

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.*

Volume 23

Milwaukee, Wisconsin, December 20, 1936

Number 26

GOD'S GREAT GIFT

Thanks be unto God for his unspeakable gift,
2 Cor. 9: 15

Few indeed are those who are not remembered with some kind of gift during the Christmas holidays. In fact, people everywhere, in the meanest hovel of the poor and destitute to the luxurious mansions of the opulent and wealthy, are delighted on receiving enjoyable and useful gifts on Christmas-day.

But even if there were such as have been overlooked or forgotten at Yuletide, there is one gift at the distribution of which no one is overlooked or forgotten. It is God's Christmas gift.

"Thanks be unto God for his unspeakable gift." It does not appear from the context what gift in particular St. Paul here has in mind. In the entire chapter before us he is speaking of the grace of giving, of bountiful and cheerful giving to the spiritual and bodily needs of brethren, as being pleasing unto God and as evoking the blessing of thankfulness on the part of the recipients toward the givers. And then the Apostle ends this contemplation with the above doxology for the "unspeakable gift" of God. Yet what more appropriate gift of God could we think of in this joyful season than of His glorious Christmas gift — the Christ-child? Christ Himself designates Himself as the gift of God in His discourse with the woman of Samaria at Jacob's well, saying to her in a most striking way, "If thou knowest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." John 4: 10. Again, in His discourse with Nicodemus, the Lord says, "God so loved the world, that he gave his only begotten Son."

Wonderful Christmas gift — the Christ-child! We do well to look, first, to its **Divine Giver**. A Christmas gift is appreciated the more for knowing by whom it is presented, be it by a loving father or mother, an affectionate son or daughter, or by a dear friend. That makes the gift the more estimable in our eyes. But how shall we estimate this gift in its full measure coming as it does from One Who is dearer to us by far than father or mother, son or daughter, or the best of human friends — God the heavenly Father! Who could give Christ but God,

He who designed Him as the one and most precious gift to men even before the foundation of the world? Let us never forget the Giver, as we adore this Christmas gift, nor the attitude on our part, when He presented us with it. Was God worshipped by us? Was He served, loved, when He gave us His Son? Ah, no, He was grievously sinned against and defied in the very act of giving. It was whilst we were yet sinners that the Christ-child was given. O the unspeakable love of the heavenly Father from whom this gift comes! "Herein is love, not that we loved God, but that he loved us, and sent his Son for the propitiation of our sins." 1 John 4: 10.

But how shall we give due reverence to the **Gift** itself? The Apostle calls it the "unspeakable gift." Literally the term means that which cannot be fully declared. Language fails to describe this gift of God. Small wonder! It is unspeakable in value; the most costly of gifts, the pearl of great price. It is the treasure discovered in the fields of heaven. Who can estimate the value of such a gift as this? If God would have given a thousand worlds or all the angelic hosts, He would have given less. And the celestial splendor of this gift! Why was it that the glory of the Lord shone around about the shepherds when the Christmas message was first proclaimed to them? Why the appearance of a multitude of the heavenly host and their rapturous song of praise at the presentation of this gift? It was because of its graces, powers and infinite excellencies. Its presentation made heaven and earth glorious.

The gift brings with it unspeakable blessings. In Christ are hid "all the treasures of wisdom and knowledge." When God gave us Him, He gave us a storehouse in which are contained treasures of truth which can never be fully comprehended, and which, even if comprehended, can never be exhausted. The mystery of the Divine Name revealed in Jesus, the mystery of His person, of His love toward sinners, of His redemption through His unspeakable sacrifice, are themes on which the Christian world has been nourished ever since, and which constitute the bread of life for the souls of man today as ever they have. "Unto you is born this day — a Savior, which is Christ the Lord," is the message of the Christmas herald to all the world. This gift fully meets our need. All

our wants, spiritual as well as bodily, are supplied by the Redeemer. Through Him we are pardoned, justified, cleansed, sanctified, comforted in every trial of life, adopted as children of God, and through Him we shall at last be brought into the great home above.

Blessed gift — the Christmas gift of God! And it is a lasting gift. The gifts we generally receive on Christmas are but earthly and soon fade, wither and perish, and therefore our joy in them is of short duration. Christ, however, is not ours for a time. He is ours forever and ever. He is the saints' everlasting inheritance.

And who are the **recipients** of God's Christmas gift? The angels who "do always behold the face of the Father which is in heaven," forever confirmed in their celestial happiness? Ah no! Christ was given to the human race, not to the angelic. How greatly honored is mankind! If Christ was given to men, if He has become one of them in their flesh, then they have become His brethren having part in all that is His. Yea, Christ was given to fallen creatures. Man, "made a little lower than the angels," soon fell much lower, deserting his very God and Maker, and then the gift came. What a marvelous return for man's apostasy! When the cry of humanity was one of utter despair, Heaven's response was, "Christ the Savior is here."

"Thanks be unto God for his unspeakable gift."

Gratitude, appreciative and appropriate gratitude ought surely to follow the Christmas gift of God. How can we ever thank God enough for such a gift as this? What would be our state if this gift had not been bestowed? Throughout eternity we who by the grace of God have accepted this gift through faith shall praise God for it. And if then, our gratitude shall most certainly be forthcoming also now. If in this unspeakable gift of God lies our all, our temporal and eternal happiness, then certainly our whole being and existence should constitute a psalm of praise. Every power in our life should be pressed into the service of Him who has become our Savior.

J. J.

— "Thou hast Lacked Nothing." "When I sent you, lacked ye anything? And they answered, Nothing," Luke 22:35. Out of Heaven and from the flinty rock the God of all grace satisfied their needs. There may be many things we want, but we shall lack no good thing when He is with us. My God shall supply all your need. Many a time they murmured in the wilderness, but the Lord their God declares that they lacked nothing. We are rich indeed when we have what He wishes us to have, whatever that may be. "Be content with such things as ye have, for He hath said, I will never leave thee nor forsake thee," Hebrews 13:5.

— Pastor Smith.

Grow In Knowledge

MISSIONARY AMID ICE AND SNOW

Editorial Note: This current year, drawing rapidly to its close, brought the 250th anniversary of Hans Egede's birth. We are indebted to Dr. O. M. Norlie of Luther College for the following life sketch of this interesting and inspiring Lutheran missionary of long ago.

Hans Egede, the Apostle to Greenland, was born January 31, 1686, at Senjen, Northern Norway, 250 years ago. This busy world will do well to pause a moment to listen to a brief tale about his life and labors. He was a hero and saint. We do not know of any monument or memorial erected in his honor. The Church of Greenland is his monument, as good a monument as any one could wish for him. Every person in Greenland, except two, is a baptized member of the Christian Church.

Greenland is next to Australia the largest island in the world. It is more than one-fourth as large as the United States. Its area, 850,000 square miles, is about the same as that of the whole United States east of the Mississippi River. It lies between 59 degrees N. Lat. (at Cape Farewell) and 83 degrees N. Lat. (at Cape Jessup). It is the most northern land in the world. It is perhaps the coldest land in the world, for its interior is covered with an immense shield-shaped mantle of ice rising from 4,000 feet to 11,000 feet. Its monstrous fjords discharge numberless icebergs, some of them ten miles long and a mile or more deep. The habitable portion is a thin fringe along the southwestern and the southeastern coasts, having an area of 46,740 miles, or 5 per cent of the total island. The present population consists chiefly of Eskimos, with a sprinkling of Danes, Norwegians and half-breeds. The exports are oil, seal, walrus, whale, skins, feathers and fish.

The first settlers in Greenland were the ancient Norsemen. Gunnbjorn, Ulf Krage's son, the sagas say, was driven by a storm to the coast of Greenland in 876 and wintered there. Erik the Red made a settlement there in 983. He called the land Greenland, hoping to attract settlers. At one time there were six thousand Norsemen living there. From the time of Erik to 1409 there was an almost uninterrupted communication between Greenland and Iceland, Greenland and Vinland, Greenland and Norway. In 1480 Norway entered a union with Denmark and Sweden, in 1523 Sweden broke away from this union, in 1814 Norway was transferred from Denmark to Sweden, and in 1905 Norway regained its independ-

ence. But during these years of union with Denmark and Sweden, Norway was not free to do as she pleased and was unable to keep up the intercourse with her colonies. In fact the colonies were taken over by Denmark and have never been returned to Norway. Denmark did not care to keep in touch with the settlements in Greenland.

King Olaf Trygvasson of Norway in 999 sent Leif Erikson to Greenland to Christianize it. This was his life work. Incidentally he made a voyage of discovery and found Vinland, and his name is best known as the discoverer of America in 1000. But America was discovered even before that date, because Greenland is a part of America just as much as San Salvador, which Columbus discovered in 1492. In the Norse sagas and the Vatican archives are found occasional notices of the Church which Leif established in Greenland. Thus, in 1112 Pope Paschal II appointed Eric Knutsson Bishop of Greenland and Vinland. In 1121 Bishop Eric left Iceland for Vinland. The bishops after him are mentioned in the Icelandic vellums by name in regular succession down to 1409. In a letter from Pope Nicholas V to the bishops of Skalholt and Holar, Iceland, dated September 20, 1448, he speaks of Greenland as having received the faith six centuries before. In a letter of Pope Alexander VI, dated 1492, the year of Columbus' discovery of America, the sad condition of neglected Greenland is reviewed and Matthias is appointed Bishop of Gardar, Greenland.

