Now I will spend a quiet afternoon on my porch, and the Synod gets the dollar."

If all the members of our Synod had spent a quiet Fourth of July at home instead of going where they went and had given the money they saved thereby for missions, a surprisingly large sum would have been realized. The moneys spent on weekend and Sunday tours and pleasures would, we are sure, suffice to finance our Synod for the week. A little self-denial would enable even the poorer member to contribute at least a small sum, for we find that there are only a few who do not occasionally permit themselves this or that luxury. And a quiet Sunday at home can hardly be called a hardship; on the contrary, it would be beneficial to us in many ways to acquire again the lost habit of the quiet enjoyment of our home.

We are living in the hope that many congregations will in the near future remit the proceeds of a special collection for the deficit of the last fiscal year. About \$15,000 would suffice to wipe it out, though the old indebtedness would remain the same.

But now, as to the new fiscal year.

The Michigan District adopted a resolution to memorialize the Synod as follows: "That in our reports on the work of the Church we cease the very apparent efforts to advertise the economies made, and rather emphasize the really great and important work to be done by the Church."

That is good and wholesome counsel. The call of the Lord, "Go ye," will stir every true Christian to action. Show him how Jesus beckons into a certain field, and he will not refuse to enter it; let him taste of the joy of soul-saving, and he will not rejoice in economies but rather in sacrifices.

Here is our program for this fiscal year:

I. To maintain the work of our Synod's institutions and missions in its present compass; to pay the salaries regularly and, as soon as possible, raise them in proportion to the rise in the price of commodities. This latter at least two Districts recommend.

II. To extend our work:

1) To increase the enrollment in our institutions at Watertown, New Ulm, Mobridge and Saginaw. For

every man to be available for the ministry eleven years from now and for the parochial school seven years hence, at least two, if not three, boys must be entered at our institutions this fall. It is our duty to seek out talented Christian boys and to encourage them to prepare themselves for the service of the Lord.

2) To increase our gifts for missions sufficiently to enable our Board of Missions to call men to the many fields that are open to us and so to put to work without delay the candidates waiting for a call.

3) To begin at least in this second year of the biennium to reduce our indebtedness. With the money paid out for interest many a mission could be maintained.

The preliminary reports received from several Districts sound very encouraging. They breathe the spirit of faith and of consecration to the cause of our Redeemer. The sermon of your pastor and the report of your delegate has, perhaps, already stirred anew also your heart, and you ask,

What can I as a member of our Synod do towards the realization of this program? Here are a few suggestions:

1) Pray, in your closet, your family circle and in the congregation, for Christ's cause. Hear the Word regularly for your own strengthening and speak the Word to others, particularly to the members of your household.

2) Study your District report carefully and read your church papers throughout the year. Then speak to others about the things you have learned.

3) Attend the meetings of your congregation faithfully to gain more information and encouragement and to raise your voice for the cause of Christ.

4) If you have a talented son, give him to the Lord and encourage other parents to do the same. Send the boys to our own institutions.

5) Give from your heart and train your children to contribute in the same spirit. Give regularly, not sporadically, and urge your congregation to remit its share monthly. Our contributions ought to keep step with the expenditures of the synod, in fact, ought to lead them by a month.

6) Lend your savings, or a part of them, to the Synod. The Treasurer would like to pay off the bank loans as soon as possible. Your Synod has, thank God, always paid its interest promptly and redeemed its notes when its creditors had need of their money.

Now then, with the love of Christ in our heart, our eyes on the vast field of his Kingdom, let us be up and doing, "always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

John Brenner, President.

THE NINTH WEST-WISCONSIN DISTRICT CONVENTION AT JEFFERSON, WIS.

June 26 to 29

"I was glad when they said unto me, let us go unto the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love thee." Ps. 122:1-6.

