

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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A QUADRICENTENNIAL OF THE SMALCALD ARTICLES

Luther's Prophecies Concerning the Falling Away from the Truths of the Gospel

From Dr. Bente's Historical Introduction to the
Symbolical Books of the Evangelical Lutheran Church
Triglotta, Page 93

As early as 1531 Luther declared that the Gospel would abide only a short time. "When the present pious, true preachers will be dead," said he, "others will come who will preach and act as it pleases the devil." In 1546 he said in a sermon preached at Wittenberg: "Up to this time you have heard the real, true Word; now beware of your own thoughts and wisdom. The devil will kindle the light of reason and lead you away from the faith, as he did the Anabaptists and Sacramentarians. . . . I see clearly that, if God does not give us faithful preachers and ministers, the devil will tear our church to pieces by the fanatics (Rottengeister), and not cease until he finished. Such is plainly his object. If he cannot accomplish it through the Pope and Emperor, he will do it through those who are (now) in doctrinal agreement with us. . . . Therefore pray earnestly that God may preserve the Word to you, for things will come to a dreadful pass."

Nor were these prophecies of Luther mere intuitions or deductions based on general reflections only. They were inductions from facts which he had not failed to observe at Wittenberg, even in his immediate surroundings. Seckendorf relates that Luther, when sick at Smalcald 1537, told the Elector of Saxony that after his death, discord would break out in the University of Wittenberg, and that his doctrine would be changed. In his preface to Luther's Table Talk, John Aurifaber reports that Luther had frequently predicted that after his death his doctrine would wane and decline because of false brethren, fanatics, and sectarians, and that the truth, which in 1530 had been placed on a pinnacle at Augsburg, would descend into the valley, since the Word of God had seldom flourished more than forty years in one place. Stephanus Tucher, a faithful Lutheran preacher at Magdeburg, wrote in 1549: "Doctor Martin Luther, of sainted memory, has frequently repeated before many trustworthy witnesses these words: "After my

death not one of these theologians will remain steadfast."

It was, above all, the spirit of indifferentism toward false doctrine, particularly concerning the Lord's Supper, which Luther observed and deplored in his Wittenberg colleagues: Melanchthon, Bugenhagen, Cruciger, Eber and Major. Shortly before his last journey to Eisleben he invited them to his house, when he addressed to them the following solemn words of warning: They should "remain steadfast in the Gospel; for I see that soon after my death the most prominent brethren will fall away. I am not afraid of the Papists," he added, "for most of them are coarse, unlearned asses and Epicureans; but **our** brethren will inflict the damage on the Gospel; for they went out from us, but were not of us" (1 John 2: 19); they will give the Gospel a harder blow than did the Papists." About the same time Luther had written above the entrance to his study: "Our professors are to be examined on the Lord's Supper." When Major, who was about to leave for the colloquy at Regensburg, entered and inquired what these words signified, Luther answered: "The meaning of these words is precisely what you read and what they say; and when you and I shall have returned, and examination will have to be held, to which you as well as others will be cited." Major protested that he was not addicted to any false doctrine. Luther answered: "It is by your silence and cloaking that you cast suspicion upon yourself. If you believe as you declare in my presence, then speak so also in the church, in public lectures, in sermons, and in private conversations, and strengthen your brethren, and lead the erring back to the right path, and contradict contumacious spirits; otherwise your confession is sham, pure and simple, and worth nothing. Whoever really regards his doctrine, faith, and confession as true, right, and certain cannot remain in the same stall with such as teach, or adhere to, false doctrine; nor can he keep on giving friendly words to Satan and his Missions."

So much for Luther's prophecies and warnings concerning the apostasy from the doctrines of the Gospel as quoted in Dr. Bente's Historical Introductions.

Regarding the **Smalcald Articles** which, four hundred years ago, were accepted by the Church of the

Reformation as one of her confessional standards, and which are Luther's legacy to the Christian Church, emphasizing as he does the chief doctrines of the Christian Church and publicly rejecting the errors of the Romish Church — the Reformer says: "These are the articles on which I must stand, and, God willing, shall stand even to my death; and I do not know how to change or yield anything in them. If any one wishes to yield anything, let him do it at the peril of his conscience."

And in his preface to the Smalcald Articles Luther gives this prayer:

"O Lord Jesus Christ, do Thou Thyself convoke a Council, and deliver Thy servants by Thy glorious advent! The Pope and his adherents are done for; they will have none of Thee. Do Thou, then, help us, who are poor and needy, who sigh to Thee, and beseech Thee earnestly, according to the grace which Thou hast given us, through Thy Holy Ghost, who liveth and reigneth with Thee and the Father, blessed forever. Amen."

J. J.

Grow In Knowledge

EXCURSIONS FROM INNSBRUCK, AUSTRIA

It was a quiet and pleasant lodging place we made our lengthy abode at Innsbruck, a substantial three story building surrounded by a garden of considerable size, shadowed with pines and large elm trees and adorned with flowerbeds — Pension Kappelsberger, excellently conducted by Mistress Kappelsberger, the proprietress. People from various nationalities gather there — English, Hollanders, Germans, Austrians, Americans and even from Alexandria, Egypt, and Malta in the Mediterranean Sea! we met American tourists from California, from Michigan, Cleveland, Ohio and from the Eastern States. They come and go; some stay here for weeks, others only a few days. But all of them try to get as much out of Innsbruck and its environments as possible. And there is indeed much to be seen; hardly any European tourist center we know of offers such a variety of attractions as does the capital of Tirol. Although we stayed there almost two months, yet we have not been able to cover the entire field of attractions. Aside from the many sights in the city itself, there are any number of excursions to be made to places of nature's beauty and of historic interest in its immediate proximity as well as surrounding country.

Not far from the city limits, about an hour's walk alongside of well tilled fields in the Inn Valley and through charming woods, is **Schloss Amras** or **Ambras**

situated in a large and beautiful natural park of big forest trees and deep ravines and long bridges and massive waterfalls rushing over precipices, at the foot of a mountain range. The history of this famous castle goes back to the 11th century, but it was built in its present conspicuous form mainly by archduke Ferdinand II of Austria in the second half of the 16th century, when Austria and Tirol were united, the latter, however, maintaining a sovereignty of its own. Beautiful Philippine Welser, the daughter of the wealthy trading family Welser in Augsburg, who was married to the Archduke, son of Emperor Ferdinand I of Austria and brother of Emperor Maximilian II, and nephew of Charles V, lived hereabouts for years, her husband being governor of the Tyrol. It was during this time Schloss Amras became famous. The Archduke had spent a fortune on decoration, on renovation and enlargement of the castle, on tourneys and entertainments that took place in the spacious interior court witnessed by princely spectators from the many windows of the six story castle. Passing through its apartments one marvels at the magnificent reception hall so exquisitely decorated with paintings of royalties and woodcarving and colored paneling in the ceilings, and the many rooms of various sizes filled with treasures of art. Most important for us, the Archduke has installed here the famous Amras collection of armour from the middle ages as well as from the 16th and 17th century of every description. Next to that in Vienna it is the finest collection of arms we have seen.

It is indeed a wonderful castle, this Schloss Amras. Tourists from every part of the world come to see it, and a pleasant thing about it is, that it is not commercialized like so many prominent castles in Europe, where bartering at booths of all sorts and restaurants become so disgusting to visitors. Only a nominal fee for entry is required. There are no booths or restaurants on the grounds. However, if one wishes to enjoy refreshments while there, he will find opportunity for such at respectable places outside the park of Amras where good wine and excellent refreshments are served.

Other castles of note in and about Innsbruck are those on the left bank of the river Inn — Buechsenhausen built in the middle of the 16th century and Weiherburg, an erstwhile hunting castle of Archduke Sigismund and Maximilian, wonderfully situated along the mountain slope, and always visible from the promenade along the right bank of the Inn.

Speaking of castles we might add right here that Austria is indeed famous for its ancient castles; it is the land of castles. As we traveled through this country we were amazed at the number of castles we beheld in every part. Some of them are immense structures built along the mountain sides in lofty altitudes, on cliffs, even on mountain tops. And almost

all of them have an historical background of much consequence. Personally, however, we were enabled to visit only two of them during our travels there, Schloss Amras and Hohensalzburg, the latter of which we shall speak about when we come to Salzburg.