Then, for a long and dreary stretch of over three hundred years, nothing is said about Greenland. It was Hans Egede who brought the question up. A graduate of the University of Copenhagen at 21, he at once married and accepted a pastorate in the fishing town of Vaagan, Lofoten Islands, Norway. While there he read about the Greenland settlements and the Church that had once been planted on that remote island. He began to think about it and to talk about it, and, after much careful and prayerful consideration concluded that he ought to go there as a missionary to his countrymen. He laid the matter before the bishops of Trondheim and of Bergen, but their replies, which were delayed a whole year, were just honeyed words. His parishioners at first thought his views interesting, then they protested, later became angry and finally regarded him as deranged. His good wife, Gertrude Rask of Bergen, at first did not share with him his desire to go to such a desolate and unknown field, but through prayer she became convinced that God willed it and never afterwards wavered in her support of him. To this day she is reckoned as one of the noblest missionaries in all the annals of nineteen hundred years of mission work.

In 1715 Egede wrote a pamphlet defending his idea as to the need of mission work in Greenland and

resigned from his pastorate in order to arouse interest for the mission cause. People regarded him as a madman. Churchpeople would not listen to him anymore. He turned to the merchants. He went to Bergen to enlist the merchants in an expedition of trade with Greenland. It was all in vain. They dared not make the venture. Now, fortunately, the King of Denmark-Norway, Frederick IV, had started a mission college and had sent two missionaries, the German Pietists Ziegenbalg and Pluetschau, to be missionaries among the Tamils around the Danish trading settlement at Tranquebar, South India. The sending of these two to India is considered as the beginning of modern Protestant missions. Egede betook himself to the King, who at first refused to consider the Greenland project, but later promised to give an annual amount of money to it and gave Egede public endorsement. With this backing, Egede began to get a more respectful hearing and by 1721, after thirteen years of agitation, he had a trading-colonizing company organized and a ship purchased for the voyage. With his family and forty men on board he set sail from Bergen on May 3, 1721, and arrived off the southwest coast of Greenland on July 3, 1721, two months later. As the natives seemed fearful and fled at the approach of the newcomers, he occupied a little island off the coast, which he called Haabetso (Island of Hope). This island was to be his headquarters for seven years.

The Greenlanders Egede found to be, not descendants of the old Norsemen, but an Indian tribe called Innuits or Eskimos. The Norsemen had disappeared. Their sixteen large churches and their houses were all gone, the ruins of which have, however, since been excavated. As stated, the natives were timid and afraid and unapproachable. They had had experience with strange ships, with whalers and merchantmen, who had often come to rob and kill as well as to barter. On one occasion, according to Sgede's "Dagbog" (daybook) a whaler came and set fire to an Eskimo village, came again the next year and repeated the crime. No wonder they were afraid of Egede and fled to the hillsides when he came ashore. In fact, the first year he was on the Island of Hope the village on the mainland near by was emptied of its inhabitants. It was mainly through his children, Paul and Nils and two daughters, who played with the Eskimo children, that friendly relations were gradually established.

Egede set to work to learn the language. The Eskimos had no written language as yet. Their vocabulary was very meager. He started to translate the Catechism and portions of the Bible into their tongue. It was a difficult undertaking. How, for example, could he render "Lamb of God" to a people who had never seen a lamb and had no word for it in their lan-

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

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

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

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

Entered as Second Class Matter at the Post Office of Milwaukee, Wis.

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

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

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

guage? There were many other obstacles too. The native "angekok," or priests, did not welcome the new religion. The people, like ignorant heathen elsewhere in the world, were prone to superstitious beliefs and practices. One superstition was this, that sickness was due to witchcraft. So, when some one got sick, the next thing to do was to find the witch that caused the trouble. Usually she proved to be some poor, helpless old woman. She was then seized, tortured to death, her heart taken out, her body sawed to bits and thrown into the waves of the sea. There was no hope of curing a sickness until this had been done. Such superstitions died hard. Again, the expedition had been at base a trading venture rather than a missionary enterprise, and for a year they had not been able to do any trading with the natives. In fact, they could not even buy provisions and were firmly determined to leave for home on a certain day, as their supplies were getting dangerously low. But, on the day set for leaving Greenland, three Norwegian boats hove into sight. They brought supplies and reinforcements and went home with such of the colonists as were discontented. And so the work went on. Through the children Egede was permitted to do some small acts of kindness among the Eskimos. Fear of him waned. He became a welcome guest. They became guests at his hut. He was a hard student and made good progress in their language and began to understand their ways. On January 10, 1724, he gathered some seventy of them together in one of the larger houses and for the first time preached to them in their own language.

Things looked brighter now awhile. The Eskimos began to look upon Egede as another "angekok." These angekok or priests were the doctors of Greenland. They were sorcerers and upheld the superstitions of the natives. Naturally, they were Egede's enemies. For the people began to bring their sick to Egede instead of to them. Also to learn to read and to accept the new faith and to walk in new moral ways. In 1723 Albert Top came to Greenland to

serve as Egede's colleague. Four years later he had to return to the homeland. He took with him a young boy, who had been baptized in 1725 as Frederick Christian, being the first fruits of the mission work in Greenland. After studying awhile in Copenhagen Frederick Christian returned to Greenland, became a teacher, and died of smallpox in 1734. On September 28, 1728, Egede moved his colony from the little island to the mainland and named the new station Godthaab (Good Hope). It is still one of the chief towns of Greenland and is the seat of the Greenland Lutheran Theological Seminary, which trains the native ministry of today. Other stations were added as time went on. One at Christianshaab in 1734 by Hans Egede, several by his son Paul later on, as at Frederikshaab in 1742, at Jakobshavn in 1749, at Claushavn in 1752, etc. The King gave Hans Egede the title of Bishop of Greenland, later applied to his son Paul Egede and other successors.

There were many hardships. Building material and many kinds of food had to be imported from Europe. There was often danger of starvation and real famine. There was sickness and even plague. The opposition from the native priesthood was deep-rooted. Some of the colonists and traders that had come over were not morally what they should be. In 1727 the trading company which Egede had organized dissolved. It was not a paying venture. This was a hard blow, but Egede asked his King in faith to send him more workers, and he sent him two new missionaries, Ole Lange and Heinrich Milzong. In 1731 a ship came to port with the sad news that Frederick IV, the friend of missions, both in "Greenland's icy mountains" and in "India's coral strands," was dead. Egede got orders to return to Norway. The royal support was withdrawn. But the Greenlanders urged him to stay. Gertrude, his wife, thought it was their duty to stay. So thought Hans Egede. So they staid on. The new king, Christian VI, joined the pietist movement and like the Pietists became friendly to the mission cause. Count Zinzendorf was present at his coronation and witnessed the baptism of two Greenland boys that Egede had sent to Denmark to be trained. This gave Zinzendorf an idea, which the Church, the Moravian Brethren, then and there began to put into action. This idea was to bring the Gospel to the heathen. Zinzendorf pleaded with King Christian VI to support Egede, and from then on Christian was a staunch friend of the Greenland mission. Zinzendorf went a step farther. He himself would send missionaries to Greenland to help out. He sent three good men to start with, who were made welcome by Egede. They made their first station and headquarters at a place they called New Herrnhut, some distance north of Godthaab. Strange to say, their coming was in many ways a hindrance to Egede's work, for they opposed him, notwithstanding that

he was always kindly and helpful towards them. The worst hardship that befell the mission during Hans Egede's stay was the smallpox plague which came in 1735. A boy came down with this dread disease, which spread rapidly from hut to hut and laid waste whole villages so that there was not a man left even to bury the dead. Some three thousand died of the scourge. Also Gertrude Rask Egede, the beloved and faithful wife of Hans Egede died. Then, at her death, broken down by untiring labors and sorrow, he asked that he might return to his homeland for a season of rest. He preached his farewell sermon on July 26, 1736, on the sad text Isaiah 40:4: "I have labored in vain."

But had he labored in vain? No. Although after fifteen years of work he had baptized only twenty people, he had prepared the soil and had sown much good seed that was to bear abundant fruit. Said one native to him: "You have done for us what none of our own would have done. You have staid by us in our sickness and fed us out of your store. You have buried our dead who otherwise would not have received burial and would have been devoured by dogs and ravens and foxes. But above all you have told us about God and the Savior and heaven, so that we can die in joy and have a sure hope of a better life in the world to come."

His work was continued by his son Paul Egede. Paul spoke the Eskimo like a native. He was a truly great linguist and administrator. He wrote in the Eskimo language a dictionary, a grammar, Luther's Catechism, the New Testament, the Church Book. He extended the missions along the whole west coast of Greenland over one thousand miles. The Church in Greenland has ever since been a living Church, although like the Churches in the homeland it was at low ebb during the period of Rationalism. The first heathen in Greenland to be baptized was in 1725, the last was in 1856. Heathenism had been driven from the land. The Eskimos had renounced their superstitions and had accepted the Gospel. They are a God-fearing and enlightened people, due to the solid foundations laid by Hans Egede and his son Paul.

