

# 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 24

Milwaukee, Wisconsin, November 21, 1937

Number 24

## REFORMATION

### Resume of a Sermon Submitted by Request by E. R.

Isaiah 55, 1: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."

Not always recognized as clearly as should be is the fact that the celebration of the festival of the Reformation is not unmixed with real danger for Lutherans. If we give ourselves to pointing out the faults of others, if we preen ourselves upon our doctrinal correctness, if we thunder at a foe who is not present to defend himself — we may go home filled with a glow of self-satisfaction, thanking God that we are not as other men are, but our faith will have suffered distinct harm. But if we devote this day to sober study of the history of the Reformation with the earnest intention of profiting by its lessons, sincerely searching for anything which may be a symptom of similar evils in our own affairs, and humbly resolve by the grace of God to find and apply the remedy — than we truly shall have profited spiritually.

In this spirit let us turn to our text and study, as something which was again brought out through the work of the Reformation,

### God's Terms of Salvation — "Without Price."

Going back into those times we note a **grave abuse**. When Tetzel and other agents of the Roman hierarchy were so energetically pushing their campaign for the sale of indulgences, their cries were — with one important exception — in close parallel to our text, inviting men to come and buy, but *with* money and *with* a price, and a good round sum at that. Shocking, but the natural consequence of a system of error righteousness was to result from the performance of good works, and fasting, pilgrimages, and the like were credited with going far to help man in acquiring his salvation.

The seriousness of this abuse becomes apparent when we consider how the statement of our text as to the terms on which God offers salvation — without money and without price — was thereby simply swept aside. Men were being misled into trying to ransom their souls with a counterfeit currency, whether in coin of the realm, or their miserable works,

or something equally worthless in the eyes of the living God. Perishing sinners were being deprived of the blessed comfort of a pardon and forgiveness which is completely free. To cap the climax, a spirit was being developed, and strengthened which is the very opposite of trusting faith: a spirit which would bargain and chaffer with God for a favorable verdict in His courts of eternal justice. Surely, the viciousness of this abuse more than justifies the strong and drastic means which Luther and his fellow reformers used in striking at the root of this evil. Under such conditions silence would have been a sin, a conscienceless conspiring in the betrayal of precious souls.

But before we go farther in our indignation at the evils of those times let us look earnestly to ourselves. We may find that this grave abuse, far from appearing as an isolated instance in remote history, comes uncomfortably close to being a rather **general condition**. Or shall we acquit ourselves, untried, of the charge of harboring similar inclinations? It is true that we would probably not be ready to enter upon a sale or purchase of God's glorious gift of salvation. We know better. But are there not times when we like to point to our financial offerings, to long unbroken record of faithful giving for or service in His Church as though these were good reasons why we should merit special consideration at the hands of our God? Do we not often make far too much of our regularity in church-going, of the frequency with which we partake of the Sacrament, priding ourselves on such rather self-evident things as the leading of a decent, honorable life, or on such minor matters as participation in a given number of church "activities?" In theory we know full well that these things do not and cannot serve to gain for us, even in smallest part, the forgiveness of a single sin. But there are times when theory is forgotten, and then, when we blurt our thoughts as quickly as they are formed in the mind, don't we find ourselves confronted with proof positive that human nature has changed not at all? We still would like to think that we can satisfy our Lord with what we are, what we do, and what we have, bargaining with Him for the recognition of good and faithful servants. This desire is ingrained in our very nature and so deeply rooted, even after all the benefit of better teaching, that it does not take a great stretch

of the imagination to see ourselves, had we lived in those days and been misled as men then were, crowding to a Tetzal with coins in our hands, to purchase our salvation. Our flesh will still bear watching lest, yielding to its insistent promptings, we again strive to put the question of our soul's salvation on the plane of bargain and purchase, on more refined and modern terms perhaps, but our terms, nevertheless.

Both as a **preventive** and a **cure** for this fatal tendency our text offers its gloriously simple description of the terms which God has stated: "Without price." The more thoroughly we learn what that means, the better we are fortified against the afore-mentioned dangers. Thus there is need for nothing more, but also nothing less than patient, persistent concentrating on the two elements of all Christian teaching, Sin and Grace. The more deeply we penetrate into the meaning of Sin, seeing it in ourselves with unmerciful clearness, seeing not only the fact but the folly of sin, recognizing it not merely as a failure to measure up to a certain standard, but as active disobedience, a revolution which strikes at a God Who has been undeservedly good and merciful toward us, the more clearly we understand how much depends on His granting forgiveness and life without money and without price. We begin to understand that if it were not on these terms, it could not be at all. "Nothing in my hands I bring." We have nothing which could have any value in the sight of God. What we have will only count against us. Thus we are cured of our self-sufficiency and become as "one that thirsteth," thirsting for the grace of God, knowing that it can be ours only "without price," but knowing also that it is so given.

Then let us look, ever more intently, on this wondrous thing called Grace. That God can be merciful and forgive men who have sinned against Him, without reason and in spite of the fact that He had blessed them bountifully, that God can be merciful and forgiving toward men who have done nothing to merit consideration, but everything to deserve punishment, that God can and does forgive completely and fully, making us His children and letting us share the inheritance with His Son — that makes us realize more clearly what a priceless thing the grace of God really is: so great and so wondrous that "price" cannot enter into consideration. Such a boon can neither be purchased nor earned. This world offers nothing which would be adequate. And so again we say, with thanks to God, how fortunate it is that His terms are "without price." Else salvation could never be ours.

As we thus begin to understand what lies in these terms, we become ready to offer ourselves to our gracious Lord and Savior, to serve Him with all that we are and all we can do. As something which is perfectly natural and self-understood we faithfully and conscientiously take upon ourselves a full share of

our congregation's work and obligations, take active and eager interest in its worship, adorn our profession of faith with truly Christian living. This and far more we will do, not as a consideration for which we expect something definite in return, not in the bargaining spirit, but also "without price," not looking for a reward, but out of sheer gratitude for the grace of God. So we shall be true children of the Reformation.



### THANKSGIVING FOR THE VALUABLE HERITAGE OF OUR NATIONAL CONSTITUTION

Now therefore, our God, we thank thee, and praise thy glorious name. 1 Chron. 29:13.

The call to thanksgiving has again gone forth from the seat of highest authority, and is echoed back from the seats of the lower governments. President and state executives unite in inviting us to our house of worship, to give thanks unto God for His goodness and mercies to us during the year.

Among the blessings we have received at the hands of the Almighty in the past, there is one which is deserving of our special consideration. Our readers are aware of the fact that this year 1937 marks the one hundred and fiftieth anniversary of an event which has been epochal in the making of our republic. In 1787 the founders of our government have framed a civil code which, under divine Providence, has become the source of inestimable blessings to our country — **the Constitution of the United States.**

What makes this our Constitution so valuable an heritage to us is the fact that aside from being the Magna Carta of our rational government it vouchsafes to us the precious boon of religious liberty. That boon, it is true, is often overlooked and not always recognized as such. In fact, the great mass of our American people pass it on without giving it its due consideration. Even historians, not to speak of executives who are bound under oath to it, seldom allude to this particular feature of our Constitution as of paramount value and importance. And yet religious liberty guaranteed here is the crowning jewel in the Constitution. Take that out of our national charter, and our beloved country ceases to be the "sweet land of liberty." All other liberties granted therein will be of no avail, once religious liberty has been stricken from its pages.

What does it mean? The Constitution of the United States provides that "Congress shall make no

law respecting an establishment of religion or prohibiting the free exercise thereof." A few words, these, yet they embody a principle of far-reaching consequence, the great and precious principle of the freedom of religious profession and worship, the absolute right of every individual in our commonwealth to worship God according to the dictates of his or her own conscience and to exercise his or her religious duties without any intervention or restraint on the part of the state or any group of men and society within that state, or any molestation by lawless individuals.

The founders of our nation knew by bitter experience what violence was done to conscience by a state-controlled religion or church. History had taught them what endless misery and persecution a religion regimented by the state had caused throughout centuries of the past. It is indeed one of the saddest chapters in human history, that of persecution on account of religious convictions — the imposition of penalties, torture and death by the sword of government on worthy people because of their honest opinion of duty to Almighty God. Witness the sad spectacle in Soviet Russia in recent years, where not only thousands upon thousands of Christian people are persecuted for their faith by deprivation of their property, by deportation, torture and death, but where unheard of attempts are being made by the Soviet government to crush out all religion and the church.