But to return to our excursions from Innsbruck. A prolonged visit here would be incomplete without a day's trip into the **Stubaital**. A more beautiful excursion is hardly imaginable. We mount an electric mountain train at the Stubai station, proceed along the mountainside gradually ascending with a view over the city and Inn valley stretching out below, until we reach the mountain valley along the river Sil, another river, which has its source in the Brenner mountains and which empties into the river Inn at Innsbruck. Constantly ascending and winding around mountain slopes we enjoy a magnificent view of the Stubai valley lined with glorious mountain ranges on both sides. No one can overestimate the beauty of that view. Every glance in whatever direction ravishes one anew. The verdant pastures and fruitful fields along the mountain side (Almen) and the villages with their charming church spires pointing skyward nestling along those lofty heights present a picture of beauty no artist can portray.

We passed through a number of villages on our side of the valley — Naters, Mutters, Mieders, until we came to Fulpmes, the last railway station. How high the altitude of this place is I do not remember; but it must be about 3,000 feet. From here one has a glimpse at snow-covered mountains and glaciers in not too far a distance. Some tourists go by auto to the foot of these glaciers where they find good hotel accommodations with excellent meals, and spend their vacation in the refreshing climate of the glaciers. I, however, did not go as far, but stayed at Fulpmes for the day, strolling about the village and its surroundings. It is a neat town, clean streets. Its houses and public buildings like church and school are substantial stucco structures, making a clean and neat appearance. Often the houses are frescoed and bear artistic paintings, also inscriptions of religious matter. Apparently the inhabitants of the village are a pious and industrious people. I was surprised, therefore, to hear that in the night previous the railway station had been robbed of its treasury amounting to 10,000 Austrian shillings, a casualty unheard of in those parts way up in the mountains.

At noon time I took dinner at one of the tourist resorts. The meals were good and the wine ordered, of course, excellent. The landlady, who was a cultured woman speaking a fine German with hardly any Austrian accent, and in a pleasing modulation — Austrians generally speak German with a provincial accent — was, upon hearing that I was American born, surprised that an American should speak German so well without any foreign accent. But the

amusing part of the conversation was this. The lady related that a group of sixty American students who were travelling in Austria and who were also coming to Fulpmes in the Stubaital, had made reservations for dinner at her resort and that they had given her orders to make American pie (but Europeans generally are not accustomed to making pie). Jestingly she said, now I must learn how to bake pie. Fortunately she did not ask me being an American how to make pie. But I tried to solve her difficulties in telling her that the dessert I ate at the dinner prepared for me at her resort, which dessert, by the way, consisted of sliced layers of pastry placed upon one another with delicious Austrian cherry preserves in between, tasted fully as good to me as American pie. And I believe for her the problem was solved.

During the afternoon of that day I returned on the electric train back to Innsbruck. At the Fulpmes station a Catholic clergyman, a kindly Tirolese gentleman, entered the train and happened to sit together with me in the same compartment. Noticing that he had some trouble in lighting a cigar, I offered him a box of matches of my own, and this brought about a conversation. Seeing that he was wearing an emblem of loyalty to the present Austrian government in one of his coatbuttons, I asked him in the course of the conversation, in German: "Glauben Sie, dass Oestreich seine politische Unabhaengigkeit behaupten wird?" "Ja, das glaube ich ganz bestimmt," he answered emphatically. "Austria," he continued, "is the linking nation between the countries of the far East and the West, not only commercially, but politically. It has a political mission to perform. Austria will yet become a great nation despite the fact that it has been parcelled into so many separate sovereignties. The signatory powers at the peace treaty of Versailles now see the blunders they have made regarding Austria, he said, and deeply deplore their actions.

It was interesting to me to note how the Catholic clergy stand on the present outlook and what optimistic views they cherish regarding the political independence of their country, while according to opinions one travelling there so often hears expressed on the part of the people, the major percentage of them has little or no confidence in the present Austrian government which since the War is democratic in form, but in name only.

The Reverend gentleman furthermore related during the conversation that he had been chaplain in the great War, ministering to the needs of the soldiers from every part of his pre-war polyglot country, thus being compelled to preach in fourteen different languages, upon which I frankly complimented him with a "Bravo!" He chuckled. Meanwhile both of us were enraptured by the grand sceneries of the Stubai-

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tal we were passing through — a panorama of scenic beauty never to be forgotten.

At this juncture I cannot but draw a parallel, though on a different scale, so much the more since the matter involved is of recent date. It was my pleasure, on my homebound trail from Montreal, Canada, where I had landed from my European trip on the second of October, to pass through the Adirondacks of New York, and to stop over a few days at the home of Pastor and Mrs. Otto Sieker, relatives of my deceased wife, in Saranac Lake. And what so strongly impressed me there was the superb beauty of the autumnal forest coloring on the hillsides and mountain slopes and in the valleys, as well as of the trees lining the streets of the city and the public highways far into that mountainous country. Such a variety of colors from the deepest red to the most delicate hue, and at the same time so harmoniously blended — it was a picture of nature's beauty no artist is capable of portraying; and it was this American scenery by which the memories of the Tirolean alps were so vividly recalled to my mind. Too bad one cannot retain in mind the actual sceneries, though the fact of having witnessed them ever remains. Auf Wiedersehen!

J. J.

AN INVESTIGATION OF THE JUSTIFICATION OF ESTABLISHING AND MAINTAINING LUTHERAN HIGH SCHOOLS

A Paper Read at the Conference of Milwaukee Lutheran High School and Winnebago Lutheran Academy Faculties
March 29, 1937, by Heinrich J. Vogel

That the need for establishing and maintaining Lutheran High Schools exists and is unquestionably justified, certainly is not doubtful to any one of us. I am sure that we, both as a body as well as every one of us individually, are thoroughly convinced in our own heart and mind, that the work that is being done in our circles in the field of Christian education on the high school level is in full accord with the will of God, and that it has for that reason enjoyed God's richest

blessings. Were it not so, certainly those consecrated Christians who have pioneered in this work by establishing schools such as the Lutheran High School of Milwaukee and Winnebago Lutheran Academy of Fond du Lac, would not have been willing to devote their time, energy, and resources, often at the cost of great personal sacrifice, so unselfishly to the cause.

This paper is therefore not intended to decide the issue of the *raison d'être* of Lutheran High Schools. It is not written with a view toward finding the solution of the problem whether or not Lutheran High Schools are justified in their existence. This is assumed from the very outset to be the case. However, even today, after Lutheran High Schools have proved their worth and their ability to prosper and grow in the face of sometimes apparently insurmountable obstacles, there are many in our circles who are still indifferent if not openly antagonistic to the cause of Christian secondary training for Lutheran boys and girls. As we come into contact with such people, we are often confronted with a spirit that tends to dampen our ardor and chill our enthusiasm for the work, yes that occasionally raises the question in our minds, whether the undertaking is really worth the effort required to maintain it. At such times it is certainly wholesome for us who are engaged in this work to devote a little time to a study of the real justification of Lutheran High Schools, in order to gain new enthusiasm and encouragement for our work. This thought, no doubt, prompted the assignment of the essay and is the thought that encouraged the writer to accept the assignment and that guided him in working it out.

The justification of the Lutheran High School depends basically upon the justification of Christian education in general. On this point Scripture speaks clearly and unmistakably. Both in the Old and in the New Testament we find oft repeated injunctions to parents admonishing them to educate their children not only in the things needful for this life, but also to instill in them a love toward God and a desire to do His will. Thus we find in the sixth chapter of the book of Deuteronomy, the chapter following that in which the Decalog is stated for the second time, these words of the Lord spoken by the mouth of His servant Moses (vv. 4-7): "Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." That the education of the young in the Word of God is God-pleasing appears also from the words of the Psalmist Asaph (Ps. 78, 5): "For he established a testimony in Jacob, and ap-

pointed a law in Israel, which he commanded our fathers, that they should make them known to their children." And in the New Testament we have the well-known admonition of St. Paul to the Ephesians (6, 4): "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." God looks favorably upon those who educate their children in the Word of God. An example of this is Abraham, of whom the Lord says (Gen. 18, 19): "I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." There can be no doubt, therefore, that Christian education has not only God's sanction and approval, but also his express command.

