

The Northwestern Lutheran

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Jan 45

"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS

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Number 1

TE DEUM LADAMUS

WE praise Thee, O God, we acknowledge Thee to be the Lord.

A Christian begins the New Year, yes each new day, with a Te Deum Laudamus.* A hymn of praise from a sanctified heart is the sacrifice most acceptable to God. "It is good to sing praises unto our God, for it is pleasant and praise is comely" (Psalm 147). Yet God is not pleased with mere "noise of songs" (Amos 5, 23), nor with mere lip-praise (Isaiah 29, 13). Only those who by faith acknowledge Him as the Lord, the Savior, in whom they have the forgiveness according to the riches of His grace, have been "made acceptable in the beloved" (Eph. 1, 6). Of such God expects that they show forth the praises of Him who has called them out of darkness to His marvelous light (1 Peter 2, 9). "O Lord, open Thou my lips and my mouth shall show forth Thy praise" (Psalm 51, 15).

All the earth doth worship Thee, the Father everlasting. "The heavens declare the glory of God and the firmament showeth His handiwork" (Psalm 19). "He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14, 17). The Creator

* This ancient canticle derives its name from the first words of its Latin version meaning, "Thee God we praise." In our Lutheran services it is assigned to the Matins (Hymnal, pages 35-57). Luther said that like in the Apostle's Creed, in the Te Deum "not only the true faith is confessed, but also God is praised and thanked." Luther's, "Herr Gott, dich loben wir, Herr Gott, wir danken Dir" Gesangbuch No. 1) is an excellent metrical version of the Te Deum. Another and older version of this canticle is "Grosser Gott wir loben Dich" (No. 43) of which there is an abbreviated translation in our Hymnal, "Holy God we praise Thy name" (250). The Te Deum could be used occasionally instead of the Apostle's Creed.

of heaven and earth is our *Father everlasting*, for we Christians have received the authority to be called the children of God (John 1, 12) and are heirs of God in Christ (Gal. 4), for ye are all the children of God by faith in Christ Jesus" (Gal. 3, 26). Our Father is eternal, infinite, immutable, whose love and mercy are equally endless: "Where sin abounded, grace did much more abound" (Romans 5, 20).

To Thee all angels cry aloud, the heavens and all the powers therein; To Thee cherubim and seraphim continually do cry: Holy, holy, holy, Lord God of Sabaoth;

Heaven and earth are full of the majesty of Thy glory.

The Lord our God, "the Lord of hosts dwelleth between cherubims" (2 Sam. 6, 2) among the heavenly hosts who number "thousand thousands and ten thousand times ten thousand" (Rev. 5, 11; Dan. 7, 10). These uncounted multitudes of God's holy angels, servants of His (Ps. 103), always behold God and continually and fully enjoy His glorious goodness (Mt. 18, 10). We join these servants of God in the *Ter Sanctus*, their threefold Holy, for worthy is He to receive honor and glory and blessing (Rev. 5, 12).

The glorious company of the Apostles praise Thee.

The goodly fellowship of the prophets praise Thee.

The noble army of martyrs praise Thee.

Not only will we join the celestial hosts, but also the one holy Christian Church past, present, and future in praising the Lord. Our Lord is the God of Adam, Abraham, Moses and all the prophets of the Old Testament; our God is the God of whom all the apostles bore witness; our God is the

true God, who has revealed Himself in His Word by making prophets and apostles His mouth (Ex. 7; Heb. 1). Believing His promises the prophets and the apostles praised Him; for the confession of this faith the martyrs gladly and victoriously gave their life. "Lo, a great multitude which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne and before the Lamb, clothed in white robes and palms in their hands, and cried with a loud voice, saying: "Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. 7).

The holy Church throughout the world doth acknowledge Thee:

The Father of an infinite majesty;
Thine adorable true and only Son;
Also the Holy Ghost, the Comforter.

The true God to whom we sing our Holy, holy, holy is the Triune God; Father, Son, and Holy Ghost. The whole Christian Church on earth acknowledges and confesses the Holy Trinity: our Creator, Redeemer, and Sanctifier, to be the true and only God besides whom there is none other.

Thou art the King of Glory, O Christ.
Thou art the everlasting Son of the Father.

When Thou tookest upon Thee to deliver man, Thou didst humble Thyself to be born of a virgin.

When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God in the glory of the Father.

We believe that Thou shalt come to be our Judge.