With thoughts like these our laymen, teachers and pastors set out on a journey early Tuesday morning. Their destination was the beautiful little city of Jefferson, the home of the Lutheran Church of St. John. This congregation was the generous host of our District. Soon a joyous and happy gathering had assembled at the house of God. What happy greetings on the part of the delegates, the tribes of the Lord! At the sound of the bell, a hush came over the assembly, we entered and soon the happy, joyous uplifting Lutheran hymns re-echoed through the church accompanied by the harmonious notes of the organ played by Teacher O. Jungkuntz.

The local pastor, O. Kuhlow, had charge of the altar service, while our venerable President Wm. Nommensen delivered the introductory sermon on Ps. 48 showing: The Glory of the Church. God's protection is her consolation — God's Word her priceless treasure — His Work her glorious privilege.

Although all things in this world are tottering and falling, Christians, God's children, His redeemed, are well provided for and have no cause to fear. How differently this world would seem if all the inhabitants of this tottering, fluctuating world would rely in all things upon the firm foundation of the sure Word of God! No storm nor waves would be able to discourage them. Though God's children are beset by prevailing circumstances, this does not allow them to give away to defeatism, on the contrary, it must serve to strengthen their faith and trust in God and to rely firmly upon His precious promises. Therefore we sing hymns of praise, instead of giving way to songs of mourning.

We thank God for making us His children and co-workers with Christ and with renewed zeal and love we will make diligent use of the glorious privilege to serve in His Kingdom.

After the divine service, the credentials of the delegates were received.

The members of St. John's Church entertained our District gladly and liberally with true Christian hospitality. Dinner and supper were served in Bender's Hall which was very pleasant and gave brethren and

laymen an opportunity to get acquainted and meet old friends.

The Synod was exceptionally well attended. Present: 102 pastors and professors, 9 teachers and 54 congregational delegates and a host of visitors.

Seven sessions were held. Pastor A. Vollbrecht served as chaplain of the convention. Two sessions were set aside for Doctrinal Discussions.

In his Presidential Report the Rev. Wm. Nommensen reminded us of the blessed truth that God is the protector of His Church. He said: "God is in the midst of her; she shall not be moved; God shall help her, and that right early." How often it seems that the Church of God were doomed to destruction and ruin! Her number is small, her foes so numerous; her strength is feeble, theirs so formidable. Thus it was in the days of David, Elijah, in the days of our Savior and His holy Apostles.

Yet at all times the true members of the church could face the situation and the perils confronting them with cheerfulness and confidence. They knew that God would help her and that right early.

Thus it is today: Many time-honored and apparently rocksafe institutions have gone down, the Church of God has survived. The gates of hell cannot prevail against the Church.

This gracious help and protection of our God has also been with us in the work of our district in the past biennium.

Permit me to tell you more about it, dear reader of the Northwestern Lutheran.

We were informed that on several occasions, pastors who served on the Baraboo Committee attended the Conference of Presidents to give desired information and offer some explanations. We hope that these deliberations will soon settle all differences of opinion.

Seven candidates of Theology were ordained and installed, eight pastors changed their pastorate, six pastors and eight congregations celebrated anniversaries and one pastor received an honorable dismissal to another district.

Ten pastors, one professor, three teachers and one congregation were admitted to membership in our district.

Four pastors: Julius Bergholz, Otto H. Koch, J. G. Glaeser and Adolph Werr; two teachers: A. Schauer and K. Kelpé and the Seminary Student Arnold M. Gatz have entered the Church Triumphant. Synod honored their memory by rising.

On Wednesday morning we listened with rapt attention to the English Essay: Christian Freedom and Its Exercise, which was delivered by Dir. E. E. Kowalke. Clearly and distinctly we were shown the nature of our freedom in Christ and how the exercise of this freedom is determined by the new condition of those who are in Christ.