Scripture further shows us the glorious purpose which Christian education serves in the kingdom of God. In the Psalm alluded to above, Asaph proceeds to set forth the purpose of Christian education thus (Ps. 78, 5-8): "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born; who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments; and might not be as their fathers, a stubborn and rebellious generation that set not their heart aright, and whose spirit was not stedfast with God." Such training is to convert our children into true children of God who know the will of God and endeavor to conform to it. To accomplish this, the beginning must be made sufficiently early. Solomon says in the book of Proverbs (22, 6): "Train up a child in the way he should go; and when he is old, he will not depart from it." Again the New Testament echoes these thoughts. In his second epistle to Timothy St. Paul has this to say about Christian training (3, 14-15): "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Thus we see that the glorious fruits that the Christian education of the young will eventually bear are nothing less than life eternal.

But not only does Scripture enjoin us to educate our children in the fear of God and tell us why we should do so. It also points out what the contents of such education must be. Ordinarily the purpose of education is to acquire useful knowledge, wisdom that will be of benefit to the pupil later on. This axiom is doubtly true of Christian education, for it aims to impart knowledge that will not only be of use to the pupil here in his earthly life, but also divine wisdom

which will guide him safely into eternal life. To obtain such wisdom, true wisdom, must be the goal of all Christian education. What is true wisdom? Where may it be found? I know of no better answer than that which Job has given us in his classic dissertation on wisdom (28, 12-28): "But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me; and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. . . . God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven; to make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder; then did he see it, and declare it; he prepared it, yea, and searched it out. And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Again the Proverbs of Solomon express this same thought in the words (9, 10): "The fear of the Lord is the beginning of wisdom; and the knowledge of the holy one is understanding."

Scripture thus far quoted has addressed the parents, whose duty it is to provide facilities for Christian education of the young. It is, however, also the duty of the young to seek such opportunities and to acquire their education at the true fountain of wisdom. The proverbs of Solomon are clear on this point (23, 12, 19, 23): "Apply thine heart unto instruction, and thine ears to the words of knowledge." "Hear thou, my son, and be wise, and guide thine heart in the way." "Buy the truth, and sell it not; also wisdom, and instruction, and understanding."

It is therefore evident that the principles of Christian education are deeply rooted and firmly grounded in the Scriptures. There can be no question in a Christian's mind concerning the validity of these fundamental facts. The establishment and maintenance of adequate facilities to carry out this program of Christian education is therefore entirely justified.

(To be continued)

— Missionary statistics will not be required at the judgment seat of Christ, except, perhaps, to be burnt up. The "Great Revival" of today may be the smoke of tomorrow. Better do what men call "A little" under His guidance, than what men call "Much" without Him.

— Samuel Levermore.

— As there is a curse wrapped up in the wicked man's mercies, so there is a blessing concealed in the righteous man's crosses, losses and sorrows.

— Spurgeon.



Comments

Spiritual Blindness in high places, that is among those who are to lead men into the knowledge of things spiritual, is becoming more common every day. In the opening sermon of General Convention of the Episcopalian Church at Cincinnati, the Rt. Rev. Edward L. Parsons, D. D., bishop of California, based upon the beautiful text of 2 Cor. 5, 18, 19, had this to say of the Church's mission: "There is not much chance of touching the men and women and children fighting for their very bread in the Kentucky coal fields with the message that God is love; nor to help the migratory worker ranging up and down our California valleys in his rickety Ford car with his wife and four or five children, hating the unsanitary camps where he must refuge, with sullen anger at the owners (who likewise need our sympathy in this impossible world), there is not much chance to raise him up to God. Shall we say to him: Read your Bible, pray, have your quiet time? Go and try it in the burning sun-baked valley, with bad water, no sanitation, a thousand quarreling children, no shelter, no privacy, and the hourly dread of being let out. Go try it. You will never again say that Christ has no concern with the social order." Thus the Living Church.

What can the good bishop mean? He means this: before you can preach the gospel of the Kingdom to a man so that he will listen, you must put him at his bodily ease, fill him full of bread, stuff his pocket with money, so that he need not fear for the morrow, give him a good job, look out for his health, place him in a good home, take the drudgery off the back of his wife, send his children to good schools, and then, oh yes, then surely he will gladly listen to your gospel of the Kingdom. What kind of a kingdom? Why that kingdom where all bellies shall be filled, where all men shall have the "abundant life" of security and bodily welfare. That's the kingdom, indeed. But you object, bound as you are by the biblical teaching you had since youth, that may be a fine outward kingdom, but what has that to do with the Kingdom of God and Christ in the Bible? Are you so ignorant that you do not know how we have progressed in knowledge these days? Why, **that is** the kingdom promised by the Christ. Hear and learn. The venerable bishop goes on to say, "We shall look out upon this seething world and remember the Master's words, 'The meek — that is the downtrodden and underprivileged — shall inherit the earth'. 'He hath exalted the humble and the meek' will take on a new meaning for us."

It will, indeed. And yet not so new. It is the same meaning that the Lord warned against when He said, Luke 12, 15: "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of things which he possesseth." But if these spiritual leaders are so blind in spiritual insight that that they blasphemously pervert the clear meaning of our Lord in the Beatitudes, where Jesus the great prophet describes the **spiritual** blessings enjoyed by the brokenhearted sinners, because they are to enjoy the assurance that their sins are forgiven — if these blind leaders are thus benighted, where shall they land? This is the tommyrot that is preached to the unfortunate ones, not poor and broken in spirit, but full of hatred, envy, sullen anger against the better situated. This is why these misguided leaders, claiming to bring men into the kingdom of God, help to make the unrest and strife among men grow, false prophets that lead to perdition.

Gone and forgotten is this truth, again and again stressed in the Bible, that the message of God's grace is to those who are beset on every side by poverty, pain, loss, ruin of money and goods, so that they out of it all are to lift their eyes to their Father in heaven who knows all their wants, and who has solemnly promised to relieve them, nay who has sent them such poverty, sickness, friendlessness, weakness, not to destroy them, but to lead them more firmly to put their trust in God alone. Is prosperity the only fit setting for hearing the Word and taking it to heart? When Jeshurun waxed fat, and kicked, "then he forsook God which made him, and lightly esteemed the Rock of his salvation." Deut. 32, 15. If the Bible is no comfort in evil days, then it is a poor, useless book indeed.

* * * *

Shall We Have A Christian State? Professor Emil Brunner, an eminent Swiss theologian, writing in the Presbyterian Tribune, has some very plain truths to tell, truths that will be unpalatable to all who are dreaming of a Christian state. "Here we are not concerned with the so-called 'ethic of the Sermon of the Mount' — I might almost say — we are concerned with its opposite! For the so-called 'ethic of the Sermon of the Mount', as it is understood in the interpretations given by Tolstoi or in the 'Social Gospel', is a complete misunderstanding of the real Sermon of the Mount. It is a legalistic ethic, a moral demand, a principle, a system, which is far more concerned with the alteration of systems and the construction of programs than with the changing of actual persons."

"Nothing is achieved simply by making the demand that people ought to love one another, or by setting up a social program; it would be far more pertinent to give man power to achieve the Good-power to love. It is this actual power of love, as the

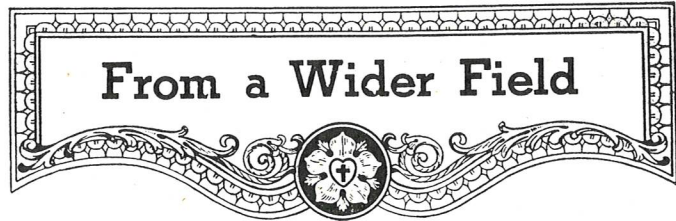
new life of man, poured into his heart by the Holy Spirit with which we are concerned in faith in the divine righteousness in Jesus Christ. Where man lives in this love he no longer needs any laws."

In speaking of the state he calls it an institution, a means toward an end, but the "Kingdom of God is not institutional in character, it is wholly personal. Thus a Christian — even if he be a perfect disciple of Christ — can only express love within these institutions or orders in a very imperfect and fragmentary way." The state knows nothing of love, it is an institution of force. "This force is necessary on account of sin; or to put it more correctly, for the sake of love in a sinful world and among sinful beings." And the Christian in the employment of the state must use force to uphold law and order, he cannot be led by maudlin sentimentality, often miscalled love, to let the evil-doer go unpunished is not love to the good citizens, but the very opposite. Hence there can be no Christian state. "A Christian State is a wooden idol. You might as well speak of a Christian prison or a Christian war."