Especially do we praise God the Son who humbled Himself, who took upon Himself our flesh and blood, who became obedient unto the death of the

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Editorials

God Be With Us In The New Year That phrase which is so often heard and so often expressed by people everywhere may be just words in the mouth of many without any deeper meaning attached to them. We have heard them uttered by people whose very thought of God, as He reveals Himself to us in the Scripture as the Father of our Lord Jesus Christ, is sacrilege. They employ the phrase: "God be with you" or "God be with us" as a convenient way of saying, "good luck to you." It means no more to them. That is not the meaning of those words in the mouth of a Christian. The Christian who utters those words means them to be a prayer. And he knows what they mean. He knows the God to whom he is appealing and whose presence he is craving. He knows Him as the Father of our Lord Jesus Christ, who in love and mercy and grace spared not His own Son but delivered Him up for us all to give His life as a ransom for many and who with Christ has promised to freely give us all things that we need for the preservation of soul and body and life, who also guards and protects us from harm and dangers and evils according to His good pleasure. They know Him as the almighty God as well, whose arm is never shortened whatever the conditions of life may be, in whatever circumstance of life the Christians, His children, may find themselves. They know Him as their "refuge and strength, a very present help in trouble." With such knowledge of their God the phrase, "God be with us," holds a world of meaning. With it they, in the first place, confess their utter despair in their own strength and power and also their utter dependence on God and the power of His might. They know themselves well taken care of and safe under His protecting wings. The words, "God be with us," also express their complete trust in their heavenly Father. Expressed in the words of the 46th Psalm they want to say, "Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof . . . God is in the midst of her, she shall not be moved: God will help her, and that right early. The Lord of Hosts is with us; the God of Jacob is our refuge."

With this in mind we say: "God be with us in the New Year." We beg Him not to forsake us, His creatures, whom He has redeemed with the blood of Christ and to protect us during the New Year with the strength of His arm. Thus those words are not just an empty, meaningless phrase but a full confession of our faith.

W. J.S.

* * * *

Preaching Newspapers One of our pet peeves is a preaching newspaper, a newspaper that is constantly dabbling in religion. We use the word "dabbling" advisedly. We mean that watery, sentimental stuff, garbed usually in flowery, rhetorical language — and which they pass off as religion; a religion so wide, so elastic that even the devil himself would subscribe to it. There is usually no harm done to anyone in accepting their religion, we mean bodily harm; but they do unspeakable harm to the soul and the faith of men. It is usually soft, gushy, sentimental spouting that pulls at the heart-strings of people. And to add a little authority to their outpouring they quote (or rather misquote) portions of the Holy Word and on these build up their case. We read such articles during

these days, and many of them. The newspapers of our day have lost all knowledge of their sphere. They believe they can speak authoritatively on anything and everything. They feel called upon to lead the people out of any wilderness real or imagined, mostly imagined by them. And they believe that they are capable; able to do it, yea, called to do it. Our latest peeve has to do with the editorials on Christmas and what Christmas means. The only thing these editorials revealed is that those writers certainly do not know what Christmas is. One editorial quotes correctly Luke 1, 79 and says: "Do you recall what Zacharias said the PURPOSE, the mission of Jesus was to be? 'To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.'" Then the editorial goes on to tell that we are emerging from darkness into light and that the end of the war will show it. Such nonsense and tommyrot! Jesus did not come to give us peace on this earth between man and man no matter who he may be. This can not even be fully accomplished between Christians. Nay, nay, Christ came to make — not an earthly, temporal peace, but an external peace, a peace between God and man. That peace that "passeth all understanding" and that cost Him His life. That is the testimony of the Scriptures from cover to cover. It is said in such simple words and so often that only a fool will fail to understand. And these men who write those editorials, who claim to be able to read and understand are blind as bats. They read those simple words and still do not understand them. Why? How is this possible? Because their unbelief makes them spiritually blind. Says God: "Natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Corinthians 2:14. The natural man (the unbeliever) sees nothing but foolishness in the things that the Spirit of God tells us in the Bible. Let us remember that. Let us believe it because God tells us that this is a fact. No matter how beautiful their words, how learned their language, they are the words of dead men. Let the newspapers stick to their knitting and quit preaching religion.

W. J. S.

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A Catholic-Protestant Marriage In our Christmas issue we carried an article clipped from the *Christian Century* in which the marriage of a Protestant to a Catholic was presented from the purely civil point of view. The writer of the article (a Lutheran minister) had in mind in that article, not to present the Biblical contradiction in such a marriage but to show that it is contrary to all principles of democracy and freedom of religion, as we know these in America.