When Hans Egede came back to Norway he was engaged in speaking about the work of his mission. They established a Greenland Seminary at the University of Copenhagen and made him the director of it, a position he held until 1747, when he asked to be relieved. In his retirement he lived at Stubbekjøbing on the little island of Falster, Denmark. There he died on November 5, 1758, seventy-two years old. He had brought with him the remains of his dear wife. The two are buried side by side in the Nikolai Cemetery. His memory still lives, especially in Greenland, where the Eskimos to this day call him the "Unforgettable Father."

His work goes on. The translation of the Scriptures into Greenland Eskimo which he began has now been completed. His son published the New Testament in 1766, the whole Bible (Atuagarssuit) was published in 1900.

THE CATACOMBS OF ROME — MONUMENTS OF EARLY CHRISTIANS

Although the information we possess of St. Paul's career subsequent to the close of its record in the last historical book of Scripture — "The Acts of the Apostles" — is, as we have seen in our sketches on the Apostle's activities in Rome, but fragmentary, we are not wholly without information of peculiar interest respecting the early Christians in the imperial city. On a cursory reading of the concluding words of "The Acts" we are apt to underrate the extent of the labors of the Apostle, seeing that the record of these is embraced in a few verses. But a man like Paul could not labor in behalf of Christianity for upwards of two years in a city like Rome without leaving marked signs of its influence and of a specific Christian culture. Besides, there is the great epistle which he wrote to the Christians in that city before they had seen his face, in which the Apostle acknowledges with gratitude toward God "that their faith is spoken of throughout the whole world." Rom. 1:8, and which letter was calculated, with the Spirit's blessing, to build up the Christian Church in the Gentile world; and a church so strong in doctrine and faith as this one did surely leave marks of lasting influence not only in Christian doctrine and practice, but also on customs and culture of the early Christians.

In the proportion, therefore, as the Christian religion spread in Rome, there must necessarily have risen certain customs and institutions which corresponded with the growth and vivid development of the new organization. The new religion required rites and observances which, not only as to their inward, but also as to their external nature, were free from pagan elements, and in consequence thereof, were distinguished from every other cult.

That was true particularly with the mode of burying the dead, and of burial places. The latter are called **Catacombs**. These offer not only an interesting study, but also give us a fair insight into the customs and rites of the early Christians. The grammatical origin of the term is difficult to ascertain. Historians tell us that it was first given to the burial place of S. Sebastian in the third century, and since then was extended to all the rest of the cemeteries.

The Catacombs themselves which consist of subterranean passages, galleries and grottoes winding off into labyrinths of unknown extent, are of ancient date. It is said that under the name *arenariae* (sand quarries), the catacombs are mentioned even by Cicero

and Sautonius the historian. Deep beneath the soil outside the ancient walls of Rome excavations were made before the birth of Christ for a species of earth or tufa, from which was made the durable cement used for structural purposes. Although there are those who, like Kurtz in *History of the Church*, dispute this assumption claiming that the material gained from such excavations was not adaptable for mortar in the erection of structures, yet failing to give us any clue as to how the catacombs came into existence, we are inclined to accept the explanation given above as the source of their beginning.

As the material sought for in the excavations ran in narrow veins, raising, dipping, and bending irregularly, these subterranean galleries take a very irregular course, some of them, like the catacombs of Calixtus, descending to a depth of seventy feet, the galleries themselves being about six feet in height, and four in width. Along the corridors are horizontal excavations in the walls, which are often widened out into cells or small rooms. At intervals are larger spaces, chambers originally made by the tuffa-diggers for their own convenience; but which afterwards served for chapels to the early Roman Christians, and for places of retreat, where persecution compelled them to seek refuge for their lives.

This again is questioned by church historians like Kurtz, on the supposition that these chambers were of too small a size for holding services or for dwelling any length of time therein. Yet the fact that chapels with altars, fonts, and episcopal chairs have been discovered in the catacombs, conclusively show the existence of a subterranean worship at some time or other, especially when persecutions arose. Of course, we are not to suppose that the entire Christian population of Rome resorted to these retreats. When a persecution arose, it would strike first at the elders of the church, the heads of families, and others especially obnoxious to the pagans; and warned by the signs of approaching danger, these prominent Christians would betake themselves to the catacombs, where they could be supported by brethren whose obscure condition, for the time being, left them at liberty. Aside from this, it is shown by the testimony of ancient writers, and by some of the inscriptions found there, that, even when not under the pressure of such necessity, pious individuals and bodies of Christians have resorted to the catacombs for devotional purposes and for special solemnities, like the burial of beloved ones.

The Catacombs — Christian Burial-places

The chief service, however, the early Christians put the catacombs to was that they made them the burial-places for their dead. And it is this feature in particular which makes these subterranean galleries monuments of the dead, rising in tiers above each other are horizontal recesses, fronted with slabs of

marble. Here the dead were deposited, usually in sarcophagi. The larger chambers, including the tombs of martyrs, were called cryptan, while ordinary chambers cubacula.

Great importance is attached to the inscriptions found on the marble slabs and tombs; in fact, they are of historical significance, being the first Christian inscriptions known of. Written as they are partly in Latin, partly in Greek, they express in affectionate words the faith and hope of those early Christians, as indeed they present touching mementos.

The following are a few specimens of the more simple of the inscriptions: — "O Domilius! mayest thou rest in peace. Leo did this. Aphona! mayest thou live in God." "Farewell, O Sabrina! She lived eight years, eight months, twenty-two days. Mayest thou live sweet in God." "Irene, in peace. Her mother Agape set up this. In Christ." "Zolicus, may you live. Trust in the Lord." "Laurence, to his sweet son Severus, borne away by angels on the seventh Ides of January." "Here lies Damalis. So God wills."

Generally the inscriptions are given with a monogram formed by the letters P. X., meaning **in** or **for Christ**, the X being the initial letter of the Greek name of Christ. Sometimes are added rude representations of a cluster of grapes, a palm-branch, a fish, a dove, an anchor, a ship. These symbols had a special meaning; the fish, for instance, was chosen because its name in Greek — *Ichthues* — contains the initial letters of the Greek for "**Jesus Christ, Son of God, the Savior**"; the dove, with reference to the dove returning to the ark, and as hence a sign of safety and peace, or as a symbol of the Holy Ghost; the palm of victory and the anchor, as the close of a holy life, and the ship, as an emblem of the Church in her triumphant voyage through tempestuous storms in this world.

What a strong faith and glorious hope on the part of the Roman Christians these simple and truly Christian inscriptions and symbols express! And what a marked contrast between these monumental inscriptions and symbols honoring the dead in the Lord and those of the pagan Romans! There may be seen in Rome thousands of cinerary urns and tombs, which enclose the dust of the dead, as also dismal funeral symbols of paganism — the urn, the inverted torch, the broken column, and the like, often beautifully decorated. All these are inscribed to many gods, to the deities of the shades, and hence as the evidence of darkened minds and hopeless sorrows. J. J.

(To be continued)

— A meek and quiet Christian must needs live very comfortably, for he enjoys himself, — he enjoys his friends, — he enjoys his God, — and he puts it out of the reach of his enemies to disturb him in these enjoyments.
— Matthew Henry.



Comments

The "Preaching Mission" "More than 1,200 business men crowded into the ballroom of the La Salle hotel, Chicago, at noon to hear Dr. E. Stanley Jones of India." Thus reads a report of the religious editor of the Chicago Tribune. The occasion was the new effort made by the Federal Council of Churches in Christ of America to awaken a more thorough sense of religion among the Protestants of America. Dr. Jones was introduced as "the world Protestantism's greatest leader." He spoke of "an entirely new way of thinking that has developed throughout the world and has put religion on the defensive for the first time in the modern era. This new 'intellectual climate,' he said, has put everything under scrutiny. No longer, he declared, do people ask 'what is written in the books of traditionalism but rather under modern science's influence, 'what is true?'"

"Today in America religion is at the judgment bar," said Dr. Jones, "We are in the process of facing changes. We have three choices. These changes will take place under communism or under Fascism or under the Kingdom of God on earth. The question is can religion provide a goal, and power to move toward that goal?"

We would not trouble our readers with this new "stream-lined" evangelism as it has been called by its promoters, were it not that even a Lutheran preacher from some other synod than ours has participated in this evangelistic campaign. Lutherans today, it seems, are not immune to the poison of modern worship of the idol "science," and need constantly to be reminded that a religion built upon the findings of science or at least kowtowing to it, is a broken reed in the hand of him who would lean on it for help and comfort in these unsettled times.