The whole matter is much more simply put by the Scriptures. We cannot here quote all of the passages which clearly state that the Kingdom of God is and must be kept distinct from the ordinance of God set for the keeping of order and safety outwardly, the government or the state. Romans chapter thirteen states the nature, the source, the powers, and the purpose of government very clearly. It is too bad, that with the general disregard and ignorance of the Bible, this exhortation of God for Christians to be obedient to government, because it is from God, should be lost to the consciousness of most men. If it were better known, or more generally heeded, there might not be so much misgovernment on the one side, and much less of the idle dreams about the ideal Christian state on the other.

Still, we need not be surprised at this. It is a truth taught by the Bible, and to those who will not heed the Bible by bitter experience, that contempt for the Word of God and pride in the prowess of man always lead to the dissolution of all orders of society. The sectarian churches have in ever increasing numbers turned away from the Bible as the only trustworthy fountain of all saving truth, with the sad result that they cannot distinguish falsehood from error. The doctrine of the church, or the Kingdom of God, they have degraded to bread and butter business. Reaching out for the uplift of all humanity throughout the world, they have greatly overlooked their duty of saving the individual. They expect everything from new systems and orders of society and nothing from the power of the Gospel to save souls. Uniting with everything that still by a great stretch of the imagination may be called Christian, they hope to conquer the world for a Christ that never existed except in

their own fevered brains. In principle we agree with Prof. Brunner when he says, "The primary concern of the Church is not with the alteration of institutions and orders, but with the changing of persons." Will the world uplifters heed this? Z.



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.

THE BIBLE STANDS

Revelations 14: 6. 7

The Bible stands;
The holy Word of God
By inspiration giv'n,
A shining light upon our pilgrim road,
To guide our souls to heav'n!
Although the rocks and hills may tumble,
Although the earth may shake and crumble,
The Bible stands!

The Bible stands;
A Bulwark all divine,
A Fortress that shall stay,
When sun, and moon, and stars shall cease to shine,
When earth shall pass away.
Unmoved, unchanging, pure, eternal,
It floods the world with light supernal.
The Bible stands!

The Bible stands!
Ye saints, be unafraid.
The sure Foundation Stone
By prophets and apostles firmly laid,
Cannot be overthrown.
All vain the battling foes' endeavor;
The Word of God abides forever!
The Bible stands!

The Bible stands!
Ye servants of the Lord,
Fear not what man may do,
Securely rest on His unfailing Word,
Whose Spirit's witness true
Shall grant you courage, consolation,
And strength to conquer in temptation.
The Bible stands!

The Bible stands!
Its Author shall return,
His cause to vindicate.
In quenchless fire the godless foes shall burn,
Who now His teaching hate.
Amid the peal of Judgment thunder,
His saints shall shout in rapture's wonder:
"The Bible stands!"

The Bible stands!
O blood-bought Church of Christ,
Lift high the Savior's Cross!
Be not into the sceptics' nets enticed;

Count early laurels dross!
Till thou shalt enter Salem's portal,
Tell all the world this truth immortal:
"The Bible stands."

Anna Hoppe.

FATHER COUGHLIN RETIRES?

According to newspaper reports "The Social Justice," official publication and organ of Father Charles E. Coughlin's National Union for Social Justice has been sold to an organization headed by Walter Baertschi of Toledo, Ohio.

At the same time it was announced by the radio priest's personal attorney, Prewitt Semmes, that all the stock held by the Radio League of the Little Flower had been transferred to Baertschi. The league is said to have held 1,000 shares of no-par value. The new editor of the publication also announced that Father Coughlin would write no more articles for the paper until "it is determined whether he can speak his own mind."

But a new party is in the making to be known as "The Committee of One Million Christians," so says Mr. Baertschi who was recently named as the priest's chief lieutenant in the National Union. He also stated that "The Committee of One Million Christians" would work to bring about Father Coughlin's return to the radio, who recently canceled a scheduled series of broadcasts.

We must confess that we did not miss Father Coughlin's radio harangues nor do we know of any one who did. "Let the dead past bury its dead."

W. J. S.

MAN'S DESCENT

Oh, my! Just when we resigned ourselves to the fact that "scientists" had definitely settled it among themselves that man's ancestor is the hairy ape, along comes Dr. George Gaylord Simpson of the American Museum of Natural History and upsets us with the claim that man is a kin of the "mouse." Not just the common rodent that takes special delight in disturbing the tranquility of homes and feeds on delicatessen stored on the pantry shelves — but an animal which strongly resembles the common mouse in size and appearance. This tiny animal, so says Dr. George Simpson, is the real "ancestor of man." It thrived about 70,000,000 to 100,000,000 years before Christ. Remains of this tiny animal have been discovered — where? Guess! — In the CRASY MOUNTAIN AREA (really a fitting location for such a find) in central Montana. Thus, says Dr. Simpson proudly, man's "origin" was in the western United States rather than in Asia — as his fellow "scientists" have held. Surely, that is a signal honor for America and all her loyal sons and daughters ought to give Dr. Simpson a vote of thanks — for his patriotism.

"What fools these mortals be," says a poet; and

when we read such "tommyrot" and such nonsense we wonder whether our sanity so widely heralded is worth the acclaim.

This we do know, from the parading of such farcical wisdom, that men who revel in it certainly are devoid of all **spiritual** sanity. God has given us their number Romans 1:21 — "Because that when they knew God, they glorified Him not as God, neither were thankful, but became VAIN in their imagination and their foolish heart was darkened. **Professing themselves to be wise they became fool.**"

Have they not read, "God formed man out of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul?" Here is room for deep thought. We recommend these words to the "scientists" for profound study and hope that, by the grace of God, they will be made able to confess this wisdom with the babes and sucklings. Then they will have learned true wisdom.

W. J. S.

ARABIA IS STILL HOME OF SLAVERY

Recent publications are showing that Arabia today remains the real home of slavery with at least 1,500,000 slaves, including a large proportion of blacks from the Sudan and Abyssinia. Although the number of slaves in China is supposed to reach two million, it is held that slavery in Arabia, to a much greater extent, bears the characteristics of the classical forms of slave trade.

Slaves are openly bought and sold, the markets for women of beauty being specially conducted and developed. A recent edict of Ibn Saoud, king of Saudi Arabia, forbids the importation of slaves by sea, and even by land, unless it is proved that the importee is already a slave. Yet this writ does not reach very far. Children born of slaves are slaves themselves, and more than one mother is faced with the tragedy of seeing her daughters sold away while her sons are not infrequently doctored to serve as eunuchs.

— Christian Century.

MARRIAGE AND DIVORCE IN TURKEY

There are fewer Turkish divorced women remarried than there used to be, unmarried and divorced men as well as widowers now preferring to marry girls and widows. Of the latter there is a strikingly great number. Recent figures are not available, but in 1927 one out of every four married women was a widow. At present over one-half of Turkish women get married between the ages of 19 and 24, and as many as one-third do so above that age, which is a remarkable departure from old Islamic custom under which girls married very young. More than one out of every ten marriages ends in divorce, and two out of three divorces are due to incompatibility.

— Christian Century.

SCHOOL AND HOME

We have heard so many indictments of our national public school and educational system by men who are themselves a part of that system that it seems almost superfluous to add any more. Still we feel that a word from the pen of John Erskine, the widely known author, in regard to our public school and college education, as well as the modern home is well worth passing on to our readers. In a recent issue of the Liberty he says, "where morality — that is, personal obligation and responsibility — is not taught from THE HOME UP, the educational system becomes first an expensive folly, then an organized racket."

John Erskine agrees with all who are doing any serious, independent thinking on this subject in our day — that we must look TO THE HOME for improvement in the moral character of the child. Nothing — not even the church or the school — can take the place of the HOME. It is in the home where character building begins and is the strongest influence in the life of a child. After all, the parents are the real educators, character builders, of the child and they cannot shift this responsibility. There is no substitute for the home; if it were possible, the church or the church school, of course, would come closest to filling that position which Erskine concedes with reservations and misgivings. The public schools, however, without the aid of the Christian home and deprived of every facility for character building is, as he rightly terms it "an expensive folly" and "an organized racket."

W. J. S.

MEETING AN OBJECTOR

"I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Luke 21:15. (The following is a conversation reported by a home missionary.)

"How do you do, Mr. Fischer. Someone has told me that you were baptized in the Lutheran Church in your infancy, and I came to ask you to attend our services."

"Well, Pastor, I traveled around a lot since I was a boy, and I got away from the church. I am not interested in any church now. I don't think much of a church that will teach myths and claim they are teaching the truth."

"Can you tell me what you consider a myth which the church teaches as truth?"