It is therefore a blessing of the highest degree that we in the United States are living under a constitution which guarantees absolute religious liberty, and it is a boon for which we owe our sincerest gratitude to God. Religious liberty is not a contrivance of men, not an expedient of a national policy; no, it is God's gift, the Judge and Ruler of the world. It is as old as Scriptures which teach the very principle of separation of church and state, the separation of spiritual and civil affairs, as Christ has so emphatically taught in His declaration: "My kingdom is not of this world," John 18:30, and "Render unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22:21.

Once for all, the principle is decreed here that church and state are two separate spheres, each ordained for functions of its own — the state to preserve order, to see that right and justice prevail, to protect the weak and punish the evil-doer; the church to save immortal souls by the preaching of the Gospel, to give its entire functions to spiritual affairs, and not to overstep its boundaries into the realm of the state.

Such ideal conception of church and state, of course, we find only in Scriptures; but the fact that our national constitution recognizes the principle of separation of church and state and vouchsafes to us religious liberty, makes it an instrument of blessing in the hands of God for which we owe Him our deepest gratitude.

"Now therefore, our God, we thank thee, and praise thy glorious name." We thank Thee for the precious heritage of our national constitution, through which Thou dost grant us the priceless boon of liberty, so that, without restraint or hindrance, we may freely serve Thee according to Thy Word, be quickened and strengthened in our most holy faith by the unhampered use of Thy Word and Sacraments, and to spread abroad Thy blessed Gospel for the salvation of souls and the upbuilding of Thy holy Church. And inasmuch as there are sinister influences being brought to bear which threaten to undermine the Constitution of our country and to destroy her liberties, we earnestly beseech Thee, O Lord our God, do Thou defend and protect with Thy mighty power both — our Constitution and our country — against every and all encroachment and infringement, so that they may stand firm in the tempest of fleeting time for the sake of Thy dear Son, our blessed Savior, and His Kingdom. 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

(Continued)

Our problem now resolves itself into a practical one: **How shall the facilities for supplying such Christian education be constituted?** The Bible clearly teaches that Christian education is a responsibility of the parents. If parents had no other duties than the education of their young, and if they could devote their entire time to the discharge of this one duty, then, indeed, schools as we know them today would be an unnecessary expense. Then each boy and girl would be educated in the home by his or her own parents. This ideal state of affairs does, however, not obtain. In most families today, the father must devote the greater share of his waking hours to the serious business of providing the necessities of life for his family. The mother finds most of her time occupied by her household duties such as preparing meals, maintaining cleanliness and order in the home, and so on. It is therefore under present conditions impossible for the parents to provide even an elementary training for their children. These difficulties increase as the child grows older and begins to require some specialized training. Then parents are not only handicapped by lack of time, but often also lack the ability to provide the needed instruction. This problem has been solved by establishing schools. Schools have been built and maintained by three different types of agencies: the government, church bodies, and private organizations. We are concerned in this essay chiefly with the second of these.

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.

Various churches deal with the problem of Christian education in various ways. A great many systems and plans have been attempted with varying success. Among the churches that really recognize the importance and necessity of Christian education there are perhaps only two that have done much to provide facilities for it, viz., the Catholic and certain Lutheran church bodies. These two are endeavoring to provide a complete educational system for their members from kindergarten and the elementary school through high school and college to universities and seminaries. Other church bodies take a rather indifferent attitude toward Christian education, and are often content with special colleges and seminaries to train their clergy.

A comparative study of such church bodies indicates that those which place most emphasis on a complete educational system for their youth are not only the most vigorous in growth, but also have the most loyal adherents, and have succeeded best in maintaining their individuality. This circumstance cannot be ascribed entirely to chance. There is a direct relation between the attitude of a church body toward education and its prospects for solid growth. Those churches that indoctrinate their youth systematically from earliest childhood through adolescence to manhood and womanhood are training the rising generation to succeed and replace the older and disappearing generation; whereas those that neglect this phase of church work often suffer heavy losses in membership because their youth is left largely to its own devices and naturally gravitates away from the church in which it grew up. The Lutheran High School is therefore an important part of our Lutheran educational system.

This consideration leads us to one of the chief reasons why Lutheran High Schools are justified in their existence. To be most effective, a system of education must be complete. An educational system that trains a child only up to a certain point and then permits him to shift for himself, at the same time exposing him to dangerous influences from without, is

inadequate. This is comparable to teaching a novice to fly an airplane by teaching him the rudiments on the ground and then forcing him to make a solo flight without previous instruction in the air. A very apt pupil may succeed in learning to fly thus, but a majority of those trained in this way would crash in their first attempted flight. Just as foolish is a system of Christian education which trains the child thoroughly in its youth but terminates this beneficial influence upon completion of the eighth grade at the age of about fourteen years, just at the time when the child is about to come into contact with all sorts of influences with which it is utterly unfamiliar and with which it must cope alone. To be complete, a system of education must include the high school. Our government has learned that lesson and has put it into practice generally. In practically all parts of our country school attendance is required until the age of 16 to 18 years. The Catholic church is fully aware of this truth also. This is evident from the rapid expansion of its high school system in the last few decades. It is a pity that our Lutheran church has been so slow in recognizing the importance and necessity of Lutheran high schools for its youth. We are content in most cases to guide our children until the need for guidance becomes most acute, and then we let them down, as it were, and turn them loose to fight the battles of life unaided. We train them carefully in the grades, but then we let them acquire their secondary education under influences indifferent, if not openly antagonistic, to the Gospel which has dominated their early training. This sudden change often chills the ardor that they have at confirmation and at the time of their graduation from the eighth grade to the point where their zeal for Christ is entirely quenched.

(To be concluded)



## Comments

**Martin Luther** Although the Reformation festival is long since past when these words will be printed, we have to do with some of the outcroppings of these festival observances. In the world at large Luther looms as a big man. Even the Catholics have toned down their sneers if not their hate at the mention of his name. As the world does not concern itself with things spiritual, we need not be surprised when it cannot quite grasp the full import of Luther's work. Bread and butter and other things material being its main interest, the world will always ask, what has Luther done for mankind, or, as it is

today, what has he done for the masses. The answers are many.

Luther's reformation is made to stand sponsor to more benefits and uplifts of humanity than were ever dreamed of by that doughty warrior against all spiritual evil. A case in point is an article in the Chicago Tribune by its religious editor the Rev. John Evans, reporting on the observance of the Reformation day by Lutherans of Chicago. He quotes a Lutheran pastor of the Augustana Synod. This divine gives a number of reasons for the great importance of Luther to the world of men. We quote these points with pertinent remarks of our own.

The Lutheran pastor of Chicago is reported as saying: "I am sure that most historians will agree that some of the things for which Luther and his age are responsible may be listed as follows:

"1. The rise of nationalism and individualism and the consequent development of modern industry and commerce." Poor Luther! Had he any such thoughts as that when he insisted on the right of every Christian to read the Bible and approach God without the aid of a Roman priest?

"2. The reaffirmation of earlier ideals which acknowledge the right of popular protest to be heard by authorities; if disregarded, the right if not the actual duty to revolt, as instanced by the Revolutionary War. The spirit of Luther is often linked with the American Declaration of Independence, and is frequently accounted present in nations now embroiled in civil strife." Luther the revolutionist! That same Luther who preached so strenuously against the mobs of the Peasants' War, and who taught always to obey government unless expressly forbidden of God.

"3. Separation of church and state." The deist Jefferson got that for us in America.

"4. The ideal of the indissoluble union of civil and religious liberties." Luther was little concerned with civil liberties.

"5. Freedom of thought, speech, assemblage, and the press, and the expansion of popular educational opportunities." Would Luther call the present day newspapers and godless public schools his legitimate offspring?

"6. Encouragement to a then nascent humanism which led to the conflicting political theories of Thomas Paine on the one hand and Karl Marx on the other." So Luther started these two godless destroyers of religion too?

"7. The rise of modern biblical scholarship; higher and lower criticism and Protestant reaction to that scholarship, favorable by modernists and unfavorable by fundamentalists." And that fathered upon Luther, whose views on the Bible are well expressed in his famous saying: "One letter, yes, one single 'tittle' of Scripture is of more significance than heaven and

earth. Therefore we cannot bear that any one should violate it even in the least."