It is an admission of the total breakdown which has come upon the sectarian churches, a confession of extreme spiritual poverty, that these churches are now trying to interest the masses in their pet schemes to improve the state of society. They still have the word "Gospel," but have lost the real meaning of the term, because they have cast aside the teaching of the salvation from sin wrought by our Lord Jesus Christ. All this moaning about the gospel's weakness to bring about a radical change in the mode of life among men, to create a new world order, clearly shows that these misguided preachers are so befogged in their mind that they do not know how to build a

kingdom of God as founded by our Lord and Master Himself. They do not speak of Him as the Savior from sin, but as the Carpenter who is to show mankind how to attain true brotherliness and justice in the daily grind of work. It is true that a believing Christian applies the fruits of his faith, such as kindness, gentleness, justice, moderation, charity in all his dealings with men, but that only because of his firm belief in the cleansing power of the blood of Christ from all sin. Where such faith is not in the hearts of men all efforts to change this selfish world into a new paradise by the preaching of law and shallow morality of a kind can not succeed. The streamlined "Preaching Mission" will fail. Z.

* * * *

Luther Defamed That the great Reformer has often been misunderstood and slandered must be conceded by every one who has concerned himself with the history and the work of this man of God. He has been called the vilest names, bespattered with filth, and accused of malicious obstinacy and unfairness. That none of these charges could be even remotely justified does not interest those who made them. Finding the Truth he proclaimed invulnerable and for personal reasons unacceptable, his enemies have frequently resorted to the cheapest and lowest sort of abuse and slander. From them we almost expect that. But when such as apparently appreciate his accomplishments and respect his name become guilty of the same tactics, we are at least mildly surprised and upset.

On October 31, in Druid Hill Park, Baltimore, Md., Eva Maria Luther, daughter of the German ambassador to the United States, unveiled the \$50,000 statue of Luther, which had been donated by the late Arthur Wallenhorst, formerly a jeweler in that city. Although some of us probably felt that such a sum of money might have been used for a more productive purpose, especially now when the church is scarcely able to do what she is divinely called to do, we still granted the donor the right to erect such a statue if he so desired. We even admired his affection for Martin Luther. The Reformer must have meant something to him. But what puzzles us is this statement, taken from *The Bond*: "The base of the monument, on which stands the heroic figure of Martin Luther, eighteen feet high, bears the Masonic emblem."

We do not know whether Mr. Wallenhorst personally is responsible for the placing of this emblem, or whether some one took advantage of him. Every one who knows anything about Luther's preaching, however, must admit that he, in the clearest of language, proclaimed that Scriptural doctrine of salvation by faith in the atoning blood of Christ, the Son of God, and that he would never, under any circum-

stances, have approved of the assertion and practices of Masonry, which frankly impeaches the authority of the Bible and, consequently, repudiates the redemption gained on Calvary.

But the statue is there. We can not remove it. To us it is an offense; and to many it must give the impression that Luther and Masonry are synonymous. We can not help looking upon that monument as defamation of Truth and character. S.

* * * *

The Godless Propaganda The News Bulletin of the National Lutheran Council quotes an item by Dr. R. Boehme in "Das Evangelische Deutschland" which warns of new attempts from Moscow to attack the Christian Church in all the world. "The climax of these preparations is to be reached in the World Conference of the Godless and Freethinkers which has been called by the Central Council of the Godless in Moscow, February 9, 1937." It is expected that 1,600 representatives from 46 countries will attend this congress of the godless. Moreover it is becoming clear that the godless movement with its headquarters at Moscow is not to be limited to Soviet Russia, but has made the destruction of all religion also in other lands its goal.

Dimitrow, the Bulgarian communist, said: "There is no difference among religions for the class conscious proletariat, every religion, especially the Christian religions, are the worst enemies of communism and must therefore be completely destroyed. It is not enough in the fight against religion to give illuminating talks or write books, weapons must be used against religions also; for the Church is preparing to renew its fight against the Soviet power and also world communism."

Thus we see that the implacable hatred of Communism against all Christian religions must drive these communists to a warfare of extermination with the Christian forces. These two cannot lie down together as the proverbial lion and the lamb. In these evil latter days Satan and his forces are threatening with renewed vigor the church of God and of His Son. We are not dismayed by these threats and onslaughts of the old evil foe, for a stronger one than he is with us, but we are spurred to greater watchfulness and more active effort in guarding the gates of Zion as well as in building its walls. The preaching of the pure Gospel of Christ is become a despised thing in the eyes of the renegade churches of the sects, a loathing and a by-word of the irreligious, a challenge of a fight to the death for the godless. Let us not therefore despair or grow cold and weary in this strife. We have but one weapon of our warfare, and that is this same so much maligned and rejected Gospel. Let us preach it in all its simplicity and power the more conscientiously and actively. This Gospel, and

this alone, shall surely prove of greater power and more enduring than all its enemies. Z.

* * * *

Divorce Statistics taken from the News Bulletin speak for themselves. Here they are for the United States as compiled by the Birth Control League of Canada and quoted by Haldeman-Julius in the current issue of the Freeman:

There were 9,937 divorces in 1867 — 27,919 divorces in 1887 — 72,062 divorces in 1906 — 112,036 divorces in 1916 — 195,939 divorces in 1928.

Putting the figures a little differently, the rate of divorce per 100,000 population was: 28 in 1870; 73 in 1900; 163 in 1928.

Here is another tabulation for emphasis: the number of divorces to marriage was: in 1870 one in 33; in 1900 one in 12.8; in 1928 one in six.

You see, divorces are increasing faster than marriages. Unless we decide to make certain adjustments the American home is practically doomed. Z.

From a Wider Field

This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 42nd St., Milwaukee, Wis. Please mail all communications for it to his address.

A CHRISTMAS MEDITATION

Is the Christmas candle burning
Deep within your soul today?
Or has tinsel, joy and laughter
Caused its light to fade away?

Is there room within the chambers
Of your heart for Jesus Christ?
Or are they, too, filled and crowded,
As was Bethlehem's Inn that night?

Are you kneeling with the shepherds,
And adoring Christ, the Lord?
Or is there too much to finish
Ere you find Christ in His Word?

Do you give your gifts as tokens
Of the Great Gift from above?
Or have times just made it custom
To forget to give for Love?

Do you trim your Pine Tree verdant,
Thinking of the Tree of Life?
Or have you forgotten Eden,
Through life's turmoil and its strife?

Do you overhang your doorways
With the branch of evergreen?
And forget that Life Eternal
In this token may be seen?

Oh, dear Savior, tender Jesus,
Come, though we so oft forget;
Come into our homes and save us
From our folly and neglect.

Enter Thou our hearts in mercy,
Though we have not welcomed Thee;
Light our Christmas candle holy,
That Thy Presence we may see;

And forgive our callous natures,
As Thou did'st the humble stall;
Reign within our hearts forever,
King of Kings and Lord of all!

Adeline Weinholz.

RE-AWAKENING OF THE SPIRIT OF CHRISTMAS

"Put Christ back into Christmas" is the cry that is becoming louder each year as we approach the festival of Christmas. Now "plans" are under way in many churches whereby this is to be accomplished. One of the more recent plans to "put Christ back into Christmas" emanates from the Methodist Church and has been devised by an ex-Methodist minister. The plan is simple. Instead of spending money for gifts to be given to friends the money is given to the Church and a simple card is sent to the friend stating that a gift has been given to the Church for him or her. And this is called, "putting Christ into Christmas."

We are inclined to ask, who took Christ out of Christmas? That was not the work of a moment; nor is it the work of the outspoken enemies of Christ. Rather, it is due to the combined efforts of those Churches and ministers who have never been clear as to their calling. Christ was not taken out of Christmas by one sweeping, mighty stroke; nor by eliminating His name from Christmas cards; nor by the exchanging of gifts among friends at Christmas time. These things could not do it! Nor, on the other hand, does the fact that Christ's name is mentioned on a Christmas card, or that money, otherwise spent for gifts, is given to the Church — put Christ back into Christmas. Not the name of Christ on a card nor a gift to the Church but the reception of Christ by faith as the God-sent Savior is "putting Christ back into Christmas." No mere outward form will do it!

It is a sad fact that Christmas, especially the American Christmas, has been highly commercialized and that Christmas — as the commemoration of Christ's birth and all that it means to a world of sinners — is not recognized. It is equally true that to the great mass of our citizens Christmas has no deeper meaning than an opportunity to renew old friendships and to exchange gifts or to send a card with an engraved sentimental greeting of some kind on it. Yet who will say that this is a new or recent abuse of the real Christmas? The real desecration of Christmas

does not consist in exchanging gifts or sending cards but in disregarding its true meaning and import. And this is as old as the festival itself.