"Here's one. I don't believe Christ was born of a virgin. I think He had a father like all the rest of us."

"Let's take up the virgin-birth of Christ. Who were Adam's parents?"

"God created Adam."

"Who were Eve's parents?"

"She was made from a part of Adam."

"There we have two people who did not have a man as a father. You and I did have. That makes three different ways in which people have come into the world. Is there any good reason why there could not be a fourth?"

"No, but you haven't convinced me that God is the Father of Christ."

"The Gospel tells us that Jesus raised people from death. Do you believe that?"

"Yes, I do."

"That is something that only God could do. Jesus did that and so He must have been God. He often called Himself the Son of God. When did He become the Son of God if He wasn't that from His birth?"

"You make the virgin-birth look like a reality. I didn't look at it like that before."

"Now, Mr. Fischer, I'll look for you at services next Sunday at ten o'clock."

"I'll try to be there."

"Thank you. Good-bye."

A. G. E.

BENEDICTION

Send Thine angels, Lord, to guard us,
While our eye-lids close in sleep;
Breathe Thy loving benediction,
While night's shadows round us creep;
In Thy care we rest contented,
Washed from every guilty stain,
Till the morning light awakes us
To Thy consciousness again.

Breathe Thy loving benediction —
Breathe, O breathe it over all;
O'er this restless world at evening
Let Thy benediction fall.

Send Thine angels, Lord, to guide us
As our eye-lids wake from sleep;
Breathe Thy loving benediction,
While the sunbeams round us sweep;
Conscious of Thy living presence,
Make our hearts within us glow,
And, with joyous strength of duty,
Forth unto Thy service go.

Breathe Thy loving benediction —
Breathe, O breathe it over all;
O'er this restless world at dawning,
Let Thy benediction fall.

—Elna (Danielson) Ericson.

— Nothing can comfort the soul without Christ. Temporal enjoyments, riches, honors, health, relations yield not a drop of true comfort without Christ. Spiritual enjoyments, ministers, ordinances, and promises are fountains sealed up, and springs closed. Until Christ opens them a man may go comfortless in the midst of them all.

— Flavel.

Synodical Conference

YOUTH MEETING AT ANDRESPOL.

From June 24 to 29 the youth of our congregations in Poland met at Andrespol for their annual youth week. These meetings by now are an institution anxiously awaited and well attended by young and old. The purpose of these meetings is to aid all those who attend to grow in the knowledge of the Scripture truth and the faith and confession of our Lutheran church. Each day during the meeting two lectures are given by our pastors in Poland, one in the forenoon, one in



the afternoon. For instance, this year three lectures were delivered on the theme: "What think ye of Christ?" — one: Why do I belong to the Ev. Luth. Free Church in Poland?; one: Unionism in the Lutheran state churches; one, What stand do the Lutheran churches take over against the Scriptures, Luther and the Lutheran confessions? — After the lectures some time is given to singing and for recreation volley ball is played. — Our picture shows the young people hard at work at the dining table. Three simple but nourishing meals are served to them for the price of 19 cents a day.

W. B.

PROCEEDINGS OF THE AUGUST CONVENTION OF THE LUTHERAN CHURCHES IN NIGERIA

The convention was held on the 26th of August at Ikot Obio Odon. Each Lutheran congregation in Nigeria was represented by two delegates. The chairman of the convention was Dr. Nau, and the Rev. Vernon Koeper acted as recording secretary.

The convention was opened by the singing of a hymn by the entire gathering.

The chairman, Dr. Nau, read the Scripture lesson which was taken from Acts 15.

Elder William of Nung Ukana Church was then

asked to lead in prayer. (Elder William is an influential man in the churches who was at the same time a polygamist. Within the last month he gave up his surplus wives and publicly confessed his sins both before his own congregation and before a meeting of the Head Men of Ibesikpo which was held a few weeks before this convention.) Before beginning his prayer, Elder William said: "I stand before you with open heart. I had married more than one wife. Although I had nothing to do with the one for four years, I could not rest. Good and bad fought in my heart. I went and explained this to Dr. Nau. He came to Nung Ukane and brought the matter before the whole church. The church settled the matter. Since I and my first wife had been separated for four years, we could not be united now. But that was not my only sin. I had also married a third wife. I promised before the church that I will now marry only one wife. I knew that to have more than one wife was against the will of God, and it hurt me in my heart. I have now married one wife before the church." Having made this confession, Elder William went on with his prayer.

Following this prayer, the Rev. Schweppe addressed the assembly on the basis of Psalm 116: 12-14. He pointed out that the purpose of the assembly was two-fold. First, we had gathered together to look at the past accomplishments as well as at the past mistakes. Secondly, we had gathered together to look at the future and to make plans for the work. Looking at the past, we see the grace and blessing of the Lord, even though we did not deserve it. Thinking of this, there can be but one thought in our hearts, that is to show our appreciation of His blessings. The Rev. Schweppe then spoke on the theme: What Shall We Render Unto the Lord for all His Benefits? He answered this question from the text in the following manner. The question indicates that David had been blessed. This was true. He had been given the blessings of faith, of the True Word, and of salvation. He had been made a prominent king. He had sinned and received renewed grace. He had sorrows and troubles but only to bring him nearer to God. David did not forget. In the Psalm he mentions his blessings and asks the question, "What shall I render unto the Lord for His benefits?"

Our life is the same as David's. We have the true God, we have His pure Word and pure sacraments. We have special blessings and must ask the same question. We also have troubles, but they are only to show us the strength of God. David knew he could not repay. The best way to show our appreciation is to accept God's offer of salvation. Everything we do and say must be for the purpose of keeping God's Word and sacraments pure and to bring us closer to God. David also prayed. We are to do the same.

We are to render to God a life of prayer. David said he would pay his vows to the Lord. This was in order to show his appreciation. We have made vows in Baptism in the church. We have work to do. We face the future. We have vowed to work for the Lord. Let us keep our vows. Let us protect the pure Word and prepare to preach it. We must see that the people keep the Word and live according to it. May God bless our intentions and our work to His glory and to the salvation of men for our Savior's sake. (Mr. Nyung interpreted.)

Roll call and the reading of the minutes of the preceding convention then took place. Out of 32 churches, 30 were represented. Ikot Okure and Ikot Oku, Ikono, were not represented.

Dr. Nau addressed the assembly in Efik on the topic, "The Christian Church." He stressed the main points of this doctrine. All believers, and only believers, belong to the church. The church is maintained entirely by the power of God. The church is always in existence, even though at times it seems to have disappeared. The time of Elijah and the time of Luther are examples. Our church is a part of the Christian Church. All visible churches are not the same. They differ on some doctrines. For example, Baptism and the Lord's Supper. The true visible church is that church which teaches God's Word in its purity. Each member of the true visible church will support that church also with his monthly contribution.

Dr. Nau then outlined the work of the Mission. He pointed out that there is work to be done first in the churches, secondly in the schools, and thirdly among the women. Concerning the churches, he showed the difference between our work and the work of other missions. In other missions one white man is manager of from thirty to one hundred churches. We do not want to be called managers, for our chief work is preaching and teaching, not managing. That is why we came, and that is what is necessary. We do the work personally because the teachers are unable to teach. We teach in preparation for Communion. For how shall people know and act if they are not taught? We provide sermons, Sunday school lessons, Bible history, and Catechism, all for the purpose of teaching. Teaching is slow work and churches should not be discouraged if it does not go fast. The work was started in the north of the territory and is proceeding south. All churches with the exception of Ikot Udo have instruction, and work at Ikot Udo shall soon be begun. We shall continue teaching and not become managers.

Layman: "We are glad to see the teaching because we have had missions which gave no instruction but were only managers and did not visit stations. We want you to carry on with this policy. We are very glad."

Dr. Nau: "We also want to attend Ikpo Owo (head men, elders) meetings regularly. We hope to do this soon. The Ikpo Owo at times show wisdom but they also need guidance. We shall attend as often as we can, but we cannot be in two places at the same time. We want the Ikpo Owo to come for advice. Everything takes time. We plant in April and take out the yam in December. Church work takes time. It takes time to see fruits. We do not see much as yet, but there is already some fruit. We need expect no more, for even the Lord Jesus labored without seeing the fruit of His work."