We are moved to enquire, how was it that this Lutheran pastor did not mention the two real achievements granted by a gracious God to Luther? The truth set forth by him that all doctrine must be taken from the Scriptures and all belief based upon them — the so-called formal principle of the Reformation — and the other truth that man is justified before God by faith alone — the so-called material principle of the Reformation. Was he trying to sell Luther as a great man to the world? He should have realized that that is a hopeless undertaking, since the world in its spiritual blindness can never really understand Luther and hence cannot value him correctly. All pageants, plays, high sounding praises will not make for the understanding of this chosen vessel of God. To make Luther known we must preach the Word of God and trust in it as firmly as he did. Z.

\* \* \* \*

"Why Preach?" asks Alexander Macaulay in the Presbyterian Tribune. Why, indeed, if our preaching is to be according to his recipe. He claims that "One of the best definitions of preaching we have comes from the pen of Philips Brooks: 'Truth through personality.'" He goes on to say that "In our re-discovery of Jesus, stripped of the garb of dogma that the centuries have woven about Him, obscuring the true worth of His personality and message, we have found Truth anew; rather we are finding Truth." The preacher who has gone stale in his preaching is advised to get out of the doldrums by being blown into the "trades" or brisk winds, to fill his drooping sails. These "trades" are "the Truth as it is in Jesus."

Modernists have an irritating vague way of stating their beliefs. It must be because they have no clear picture in their mind of what they really believe. This "Truth and Personality" seems to mean, as far as we can see, that the personality of Jesus must fill the personality of the preacher, and that this combined personality of preacher and Jesus shall then be "fruitful in those who hear. When these two meet — Truth and Personality — there is preaching that is not thrown back at the preacher by the men and women in the pew, but finds somewhere good soil to bring forth good fruit."

Jesus the Christ as the model of character expressed in His personality, that is what the modern preacher is to proclaim with all the strength and power of his personality and character. In other words, it is not Christ the Savior who is to be preached, and the preacher is not to be just a plain mouthpiece of this living Savior, but is to bring success to his preaching by his own force of personality. Just what is personality? It is hard to define as it takes in so many things. But in this case it may be

reduced to the simple terms of saying: the preacher is to preach himself and not the Christ. That suits the old Adam in all preachers, but is not the way of Christ nor His true preachers, nor will it bring good fruit. Z.

\* \* \* \*

**Episcopal-Lutheran Unity.** These are the days of joining that which God does not want joined together. The madness for uniting all churches is growing. Up to the present time we have seen the efforts of the sectarian churches to unite. This presented few obstacles, as they were not hampered by any considerations of doctrine. They were all preaching a shallow morality in living here on earth, so the old traditional teachings of the different uniting bodies did not matter. They were quietly dropped overboard. The rage for uniting everything that still has the label of Lutheranism has also not abated. Differences in doctrine there too were generally made to look unimportant. But now comes the effort to unite Lutheran church bodies with the sects of the Reformed Church.

At the General Convention of the Episcopalian Church this year at Cincinnati progress was reported in the matter of union between the Presbyterians and the Episcopalian, as well as the efforts made towards union of the Episcopalian and the Lutherans. We quote the Living Church, an Episcopalian church paper. "Approaches have been made during the last triennium to several of the Lutheran synods for the purpose of opening up conferences of a preliminary character. A cordial response was received from the United Synod and their Committee on Church Unity stands ready to meet with this Commission whenever convenient. However, largely for geographical reasons the first actual conference was held with representatives of the Augustana Synod." This was in December, 1935. The report goes on: "This conference revealed a surprising unanimity on the subjects of the Holy Scriptures, the historic creeds, and the Sacraments. Differences on the matter of Holy Orders were frankly faced and the way left open for further discussion. "The report ends by stating that progress will be necessarily slow, "but the prospect is encouraging." But to us it is by no means encouraging to find an old Lutheran synod treading the dangerous quicksands of unionism. That way lies the utter ruin of true Lutheranism through betrayal of the truth. We need more of Luther's firmness in standing upon doctrine in these evil days of unionism. Z.

\* \* \* \*

**Freedom of Speech in the Pulpit** Bishop McConnell of the Methodist Church recently expressed great displeasure over the fact that a congregation had refused to accept the pastor assigned to it because the members did not ap-

prove of the opinions which he held on matters of current interest. The bishop used this as an illustration that freedom of speech is endangered.

We fail to see that the principle of freedom of speech is at all involved. Any preacher is entitled to his own opinions in matters of current interest, including politics, as a private citizen. But it is another matter to ventilate these opinions in the pulpit as the spokesman of the church. The members of the congregation referred to by the bishop no doubt knew from experience that Methodist preachers discuss such subjects from the pulpit, and they were not going to have one foisted upon them who held views concerning the New Deal, the labor movement, government interference with business, old age pensions, etc., which conflicted with their own.

And even from a purely human standpoint these members were right. Why should an institution which they supported with their contributions make propaganda for things which they considered unwise and wrong? In blocking that they were not interfering with freedom of speech. The man was free to express his own views on such topics if he paid his own freight, hired his own hall, or gained the voluntary support of people who held similar views. Freedom of speech does not mean that a man can take our money and then use it for the spreading of any views that he deems best.

Especially in the pulpit such personal views and human opinions on current topics are out of place. A preacher is not to entangle himself in the affairs of the world. He is not to give his audience the fruits of his own research and thinking, which at best are fallible and unreliable. No, the preacher is to come with a "Thus saith the Lord," or not at all.

I. P. F.

## 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.

**"O COME, LET US WORSHIP AND BOW  
DOWN; LET US KNEEL BEFORE  
THE LORD OUR MAKER"**

O Father, we would thank Thee;  
For all Thy love has given  
Our present joy of sonship,  
Our future joy of heaven;  
The life which sin has blighted  
So wondrously restored  
By our mysterious union  
With Jesus Christ, our Lord.

Rich gifts of life and gladness —  
 A new and heavenly birth,  
 Baptismal waters flowing  
 To cleanse the sons on earth;  
 The strength in which to follow  
 The steps that Jesus trod;  
 And love beyond all knowledge  
 Which calls us sons of God.

O mercy all abundant  
 Bestow on us today!  
 O hope of future glory  
 Which fadeth not away!  
 By God's great love begotten  
 To living hope and sure,  
 May we at Christ's appearing  
 Stand just by Him and pure.

For all Thy gifts, O Father,  
 Our hymns of praise arise —  
 The love which calls us children,  
 The faith which purifies;  
 The grace by which we offer  
 A service glad and free;  
 The earnest of perfection  
 Of fuller life with Thee.

— Ada R. Greenaway.

### GIVING THANKS ALWAYS FOR ALL THINGS

**Eph. 5:30: Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.**

"The melancholy days are come,  
 The saddest of the year."

Thus some pessimistic poet has sung of November. But as we look at the new page on the calendar this morning we are reminded of **two great days that** loom so big and bright in our memory that they dispel the gloom which the dreary aspect of nature might tend to impart to our spirits.

**Armistice Day** would remind us of a **peace that** was declared 19 years ago, a fact for which we become increasingly **thankful** when we see the havoc of hatred in other parts of the world.

**Thanksgiving Day** reminds us of counting all our blessings. And our text reminds us that we may and should be thankful **always** for **all things**.

There is a happy symbolism in the fact that two of America's national holidays fall in the gloomiest month of the year. It symbolizes the paradoxical truth that real, deep, abiding spiritual joy is not dependent on external circumstances. The soul that fears, loves, and trusts in God the Father above all things, the heart that is at peace with God because it knows that the Lord Jesus Christ as the only Savior has atoned for all sin by his death as the world's Proxy on Calvary's Cross, such a believing soul can be stripped of all earthly goods and yet glory with Job: "The Lord gave, and the Lord hath taken away; **blessed be the name of the Lord.**"

Even worldly wisdom has coined the proverb:

"Sweet are the uses of adversity." But a child of God **glories** in tribulation with St. Paul. "For we know that ALL things work together for GOOD to them that love God." "Nay, in ALL these things we are more than conquerors through him that loved us. For I am persuaded that neither death nor life nor angels nor principalities nor powers nor things present nor things to come nor height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

The 16th century was a dark one for the Christians in Holland. Believers were mercilessly persecuted for their faith. The terrible Duke of Alba is reported to have been responsible for the martyrdom of about 10,000 Christians. The great historian John Motley finds that the Inquisitor Torquemada alone destroyed 114,401 families. Yet, in those calamitous days a childlike trust in God found expression in numerous hymns of joy. The heroic Christian spirit of those times is perhaps most beautifully expressed in "The Netherland's Hymns of Thanksgiving."