The truth of the matter is, that the meaning of Christmas has been discarded by many so-called Christians and many churches. The churches have **deteriorated**; they have forgotten. Not that the 25th of December is Christmas — certainly not — but they have forgotten Christmas during the remainder of the year, forgotten to preach and confess it on the rest of the 52 Sundays or 365 days of the year. Here is the real cause for the lost meaning of Christmas. Why expect people to understand the spiritual meaning of Christmas when no attempt is made to prepare them for it during the year by preaching sin and grace Sunday for Sunday? Why deplore the lost significance of Christmas when in many churches such ministers are preferred who can entertain, who can speak to them — not of Christ and salvation but — on unrelated and irrelevant subjects. What right has the kettle to call the stove black? Let those churches and those ministers who are crying so loudly these days about the "deterioration of the spirit of Christmas" get down to the real cause. If they are sincere in their denunciation of our "highly commercialized Christmas" let them make a bold retreat — back to the Bible, back to the Gospel, back to the preaching of sin, back to Christ. But let this be done on **every Sunday** of the year. Let them realize that they are called by God to "call sinners to repentance" and to "preach the Gospel" and they will find that, by the grace of God, the spirit of Christmas will be revived. They will find that there is no need of "devising plans" to rob Christmas of its "commercialism." W. J. S.

PROTESTANTS SLAIN BY SPANISH REBELS

That the Spanish rebel forces under General Franco who are now hammering at the gates of Madrid not only seek to destroy popular government in Spain but also purpose to do away with the newly established principles of religious liberty becomes clearly apparent as additional information comes to us from that war-torn country.

The North American Committee to Aid Spanish Democracy, of which Bishop Francis J. McConnell of the Methodist Church is chairman, has just made public details of atrocities committed against Spanish Protestants by the fascist insurgents. Here are some of the facts ascertained by the committee:

At Saragossa, fascist troops pillaged the Protestant chapel and arrested the pastor, Don Benjamin Heras.

At Grenada, the two Protestant pastors, Don Jose Garcia Fernandez and Don Salvador Miguez, were seized and shot by rebel soldiers. Not content with two deaths, the rebels executed Don Fernandez' wife.

A fourth Grenada Protestant, Don Samuel Palomeque, was arrested by the fascist. He was ordered to leave Spain

at once, but only succeeded in getting as far as Seville. The fascists hold Don Samuel virtual prisoner there.

At Cordoba, Miss Bonzoa, a Protestant Sunday school teacher, was thrown into prison by the rebels, without having committed any crime other than that of being a Protestant.

The Protestant pastor of San Fernando, Don Miguel Blanco, was shot to death by a fascist firing squad. It is feared that Don Francisco Lobo, pastor of Puerta Real, has suffered a similar fate.

Nothing is known concerning the fate of the Protestant pastor of Miejas, Don Carlos Linan, nor of the Protestant Sunday school teacher of Santa Amalia, Don Luis Cabrera. They are feared victims of the fascist terror against Protestants.

At Ibaerando, in the Caceres province, scores of Protestants have fallen before rebel firing squads. The most well-known Protestant of Caceres, Don Luis Cabrere, was one of the first to die.

At Santa Amalia many Protestants were singled out by fascist officers and shot down by the Riff troops when they took the village.

Early this year the Madrid government passed the first freedom of worship law in Spanish history. By this enactment, all creeds and denominations in Spain were granted full religious freedom. Bitter opposition from the Roman Catholic Church, which has kept an iron grip on the country through the centuries, developed immediately, and the fascist promised to wipe the new law from the Spanish constitution should they succeed in seizing power. Soon afterwards the revolution was launched by them.

It is not difficult, therefore, to discern the sinister shadow of the Roman Catholic Church behind the present bloody effort to destroy democracy in Spain. The Church, which during the sixteenth century with ruthless cruelty crushed the Reformation within its borders by means of the Spanish Inquisition, evidently still adheres to the Jesuitic principle that the end justifies the means.

Efforts to brand the present Madrid government as communistic and hostile to religion are patently a misrepresentation of facts. While there are undoubtedly extreme radical elements represented in the government, the dominating majority in the present regime has revealed commendable conservative tendencies in the matter of reform. Had these leaders been permitted to work out their program in a peaceable manner, Spain would undoubtedly have witnessed the dawn of a better day.

It is not at all unlikely, however, that the present bloody revolution may give the extreme radicals an opportunity to foment a spirit of bitterness among the Spanish people against all forms of religion. The situation has not been improved by the evident aid which Soviet Russia is extending to the Madrid government. The godless element in Russia has seen its opportunity in Spain, and is not slow in capitalizing on it.

These are critical days in Spain. Earnest Christians everywhere should not forget to intercede for the Spanish people before the throne of grace.

—Lutheran Companion.

The Disciples of Christ Have Decided to renounce connection with "the chaplaincy commission of the Federal Council of Churches." They believe that there ought to be chaplains for those in the military service, but that they ought to be independent of the garb and rule of the service. They are asking the Federal Council, "which exercises the function of recommending Protestant candidates for chaplains' commissions in the army and navy," to "provide a non-military ministry of religion to men in the armed services at the church's expense and under their own authority, without involving the Church of Christ in any alliance whatever with the state or the military system." In the logical consideration of a complete separation of church and state this offers something else to think about.

—The Lutheran.

The British Government in India has just completed a remarkable reform, for which it deserves the highest praise. India has exported no opium, except for medicinal or scientific purposes, since January 1, 1936. This is the completion of a ten-year plan to cut down opium export by ten per cent each year. Unfortunately the opium evil has not been similarly treated within India. There the government has pursued its "traditional policy of tolerating the moderate use of raw opium, while taking every possible measure to prevent its abuse." By this illogical policy the population of India is unprotected against the insidious effects of this drug, which can be bought freely in any licensed shop like tobacco; while in all other civilized countries opium is treated as a poison, which no one can buy without a certificate from a medical authority.

—The Lutheran.



Our Missions

FROM POLAND

Church Dedication

A day of real joy and thanksgiving for the Ev. Luth. St. Matthew's Congregation at Vola Mlocka, in the county of Ciechanow, Poland, was the 25th of October, 1936, the 20th Sunday after Trinity. On this day the congregation was privileged to dedicate its house of worship to the triune God. For a long time

the people had longed and prayed for this day, had waited for it. O, how sad it was for them, when this building, just when they thought that it would be soon finished, was closed on them by the authorities, the door was sealed and they were forbidden to do any work on it. It was hard for them because they knew it was not any wrongdoing on their part, but the malice, hate and spite of their neighbors that brought it about. For a full year the members of St. Matthew's Congregation had to pass it by every time they went to services, which they held in an altogether inadequate place. Great was the joy when after a year the seal was taken off, the doors again were open to them and they were free to congregate here for divine services.

The building has been used as the place of worship for a long time, long before it was finished either outside or inside. I myself had the first service in it when on the first Sunday in Advent, 1933, I installed Pastor A. Lerle as pastor of the congregation. And after it was reopened last year in May I again was privileged to preach the first sermon in it when I was up there on Pentecost, 1935. The congregation simply had to use it, as there was no other place for them large enough. After the building again was in their hands, they started to work on it and to sacrifice for it, so as to get it finished, for they had made up their minds not to have it dedicated before it was finished. But another thing took their energy and their money. They always had trouble in burying their dead. And so when they were told that they could have their own cemetery, they went at that first. The cemetery was finished and dedicated in June. And then they again went at the house of worship. The gallery was enlarged by setting a wall back, church pews were made and the pews and all the woodwork on the inside painted. Also on the outside the building was finished and painted. And then the date for dedication was set.

As speakers for the occasion were invited myself and the Pastors E. Patzer and A. Schlender. I left Lodz on Saturday, October 24, at 6 o'clock in the morning for Warsaw, the capital city of Poland, situated on both sides of the Vistula. At Warsaw I was joined by Pastor Patzer. At 12 o'clock at noon we arrived at Ciechanow, the county seat and the railroad station for Wola Mlocka. From here it was still over 13 miles to our destination. But at the station a farmer was waiting for us to take us there. He had a light doubleseated buggy and a pair of good horses harnessed to it. And as over four-fifth of the distance is "Chaussee" or stone road, turnpike in good condition, we made good time and were in Wola Mlocka in exactly two hours. At the parsonage we were welcomed and greeted by Pastor Lerle and his good wife, who also had ready a good tasting and sub-

stantial dinner. After dinner we rested some, for in the evening at half past six at the "preparation services" both of us were expected to preach. When services started, about two hundred persons were present. I preached on Psalm 81:1-4, while Pastor Patzer spoke on Ps. 84, 6.7. We both emphasized how much cause the congregation had for joy and thanksgiving unto the Lord, for making a joyful noise unto the Lord they now having, thanks to the grace and help of the Lord, by his wondrous work a house of worship where they could come together to serve their God. — The mixed choir rendered in this as in all the following services special songs and the brass band opened and closed the services by playing preludes and postludes and accompanied the singing of the hymns.

The dedication was to take place on Sunday forenoon. On Sunday morning the sun came out bright, promising a fine day. The air was cold, and a heavy frost had settled on the earth over night. Long before the time of the services the people began to arrive. They came from near and far. They came from as far as 75 miles away. They came on foot, on bicycles and in wagons. But no auto was to be seen. And none could have got through. Around the church there was a regular "Wagenburg". Pastor Schlender also arrived on Sunday morning.