Peter Udo Ubo: "I am glad and I speak for all to thank the missionaries because they were sent to see and to help and they came. Although Etubom (pastor) said that they cannot do two things at one time, we are glad that they are starting the girls' school. We thank and pray God to continue to bless and help. We ask the missionaries that they will not mind about those people who run away and give trouble and go to other churches. We believe and see a great difference between this mission and other missions under which we were. We should not have gone astray if they had taught in the churches. You three missionaries have opened all things as Christ did in His work."

Elder William of Nung Ukane: "I must confirm what has been said. It is hard for the missionaries to put us in order because we have been taught falsely. Many need your help. We ask the three missionaries to write for more pastors. One meeting per week is not enough for a large congregation. We need daily instruction." (The church at Nung Ukane is larger than many of our city congregations at home. It alone could use a full-time white pastor.)

Dr. Nau: "It is true. We have already written for more help. We do not deceive you. I came alone and we waited for one year for help, but the help did come. There are plenty of people at home. About those people who go away we are not surprised. Remember the young ruler who came to Jesus. He went away. The disciple is not above the master. If it happened to Jesus, it will happen to us. Jesus was sorry and we are sorry, too, but he who does not want to listen must stand before God on the day of Judgment. (To be concluded)

— "Thy blessing is upon Thy people." The saints are blessed before they are crowned. What, reproached and maligned, yet blessed! Our Savior Christ pronounceth the godly man blessed; though a mourner, though a martyr, yet blessed. Job on the dunghill was blessed Job. Shimei did curse David; yet when he was cursed David, he was blessed David. The saints though they are bruised, yet they are blessed. —Thomas Watson.



Our Synod

DIAMOND JUBILEE

By the grace of God St. Paul's Ev. Luth. Congregation of Algoma, Wis., was privileged to commemorate the seventy-fifth anniversary of its founding. She, too, can join in the words of the Psalmist: The Lord hath done great things unto us; whereof we are glad. The implanted mustard seed of God's divine Word has not only taken root and sprouted, it has, by the gracious will of God, grown into a mighty tree, offering a spiritual bower to no less than 1,200 souls.

Mindful of God's favors received, though without any merit on her part, St. Paul's prepared for a fitting celebration, at which occasion it would give praise and thanksgiving to God — the Lord of His church. The interior of the church was re-decorated; new lighting fixtures were installed; the organ was re-adjusted; and all the church furniture varnished. For the festival services, scheduled for Sunday, September 26, Wednesday, September 29, and October 3, the following served as guest speakers: Chr. Doehler, Paul Oehlert, Max Hensel, Fred Schumann, and Paul Brockmann. They all joined in exalting the unmerited grace of God and exhorted the congregation to continue steadfast in the Word. Fair weather and a large congregation greeted us at every service. For this we also give thanks.

St. Paul's at Algoma was organized on October 12, 1862, by the sainted pastor John Brickmann, who also became the congregation's first resident pastor. Prior to 1862, for the space of about seven years, travelling missionaries served the scattered families of Lutheran faith who had their homes in this part of the state during those pioneer days. In 1863 the congregation, numbering perhaps fifteen to twenty families, erected its first church building — however even after five years it had outgrown its quarters and was obliged to build a second and larger church. Faithful hands labored and year after year the fold of Christ's church grew in encouraging numbers. In spite of the fact that the old evil foe was also upon the scene, sowing the seed of dissension and disruption, God and His Word triumphed. St. Paul's victory was glorious! And as a fitting tribute to God a school building was erected and a full-time Christian day school begun. This was in 1881 under the able leadership of the sainted pastor J. G. Oehlert. In the year 1896, while the late pastor Fred Eppling was at the helm guiding — in all faithfulness to God — the entrusted souls

upward and heavenward, the congregation saw the imperative need of a larger church. Filled with faith and love to God and His Word, imbued with true Christian fortitude, courage and conviction, the congregation — then numbering about one hundred families — agreed by an almost unanimous vote to erect a new church of stone and brick with a seating capacity of approximately six hundred. To this day St. Paul's Church is the largest Protestant church building in Door and Kewaunee County. Since 1928 a beautiful well-built parsonage stands next to the church.

The following pastors and teachers have served the Lord at St. Paul's since its inception: Pastors, — J. Brickmann, B. Ungrodt, C. Tietze, C. Jonas, E. Lieb, J. M. Johannes, J. G. Oehlert, Chr. Doehler, Fred Eppling, Aug. Schlei, since 1927 K. F. Toepel; Teachers, — Theo. Bubholz, J. Schiefer, Ed. Dobratz, Bernhard Hagedorn, Victor Burg, Gotth. Schley, Bernhard Hagedorn, Arnold Meyer, Louis Serrahn, since 1934 Martin Dommer; Women Teachers, — Bertha Braun, Eugenie Notz, Martha Tews, Clementine Gablowsky, Ida Maack, Martha Perlewitz, Eleanor Mueller, Ruth Perlewitz, Gertrude Eggert, Marie Geiger, Mollie Bender.

During the seventy-five years the following ministerial acts have been performed within the congregation: 2,410 baptisms, 1,814 confirmations, 525 weddings, 890 burials, the communicants numbered 50,354.

At this time the congregation numbers 1,200 souls, 350 families, 296 voting members, and 96 women members.

Ebenezer! Lord, abide with us!

K. F. Toepel.

DEDICATION OF PARSONAGE

On the thirteenth Sunday after Trinity St. Paul's Lutheran Church at Onalaska, Wisconsin, dedicated its new parsonage. The Rev. Jul. Gamm of La Crosse, Wis., delivered the sermon based on Luke 10:5: "Peace be to this house."

The house is modern throughout, equipped with a forced air, air-conditioning furnace, hot and cold running water. There are eight rooms: a study, a living and dining room, a kitchen, and four bedrooms; also a washroom downstairs and a bathroom upstairs. The garage is built on to the house, and is heated.

The house was designed by the Rev. R. Siegler. The house cost the congregation a little over \$5,000.00, but would have cost a great deal more had not the members of the congregation done much of the labor themselves.

W. Paustian.

JUBILEES

On August 31 the Central Conference together with the faculty of our Northwestern College arranged a special celebration to praise God for all the grace and mercy which He had shown a brother of their circle. Twenty-five years had passed since Prof. A. Sitz of our College had entered the service of the Church. Of this fact the assembled brethren together with their wives took cognizance in a special service, in charge of Pastor Ph. Koehler of Milwaukee, a classmate of the jubilarian.

Professor Sitz served congregations at Tomahawk, Rib Lake, and Wisconsin Rapids, for a few months helped out at Dr. Martin Luther College in New Ulm, and the past thirteen years has taught in our Northwestern College. By the grace of God I am what I am: and His grace which was bestowed upon me was not in vain," that was the leading thought carried out by the guest speaker, and that was also the sentiment expressed by the jubilarian in his short address.

In a congenial gathering, at which congratulatory letters were read, a gift from the conference was presented to the jubilarian, and toasts and short speeches were made by classmates and others, we spent hours which passed only too quickly, after which we returned to our homes with the wish and prayer in our hearts that the Lord might grant to our dear brother many more years of blessed service in His vineyard.

O. K.

* * * *

On October 5 Salem's Congregation at Lowell together with the Central Conference, which held its session there, gathered to celebrate the 25th anniversary of their beloved pastor and conference brother, Pastor O. W. Koch. Salem's Church on this occasion was far too small to hold the audience which had assembled to give heed to the sermon by Pastor F. Loeper on John 15, v. 5, in which the speaker set forth that this truly was an occasion for joy and thanksgiving, for the Lord has made both pastor and congregation fruitful branches of the Vine, both bearing fruit in and through Christ. This, it was pointed out, is grace on the part of God. All honor and glory, therefore, belong to Him.

In a short address the jubilarian showed that he concurred in this sentiment wholeheartedly. Gifts from both the conference and the congregation were presented to the jubilarian, congratulatory letters from the parish Cornell-Keystone and the congregations at Hustler and Indian Creek, which he had served in earlier years, were read, and then we proceeded to a hall for an informal get-together. There we partook of light refreshments, which the Ladies' Aid had prepared, a number of toasts were given, and pleasant

hours were spent together in Christian fellowship and sociability. We parted with the wish in our hearts: May the Lord preserve unto our dear brother the love and esteem of his congregation, which shone forth in such resplendent colors at this occasion, and grant him many more years of blessed service in His vineyard.