On Thursday morning another timely Essay followed. It was delivered in the German language by Prof. G. Westerhaus. Theme: Luther's Conception of the State and the Government. After the introduction we were shown 1. the origin of the State; 2. the nature of the State; 3. the form of the State; 4. the purpose of the State; 5. the limits of the State. Precious, glorious, instructive were the words of Luther that were called to our attention. How convincingly they showed the clear conception of this man of God concerning the political problems with which so many of our statesmen are wrestling today. We were implored to read Luther in his language and then to follow his teachings. For what we inherit, we must first acquire.

Our Mission Board submitted a brief report on the fields in our district. Our 13 missionaries have labored faithfully and successfully. They serve 21 stations with 2,323 souls. The chairman of the board, Pastor E. Walther furnished detailed information on every field.

A Committee is at work advising how the Missions in each district may be carried on more efficiently. Also the Indian, Negro, Polish and Madison Student Mission were given proper consideration.

Our Seminary had an enrollment of 59 students in the past year. The Seminary park has been beautified by planting trees. We recommend that a truck be purchased as requested by this board.

Northwestern College received a bequest of \$500.00 from the estate of the late Mr. Wm. Gorder, Sr., a former faithful member of St. Mark's Church at Watertown. May his example encourage all of us to remember our institutions. O give thanks unto the Lord, for he is good!

The Dr. Martin Luther College celebrated its Golden Jubilee June 17. May God continue to bless this institution in the future, as He has in the past. We note with regret and alarm the small number of male students enrolled in the Normal Department. May God soon restore the health of our dear Dir. E. R. Bliefernicht.

All other institutions received careful consideration.

Our district treasurer, Mr. H. J. Koch, was present and read his report on monies received and sent to the General Treasurer in the past two years.

All committees worked conscientiously and faithfully. Some of them had been working since Monday in order to prepare reports for Synod. Greetings were sent to districts meeting at the same time.

The finances of Synod were given due consideration: We recommend that every effort be made to increase the amount of our regular budgetary collections. May all delegates assist their pastors by speaking about this vital matter in their respective congregations.

May the Word of God be holy among us, may we serve the Lord in His Church by praying faithfully and donating willingly.

Two communications from pastors to the district were taken care of by committees.

The closing service was held on Thursday evening combined with the celebration of Holy Communion. Pastor Wm. Baumann based his Communion address on James 4:6-10 and Pastor Theo. J. Mueller preached a sermon on John 9:1-7.

Officers of the District 1934-1936:

President: Wm. Nommensen.

First Vice-President: J. Mittelstaedt.

Second Vice-President: Paul Froehlke.

Secretary: A. W. Paap.

Recording Secretary: Henry Geiger.

Treasurer: Mr. H. J. Koch.

Auditing Committee: Mr. H. O. Ihlenfeld, Mr. H. L. Zeidler, Mr. H. J. Baumgarten.

Mission Board: Pastor E. Walther, Pastor Gustav Krause, Pastor H. Schaller, Mr. Geo. Isenberg, Mr. Adolph Toepel.

School Committee: Pastor Gustav Fischer, Pastor Walter Zank, Teacher H. Gurgel, Teacher G. Groth.

The Delegates for the Synodical Conference:

1. Pastor Wm. Nommensen, alt., J. Mittelstaedt.
2. Pastor Wm. Eggert, alt., Wm. Keturakat.
3. Prof. W. Schumann, alt., Prof. P. Eickmann.
4. Teacher Ed. Piepenbrink, alt., Teacher John Gawrisch.
5. The Congregation at Lake Mills.
6. The Congregation at Bangor.

For the Delegates to General Synod see the Synodical Report.

The recommendations on the Rossin Plan are to be sent to the President of Joint Synod.

God willing, we will meet again in two years on a Monday at 2 P. M.

In these last days of sore distress
Grant us, dear Lord, true steadfastness,
That pure we keep, till life is spent,
Thy holy Word and Sacrament.