At 10 o'clock the dedication services started. As the congregation had used the building for so long already, that part of the rites, which usually takes place before the doors, was omitted. The people had filled the auditorium long before services began, and they were packed in so densely that it was hard for the ministers of the Gospel to get to the altar. Pastor Lerle, assisted by the visiting pastors, read the dedication prayers according to our German agende. I delivered the dedication sermon, which was based on Hagg. 2:10: "In this place will I give peace, saith the Lord of hosts," I showed that just this fact and this fact alone that the Lord promises to give peace, the peace of heart and mind, the peace which comes to us by the forgiveness of sin, in this place, makes the glory of this house, though it is a simple building, so great. Here shall be preached the Gospel of Jesus Christ and Him crucified, and by this Gospel the peace of God comes into the heart of the sinner.

The attendance was very great. By count the number of them that were inside was 631, while on the outside under the windows another 200 listened. As the Lord had given good weather the people could stand it outside.

In the afternoon at 5 another service was held. The attendance was still larger than in the morning. Inside the people were crowded still closer, and on the outside again a large number stood under the win-

dows. Pastor Patzer spoke first in the German language on Is. 55. He enlarged on the free grace of God, which here was to be had gratis and without money; on the everlasting covenant of the Lord and the sure mercies of David, which here would be preached; on God's thoughts of peace and grace, which here should be proclaimed and on the divine word that was to be heard here and which would not come back to God void. He was followed by Pastor Schlender who spoke in the Polish language on John 15:27: "And ye also shall bear witness."

On Monday again two services were held, one in the afternoon and the other in the evening. First spoke the cantor of the sister congregation at Siemiontkowo, bringing the felicitations of this sister. He spoke on Eccl. 5:1. He spoke very earnestly and very scriptural and in a very pleasing and winning manner. Pastor A. Lerle delivered the sermon on Rev. 2:10. First he reviewed the trials and tribulations the congregation had to go through while building their house of worship and also the help of the Lord they had received. Then he implored, entreated and begged the congregation to remain faithful to their God and Savior, to their faith and confession. This service on Monday morning again was very well attended. And the same is true of the last of the dedication services, which was held on Monday evening. During Monday afternoon those pastors of the Free Church which had not taken part in the dedication arrived for the conference which was to convene on Tuesday forenoon. In the evening services Pastor H. Mueller preached the sermon. He had for his text Is. 54:7-13.

The congregation at Wola Mlocka was organized in September, 1932. They left the Landeskirche for many and good reasons. Now they were without a place of worship. At first a member offered them two rooms in his house to hold services there. But they were woefully inadequate. So the congregation bought a place with a large building on it. This they remodeled for a parsonage and a church. One part is given over to the parsonage, the other serves as the place of worship. Most of the work was done by the members themselves. But the material had to be bought. And so it meant sacrificing. And it is great what this congregation has done and given for their church and the cemetery. Only real love could do that. In August we celebrated Mission festival there. The pastor told me beforehand that the offerings would be small because the people were bled white for the church and the cemetery. But he was a false prophet. The congregation more than doubled their offerings for missions. To me this is a sign that the Word is not preached in vain here, but is bringing fruit.

W. B.

(To be continued)



Our Synod

† MRS. LEONA KRAUSE †

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord?" These sentiments of the inspired Apostle were repeated in many minds when the news became known that the Lord God had called Mrs. Leona Krause to himself before she could give birth to a third child. Her death occurred early in the morning of September 21. Two days later funeral services were held in Zion Ev. Lutheran Church, Stetsonville, Wis. The mourners, and they were not only members of the family, but also the members of our churches at Stetsonville and Little Black, a large number of pastors and their families, and other good friends from nearby communities, were comforted by the assurance given Ephesians 1:22 that Jesus controls the affairs of this earth, that His limitless power is placed into the service of His church, His believers, that He willed the early death of the departed with the good of His church, specifically of both the departed and her survivors, in mind. The undersigned delivered the sermon. The following day, September 24, services were held in Bethel Ev. Luth. Church, Milwaukee, in which the deceased had been baptized, confirmed, and married. Pastor W. Hoenecke was in charge of the services.

Leona Emma, daughter of Robert F. Hoppe and Lena, née Raedlein, was born at Milwaukee July 14, 1906. Her Christian education she received in Bethel Ev. Luth. Church and School. On the 23rd of April, 1927, she became the bride of Pastor G. O. Krause, then of Tomahawk, Wis. Since July, 1930, her home was at Stetsonville, Wis. Here, as at Tomahawk, she faithfully filled her God-given place in life, having a friendly smile and a kindly interest for all who came to her home, and yet showing that rare good judgment which is satisfied to leave the responsibilities of the pastor's office upon the shoulders upon which the Lord has placed them and to do faithfully the work of her own calling as wife, mother, and daughter. She reached the age of 30 years, 2 months, and 7 days. She is survived by her husband, by her two children, Katharine and Robert, by her father, by two brothers, Gerald and Herbert Hoppe of Milwaukee, by her father-in-law, Mr. G. Krause, and by other relatives and a host of friends. Her body awaits the day of resurrection in Wisconsin Memorial Park, Milwaukee.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Irwin J. Habeck.

† MRS. LOUISE HOYER †

On December 2, 1936, Mrs. Louise Hoyer, widow of the late Professor Otto Daniel Hoyer, was called to her eternal rest. On Friday, December 4, the funeral service was held at Winneconne, Wis. Rev. F. C. Weyland gave a short address in the parsonage based on Rom. 8:28. At the church in Winneconne the Rev. John F. Potratz of Belle Plaine, Wis., gave a German sermon on 2 Tim. 4:7,8, and the Rev. G. E. Bergemann of Fond du Lac, Wis., gave an English sermon on Col. 3:3,4. The body of Mrs. Louise Hoyer was laid to rest in the cemetery at Princeton, Wis., beside her husband. The following pastors acted as pallbearers: J. Dowidat, J. Schultz, E. Reim, M. Hensel, E. Behm, and Wm. Wadzinski.

Mrs. Louise Hoyer was the daughter of Theobald Roland and his wife Louise, neé Kammendiener. She was born in New York City, May 28, 1856. While she was yet a child her family moved to Neenah, Wis., but moved soon again. For several years they lived in New Orleans, Louisiana. They returned to Neenah. The Rev. Otto Daniel Hoyer was pastor at the time of the Trinity Ev. Luth. Church at Neenah, Wis. In the year 1876 she entered into holy matrimony with the Rev. O. Hoyer. Four years later they moved to St. Paul, Minn. In 1885 her husband was called to be professor and director of our Dr. Martin Luther College at New Ulm, Minn. In 1893 she followed her husband to Saginaw, Mich., where Prof. Hoyer served the church in the same capacity. From 1895 till 1905 Prof. Hoyer was Professor and inspector at the Northwestern College at Watertown, Wis. In 1905 her husband died. After her husband's death Mrs. Hoyer came for a time to Winneconne, where her son Otto is pastor. She enjoyed the loving care of her children. She then stayed with her daughter, Mrs. Olga Hildemann near Belle Plaine, Wis., until her death. The Lord had blessed her marriage with ten children. Four children died in their infancy: Lulu, Alma, Arthur, and Adolf; and one son died in the World War in 1918: Theodore Hoyer.

Mrs. Louise Hoyer leaves five children, two sons and three daughters: Oscar Hoyer, Milwaukee, Wis.; Otto Hoyer, Ev. Luth. Pastor at Winneconne, Wis.; Olga, Mrs. Alex Hildemann, Belle Plaine, Wis.; Agnes, Mrs. Wm. Schlueter, Watertown, Wis.; Erna, Mrs. Ernst Schoenecke, Watertown, Wis.; one daughter-in-law: Mrs. Ruth Hoyer, Floral Park, N. Y.; eighteen grandchildren and one great-grand child.

F. C. Weyland.

SEVENTY-FIFTH ANNIVERSARY

Sunday, November 22, 1936, marked the seventy-fifth anniversary of St. Paul's Evangelical Lutheran Church at Fort Atkinson, Wis. Three special services were held, Pastor A. C. Haase of St. Paul preaching in the two morning services, Pastor H. J. Diehl of

Lake Geneva proclaiming the Word in the evening service.

St. Paul's was organized in 1861 in the home of John Wandschneider under the name of "The First German Ev. Luth. Church of Fort Atkinson." The incorporation of the congregation took place on November 4, 1862.

Services were held in the Fort Atkinson school until 1863. In the fall of that year the first church was built. A school was erected in 1868. The present parsonage was built in 1895, the present church in 1901, the present school in 1916.

During the first few years of its existence the congregation was served by Pastor E. Moldehnke. In 1862 Pastor E. Kienow became its first resident pastor. The following have succeeded him: Pastor J. H. Brockmann, 1868-1874; Chr. Dowidat, 1874-1881; John Philip Sprengling, 1881-1882; Julius Haase, 1882-1894; A. F. Nicolaus, 1894-1926; Palmer Janke, 1926-1936; since 1936, Henry Gieschen.

In 1868 a Christian day school was begun, which in the course of years has become a three-classroom school. The following have served as teachers, E. W. Timm, A. H. Schmah, H. A. Jaeger, Otto Hauber, E. R. Schneider, Daniel Vogel, E. W. Schumacher, A. F. Wilbrecht, Lady teachers: W. Haase, Dora Bittner, Marie Scheurer, Alma Peters, Emily Wudke, Lydia Weerts, Elizabeth Reuter, Gerda Koch, Frieda Wambsganss, Bertha Holzheuter, Gertrude Zabel, Mildred Buening and Viola Schlueter.