O. K.

A TEACHER'S ANNIVERSARY

In September twenty-five years had elapsed since Teacher O. W. Jungkuntz had been inducted into office of a teacher in a Christian day school at Ft. Wayne, Indiana. St. John's Congregation at Jefferson, in whose school he has been active for the past fifteen years, did not want this occasion to pass by unobserved. Quietly preparations were made to observe this event in a fitting manner. On the Sunday of September 26 the congregation assembled for a special service to render with the jubilarian thanks to God that He has given, prospered, and maintained in her midst a Christian day school, where the scholars are dealt with in accordance with the word of the holy writer in Psalm 34:11: "Come ye, children, hearken unto me: I will teach you the fear of the Lord." That was the jubilarian's joy that God had called him and enabled him to do that work for twenty-five years, and for that he praised and thanked his Lord and God.

The congregation as also all the societies of the congregation showed their gratitude for the services rendered to them during the past fifteen years by presenting him with substantial gifts. A banquet with entertainment brought the celebration to a close. That the Lord may let the jubilarian feed His precious lambs in our midst for many years to come, is the wish and prayer of the congregation.

O. Kuhlow.

TWENTY-FIFTH ANNIVERSARY OF DEDICATION OF CHURCH

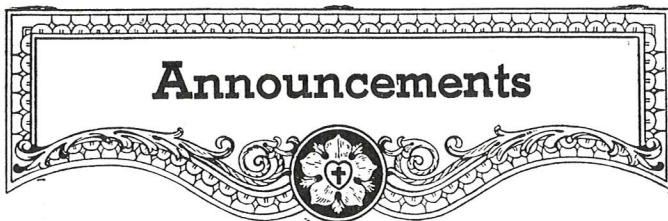
The St. John's Congregation, Town Weston, (Hatchville), August Saremba, pastor, observed the twenty-fifth anniversary of their church with special services of song and praise October 17.

This church (the second since the organization of the congregation 1885) was dedicated to the service of the Triune God October 15, 1912. Rev. J. Abelman was pastor at that time in St. John's. To acknowledge the many blessings the Lord has bestowed upon this congregation in the last twenty-five years the 17th day of October was set aside for a day of special praise and thanksgiving. Three festival services were arranged and three speakers secured, but owing to the impassable roads on that day only one speaker was able to come. The evening service was not held. Pastor Otto Klett preached the morning

sermon in German. "Vorwaerts im Namen des Herrn" was the contents of his sermon. The afternoon sermon was preached by the local pastor August Saremba. The burden of his sermon was: "Let us seek the Church Triumphant!"

The choir enhanced the celebration by singing appropriate anthems. Congratulations from the president of the Minnesota District to the congregation and a brief history of the congregation of the last twenty-five years were read at the close of the afternoon service.

May the Lord continue to bless the St. John's Congregation at Hatchville.
A. W. S.



BELATED ACKNOWLEDGMENT

The undersigned herewith acknowledges that the offer of Pastor Richard Siegler to yield his salary of \$900.00 for the year ending July 1, 1935, to Synod for the furtherance of its Missions has been received and gratefully accepted.
THEO H. BUUCK, Treasurer.

CORRECTION OF MEMORIAL WREATHS PUBLISHED IN JUNE, 1937

Which Should Have Read As Follows

1. For Mrs. Walter Haberkorn, Brownsville, from Y. P. S. \$5.00; Mrs. Mary Rusch, Mrs. Anna Haberkorn, Mrs. Aug. Schultz \$1.00 each; Ladies' Aid \$5.00. Total \$13.00.
2. For Mrs. Wm. Wollenburg, Sr., Brownsville, from Mrs. Wm. Rusch, Mrs. Alb. Zahn, Mrs. O. Ewerdt, Mrs. Theo. Indermuehle, Mrs. Benning, Miss L. Wollenburg, Mrs. N. Wuertz, Mrs. Aug. Schultz, Herb. Schultz, O. Haberkorn, \$1.00 each, L. Schultz, 25c; Ladies' Aid \$5.00. Total \$15.25.

THEO H. BUUCK, Treasurer.

HOME FOR THE AGED AT BELLE PLAINE AN APPEAL

Due to damages sustained by a fire, our bell has not been giving satisfactory service. It would be appreciated if a congregation, owning a bell for which it no longer has any use, would donate the same to the Home. Transportation costs would be defrayed by the Home.

W. Schuetze, Sec'y.

NOTICE

Pastor O. Kuhlow having resigned as a member of the Board for General Support, I have appointed Pastor F. Loeper, Whitewater, Wis., in his place.

John Brenner.

INSTALLATIONS

On the 21th Sunday after Trinity Rev. Arthur C. Lengling was installed as pastor of Saron Evangelical Lutheran Church of Milwaukee by the undersigned with the authorization of President Paul Bergmann, being assisted by the pastors Arthur Halboth and E. Ph. Ebert.

Address: 2818 No. 29th St., Milwaukee, Wis.

H. H. Ebert.

Authorized by Rev. J. Witt, President of the Nebraska District the undersigned installed Rev. L. Gruendemann as pastor of Grace Congregation at Burke, South Dakota, on Sunday, 22nd Sunday after Trinity, October 24, 1937. Rev. N. Mielke of Platte, So. Dak., assisted.

May the Lord bestow His blessings on both pastor and congregation.
W. J. Oelhafen.

CHANGE OF ADDRESS

Rev. H. H. Ebert, 1522 No. 52nd St., Milwaukee, Wis.

MISSION FESTIVALS

La Crosse, Wis., Mt. Calvary (T. J. Mueller). Off'g: \$249.16.
Ft. Atkinson, Wis., St. Paul's (Henry Gieschen). Off'g:

Ninth Sunday after Trinity

Cornell, Keystone, Birch Creek (Joint Parish), Chippewa Co., Wis. (E. E. Prenzlow). Off'g: \$100.50.

Tenth Sunday after Trinity

Bay City, Michigan, Trinity (J. F. Zink). Off'g: \$374.57
Salemville, Wis., St. John's (T. W. Redlin). Off'g: \$67.70.

Thirteenth Sunday after Trinity

Town of Grant, Minn., St. Matthew (Wm. Franzmann).

Fifteenth Sunday after Trinity

Zion, Town Omro, Wis., Zion (O. Hoyer). Off'g: \$24.79.
Winneconne, Wis., St. Paul's (O. Hoyer). Off'g: \$102.78.
Verdi, Minn., Immanuel (Paul W. Spaude). Off'g: \$59.44.
Town Lomira, Wis., St. Paul's (H. Wolter). Off'g: \$101.42.
Town Theresa, Wis., St. Petri (H. Wolter). Off'g: \$38.05.
Gibson, Wis. (W. Kleinke). Off'g: \$140.79.

Sixteenth Sunday after Trinity

Stillwater, Minn., Salem (J. Pieper). Off'g: \$234.00.

Seventeenth Sunday after Trinity

Balaton, Minn. (J. E. Bade). Off'g: \$138.14.
Lake Benton, Minn., St. John's (Paul W. Spaude). Off'g: Tyler, Minn., Immanuel (A. Martens). Off'g: \$50.00.
Onalaska, Wis., St. Paul's (Walter A. Paustian). Off'g: Neenah, Wis., Trinity (E. Reim). Off'g: \$395.08.
Milwaukee, Wis., Christ (P. J. Bergmann). Off'g: \$250.30.
Marshall, Minn., Christ (H. C. Sprenger). Off'g: \$110.45.
Muskegon Heights, Mich. (Arn. Hoenecke). Off'g: \$76.15.