A. W. Paap.

CONVENTION OF NORTHERN WISCONSIN DISTRICT

In the midst of a hospitable and friendly congregation, Mt. Olive of Appleton, Rev. R. Ziesemer, Pastor, the members of the Northern District spent the five days of their biennial session from the 25th to the 29th of June. Opening services were held Monday morning with a timely sermon by Pres. E. Benj. Schlueter on Eph. 5:15, 16. The theme of his sermon was "The Call of the Hour."

If it has been true in the past that doctrinal discussions have sometimes been slighted at our sessions because of the press of business, that can not be said of the recent convention. The morning sessions of three days were entirely devoted to the reading and discussion of a paper on "Church Discipline" by the Reverend Paul Kionka of Maribel. His exhaustive treatise was notable for the manner in which he treated a subject that is often grossly misunderstood. Though the very name suggests some sort of a penal code by means of which the machine of the church shall be kept functioning at the highest pitch of efficiency, the speaker showed that "Church Discipline," "Kirchenzucht," is really a matter of "Erziehung," of Christian training of which we all are in need, and that it calls for the patient exercise of watchful care on the part of the individual Christian as well as a congregation in order to prevent the straying to which we all are liable. That the subject led much farther will of course be understood. This will serve, however, to show the spirit in which it was treated.

The selection of officers brought few changes. Pres. Schlueter, showing the wear and tear of a trying task, asked to be relieved of his office. Owing to a singular reluctance of others to serve in his place he was finally prevailed upon to bear the burden for another term. Rev. F. Schumann of Sturgeon Bay and Rev. R. Ziesemer of Appleton were again elected vice-presidents, Rev. G. E. Boettcher secretary, Rev. O. Hoyer recording secretary, Mr. Albert Voecks treasurer. The only change in the personnel of the Mission Board was due to the fact that Mr. W. A. Michler of Fond du Lac, who had served the District faithfully for a long term of years, declined re-election. Mr. F. H. Frederichs of Reedsville was elected in his place.

The report of the treasurer, Mr. Albert Voecks, showed that there has been a decrease in the collections of the District amounting to \$1,339.66. In connection with the report of the Board of Trustees, presented by the District's representative on that Board, Rev. Walter Pankow, the financial situation of Synod was thoroughly discussed. Instances were quoted showing what hardships had been wrought by the recent failure of Synod to meet its salary obligations. That these recitals produced a profound impression was evident. That the impression may lead to quick and decided action at home is to be hoped — it is the only conscientious way.

The Board for Home Missions had submitted a detailed report on each field in the District in which Synod is supporting a missionary. These reports were supplemented by informal talks in which a number of the missionaries described the situation in their respective charges. Since this is peculiarly the work of the Church, to enlarge the place of its tent, to lengthen the cords and strengthen the stakes, it was

here that the hampering effect of the financial situation was most keenly felt. That the work which has been undertaken in past years is still being carried on is possible only because of the rigorous self-denial of our workers and their willingness to bear what the rest of us must admit to be an unfairly large part of the burden of distress. That these same conditions, however, make it impossible even to consider any new undertakings in the field of Mission we should recognize as something that is throttling the chief activity of the Church. Let us apply the simple and direct remedy for these conditions: larger sacrifice on our part.

In a similar way the other activities of Synod were reported on and discussed. A report on the newly inaugurated system of school-visitation was submitted. The District re-elected the three visitors who had served during the past year, and also appointed an auxiliary School Committee. A resolution was also passed to the effect that the Joint Synod at its next session be asked to arrange for the calling of an Executive Secretary of the School Committee.

The District found it necessary to take up again the matter of the suspension of Pastor Paul Hensel. A committee that had been appointed by the Convention of 1932 reported that it had found it impossible to deal with him and that by his course of action he has severed fellowship with us. The committee was sustained in its report and recommendations.

The District gave a good measure of its time to a memorial submitted in behalf of Winnebago Lutheran Academy. The needs of this school were carefully weighed, its work commended, and a resolution passed suggesting that the various congregations of the District lend their aid to this school by means of an offering, also by recommending it to prospective students.