We know, as Lutherans and especially as Lutheran ministers who are often called upon to deal in such matters, that that is not the way in which we would present the matter to our young people and try to dissuade them from entering into such a marriage. We have a mightier weapon to combat temptations and sin than that. We have the sword of the Spirit, the sure Word of God, which is a hammer that breaks rocks asunder, that is sharper than any two-edged sword, yea, the very power of God unto salvation. If this Word can not do it, if this Word fails to convince a young man or a young woman that is con-

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January 7, 1945

EPIPHANY

EPIPHANY was not the first festival that the early church observed — the first was Easter — but it was instituted at a very early date. The day of this festival is the 6th of January, one day before the publication date of this issue of the *Northwestern Lutheran*. The Epistle lesson was chosen from the Old Testament, Is. 60, 1-6. Read it.

We do not intend now to study the whole text, but only a few outstanding terms which arrest the attention of the reader. Just read verses 1-3 again and note how often the concept, light, and its opposite, darkness, occur.

Used Figuratively We notice at once that light and darkness are here used figuratively. They do not refer to a natural day and night, but to something that may in some way be compared to these phenomena, something showing similar characteristics.

Common Use of the Figure From the way the prophet mentions light and darkness we realize also that he uses the metaphor in a somewhat different way from which we are accustomed to use it. When we say that a thing is shrouded in darkness; or when we speak of shedding light on a subject; or when in history we refer to an Age of Enlightenment: we thereby mean to say that the real meaning of something is hidden to us, that we do not understand it; or that a subject is being explained and thus brought closer to our mental grasp. In the Age of Enlightenment people imagined that by the use of their intellect they were able to understand all things, and they no longer needed the revelation of God in the Holy Scriptures.

That is the common metaphorical use of the terms light and darkness, these words refer to our ability to understand things; and the opposite.

Importance of Understanding Now it may not be denied that information and understanding are very valuable. If a person is in danger and does not know it, how will he make any efforts to extricate himself? But if in addition he does not know how to save himself, of what value will even the clearest and most thorough understanding of his precarious situation be to him? Assuming that he knows full well how he could save himself, yet if he has not the ability or the means to do so, of

what value will his knowledge be to him?

Though everybody must grant the importance of knowledge, yet it should be clear that knowledge alone will not solve our problems, the problems of a sin-lost man.

Scripture Stresses Knowledge Scripture, too, emphasizes the importance of understanding for our faith. In Rom. 10, 14, Paul asks the pointed question: "How shall they believe in him of whom they have not heard?" He adds, v. 17: "So then faith cometh by hearing." For this reason also the orders are repeated so often in the Scriptures to preach, to teach, to remind, to bring to remembrance. Yes, the very fact that God has given us His Word in writing shows what importance we should ascribe to understanding and knowledge.

We may approach the question from a different angle. Scripture is full of warnings against error. It calls the errors vain babblings, and says about the errorists that they know nothing and are merely puffed up. As highly, then, as the Scriptures rate understanding and knowledge, so eager and diligent should we be to hear what God has to say, to ponder His Words, to learn them.

Light and Darkness So Used However, when the Scriptures speak about light and darkness, as in Is. 60, do they mean ignorance on the one hand, and understanding on the other? Yes, Scripture does at times use the metaphor of light in speaking about understanding. Take, for instance, the following passage, 2 Cor. 4, 6: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The knowledge here spoken of is the knowledge we get by tasting of a thing. But it is knowledge. And this knowledge is called a light.

Darkness In Scripture Use As a rule, Scripture means much more than mere understanding when using the terms light and darkness.

We first take up the term darkness and assemble a few passages in which it occurs.

Is. 8, 22: "And they shall look unto the earth: and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness."

Job 3, 3-5: "Let the day perish wherein I was born, . . . Let that day be darkness; let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it."

Matth. 8, 12: "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." Chap. 13, 42: "And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

When hell is called "outer darkness," it is clear that not utter ignorance is meant. Hell is not a place where people just grope in ignorance. If there were utter ignorance in hell, that might even mitigate its torments to some degree, namely, the qualms of an accusing conscience. But hell is a place where there is weeping or wailing and gnashing of teeth. This unending agony, this torturing despair is called darkness. It is outer darkness, extreme darkness. Note particularly the parallel passage where instead of outer darkness we find the expression "furnace of fire."

Look at some of the other passages. They speak of milder forms of darkness. But the underlying idea clearly is one of fear, of anxiety, bordering on despair. Note particularly the passage from Job. Here Job uses the word *darkness* twice. He adds that there should be *no light to shine*. He speaks

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of a *cloud* and *blackness*. And what does he mean? He hopes that the day should *perish*, that God should *not regard* it, that the shadow of *death* should stain it, that the blackness should *terrify* it.

This is what the prophet Isaiah had in mind when he wrote that darkness would cover the earth and gross darkness the people.