Eighteenth Sunday after Trinity

Town Paris, Wis. (Immanuel (A. Lossner). Off'g: \$32.78.
Roscoe, S. D., St. Paul's ((J. P. Scherf). Off'g: \$166.19.
Hale, Mich. (Kenneth W. Vertz). Off'g: \$54.61.
Wayne, Mich., St. John's (Oscar J. Peters). Off'g: \$371.28.
Sparta, Wis., St. John's (A. Berg). Off'g: \$299.12.
Jenera, Ohio, Trinity (John Gauss). Off'g: \$491.50.
Gibbon, Minn., Immanuel (Hy. Boettcher). Off'g (corrected): \$1,160.00.
Brockway, Montana, Mission (O. W. Heier). Off'g: \$40.46.
Plymouth, Nebr., St. Paul's (A. T. Degner). Off'g: \$220.32
Racine, Wis., English Ev. Luth. (E. Jaster). Off'g: \$54.35.
Lake Geneva, Wis., First (H. J. Diehl). Off'g: \$200.00.
Princeton, Wis., St. John's (H. Warnke). Off'g: \$273.90.
Grafton, Nebr., Trinity (W. A. Krenke). Off'g: \$75.40.
Estelline, S. D., Mt. Calvary (A. Sippert). Off'g: \$30.77.
Firth, Nebr., St. John's (E. H. Lehmann). Off'g: \$83.66.
Waterloo, Wis., St. John's (H. C. Nitz). Off'g: \$472.42.
Tacamah, Wash., Faith (R. H. Hoenecke). Off'g: \$36.00.
Brownsville, Wis., St. Paul's (Ph. Martin). Off'g: \$194.41.
Knowles, Wis., St. Luke's (Ph. Martin). Off'g: \$32.50.
Island Lake, Minn., Zion (A. Martens). Off'g: \$85.00.
Kingston, Wis., Zion (T. W. Redlin). Off'g: \$108.00.
Wautoma, Wis., Friedens (W. W. Gieschen). Off'g: \$130.14.
Town Trenton, Dodge Co., Wis. (L. C. Bernthal). Off'g: \$132.50.
Mecan, Wis., Immanuel (Wm. J. Hartwig). Off'g: \$112.77.
Elgin, N. Dak., Immanuel (P. R. Kuske). Off'g: \$70.00.
Milroy, Minn., St. John's (H. C. Sprenger). Off'g: \$58.35.
Marshfield, Wis., Christ (A. C. Dornfeld). Off'g: \$60.50.
Hutchinson, Minn., Trinity (A. P. C. Kell). Off'g: \$112.00.

Nineteenth Sunday after Trinity

- Mishicot, Wis., St. Peter's (E. Zell). Off'g: \$93.60.
- Rockwood, Wis. (E. Zell). Off'g: \$23.19.
- Jambo Creek, Mishicot, R. 1, Wis. (E. Zell). Off'g: \$8.50.
- White Bluffs, Wash., St. Paul's (L. C. Krug). Off'g: \$50.53.
- Withrow, Wash. (W. E. Schulz). Off'g: \$103.00.
- Allenton, Wis., St. Peter's (G. Redlin). Off'g: \$117.00.
- Lowell, Wis., Salem (O. W. Koch). Off'g: \$230.17.
- Town Winchester, Winnebago Co., Wis., St. Peter's (F. C. Weyland). Off'g: \$63.20.
- Two Creeks, Wis. (W. Kleinke). Off'g: \$58.40.
- East Troy, Wis., St. Paul's (G. E. Schmidt). Off'g: \$97.87.
- Black Creek, Wis., Immanuel (John Masch). Off'g: \$137.22.
- Waupaca, Wis., Immanuel (F. A. Reier). Off'g: \$90.00.
- Appleton, Wis., St. Paul's (F. M. Brandt — T. J. Sauer). Off'g: \$597.63.
- Colome, S. Dak., Zion (L. Sabrowsky). Off'g: \$87.16.
- Mobridge, S. Dak., Zion (E. E. Gamm). Off'g: \$130.25.
- Olanda, Montana, St. John's (O. W. Heier). Off'g: \$43.05.
- Iron Ridge, Wis., St. Matthew's (F. Zaring). Off'g: \$178.90.

Twentieth Sunday after Trinity

- Readfield, Waupaca Co., Wis., Zion (F. C. Weyland). Off'g: \$95.90.
- Montello, Wis., St. John's (Wm. J. Hartwig). Off'g: \$184.39.
- Burt, N. Dak., Zion (P. R. Kuske). Off'g: \$45.00.
- Watauga, S. Dak. (B. R. Hahm). Off'g: \$19.32.
- Ableman, Wis., St. John's (Phil. Lehmann). Off'g: \$162.41.
- White Butte, S. Dak., Redeemer (E. C. Kuehl). Off'g: \$26.63.
- Summit, Mazeppa Twp., S. Dak., St. John's (M. D. Keturakat). Off'g: \$70.70.
- Tolstoy, So. Dak., St. James (W. Herrmann). Off'g: \$60.65.
- Waterloo Twp., Jackson Co., Mich., St. Jacob's (E. C. Leyrer). Off'g: \$124.00.
- Mission, S. Dak., Zion (Huge Fritze, vacancy pastor). Off'g: \$46.67.
- West Bend, Wis., St. John's (Herm. C. Klingbiel). Off'g: \$147.61.

- Jefferson, Wis., St. John's (O. Kuhlow). Off'g: \$1,200.00.
- Tacoma, Wash., St. Paul's (Arthur Sydow). Off'g: \$106.00.

BOOK REVIEW

- Proceedings of the Twenty-Fourth Convention of the Evangelical Lutheran Joint Synod of Wisconsin and Other States.** Held at St. Paul's Evangelical Lutheran Church, Appleton, Wis., August 11 to August 17, 1937. Print of Northwestern Publishing House, Milwaukee, Wis. Price, 15c. G.
- The Church and Its Youth.** An Essay Delivered by Prof. E. E. Kowalke at the Convention of the Evangelical Lutheran Joint Synod of Wisconsin and Other States at Appleton, Wis., Aug. 11 to 17, 1937. Print of Northwestern Publishing House, Milwaukee, Wis. Price, 5c each, plus postage.
- An able presentation of a very timely subject: it will be read with profit by us all. Recommended for mass distribution and therefore priced so low. G.
- Christmas Fantasia.** For the Organ (also usable on a Piano). By Richard T. Rohlfing. This is a reprint of the introduction to the composer's **Christmas Cantata**, a music service for women's or children's choir. Print of Concordia Publishing House, St. Louis. Price, 10c. G.
- The Birth of Christ.** A Children's Christmas Service. By A. J. Felten. Published by Concordia Publishing House, St. Louis, Mo. Price, 5c each; 50c a dozen; \$3.00 a hundred. G.
- The Smalcald Articles.** A Reprint from the "Concordia Triglotta." In Commemoration of the Four-Hundredth Anniversary of the Presentation of This Confession of the Lutheran Church at Schmalkalden, Germany, in 1537. Print of Concordia Publishing House, St. Louis, Mo. Price, 10c each; \$5.00 a hundred.
- The confession is in tract form, 9x6, paper. The low price places it in the reach of all who in this anniversary year should wish to read it. G.

TREASURER'S STATEMENTS

September 30, 1937 — 3 Months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration	\$ 15,176.93	\$ 4,498.36	\$	\$ 4,498.36	
Educational Institutions	4,137.95				
Theological Seminary	635.44	4,417.15	160.00	3,378.59	878.56
Northwestern College	562.04	15,685.36	675.00	9,790.39	5,219.97
Dr. Martin Luther College	631.77	9,104.11	25.00	8,733.21	345.90
Michigan Lutheran Seminary	311.02	4,811.29	982.38	3,277.08	551.83
Northwestern Lutheran Academy	245.52	2,704.07	247.60	2,260.22	196.25
Home for the Aged	235.40	1,656.95		1,640.25	16.70
Missions, General	19,011.53	166.10		166.10	
Indian Mission	2,411.06	7,169.16	62.60	6,759.55	347.01
Negro Mission	1,565.33	1,957.27		1,957.27	
Home Mission	7,471.54	26,665.25		26,665.25	
Poland Mission	2,182.05	2,363.15		2,363.15	
Madison Students	165.41	971.25		971.25	
African Mission	59.00				
Indigent Students	517.44				
General Support	724.79	4,743.00		4,743.00	
School Supervision	17.08	541.46		541.46	
To Retire Debts	2,127.26				
Total	\$ 58,188.56	\$ 87,453.93	\$ 2,152.58	\$ 77,745.13	\$ 7,556.22
Revenues	10,457.02				
	\$ 68,645.58	68,645.58			

Deficit \$ 18,808.35*

- We acknowledge with thanks the following donations:
- Previously reported,\$ 29.00
 - N. N. for
 - General Administration 20.00
 - Indian Mission 20.00
 - Negro Mission 20.00
 - Home Mission 20.00
 - African Mission 20.00
 - E. F. A. Riess, for General Support 3.00

Total\$ 132.00

THEO H. BUUCK, Treasurer.

COLLECTION ENVELOPES

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

108

JAN. 2, 1938

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 2⁵/₁₆x3⁵/₈, 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-fifth 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. Printed 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, 1939. Subscription rates, per annum. are as follows:

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

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

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

If the label on the copy of the publication you are receiving is not dated January 1938 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 1938.

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