The closing service of the Convention was held Thursday evening. Director Kowalke of Northwestern College delivered a sermon on Eph. 6:4: "Bring up your children in the nurture and admonition of the Lord."
E. C. R.

CONVENTION OF THE MICHIGAN DISTRICT

The Michigan District of the Joint Synod of Wisconsin convened and held collective council from June 25 unto the 29th of June in Lansing, Michigan. Immanuel's Congregation there and her Pastors F. Krauss and K. Krauss had extended the invitation and promised hospitality. So the Synod was hospitably received. Synod was opened on Monday night with divine service, in which the honorable President John Gauss delivered an instructive and incisive sermon. He based his statements on the text, chosen from 2 Cor. 4:1-6. He, like Paul, brought out that the ministry is honest, for God's messengers do not handle the Word of God deceitfully. The ministry is honest,

because the Truth taught is commended by the Life, and because not Self but Christ Jesus as Lord is preached. The Speaker pleaded for honest self-examination in the Light of the Gospel, and for sincere service in the Kingdom and for consecrated leadership for Christ and the salvation of souls! Keep out of sight and put Christ in sight. There is no reflection of Light without reception. We are the Light of the World, because we are light in the Lord. All the work of the ministry is given "to give the Light of the knowledge of the glory of God in the face of Jesus Christ."

After this service the synod met in the church proper for organization. The President read his report, covering two years, and covering every phase of the Synod's work and the things that happened. This report strongly accented the call of faith to go forward. He cautioned against the evil spirit of defeat, which causes death and stagnation and kills. Go with God and His Grace, and not with the times. He recommended fit and prepared Bible celebrations in this year, when we remember Luther's gigantic work along the line of translation. Get the church people to read the Bible and live from the Bible and all our sore spots and sick work will revive and we will grow fresh in faith and be refreshed in the Lord. This is true. For where we find men and women meditating on the wonderful and beautiful words of Life in the Bible, these men and women will be bold and full of boldness and successful. Why? Because growing in knowledge of God and men, the Spirit of God gives him or her that liberty that frees all the powers of the saved and redeemed soul for the service of love and for mankind, and filled with the Spirit, he or she works easily and with delight for the Lord! Following the report of President Rev. John Roekle was elected to lead the devotional services each day. Tuesday morning synod was ready for work. There were present about 120 persons, including the delegates. All officers of the Michigan District were re-elected. Pastor J. Gauss, President, Jenera, Ohio; Pastor F. Krauss, Lansing, Mich., First Vice-president; Pastor O. Peters, Wayne, Mich., Second Vice-president; Pastor K. Krauss, Lansing, Mich., Secretary; and Pastor Ad. Lederer, Saline, Mich., Recording Secretary. Pastor Emil Wenk again was elected to serve as Treasurer. An essay was then read by Director O. Hoenecke of Saginaw, Mich., on the timely theme "The Spirit in which brotherly admonition in Church discipline is to be administered, and in which spirit the results arrived at should be received by all concerned."

The speaker brought out very plainly the fact that church discipline can nowadays almost be counted among the lost arts! Two fundamental truths were clearly set out for discussion and debate. First, the spirit in which all brotherly admonition is to be given.