During the 75 years of the congregation's existence the following ministerial acts have been performed; 2,809 souls were baptized; 1,842 persons were confirmed; 716 couples were united in holy wedlock; 991 persons received a Christian burial.

The congregation became a member of the Wisconsin Synod in the year 1872.

May God continue to hold his blessing and protecting hand over St. Paul's and make it a blessing to many immortal souls.

H. J. D.

GOLDEN JUBILEE

By the grace of God St. Paul's Ev. Luth. Congregation, St. James, Watonwan Co., Minn., was privileged to observe its fiftieth anniversary. All the former pastors and the children of the congregation that are in the ministry were invited to be the guest speakers. To give all of them an opportunity two Sundays were set aside as festive days, September 27 and October 4. The following were present and delivered inspiring messages of praise to Christ as the real shepherd of this flock: E. A. Pankow, Wm. Schweppe, A. Dasler, M. Wirsig, J. Porisch, W. Meier, Karl Schweppe.

St. Paul's was organized October 16, 1886, with the following charter members: Charles Engelbrecht, Louis Engelbrecht, Albert Trautnick, Christ. Harms.

Henry Keller, Otto Klose, John Kremke, August Miller, John Petrich, August Scheppe, Herman Tiegs, Fred Uhlhorn, and Ernst Vehling. One of the charter members, Louis Engelbrecht, is still living and an active member. Two ladies of the original members, Mrs. Sophia Harms and Mrs. Fanny Scheppe, are also living; the former is with the congregation and the latter with her children in Minneapolis.

The farsighted founders embodied in the constitution as one of the chief aims of the congregation: "As soon as possible to found and maintain a Christian day school." Faithful to this sacred principle, with much self-denial and with fervent prayer through cloud and sunshine, the work has been carried on with the signal blessing of Christ Jesus.

At present St. Paul's numbers over six hundred souls, has 112 voting members, 46 scholars in the Christian day school, and 75 Sunday school scholars. For the past thirteen years the pastor has put in much time assisting the teachers in the day school.

The following pastors have served the congregation during the past fifty years: R. Poethke, 1886-1888; H. Nitschke, 1888-1890; J. Porisch, 1890-1904; A. Dasser, 1904-1911; E. A. Pankow, 1911-1923, and the undersigned since 1923.

The teachers who have labored in the Christian day school are: August Schmah, 1898-1903, Ida Sperling, 1904-1906; Immanuel Gruber, 1906-1918; Theodora John, 1918-1920; Otto Weisenborn, 1920-1922; Ada Sievert, 1922-1925; Esther Montgomery, 1925-1928; Waldemar Pape, 1928-1931; Frank Redeker, 1931-1933, and since 1933 the present teacher, Edgar Wiechmann.

All of the former pastors and teachers are still living and enjoying comparatively good health.

Statistics: Baptisms, 859; Catechumens, 592; Marriages, 208; Burials, 239; Communicants, 19,193.

May the Lord and Savior, Jesus Christ, the Shepherd and Bishop of our souls, continue to abide with St. Paul's Congregation and bless it as bountifully in the future as in the past. Ernst C. Birkholz.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Paul Luedtke, Milwaukee, Wis., by the grace of God, were permitted to celebrate their golden wedding anniversary in the midst of their children, relatives, and a host of friends on November 14 in a special service of thanksgiving to the Lord for his kind protection and guidance. Sermon text: 1 Chron. 17:7b-8. An offering of \$11.61 was lifted for Milwaukee City Mission. Wm. F. Pankow.

TRIPLE GOLDEN WEDDING

Three golden weddings, an unusual event in the life of any congregation, those of Mr. and Mrs. C. Sieg, Mr. and Mrs. Henry Erdmann, Mr. and Mrs. K. Strohschein, were celebrated in fitting manner by the

St. John's Lutheran Church of Buffalo, Minn., on Sunday, November 29. W. P. Sauer.

TWENTY-FIFTH WEDDING ANNIVERSARY

On October 26, 1911, Mr. Rudolph Albrecht and Miss Ida Riesberg entered the state of holy matrimony. For their twenty-fifth anniversary relatives had arranged a surprise-party at their home, at which the undersigned conducted a short devotional service. The Rev. C. F. Kock, P. em., read the congratulatory messages and several poems in honor of the couple, and their relatives presented them with a number of valuable gifts.

"The Lord is my shepherd; I shall not want."

A. Kell, Hutchinson, Minnesota.

DEDICATION OF ORGAN

September 20 was a day of especial rejoicing for St. Paul's Lutheran Church at Bangor, Wis. On this day the congregation set apart its new Hammond electric organ for God's praise to serve to glorify His name and to edify His people. Prof. John Meyer of our Lutheran Theological Seminary at Thiensville preached the sermon, basing on the text Isaiah 6.

C. W. Siegler.

MEETING OF MINNESOTA LUTHERAN TEACHERS CONFERENCE

A convention of more than ordinary interest to the Lutheran teachers of Minnesota was held at Janesville, Minn., November 5-6. Approximately 140 teachers and visitors from Synodical Conference congregations had appeared to attend the Minnesota Lutheran Teachers Golden Jubilee Conference, 1886-1936.

Mr. Theo. Buegel, em., read a very interesting history of the Conference at the fellowship evening. The Rev. O. F. Krause, pastor of the Janesville congregation delivered the sermon on Christian education at the educational service. He extolled in glowing terms the benefits which accrue from a Christian day school and admonished with a warning gesture: "Destroy it not, for there is a blessing in it."

The values of the Christian day school were ably presented in the following series of essays: 1. "As a Factor in Lasting Indoctrination," A. C. Erxleben; "As a Training School for Worthy Church Membership," C. W. Schwich; "In Preparing the Child for His Place in the Community," H. A. Sitz. Mr. W. J. Joseph spoke on: "Values of Higher Christian Education."

Reports were given by the Rev. W. Rolf, chairman of the Committee on Christian Education (Missouri Synod), by Mr. F. W. Friedrich, secretary of Committee on Christian Education (Missouri Synod), and by Mr. H. A. Sitz on the work of the Committee on Christian Education of the Wisconsin Synod.

Of especial interest to our teachers was a series of four lectures and practical demonstration lessons on "Training the Lutheran School Chorus," by Mr. A. W. Stellhorn of Milwaukee, Wis. Mr. Stellhorn had brought his family along, and the little group of accomplished singers did not only give valuable assistance in the demonstration lessons, but it also provided a number of well rendered part songs for the benefit and enjoyment of the teachers.

Mr. E. Zielske of Rochester, Minn., was re-elected chairman of the Conference and Mr. A. J. Sprengeler, secretary. It is safe to say that everyone present profited greatly by the two-day conference at Janesville.

A. H. Kramer.

Announcements

NOTICE — OUR ANNUALS

The Northwestern Lutheran and the Gemeinde-Blatt Annuals are both ready for distribution. Besides the fund of information usually contained, our calendars have the distinctive feature of a memorandum page opposite each month, offering space for notations for each day. Get the calendar before your people early, before outsiders come and supply their needs. Price, 15 cents each. G.

INSTALLATION

Authorized by President P. Bergmann, the undersigned installed Mr. Fred Hagedorn as teacher of St. Matthew Ev. Luth. Christian Day School on September 20, 1936.

Address: Mr. Fred Hagedorn, 2429 N. 14th Street, Milwaukee, Wis. A. F. Halboth.

ORDINATION AND INSTALLATION

Upon the authorization of President Paul E. Bergmann of the Southeast Wisconsin District the undersigned ordained and installed Gilbert Schaller as pastor of St. Paul's Ev. Luth. Church of Town Franklin, Wis., on the 20th Sunday after Trinity, October 26.

Address: Rev. Gilbert Schaller, Station D, R. 2, Box 1210, Milwaukee, Wis. Wm. F. Sauer.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will convene January 18, 7 P. M., to January 20, at noon, 1937, at Appleton, Wis., St. Matthew Church, Rev. Ph. Froehlike.

English Confessional Sermon: Rev. C. A. Auerswald — G. E. Boettcher.

Works: Ex. Hom. Treatise on Mark 9:2-15, R. Gose; The Pastor and His Family, L. Kaspar; Isagogics of Leviticus, Im. Boettcher; Isagogics of Numbers, Th. Brenner; Isagogics of Deuteronomy, Ph. Froehlike; Origin of Popery, E. Redlin; Attempts at Reformation up to Luther, J. Masch; Fear of God in the Chief Scripture Passages, W. Valleskey. Please announce in due time. F. A. Reier, Sec'y.

ABERDEEN MIXED CONFERENCE

The Aberdeen Mixed Conference will meet January 5 to 7, from noon to noon, at Aberdeen, So. Dak.

Essayists: Nitschke, Schumacher, Eifert, Schlegel, Ph. Mueller, Gamm.