We gather to worship Jehovah the righteous,  
 Who verily sitteth in judgment severe;  
 The good by the evil shall not be overpowered,  
 O praise His holy name; He will answer our prayer.

Beside us to guide us, Our God with us joining,  
 Ordaining, maintaining His kingdom divine.  
 So from the beginning the fight we were winning;  
 Thou, Lord, wast at our side, glory be ever Thine.

We all do extol Thee, Thou Leader in battle,  
 And pray that Thou still Our Defender wilt be;  
 Let Thy congregation escape tribulation.  
**Thy name be ever praised,** Gracious God, make us free.

Whence this heroic spirit in direst adversity? Not from a bland Pollyanna philosophy of the flimsy character of an Ella Wheeler Wilcox. Not from a denial of the **reality** of physical and spiritual distress. But from a **sober facing of fact with faith in Jesus Christ as Lord.**

The Thirty Years War devastated Germany from 1618-1648. Almost unbelievable is the ruin it wrought. Yet it was another dark night in which the stars of hope and faith shone brightly in the form of hymns of thanksgiving. A notable example is Martin Rinckart, evangelical pastor in Eilenburg, Saxony, who during the entire length of the war under hellish conditions ministered to the spiritual and physical needs of his large flock and of a nearby orphaned parish. In 1637 a pestilential epidemic ravaged his city, taking the lives of 4,480 of his parishioners. Three times a day did he conduct funeral services, each time committing ten to twelve bodies to a single grave. The following year a famine arose, so serious that 20 to 30 people would seek to capture and kill a cat or a dog for food. Forty famished men were seen fighting over a dead crow. Rinckart's income dwindled to nothing due to legal action of his creditors, who sought to recover

money he borrowed for charity. Soldiers were frequently quartered in his home, and they often repaid his hospitality by robbing his entire food supply. Rinckart died the year after peace was declared. But four years before fighting ceased, in the midst of indescribably miserable conditions, this pious preacher wrote the hymn:

Now thank we all our God  
With heart and hands and voices,  
Who wondrous things hath done,  
In whom His world rejoices;  
Who from our mother's arms,  
Hath blessed us on our way,  
With countless gifts of love,  
And still is ours today.

O may this bounteous God  
Through all this life be near us,  
With ever joyful hearts  
And blessed peace to cheer us;  
And keep us in His grace,  
And guide us when perplexed,  
And free us from all ills  
In this world and the next.

All praise and thanks to God  
The Father now be given,  
The Son, and Him who reigns  
With them in highest heaven;  
The One Eternal God,  
Whom earth and heaven adore;  
For thus it was, is now,  
And shall be evermore.

The grace of giving thanks for all things at all times has not died out. In a recent issue of *The Sunday School Times* is a poem by a God-fearing woman "who wrote these lines as she faced the certainty of an early death from an incurable malady."

#### TRANSITION

By Florence Shattuck

The night is dark, the way is long,  
My soul within me fears;  
I cannot see, my song is hushed,  
And bitter are my tears;  
My heart in questing anguish cries  
Unto the throne above,  
"O help Thou me, Lord God of all,  
And let me feel Thy love."

A silence falls, my heart is calm;  
I feel His presence mild;  
He speaks to me in voice so sweet;  
"Come unto Me, my child.  
I loved you so my life I gave;  
Can you not trust in Me?  
E'en though through death's dark stream you walk,  
Still I your Guide will be."

O blessed Lord, who loved me so,  
The doubt in me forgive;  
I humbly in Thy presence bow  
And hope in Thee to live;  
From day to day Thou are my help,

My foolish fears are still;  
I do not question now, but pray  
That I may do Thy will.

(Sunday School Times, Oct. 23, 1937.)

As we enter this month of Thanksgiving may we in a special manner give thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. Whatever our physical lot, may we in humble faith learn to say: "Our Father, who art in heaven, Thy will be done; for Thine is the kingdom and the Power and the glory for ever and ever. Amen."

H. C. Nitz.

Waterloo, Wis.

#### SUNDAY SCHOOL DIDN'T WORK

Magistrate John T. Fisher of St. Petersburg, Florida, says "Time" in its November 1st issue, "had cause to ponder the value of religion as a deterrent to misbehavior." A 20 year old lad had been convicted for speeding. Judge Fisher sentenced him to attend Sunday school regularly for 13 Sundays. Each Monday morning the young man had to report to the court and recite the text of the Sunday school lesson to the judge. The youth had faithfully carried out the court's orders. Yet five days after he had made his last report and the judge had released him from further enforced Sunday school attendance the young man was again in court accused, this time, of driving while drunk.

The good judge, who had received many letters praising him for the sentence imposed on the young man in question, was now, no doubt, viciously attacked by many more people. We do not doubt the judge's sincerity, yet we have our misgivings as to the wisdom of his procedure.

Religion is not magic which by a mere touch transforms a reckless speeder into an angel of safety; not a medicine that after 13 doses unfailingly cures leaving no trace of the former affliction. The Word of God can not cure every case, yes, may fail in most cases. Yet who will blame the Word? Whoever expects absolute, positive results has never read the Word, nor does he understand it. **The Word of God is, indeed, good seed.** But the hostile, rebellious, God-hating nature of man, the heart, if your will, is like the way-side — hard, impenetrable — and neither permits the Word to find lodgment nor produce fruit.

We do not like such experiment and the subsequent publicity. They are unfair, to say the least! It causes the unknowing to conclude that religion is a failure. The Word of God is, indeed, "a power of God unto salvation" — but not a power that forces salvation upon man whether he will or not — rather a power that makes the unwilling, willing by implanting faith in Christ, the Savior, in that by nature corrupted heart. But the **grace of God** is not an irresistible power.

W. J. S.



### RADIO AND CRIME

The whole nation for some time has been stirred by the "crime wave" that is sweeping our country. Almost every civic, church, and national leader has at some time or another spoken or written on the subject. Those who because of their peculiar office must deal with it daily — the judges of our courts — are especially interested in its "cause." Needless to say that most of the "crime specialists" disregard the ONE BASIC cause of crime — the corruption of the human nature through sin, the flesh "in which dwelleth no good thing."

Recently Circuit Judge William F. Shaughnessy of Milwaukee, speaking before the Knights of Columbus in South Milwaukee, listed the RADIO among the four principal causes for juvenile delinquency and crime. The other causes mentioned by him are, "lack of parental attention, divorce and movies." Judge Shaughnessy will have no trouble finding hearty agreement among those who have given this matter any thought.

When the honorable judge stresses "lack of parental attention" as one of the causes of crime, of course, he has included every other cause. If this were not the case all the other contributing causes would have little chance to influence the children. But — Judge Shaughnessy is, to our knowledge, the first civil magistrate to impugn the RADIO and its ever increasing "CRIME PROGRAMS." Parents may well weigh the words of the judge and very seriously ponder them.

W. J. S.

### HER DOG WILL NOT BE THERE!

Miss Vivian Butler Burke, author and traveller, died recently. In her will, which was filed October 30, she asked that her body be cremated and her ashes together with the ashes of her pet dog be scattered "in some beautiful spot consecrated by nature." Her dog died while Miss Burke toured Italy last year. She had the dog cremated and brought the ashes back to the States in a vase.

That, no doubt, was her way of saying to the world that there is no difference between man and beast; that death ends it all for both; that there is no day of accounting for man, no judgment, no resurrection, no eternity.

For Miss Burke's like-minded sisters and brothers, no less, we may say that man will leave the mixture of ashes undisturbed. No one, we are sure, will bother to separate the ashes and identify them. Also that mother nature will patiently suffer the mixture to repose unmolested on her bosom. As long as the earth remains the ashes of Miss Burke and her dog may remain intermingled. — But when the trumpet of God will sound on the last day, He who made man of the dust of the ground, will no longer be defied. He will separate the ashes, reassemble every dust particle of

Miss Burke's body, reunite her body and soul and summon them to appear before the judgment seat of Christ. **Her dog will not be there!** W. J. S.

### VALUABLE EXCAVATIONS AT ISTANBUL

Some time ago Prof. H. Thr. Bossert, dean of the Archaeological Institute at Istanbul, and Dr. Arch. Arif Mufit of the Turkish Museum started excavations on the top of the first of the seven Istanbul hills, that is, the hill which bears both the Aya Sophia Church and the Seraglio. Their aim was to discover the site of the old Acropolis, if possible, to unearth Greek temples, and above all, to trace vestiges of prehistoric cultures prior to the Greek and Byzantine settlements. The fragments of fine Turkish pottery which were found at a very small depth do not represent anything but refuse from the nearby imperial kitchen. Of much value, however, are the fragments of terrasilata and especially of proto-Corinthian pottery, which have never been found before at Istanbul.