Second, the spirit, in which all such findings and results, which are forthcoming, should be received by all concerned. Synod voted that, due to lack of time, this essay be repeated and widely discussed at the next pastoral conference. — The whole essay was based and built on and from Matthew 18, where Jesus, the Lover of Men, guides us and guards us for church discipline. Pastor A. Maas Ann Arbor, Mich., was placed at the head of the mission board by vote. Other co-laborers with him there are Pastor A. Westendorf, W. Bay City, Mich., Pastor E. Lochner, Hopkins, Mich., C. Luetz of Bay City, Mich., church-man. Reports were heard on all our Lutheran Christian institutions. The mission work of our home-mission was earnestly talked on and for and we hope that God in His mercy will bless this fundamental work of our body, which is our life. It is Missions or O-Missions. Some give themselves to foreign Missions, some to Home Missions, and a good many, too many, to O-Missions. Some exclaim, "Yes, by all means we need missions, O sure, they are O so needed." And the O is all they do. Would that all of us in the whole Synod, which means every believer and baptized member of the whole Joint Synod, would turn from being o-missionaries to being go-missionaries. And if for some reason or other you cannot go, then be co-missionaries! "Holding the ropes," supporting by prayer and by being a payer those, who are out there on the white field with sickle in hand. No use crying about lack of funds to pay the missionaries, if we do not give them our support. Dig down and we will dig out. Our only concern is to win the victory, regardless of cost. The church and synod must go to the lost or go to oblivion! Love never asks how much must I do, but how much can I do. The more religion we export, the more we possess. The greatest foes of missions are prejudice, indifference, and ignorance, and ignorance is the mother of them both. God keep Christ's Spirit, the Spirit of Missions, alive among and in us. The only man among the twelve Apostles who did not become a missionary became a traitor!

And so our District talked for Missions! Now let us go and help others to go and pray and pay for them all.

The finances of the District were commented on. It was repeated that the offerings had picked up and we hoped that they would continue to do so in the next two years. Work and win, go forward and never stand still. Let us not always stand and look into this and that, but let us look up and unto "the hills from whence cometh our help!" Do not talk economy all the time, talk grace most of the time, and then the grace of Giving will be a gift to all, and the mission work will be done most gracefully in the Spirit, who alone can give the beautiful Grace of Giving! Syn-

od's work is your work, and my work, and each member of each congregation is part of Synod. We are like one big wheel, and let us roll together, and remain in the chariot of God. Right in our day we can hear the Spirit of God calling to us as of old to the Church in Malachi's day: "Return unto Me, and I will return unto you, saith the Lord of Hosts! But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed Me! But ye say Wherein have we robbed Thee? — in tithes and offerings! Ye are cursed with a curse! For ye have robbed me, even this whole nation! Let us return unto the Lord in repentance and faith and return our thanks in real gifts and offerings, and we will flourish as the "tree planted by the rivers of water."

The Synod voted cordial thanks to Immanuel Congregation and the two shepherds of this flock of God. God in Christ reward the people of God at Immanuel for the things done unto their brethren in the Kingdom. On Friday evening followed the close with appropriate prayer, hymn and words from the chairman. We parted in peace and with renewed faith that "Cursed be he that doeth the work of the Lord negligently!" Did not Jesus say: "I must work the works of Him that sent me, while it is day, the night cometh, when no man can work"?

Work! for the night is coming;
 Work! Through the morning hours;
 Work, While the dew is sparkling;
 Work! Midst springing flowers;
 Work! When the day grows brighter
 Under the glowing sun;
 Work, for the night is coming,
 When man's work is done.

C. W. E. L.

MICHIGAN LUTHERAN SEMINARY

The new school-year at Michigan Lutheran Seminary, Saginaw, Mich., D. v., will begin September 4. Please, announce new scholars without any further delay. For information apply to

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

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.

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

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.

NEBRASKA SOUTHERN DELEGATE CONFERENCE

The above named conference will meet September 18 and 19, 1934, beginning 9 A. M., in Gresham, Nebraska, Rev. Wm. Holzhausen.

Preachers: Confessional: W. Wietzke. — R. Vollmers.
 Sermon: H. Lehmann. — W. Krenke.

Work: 1. The second article of the Augustna — H. Spaude. 2. God's restrictions upon the pastor's vocation to promulgate the Gospel — Wm. Holzhausen. 3. An isagogical exposition of the book of James — W. Krenke.

Kindly announce yourself and your delegate.

W. A. Krenke, Sec'y.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet September 25 and 26 at Kingston, Wis., Rev. Traug. Redlin. First session opens 9 A. M., last session closes 5 P. M.