Light in the Scriptures What on the other hand is light?

Lam. 3, 1, 2: "I am the man that hath seen affliction by the rod of his wrath. He hath led me and brought me into darkness, but not into light."

Prov. 13, 9: "The light of the righteous rejoiceth; but the lamp of the wicked shall be put out." — Note that the verb *rejoiceth* here is transitive. The light of the righteous makes happy.

Ps. 97, 11: "Light is sown for the righteous and gladness for the upright in heart." — Here the same thought is expressed twice, and in the second member of the parallelism the word *gladness* explaining the meaning of *light* in the first.

Ps. 56, 13, speaks of the "light of the living," and Eccl. 11, 7, calls the light "sweet."

But let Isaiah himself, from whose book the Epiphany lesson is taken, explain to us what he understands by the blessings of light. Chap. 58, 8-11: "Then shall thy light break forth as the morning, and thine *health* shall spring forth speedily: and thy right-

cousness shall go before thee; the *glory of the Lord* shall be thy reward. Then shalt thou call, and *the Lord shall answer*; thou shalt cry, and he shall say, Here am I. . . . Then shall thy light rise in obscurity, and thy darkness be as the noon day: And *the Lord shall guide* thee continually, and *satisfy thy soul* in drought, and *make fat thy bones*; and thou shalt be *like a watered garden*, and like a spring of water, whose waters fail not."

Light means hope, joy, salvation.

Living in the Light Naturally, where this light shines into the heart of a sinner, where it begins to dispel the darkness of death and despair, in which he was born, and surrounds him and fills him with the brightness of hope and salvation, there it creates an entirely new life and leads to an altogether new manner of conduct. It induces the sinner to walk "circumspectly," being guided by the new light. Ps. 119, 105: "Thy word is a lamp unto my feet and a light unto my path." Eph. 5, 8, 15: "For ye were sometimes darkness, but now are ye light in the Lord: walk as the children of light. . . . See then that ye walk circumspectly, not as fools but as wise."

Jesus the Sun of Righteousness The prophet himself in our Epiphany text indicates that there is but one source from which this light, this life and salvation, hope and joy radiates. It is the Lord Himself. Hence old Simeon, holding the Christ child in his arms, proclaimed

If it were not for the Lord's mercy, for His faithfulness toward us, for His life giving and faith strengthening Gospel, His blood would have been shed in vain for us. With might of ours can naught be done! We need His help, His protection, His guidance. For such grace we pray particularly in the New Year and on each new day. Yes, when our last hour shall come — who knows how near my end may be — we plead for a blessed end and to be lifted up to be with the Lord forever.

Day by day we magnify Thee.
And worship Thy name ever world without end.

Vouchsafe, O Lord: to keep us this day without sin.

O Lord, have mercy upon us, have mercy upon us.

O Lord, let Thy mercy be upon us, as our trust is in Thee.

Him to be "a light to lighten the Gentiles, and the glory of the people Israel" (Luke 2, 32). The Lord God had spoken to His Servant, the Savior, as Isaiah prophesied: "It is a light (that is, small, insignificant) thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the preserved of Israel: I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the end of the earth" (chap. 49, 6).

The prophet Malachi has a beautiful way of saying this when he compares the Savior to the morning sun arising in the east and shooting its rays over the horizon. These rays of the rising sun remind him of a large bird which majestically spreads its wings in flight. He says: "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings" (chap. 4, 2).

Light Through the Word These healing rays reach us through the Word of our God, as Peter admonishes us: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed in your hearts, as unto a light that shineth in a dark place, until the day dawn and the day star arise" (2 Pet. 1, 19).

It is well for us to meditate the terms light and darkness as used in the Scriptures. When sin entered into the world, then impenetrable darkness, gloom and despair settled on the earth and enshrouded the people. But God sent light, life and salvation, hope and joy through the appearing of His Son in the flesh as the Savior of the world.

J. P. M.

O Lord, in Thee have I trusted, let me never be confounded. Amen.

"Blessed be the Lord, because He hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in Him, and I am helped. Therefore, my heart greatly rejoiceth; and with my song will I praise Him. The Lord is their strength, and He is the saving strength of His anointed. Save Thy people and bless Thine inheritance; feed them also, and lift them up forever" (Psalm 28).

Let us make 1945 a Te Deum Laudamus Year!

Thus will I sing Thy praises here
With joyful spirit year by year;
And when we reckon years no more,
May I in heaven Thy name adore!