Several yards north of the basilica other excavations are disclosing the pavements of a church which is supposed to belong to the fifth or sixth century.

— Christian Century.

### A PAULIST PRIEST, FATHER WARD OF NEW YORK,

evidently believes that the best form of defense is attack. Recently he put on "An Anti-God Exhibit" at the Trinity League headquarters. He made elaborate mountings to hang against huge back-drops, of subversive and blasphemous propaganda from all over the world. The "Catholic News," in advertising the exhibit, said: "Here are all the most poisonous 'isms' and all the most insidious and most brutal attacks upon the church. There are colored cartoons from Russia, futuristic streamers from Germany, striking accounts from Union Square, and brazen appeals from City College campus." One is curious to know whether Father Ward's courage was greater than his intelligence, and whether for that reason the Protestants were given a place among the "isms." That would be unfortunate at this time when Catholicism is beginning to claim comradeship of Protestantism against the deeper danger of militant and malignant paganism.

—The Lutheran.

### REICH CHURCH WILL NOT KEEP SILENCE

On the Sunday that introduced the week of the Nazi party congress in Nuremberg, September 5, Lutheran pastors read from their pulpits the most daring proclamation yet issued by leaders of the Protestant Confessional churches. It was a ringing appeal to resist to the uttermost the State's ever-expanding efforts to dominate the church and silence its voice.

Drafted at a secret meeting by representatives of sixty units in eight church provinces, the statement endorses the very instructions to pastors which, not long ago, led to the arrest of many of their number. It reviews the church-destroying laws and restrictions to which the secular authorities have subjected the pastors and congregations. It is not improbable that the proclamation will provoke a fresh wave of arrests. But it is a nobly-worded expression of faith and conviction. We may quote only the opening sentences.

**"Through Repentance to Fresh Obedience"**

"The Church of Jesus Christ," says the proclamation of the German churchmen, "is a community of ownership that her Lord and Savior has won for Himself with His own blood. She belongs to Him alone, to Him alone she owes allegiance and in all that she says and does she must proclaim His salvation.

"Because the Church belongs to her Lord Jesus Christ she must withstand the temptation to become subjected to things of this world. The afflictions that have come upon us we confess to be God's judgment on our Church for becoming so largely worldly. The Word of God calls us through repentance to fresh obedience, so we must resist those who endeavor from the outside to secularize the Church."

— Lutheran Companion.

— Like all totalitarian Countries, Turkey claims the right to subject religious institutions and religion itself to the state's control. The "Vakouf," an ancient institution among Moslems entrusted with the administration of all endowed Moslem establishments, was some time ago taken over by the state, and changed into a department directly controlled by the Prime Minister. This placed the rich resources of ancient Moslem religious endowments in the power of the state. Combined with the earlier suppression of certain time-honored marks of religious expressions, and the strict limitation of ancient ecclesiastical privileges and rights, the freedom of Islam had been greatly restricted within the state. More recently the "Vakouf" has turned its attention to non-Moslem communities — Christian churches, Jewish synagogues, hospitals, orphanages, schools, etc. Heretofore these have been allowed to continue under the control of committees elected by their respective communities. Now they are to be administered directly by the "Vakouf," through an appointee of the state. This not only destroys the authority of the community, but also reduces or removes entirely the free gifts necessary to the existence of these institutions that were evoked by the direct interest and responsibility of the community. It likewise subjects the resources of their endowments to the control of the state, and what is likely to be their ultimate confiscation.

—The Lutheran.

## Synodical Conference

### MISSION FESTIVAL AT PIOTRKOW, POLAND

Just like the congregations of our synod in the United States celebrate mission festival every year so do our congregations of the Ev. Luth. Free Church in Poland. Redeemer Congregation of Piotrkow celebrated mission festival on the 27th of May this year. The male choir of our churches at Lodz and the brass band of St. Paul's Congregation at Lodz were invited to take part in the services. With them a goodly



number of the members of our congregations at Lodz went to Piotrkow to attend the services. The service in the forenoon was held in the chapel of the congregation in the city, but for the afternoon service we went out in the country and assembled in the barn of one of the members. Our picture shows the barn and part of the assembly. But most of those that had been present at the service had already left when the picture was taken.

W. B.

### PROCEEDINGS OF THE AUGUST CONVENTION OF THE LUTHERAN CHURCHES IN NIGERIA

(Continued)

"Concerning the second part of our work, the school work: We are doing the work through teachers who are not properly trained. Time will improve them. We have a teachers' meeting on every Wednesday. We have given the teachers a schedule of work which is to be done in the schools. We are making regular examinations of the schools. The children are the future of our church. The Ikpo Owo should also visit the schools. The teachers are working for the congregations and the Ikpo Owo should see to it that they are on the job. We know the defects of the schools and we shall try to perfect them, but it takes time.

"We also want to start confirmation classes with those children who are from 12 to 14 years old."

Rev. Schweppe: "A confirmation class is different from our communion instruction. It is more like school. There is more drill and more detail, and more than one meeting a week. After we have had such classes we shall have really informed communicants. I have a class of 40 at the Obot Idem school."

Elder William of Nung Ukane: "How can we tell the age of children to know when they should be in confirmation class?"

Dr. Nau: "Here's an example. (He called a child out of the assembly.) We have infant baptism. As the children grow up they go to school. Then they should go to confirmation, and finally to communion."

The headmaster of Obot Idem school: "When should grown children be baptized?"

Dr. Nau: "Whenever they are instructed in inquirers' class."

Layman: "We are glad because of this instruction of the children. For in the past many left the school to go to the heathen. If our teachers had had better instruction, they would now stand firm with us. They have been taught but not in the Word of God." (The teachers here have a secular education equal to our grade schools at home, but they are without any training in the Word of God or in the teaching of the Word of God.)

Dr. Nau: "Some of your oldest teachers cause the most trouble."

Layman: "The school committee said this, 'Some teachers ring the bell in time, but they sleep on their chairs.' The head men should go into the schools the same as Etubom does."

Dr. Nau: "We know the bad ones, but sometimes churches will not let them go. But even the hen finally learns which eggs are rotten. We are missionaries, not the district officer. We can only advise, but he can order and has police to enforce his orders."

Layman: "You must take the knife away from children."

Dr. Nau: "But some of us are grown people who do not want to be treated as children. The people are our brethren. God can remove the knife, but we are brethren and can only advise. You would be dissatisfied if I removed a teacher against your will."

"We must also speak about the growth of the work. More people learn to see the truth and the true Christian life. We are pleased and we thank God. We forget the past and look forward to doing the work of the Lord together. The Word of God is a power which changes the heart and life of men. We shall continue to point out sin for your own good. The work grows within the churches and in other places. We go slowly, for it is not good to have many with few firm. It is easy to build mud houses, but it is hard to get Christian congregations in those houses.

We want to build proper foundations so that the house of God may not fall down."

Dr. Nau: "Next we must speak about the marrying of many women, but we shall spend little time on this question. The Word of God is against it. It is the will of God, not a rule of the church that a man should have but one wife. We must teach the will of God to you so that you may be Christians in name and in life. There are men present who have more than one wife. They know the Word and will of God. Jesus died for our sins, not that we might continue to live in them, but that we might leave them behind."

The giving up of wives must be done honestly and in the right way. A man should not try to keep a second or third wife near by. The separation must be honest, real, and permanent for all time. The man must make proper preparation for his children and for the woman if she has no place to go."

Headmaster: "Which shall he keep, No. 1, No. 2, or No. 3, if No. 1 is old?"

Dr. Nau: "The first one the man married is his wife, but the wife of his father or of his brother should be left, but if she was first wife according to his free will, then she is his real wife. You are a cruel people. You will put away a wife for blindness when she needs a husband most. This is not the will of God."

Noon recess from 1:00 to 2:15 P. M.

The afternoon session was begun by the singing of a hymn and the reading of Psalm 119:1-32.