Papers: 1. Exegesis on Ps. 22, cont., by E. Reim; 2. Moses, a representative or mouthpiece of God, and Moses as mediator between God and His people, by J. Schultz; 3. Exegesis on Tit. 1: 1 ff., by I. G. Uetzmann; 4. Exegetical and dogmatical treatise on 1 Cor. 11: 17-34, by G. Kobs; 5. Exegesis on Epistle to the Galatians by Dr. M. Luther — all participating. (N. B.—The first two hours of Conference will be set aside for this); 6. The English Reformation, by Prof. Bierwagen.

English Preacher: I. G. Uetzmann (Subst. O. Hoyer).

F. C. Weyland, Sec'y.

MANITOWOC CONFERENCE

The Manitowoc Conference will meet August 28 and 29 at Louis Corners, Rev. H. Grunwald.

Sermon: E. Kionka. — M. Braun.

Confessional Address: W. G. Haase. — M. Sauer.

Announcements requested. H. A. Kuether, Sec'y.

ORDINATION

Upon the authority of President E. R. Gamm, Candidate Albert Sippert was ordained to the office of the holy ministry on July 8 in the midst of St. John's Congregation at Bowdle, So. Dak., Pastor Walter Herrmann assisting.

Paul G. Albrecht.

INSTALLATIONS

Authorized by Pastor E. R. Gamm, president of the Dakota-Montana District, I installed Pastor J. B. Erhart in his mission field, Jamestown, and Windsor, No. Dak., on the 22nd of July.

"Take heed therefore unto thyself, and to all the flock, over which the Holy Ghost hath made you overseer, to feed the Church of God, which He hath purchased with His own blood."

Address: Rev. J. B. Erhart, 506 Milton Ave., S., Jamestown, No. Dak. E. Hinderer.

Authorized by President J. Gauss the undersigned installed the Rev. R. Koch on Pentecost Sunday as pastor of St. John's Congregation at Zilwaukee, Michigan.

May the Lord bless the work of His servant.

E. J. Berg.

On June 17 I installed the Rev. W. Schmidt in his parish at Ipswich-Faulkton, So. Dak. On July 1 I installed Rev. H. Mutterer in Flasher-Carson-Carl Twp., No. Dak. Both installations were authorized by the District President.

Addresses:

The Rev. W. Schmidt, Faulkton, So. Dak.

The Rev. H. Mutterer, Flasher, No. Dak.

K. G. Sievert.

MISSION FESTIVALS

First Sunday after Trinity

Goodhue, Minn., St. Peter's Church, T. E. Kock, pastor. Speakers: Jul. Lenz, A. W. Koehler. Offering: \$80.00.

Second Sunday after Trinity

Morton, Minn., Zion Church, J. Carl Bast, pastor. Speakers: W. Paustian, C. J. Schrader, J. W. Schulze. Offering: \$171.00.

Frontenac, Minn., St. John's Church, Karl Nolting, pastor. Speakers: R. Seebach, Theo. Albrecht. Offering: \$125.03.

Third Sunday after Trinity

Sevastopol, Wis., St. John's Church, Otto C. Henning, pastor. Speakers: Wm. Schink, Emil Dornfeld. Offering: \$80.92.

Winner, So. Dak., Trinity Church, R. F. Bittorf, pastor. Speakers: W. Oelhafen, L. Tessmer. Offering: \$32.71.

Fourth Sunday after Trinity

West Florence, Minn., Immanuel Church, Karl Nolting, pastor. Speakers: J. H. Kretschmar, Paul Horn. Offering: \$151.45.

Lewiston, Minn., St. John's Church, Rud. P. Korn, pastor. Speakers: H. E. Bentrup, E. J. A. Marxhausen. Offering: \$363.50.