Sermon: C. Krueger, C. Mennicke.
Confessional Address: W. Sprengeler, W. Meier.

Paul G. Albrecht, Sec'y.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will convene January 19 at Winona, Minn., St. Martin's Church, the Rev. A. Sauer, pastor.

Communion service 9 A. M. (English).

Confessional sermon: R. Korn (H. Kuckhahn).

Essays: Isagogical Treatise on 1 Cor., R. Korn; Continuation of exegetical study of the the Epistle to the Hebrews.

Please announce your absence or intended presence.

Theo. J. Mueller, Sec'y.

THE NORTHERN CONFERENCE OF THE MICHIGAN DISTRICT

The Northern Pastoral and Teachers' Conference of the Michigan District will meet January 12 and 13, 9 A. M., at Flint, Mich., with Pastor B. Westendorf.

Old Essay: The operation of the Holy Spirit in repentance (conclusion), D. Rohda; Das Verhalten des Pastors beim Krankenbesuch, C. Binhammer; Wie ist Luthers Bibeluebersetzung und die King James Version einzuschuetzen? Dir. Hoenecke; Ex. Joh. 3:16-36, A. Hueschen.

New Essays: Ordination, O. Eckert; What is the use of the Law according to the Scripture? I. Albrecht; Disciplinary methods in our Christian day schools, Kirschke; Thou shalt love and trust in God above all things, Woltmann. Discussion fo the Memorial on the divine call and the organic union of synods in the Synodical Conference; discussion to be led by B. Westendorf and E. Kasischke.

Confessional Address: Metzger, Leyrer.

Sermon: M. Schroeder, W. Voss.

Remarks: Those desiring quarters must announce not later than Jan. 8.

C. J. Kionka, Sec'y.

NOTICE NEBRASKA DISTRICT

Pastor Leo Gruendemann, Witten, So. Dak., has been appointed as visitor of Rosebud Conference, So. Dak. Pastor R. Bittorf will assist in visiting the congregations etc.

J. Witt, President.

ACKNOWLEDGMENT AND THANKS

Friends of Dr. Martin Luther College, as heretofore, provided the students with a Thanksgiving dinner. Donations were made by members of St. Paul's Congregation, New Ulm, Minnesota, by Pastor Henry Nitz, and by members of the congregations at Balaton and St. Peter, Minnesota. We take this means of expressing our gratitude to all who contributed. The gifts received were these:

New Ulm: 7 cakes, 1 date bread, 5 pounds sugar, 2 quarts whipping cream, 5 gallons ice cream, 10 pounds cake flour, 10 pounds yellow cornmeal, 10 pounds farina, 2 quarts jam, 11 pints jelly, 2 boxes jello, 2 gallons canned fruit, 15 quarts canned goods, cranberries, 2 ducks, \$14.25 in cash. **Rev. Henry Nitz:** 1 sack of onions. **Balaton:** 6 turkeys (84 pounds). **St. Peter:** 5 pounds butter.

C. L. Schweppe.

MISSION FESTIVALS

Sixteenth Sunday after Trinity

Escanaba, Mich., Salem (Wm. F. Lutz). Off'g: \$160.00.

Seventeenth Sunday after Trinity.

La Crosse, Wis., First Luth. (J. Gamm). Off'g: \$1,545.83.

Eighteenth Sunday after Trinity

Mason City, Iowa, Bethlehem (C. A. Hinz). Off'g: \$115.00.

Twentieth Sunday after Trinity

Piotrkow Tryb., Poland, Redeemer (H. Schlender). Off'g: Zl. 40.

Twenty-first Sunday after Trinity

Siemiontkowo, Poland, St. Mark's (A. Lerle). Off'g: Zl. 15.

Twenty-first and Twenty-second Sundays after Trinity
Milwaukee, Wis., Grace (Wm. F. Sauer). Off'g: \$956.27.

Twenty-third Sunday after Trinity

Lodz, Poland, St. Paul's (G. Maliszewski). Off'g: Zl. 85.

Milwaukee, Wis., St. Matthew (A. F. Halboth). Off'g: \$569.63.

Milwaukee, Wis., Ephrata (Wm. Pankow). Off'g: \$100.00.

DAY BY DAY WITH JESUS

A 1937 Calendar for Private and Family Devotions

Prepared by Prof. W. G. Polack

Brief — Timely — Biblical — Popular
Instructive — Devotional



These meditations are suitable for individual or family devotions. They are not too long, nor are they too abstract. Young and old will find much in them for their inspiration, instruction and encouragement.

The plan of the devotions is briefly thus: Each page contains a careful selected Bible-text. The meditation is based on it. Sometimes these are in the form of a favorite hymn or poem. An appropriate prayer closes each meditation, unless it is itself a prayer. At the head of each devotional exercise there are Bible readings for each morning and evening of the year. In the series for 1937 the Sunday devotions are prayers carefully selected from the prayer-literature of the church. A birthday meditation is given at the end for the convenience of those who desire one.

To those unfamiliar with this calendar, we offer a brief description of it. The pad or book has 365 pages, printed on both sides, 730 printed pages in all. It is LARGER THAN MANY BOOKS THAT COST FIVE TIMES AS MUCH.

The back shows Alex Zick's painting: "Christ in the Vine Yard."

Price: 60 cents a copy

Feste Burg.

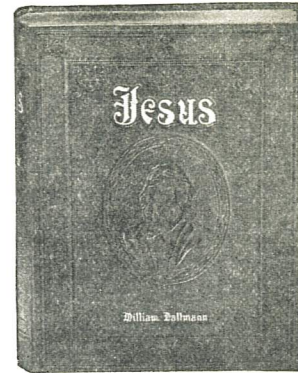
**Der Evang.-Luth. Hausfreund
Abreißkalender für 1937.**

Mit biblischen Betrachtungen
von lutherischen Geistlichen.



Der beliebte Abreißkalender mit einem Blatt für jeden Tag im Jahr. Außer Datum und Zeitangaben auf der Vorderseite eines jeden Blattes eine schöne Andacht, auf der Rückseite eine kurze erbauliche Geschichte oder ein Gedicht. Auf der Rückwand ist ein schön lithographiertes Bild, wie obige Abbildung zeigt.

Preis: 60 Cents.



JESUS

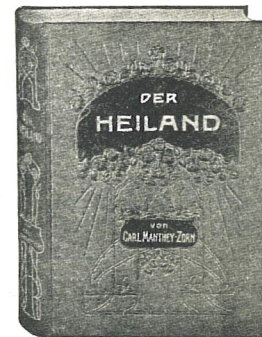
HIS WORDS AND HIS WORKS

According to the Four Gospels

By William Dallmann, D. D.

With Explanations, Illustrations, Applications. 185 Half-tone Illustrations by old and new masters and 2 Maps of Palestine. IX and 481 pages. Size 7 3/4 x 10.

Price: \$1.00



Der Heiland.

Den vier Evangelien nachgezeichnet.

Ein Prachtwerk. Großoktav-Format mit Holzschnitt und Futteral, mit 60 vollseitigen Illustrationen nach Darstellungen und Gemälden der berühmtesten Maler aller Zeiten. — Eine Karte von Palästina und eine Zeittafel.

Vollausgabe. \$3.00 portofrei.

Announcing Lutheran Edition — 1937 Scripture Text Calendar



For almost a quarter of a century, Messenger's Scripture Text Calendars have been spreading Christian light and comfort throughout the nation. They are known everywhere for their beauty, completeness and religious inspiration. No home is quite complete without the Christian influence of these beautiful pictures and carefully selected Scripture verses.

Der Bibeltext-Kalender ist auch Deutsch zu haben.

Most Beautiful Calendar in America

Particularly inspiring is the cover of the Scripture Text Calendar for 1937. It's a very lovely painting by Hacker entitled "The Quest of the Magi." The coloring is exquisitely rich, the theme compellingly spiritual — and the art work so exceptional as to merit preserving and framing.

Inside are twelve religious pictures — one at the top of each monthly page each adopted only after careful study so that all may be in keeping with the —dignity, beauty and standards of the Scripture Text Calendar.

Exceptional features includes the TOPICALLY ARRANGED YEAR WITH THE BIBLE — the THREE-MONTHS-ON-A-PAGE calendar page — the carefully chosen PRAYER MEETING TEXT for each Wednesday — FLOWERS and BIRTHSTONES of each month — MOON PHASES — and the story of each picture.

Single copy, 30 cents; 4, \$1.00; 12, \$3.00; 25, \$5.75; 50, \$9.00

All prices slightly higher in Canada

The regular Advertised Selling Price is 30c thus affording you a good margin of profit.



POST CARDS FOR CHRISTMAS AND NEW YEAR

or for Christmas and New Year combined with Bible Verses

In German or English

12 cards for 25 cents

100 Cards Assorted

\$1.75

Northwestern Lutheran Annual

(Wisconsin Synod)

Price: Single copies, 15 cents

Gemeindeblatt-Kalender

(Wisconsin-Synode)

Preis: Einzeln 15 Cents.

WRITE FOR OUR LARGE ILLUSTRATED CATALOG