Dr. Nau: "The next thing which we must speak about is twin-killing. Four weeks ago we complained in the Esop (civil court) about a chief whom we suspected of shielding such things. The Esop said: 'Your people do the same thing.' What they said is true. Some of our churches do not protect twins, but some of them do. Afaha does protect them. The father and mother together with the head men of the church did it. Ikot Iko is the same. But it is not so in some places. God's blessing does not rest on those who kill their own children. The head men should protect twins and send someone to us for help. Ikot Okubo and Itoko have done so. Of many twins we never hear, and they live no longer than half a day. You know of what I speak and that I speak the truth. It is a terrible thing in God's sight. It does not seem so to you, for it has been a custom for a long time. In the sight of God and every true Christian it is a terrible thing. Our churches should see that such things do not happen in their midst. Children are a gift of God. Isaac and Rebecca did not kill Jacob and Esau."

Layman: "I have a question regarding polygamy. What shall a man do if he has had his father's or his brother's wife for a long time?"

Dr. Nau: "The father's wife he should give up under all circumstances. With a brother's wife he

can continue. It is forbidden to marry a brother's wife, but once such a marriage has been entered upon, the wife may be kept. Read 1 Corinthians 5. 'Give to Satan' is not suspension. It is cutting him off, throwing him out. If he repents and amends, he is forgiven."

Layman: "Regarding the killing of twins: The parents of twins are in sorrow, and the head men come and are also in sorrow. When the head men go away, the parents kill the twins. The head men should wash and clean the children and be glad with the parents."

Dr. Nau: "That is right. We should rejoice and give thanks. The head men should go to the parents and be glad with them."

Andrew: "Regarding a father's or brother's wife: Such a marriage is easy for us, for we inherit the woman and need no money to buy her. Etubom should speak about this."

Dr. Nau: "A father or a brother may buy a wife for a son or a brother, but the son or the brother must agree. And the woman must not first be the wife of the father or the brother."

Layman: "If the father had three wives and three children . . ."

Dr. Nau: "Read 1 Corinthians 5."

Layman: "Can a father marry his own son's wife?"

Mr. Nyung: "Such a thing is not even heard of among the heathen."

Daniel: "Regarding the killing of twin children we should say more."

Dr. Nau: "In America five children were born at one time and they have been a great blessing from the Lord. It was such a wonderful thing that the government took charge of them. A special hospital, special nurses, and a special doctor were provided for the children, and the Lord has blessed them in such a way that when these children grow up they will all be millionaires. The parents have also been blessed, for they have received enough money to keep them the rest of their lives.

(To be concluded)



## Our Synod

### OUR FINANCES

Every true friend of Christ's cause among us will be interested to learn about our financial condition. Well, the requisitions for the month of October have been paid, but not entirely from current income. We

still have a deficit to contend with. Our hope is that the collections in November will take care of this deficit and of the requisitions for the month. If every congregation had by September 31 sent in \$1.00 per communicant member, there would be money in the treasury today. As it is, we will have to make a determined effort to meet the needs of the Synod from month to month.

Knowing the facts, a faithful member of the Synod will surely want to do something about it. What? He will bring his personal contribution up to date according to his ability to pay. But not only this, **he will see to it that his church makes up its deficiency of these four months.** The Board of Trustees cannot pay out the monies voted in August if they are not sent in. Our indebtedness must not be increased. We are still of the firm conviction that with only a few exceptions all of our churches are able to raise their fair share of the required monies and that they will do this if the members are made acquainted with the needs of the Synod and informed of the amount the Synod will have to receive from their church if the salaries and bills are to be paid. It should not be necessary to plead with our pastors and church officers that they attend to this their duty immediately and vigorously.

\* \* \* \*

The members of our Synod will be glad to learn that the Committee has now begun to reduce our debt with the Debt Retirement Fund now available. All the monies that have been released will be paid out as rapidly as possible. The notes drawing the highest interest will be the first to be called in.

Not all the cash on hand has been released, but we hope that the releases will be sent in in the near future.

We have no recent reports on the work of the rest of the churches but trust that there is not a congregation in the Synod that is not now busy collecting its share toward the retirement of our debt. Brethren, let us procrastinate no longer but get to work immediately and work vigorously until the goal has been reached. Do not wait for a "more opportune time." Now is the time, and we can do more by two months' vigorous work than we will be able to accomplish by a listless effort extending over many months.

John Brenner.

### DEBT RETIREMENT

The Committee on Debt Retirement has sent about \$65,000 to the Board of Trustees for immediate use in retirement of debts. That sum has been expressly released by the contributors, and no part of it will ever have to be returned because of the promise made by the Board of Trustees to return contributions on demand if the entire sum of the debt was not subscribed by July, 1937.

The Committee has in its hands an additional sum of \$60,000 in cash, which, however, cannot be used until positive assurance has been given that no demand will be made for its return. As soon as contributors have given that assurance, the money will be used to pay off loans.

The Board of Trustees will use the \$65,000 as soon as possible to pay off notes, and will attempt to pay off first those notes that bear the highest rate of interest.

The Synod has decided to continue the program of debt retirement until every congregation in the Synod has participated according to its ability and until the whole debt is wiped out.

So the task that now lies before our congregations is to take action toward joining in this movement together with their brethren and to work steadily at reducing the load of debt that has for so long been smothering our synodical work. K.

† REV. A. G. HOYER †

On October 26 the Rev. A. G. Hoyer, 81, for 56 years the faithful and beloved pastor of St. John's Lutheran Church at Princeton, Wis., was called to his eternal rest.

Rev. Hoyer was born in Hamburg, Germany, on May 26, 1856. With his parents he came to Wisconsin in 1865 first to the town of Richville and then to Eldorado, where his father served as pastor. In 1869 the father accepted the call to Princeton, Wis.

Rev. Hoyer began his studies for the ministry at Northwestern College of Watertown, continued at Concordia Seminary of St. Louis and completed his course at the Lutheran Seminary of Milwaukee in 1880. From then till 1884 he served as his father's assistant at Princeton. During this time he was married to Clara Thiel. To this union were born four children. Two of them live to mourn his death. His faithful wife preceded him in death in March, 1934.

In 1884 Rev. Hoyer succeeded his father as pastor at Princeton, the position he continued to hold till the time of his resignation, because of ill health, in January, 1936. During all these years he impressed everyone with his ceaseless activity for the Kingdom of our God. Besides preaching regularly Sunday for Sunday with almost never an interruption, and performing the almost endless ministerial acts of a large congregation he was ever active in synodical work. For many years he was chairman of the Mission Board of the North Wisconsin District. In that capacity he helped organize a number of congregations in Central and Northern Wisconsin.

Despite such a strenuous life our Lord granted him exceptionally good health till the time of his resigna-

tion last year. From then till the time of his death he was in failing health. The end came peacefully on Tuesday morning, October 28.

Funeral service was held on Friday, October 29, in the presence of many relatives and friends. Prof. A. Pieper spoke fitting words at the home; Rev. G. Pieper, Fond du Lac, preached the German sermon; Rev. E. Benj. Schlueter, Oshkosh, the English.

Left to mourn his death are two children, Oswald and Clara; three grandchildren; three brothers-in-law; three sisters-in-law; many nephews and nieces.

H. W.

† ROLAND HANS KREMER †

The Lord of Wisdom and Grace has seen fit to call into the Church Triumphant the soul of His faithful servant our Professor Roland Kremer. In August of this year he became aware of an infection of the pleura. For two months he suffered intense pain and discomfort which so weakened him that he was unable to rally long after an operation performed to ease him. His condition after the operation seemed to warrant the hope of a recovery, but this hope was soon dashed; God ruled otherwise. On October 16 he answered the Lord's summons at the age of 38 years, 9 months and 1 day.

Roland Hans Kremer was born January 15, 1899, in Milwaukee, the son of John Kremer and his wife Elizabeth, née Kopp. After finishing the Christian day school he attended Concordia College for two years and then completed the course at Northwestern College. He was a graduate of the class of 1920. After he had finished at our theological seminary he served as tutor for two years at Watertown. August 30, 1925, he was ordained into holy ministry and served three years at Witten, So. Dak., and for a short time thereafter at Herrick, So. Dak. He could not stand the rigors of the Dakota winters, his health failed and he was forced to resign his charge. In 1932 he felt able once more to return to the work and has since that time been active as inspector and professor at Northwestern College.

In 1926 he entered holy matrimony with Miss Meta Fettinger, the daughter of the deceased Pastor Fettinger.

By this death the Church has lost a sincere and conscientious worker. Mellowed and seasoned by hardship and sickness, he knew the true need of man and understood the office of satisfying that need by imparting the grace of our Lord Jesus Christ through the Gospel. His faithfulness has left its mark upon our college. Students and professors alike feel deeply the loss of an able leader and colleague.