Mazepa, Minn., St. John's Church, Bear Valley, Minn., St. John's Church, Theo. Haar, pastor (joint service). Speakers: Theo. Kock, E. Hertler. Offering: \$105.00.

Town Weston, Wis., St. John's Church, August Sarembo, pastor. Speakers: P. Jank, F. Saenger. Offering: \$143.13.

Fifth Sunday after Trinity

Jacksonport, Wis., Zion Church, Roy B. Gose, pastor. Speakers: V. J. Siegler, R. F. W. Pautz. Offering: \$118.28.

Sixth Sunday after Trinity

Brighton Twp., Minn., Zion's Church, Benj. Borgschatz, pastor. Speakers: W. Voigt, Edw. Birkholz. Offering: \$92.00.

Grover, So. Dak., Emanuel Church, W. F. Sprengeler, pastor. Speakers: F. Wessler, F. Reuter, E. Sprengeler. Offering: \$161.00.

White Butte, So. Dak., Redeemer Church, F. E. Blume, pastor. Speaker: H. Schnittker. Offering: \$25.20.

McNeeley, So. Dak., St. Paul's Church, F. Miller, pastor. Speakers: W. Oelhafen, H. Fritze. Offering: \$47.74.

Zumbrota, Minn., Christ Church, Paul E. Horn, pastor. Speakers: J. H. Kretschmar, G. A. Ernst. Offering: \$195.50.

Watertown, So. Dak., St. John's Church, J. B. Erhart, pastor. Speaker: Rev. Wilbur. Offering: \$78.78.

Seventh Sunday after Trinity

Minneola, Minn., St. John's Church, T. E. Kock, pastor. Speakers: M. Kunde, R. C. Hillemann. Offering: \$82.27.

Montrose, Minn., St. Paul's Church, Alvin Leersen, pastor. Speakers: W. Schuetze, H. C. Nitz. Offering: \$37.42.

Jumbo Creek, Wis., Ed. Zell, pastor. Speaker: Kenneth Vertz. Offering: \$13.93.

Pigeon, Mich., St. John's Church, G. F. Wacker, pastor. Speakers: F. M. Krauss (2), R. Koch(2). Offering: \$206.00.

Eighth Sunday after Trinity

Kewaunee, Wis., Immanuel Church, W. A. Kuether, pastor. Speakers: W. Schlei, H. Grunwald. Offering: \$145.46.

CORRECTION

The Change of Address announcement on page 239 should read:

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

BOOK REVIEW

From the Augsburg Publishing House, Minneapolis, Minn., we have received for review the following tracts:

Where is the Church Between Sundays? 11 pages, price 10c, and

That Happier Days May Come. 30 pages, price 15c.

Both are by T. F. Gullixson, D. D., President of Luther Theological Seminary, belonging to the Norwegian Lutheran Church of America.

Both are concerned with present day economical trends in society and in the church. The first, *Where is the Church Between Sundays*, tries to defend the Lutheran Church from the accusation made by the sects, that our church is not socially minded. In the main the author takes the correct stand that it is not the church's business to preach a social gospel, but to inspire men for all manner of righteousness. That this can be done by the Gospel alone is not clearly emphasized, nor does it help when Dr. Gullixson boasts of the efforts of Lutherans in behalf of prohibition and against the introduction of the lottery into North Dakota.

In the second tract, *That Happier Days May Come*, the author justly and very vigorously attacks the present-day discontent, fostered by the selling campaign of big business. He quotes Bojer of Norway in his book, "The New Temple": Hundreds of thousands of shrewd heads are busy in workshops and laboratories trying to brood out something new; and what is the result? Better types of men? No. Only more wants, more machines, more industry, a bigger and bigger factory proletariat, to be always grumbling and striking and making disturbances. Multiplication of thralls, not of human being."

The pamphlet divides into three parts, I. The ministry of discontent, II. The twilight of individualism, and III. The law of the better life. The whole is forcefully presented and quite readable.

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 NORTHWESTERN40		
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.