The funeral service was conducted in Bethesda Church of Milwaukee on October 20. Pastor H. Knuth and Professor E. Kowalke spoke words of com-

fort to the many who gathered to bow in submission beneath this sad dispensation.

Beside the bereaved widow he leaves to mourn his passing: parents, mother-in-law, one brother, two sisters, seven brothers-in-law, and six sisters-in-law.

"I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14:13.)

#### NORTHWESTERN COLLEGE

The death of Professor R. Kremer, which took place on October 16, deprived Northwestern College of the services of a man who during the few years that were granted him in his work as inspector had given the institution always faithful and increasingly valuable service. Professor Kremer had a passion for neatness and order, and he pursued his ends with a persistence that got results. The dormitory, in respect to cleanliness and discipline, clearly showed the good effects of his work.

He died a comparatively young man, only 38 years of age. Not many years of service in the ministry and at the college were granted him, and several of those years were burdened with illness, but he did have the joy in life of being engaged in the work that he dearly loved.

Serious-minded, but not at all pietistic, with a fine evangelical spirit, he labored unceasingly to establish Christ crucified in the hearts of the boys under his care as the hope of their souls and as their guide in life. We have much reason to cherish his memory.

The College Board will meet on November 18 to take steps toward filling the vacancy thus unexpectedly created in our faculty.

In the meantime Mr. R. Gensmer and Mr. John Raabe are serving as tutors in the dormitory. K.

#### SEVENTY-FIFTH ANNIVERSARY

St. John's Ev. Luth. Church of Bay City, Mich., celebrated the seventy-fifth anniversary of its organization in the week beginning October 10. Services were conducted on Sunday, Monday, Tuesday and Friday. Wednesday and Thursday were devoted to social gatherings of the congregation. It was the privilege of the congregation to hear the Word preached by three former pastors of the congregation, viz., the Rev. J. F. Henning of Bloomer, Wis., the Rev. E. E. Rupp of Manistee, Mich., and the Rev. P. G. Naumann of Milwaukee, Wis. The Rev. Karl Krauss, president of the Michigan District, preached the opening sermon of the anniversary.

Organized on December 28, 1862, by the Rev. O. Eberhardt of Saginaw the congregation was served at first by itinerant pastors of the old Michigan Synod and was still without a resident pastor when the first

church was built in 1872. It was not until 1885 that a pastor was procured in the person of Rev. A. P. Mueller who served until his death in 1888. Brief as his pastorate was, it was marked by the erection of a parsonage and the first unit of the present school building. Pastor J. F. Mayer was the second pastor serving until 1892. He was succeeded by the Rev. J. Henning who served until 1908. During his pastorate the greatly increased membership made the enlargement of the church necessary and its size was trebled. Rev. E. E. Rupp succeeded in the year 1908 and served until 1925. Once more the seating capacity of the church was enlarged until it reached its present size. Rev. Paul Naumann followed in the year 1925. Due to a considerable increase in the school enrollment a large addition was made to the school and two teachers employed. The present pastor is serving since 1931.

In the school, which has been maintained since 1887, the following have served as teachers: H. Waterstradt 1891-1893; E. Dobbratz, 1894-1896; S. Linsemann, 1896; W. Hensler, 1898-1900; P. Kircher, 1900-1909; H. Stein, 1909-1916; E. Winter, 1916-1931; M. Roehler, 1927-1929. The present principal, W. Stindt, was called in the year 1929. Miss Alice Kuhnke became teacher in 1931. The pastor also assists in the school.

The records of the church, rather incomplete for the first ten years of the congregation's history, show the following numbers of ministerial acts: Baptisms, 1460; marriages, 465; confirmands, 956; burials, 450. The present communicant membership is 642.

#### SEVENTIETH ANNIVERSARY

On January 6, 1867, a Lutheran pastor by the name of C. H. von Snell conducted the first Lutheran service in Waterloo, Wis. About six weeks later, February 24, a motley group organized a congregation and pledged to pay their pastor seventy-five dollars a year if he would preach the Word to them every two weeks. When a truly Lutheran constitution was adopted somewhat later it developed that only twelve were willing to join a confessionally sound Lutheran church.

After being served by various itinerant pastors, candidates, and professors, Martin Denninger, then a candidate of theology, was installed as first resident pastor.

During the seventy years of its existence St. John's Ev. Luth. Church of Waterloo, as it was later named, experienced the grace of God in rich measure. To commemorate this with thanksgiving, October 10 was set aside as Jubilee Sunday.

Prof. Aug. F. Zich, who was confirmed at Waterloo by Pastor M. Denninger, preached in German in the morning service. He preached Psalm 100, urging

his hearers to praise the God of Grace for His work of Grace through the Word of Grace. The Rev. O. Kuhlrow, a former pastor of the congregation, addressed the assembly in English in the afternoon service. On the basis of 2 Tim. 3:13-16 he encouraged the congregation to continue in the things they have learned. Another English service was held in the evening, at which time President Walter Pankow of the North Wisconsin District was the preacher. His text was Psalm 78:5, 6, wherein God commands His people to make provisions that His testimony becomes known to the future generations. President Pankow is a child of St. John's, his father, the sainted Pastor Michael Pankow, having been pastor in Waterloo for twenty-three years.

Appropriate hymns sung by the choirs under the direction of Teacher Paul G. Kolander enhanced the services.

A thankoffering was devoted to the debt retirement of the Wisconsin Synod. H. C. Nitz.

#### FIFTIETH ANNIVERSARY

St. John's Ev. Luth. Church of Sterling, Mich., celebrated the fiftieth anniversary of its existence in special service on August 15. A large number of friends from near and far attended to make it an outstanding festival. The anniversary year also marks the fifteenth of the present church building.

The following have served as pastors of the congregation: A. Praetorius, Abelman, C. Wagner, F. Vierke, Baumann, E. Rupp, C. Clabusch, J. C. Meyer, J. Roekle, T. Gieschen, A. Maas, P. G. Naumann, L. Meyer.

Ministerial acts: Baptisms 247; confirmations 154; marriages 36; burials 70.

#### TWENTY-FIFTH ANNIVERSARY

On the evening of August 29, 1937, St. John's Church of Newburg, Wisconsin, observed the twenty-fifth anniversary of their pastor A. Petermann. Prof. A. Zich from our Theological Seminary preached the sermon. Present at this jubilee were also members of the Eastern Conference, pastors from the vicinity, and class-mates of the jubilarian. W. K.

#### TWENTY-FIFTH ANNIVERSARY OF ORDINATION AND SILVER WEDDING ANNIVERSARY

On Sunday afternoon, October 3, the Christ Congregation at Marshall, Minn., celebrated the twenty-fifth wedding anniversary of pastor and Mrs. Sprenger. The pastors Edw Birkholz and A. H. Birner preached the sermons in the German and English language. The altar service was conducted by Pastor Wh. Lindloff.

After the services a social gathering was held in

which the chairman of Christ Congregation and the visitor of the Eastern Conference of the Dakota-Montana District presented the jubilarian and his wife with a purse. Congratulatory messages were read from the former congregation at Parker, S. D., and Argo Twp., S. D. Assembled pastors and friends extended their well-wishes and greetings.

The ladies of the congregation provided for a festive repast.

May the Lord also in the future give unto our brother in Christ and his wife grace and strength to carry out their work which He has called them to do.

Wm. Lindloff.

#### SILVER WEDDING

Mr. and Mrs. Edward Osberg, South Shore, So. Dak., observed the 24th of October as their twenty-fifth wedding anniversary. Relatives gathered in the afternoon to help the couple commemorate their wedding. The undersigned addressed the gathering on the basis of the words of Solomon found in Proverbs 14:26. May God grant them the wisdom of Solomon to say that their confidence is in the fear of the Lord, and may they as His children find in Him their refuge from the world. H. C. Buch.



#### SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference will meet on December 7 at Onalaska, Wis., with Pastor Walter Paustian. The session will open with divine services at 9:30 A. M. Pastor Alvin Berg delivering the sermon.

Papers: Exegetical: 1 Cor. 15:12-28 — Alvin Berg; 1 Cor. 15:29-34 — P. Lehmann. Isagogical: 1 and 2 Corinthians — W. Paustian; Galatians — C. E. Berg. Homiletical: Reading of sermon — J. H. Paustian; Homiletical Treatise on Gospel or Epistle Lesson or both for the Sunday following the conference — C. Siegler. Practical: Birth Control — Arthur Berg; Proper Procedure in Giving Pastoral Service to a Church Member who has moved into another Pastor's Geographical Territory. — J. H. Paustian.

L. W. Bleichwehl, Sec'y.

#### NEW ULM PASTORAL CONFERENCE

The New Ulm Pastoral Conference meets the 1st of December at New Ulm, Minn., with Pastor G. Hinnenthal. Session will begin at 9:30 A. M. A. Martens, Sec'y.

#### NOTICE, MICHIGAN DISTRICT!

Pastor O. Peters having resigned as School Visitor and member of the Vigilance Committee of the Michigan District, due to ill health, I have appointed Teacher Richard Sievert in his place as School Visitor and Mr. Fred Soll, Ann Arbor, as member of the Vigilance Committee.

Pastor A. F. Westendorf has been elected chairman of the Mission Board of the Michigan District in the place of Pastor A. Maas, who resigned from the chairmanship following his election as Executive Secretary of the Poland Mission. Pastor Maas, however, remains a member of the District Board. Karl F. Krauss, President.

## NOTICE

Rev. D. Rossin, Goodwin, S. D., has resigned as pastor to devote his time exclusively to his publications.

E. R. Gamm,  
Pres., Dak.-Mont., Dist.

## INSTALLATIONS

Authorized by President Witt, the undersigned installed Leo Gruendemann as pastor of the congregation in Carlock, So. Dak., October 24, 1937.

The Lord bless the work of our brother.

Address: Rev. Leo Gruendemann, Burke, So. Dak.

F. C. Kneuppel.

\* \* \* \*

By request and authorization of Rev. J. Witt, President of the Nebraska District, the undersigned, on October 31, installed Rev. Leo Gruendemann as pastor of Mills Lutheran Mission at Mills, Nebraska.

May God grant grace and growth to this mission.

L. Sabrowsky.

## CORRECTION

Please observe the following correction in the Parochial Report of 1936:

	Souls	Communicants	Voting Members
Line 69, page 48 .....	1,100	750	175
Totals, page 48 .....	12,392	8,351	2,886
Grand Total, page 52 .....	59,385	40,862	12,777
Joint Synod, page 68 .....	242,061	158,210	53,559

G. E. Boettcher.

## MISSION FESTIVALS

Fort Atkinson, Wis., St. Paul's (Henry Gieschen). Off'g: \$702.73.

Detroit, Mich., Ascension (H. C. Richter). Off'g: \$56.55.

## Thirteenth Sunday after Trinity

Town of Grant, Minn., St. Matthew's (Wm. Franzmann). Off'g: \$120.00.

Wood, S. D., St. Peter's (L. Gruendemann). Off'g: \$26.30.

Nasewaupsee Twp., Door Co., Wis., Salem (V. J. Siegler). Off'g: \$85.23.

## Fifteenth Sunday after Trinity

Parish of Town of Prairie Farm and Town of Dallas, Wis. (J. Henning, Jr.). Off'g: \$238.00.

## Seventeenth Sunday after Trinity

Lake Benton, Minn., St. John's (Paul W. Spaude). Off'g: \$94.61.

Bristol, Wis., Zion (G. Thiele). Off'g: \$104.72.

Onalaska, Wis., St. Paul's (Walter A. Paustian). Off'g: \$123.20.

Richwood, Wis., St. Mark's (A. G. Dornfeld). Off'g: \$72.52.

## Eighteenth Sunday after Trinity

Witten, S. D., St. John's (L. C. Gruendemann). Off'g: \$51.51.

Fountain City, Wis., St. Michael's (Aug. Vollbrecht). Off'g: \$170.66.

Town of Baytown, Minn., St. John's (Wm. Franzmann). Off'g: \$300.00.

Tawas City, Mich., Emanuel (J. J. Roepke). Off'g: \$221.70.

## Nineteenth Sunday after Trinity

Minneapolis, Minn., St. John's (Paul C. Dowidat). Off'g: \$1,088.21.

Brillion, Wis., Trinity (Martin Souer). Off'g: \$373.88.

La Crosse, Wis., First Lutheran (J. T. Gamm). Off'g: \$1,434.48.

North Fond du Lac, Wis., St. Paul's (C. Lawrenz). Off'g: \$183.57.

Sodus, Mich., St. Paul's (A. J. Fischer). Off'g: \$174.50.

Hubbleton, Wis., Immanuel (A. G. Dornfeld). Off'g: \$55.37.

Iron Ridge, Wis., St. Matthew's (F. Zarling). Off'g: \$188.90.

Township Hamburg, Vernon Co., Wis., St. Peter's (E. H. Palechek). Off'g: \$200.00.

Fontenoy, Wis., Christ (N. Schlavensky). Off'g: \$67.81.

Tomah, Wis., St. Paul's (H. Schaller). Off'g: \$444.00.

Juneau, Wis., St. John's (M. J. Nommensen). Off'g: \$291.66.

Beaver Dam, Wis., St. Stephen's (L. Kirst). Off'g: \$763.08.

## Twentieth Sunday after Trinity

St. Louis, Mich., Zion (C. G. Leyrer). Off'g: \$82.60.

Milwaukee, Wis., Gethsemane (R. O. Buerger). Off'g: \$140.00.

Milwaukee, Wis., St. Marcus (E. Ph. Dornfeld). Off'g: \$715.00.

Bison, S. D., Christ (H. J. Wackerfuss). Off'g: \$7.91.

Meadow, S. D., St. John's (H. J. Wackerfuss). Off'g: \$12.66.

Athboy, S. D., St. Paul's (H. J. Wackerfuss). Off'g: \$8.91.

Hutchinson, Minn., Friedens (W. J. Schulze). Off'g: \$1,090.67.

## Twenty-first Sunday after Trinity

Drew, S. D., Zion (H. J. Wackerfuss). Off'g: \$14.17.

Terry, Mont., Trinity (E. M. Bode). Off'g: \$45.82.

Crow Rock, Mont., St. John's (E. M. Bode). Off'g: \$21.45.

Elkton, Mich., Trinity (C. C. Henning). Off'g: \$54.09.

## Twenty-second Sunday after Trinity

Town Eaton, Wis., Emanuel (N. Schlavensky). Off'g: \$42.16.

## Twenty-fourth Sunday after Trinity

Gladstone, Mich., St. Paul's (Th. Hoffmann). Off'g: \$21.67.

Rapid River, Mich., St. Martini (Th. Hoffmann). Off'g: \$8.06.

Timber Lake, S. D., St. Paul's (B. A. Borgschatz). Off'g: \$14.71.

## BOOK REVIEW

**Why Do I Believe the Bible is God's Word?** By William Dallmann. A Reprint of the 1910 Edition. Print of Concordia Publishing House, St. Louis, Mo. Price, 75c.

We welcome the reprint because it is a veritable compendium of facts for the assurance of the doubtful and for the conviction of those opposing. G.

**Walking with God.** Daily Devotions, Covering the Period from October 10 to November 27, 1937. By L. B. Buchheimer. Print of Concordia Publishing House, St. Louis, Mo. Price, 5c; \$3.00 per Hundred.

This is another continuation of the daily devotions announced heretofore, in the same handy form and at the same moderate price — very appropriate for mass circulation. G.

**When Boys Talk to God.** A Collection of Prayers Written by Boys. Gathered and Edited by Theodore Graebner. Print of Carroll Good, Inc., New York. Price, 35c.

**When Girls Talk to God.** A Collection of Prayers Written by Girls. Gathered and Edited by Theodore Graebner. Print of Carroll Good, Inc., New York. Price, 35c.

These are two little prayer books for our youth between the sixth and fourteenth years. We recommend them especially as little gift books. G.

**Interpretation of St. Paul's Epistles to the Colossians, Thesalonians, Timothy, Titus and Philemon.** By Dr. R. C. Lenski. 986 pages. Price, \$4.50. The Lutheran Book Concern. These epistles answer many questions that are of vital importance to the Christian, and Dr. Lenski's exposition of these chapters will, therefore, prove of great interest to the reader. The reviewer refers to the writer's view of the Judaizers that disturbed the church at Colosse, his exposition of 2 Thess. 2, the great Antichrist, etc. The student of these epistles will thank Dr. Lenski for the stimulation and practical aid he finds in this volume. J. B.

**Light and Strength Calendar 1938.** Loose leaves, in wall pocket. A text, an exposition and a prayer for every day of the year. Price, 60c; in dozen lots 48c each. The Lutheran Book Concern.

The reviewer cannot in all instances agree with the author on the selection of the texts and their treatment. J. B.