G. W. F.

TE DEUM LADAMUS

(Continued from page 1)

cross that we be freed from the guilt, the power, and the curse of sin and be made worthy to stand before the throne of God (Col. 1, 12). By His resurrection He has brought life and immortality to light through the Gospel (2 Tim. 1, 10). All power is now given unto Him in heaven and on earth (Mt. 28) and He shall return in glory to judge the quick and the dead (2 Tim. 4, 1).

We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious blood.

Make them to be numbered with Thy saints in glory everlasting.

O Lord, save Thy people and bless Thine heritage.

Govern them and lift them up forever.

WHAT IS LUTHERAN?

WHAT is Lutheran? The name Lutheran was not first chosen by Luther nor his followers, but was made popular by Pope Leo X in his bull of excommunication in order to stigmatize Luther and his followers as heretics and brand them as separatists from the church. A year later, in 1522, Luther himself wrote: "Christians do not believe in Luther, but in Christ Himself: the Word of God has them and they have the Word of God." The name "Lutheran" was, however, accepted by the followers of Luther as a badge of honor.

What is Lutheran? What is the underlying principle of the Lutheran church by which it distinguishes itself from others? For Lutherans a restudy of this question should prove beneficial in our day of religious confusion; for those who are not Lutherans, a discussion of this question should prove interesting. It gives them an opportunity to know just what their Lutheran neighbors teach and believe. For it is ignorance, not understanding, which leads to bigotry. As Christians we should at all times be ready to try (to examine) the spirits (the teachers) whether they be of God, as St. John teaches us (I, 4, 1).

What is Lutheran? The Lutheran principle was most tersely stated by Luther himself when in 1521 at the diet of Worms he stood before the Emperor and the Imperial dignitaries of state and church. Here, ignoring all previous bribes and defying all threats, he ended his lengthy dissertation in defence of his writings with the words: "Except I be shown from Scripture that I have erred, I cannot recant, — for I trust neither pope nor councils, since it is evident from history that they have repeatedly erred, — therefore my conscience is held captive by the Scripture alone. Here I stand, I cannot do otherwise." To have one's conscience in all one believes and in all one does held captive by the Scriptures, the Word of God: this I believe is the best definition of what constitutes a Lutheran (1 Tim. 1, 18, 19).

I

"My conscience is held captive by the Scriptures!" What does this mean? Before we can understand what it means to have one's conscience bound by the Word of God, we must know something about the conscience.

What is conscience? It is easier to recognize the conscience than to define it. The voice of conscience is the experience of all of us. God has endowed all human beings with a conscience. The conscience could be defined as the faculty

which God has created in man, by which man is held responsible to a holy and just God for all his actions. Our conscience is that inborn force which constantly urges us to do what we think is God's will and tries to keep us from doing that which we think wrong. Then if we do what we think is wrong and disregard the voice of our conscience we are thereby actually defying God Himself.

The conscience is then bound to God's Law known as the moral law which is summarized in the Ten Commandments. We know that every human being is born with some knowledge of what is right and wrong. If we could only by nature have a *complete* knowledge of God's Law, if this knowledge of the Law had not become partially erased by sin, then our conscience could be a safe guide for us. What is more, if we could all lead a sinless life, our conscience would never accuse or excuse us for our actions, we would always have a clean conscience (Rom. 2, 14, 15).

Man often lacks the will power to keep even from doing the things he knows are wrong, and just as often lacks the strength to carry out that which he knows God expects of him. The conscience of man, therefore, will keep him in fear of God's wrath and punishment. Man may ignore and so gradually squelch his conscience. It is during times of stress, in sickness, or by some personal misfortune that the conscience often becomes suddenly aroused. A person will suddenly become terrorized by his conscience which accuses him of his sins and holds before him the righteous wrath of a just and holy God.

The conscience can err however in its accusation. Since man's mind has been blinded by sin, it no longer has a clear knowledge of what God forbids and what He demands. So people can easily be led to believe that certain acts are wrong, when God really has not forbidden them. For instance, some people at one time thought it sin to have instrumental music in the church services or to sing hymns other than the Psalms. God has not forbidden such things and the lack of the true knowledge of God's will in these matters caused the conscience of these people to err. Or, to take another example of an erring conscience, — since divorces in our day have become so prevalent, many people consider every divorce sanctioned by the state justifiable before God. Because these people no longer have a clear understanding of God's Law: Thou shalt not commit adultery, the conscience of these people is erring in not accusing them of their sin

against this commandment (Acts 3, 17; 1 Tim. 1, 13).

So the conscience of man is entirely guided by what man thinks to be right or wrong. We also know that man's conscience may err, because sinful man by nature no longer possesses a full knowledge of God's holy Law. St. Paul tells us that because of sin, therefore, God gave man the written Law. What God has originally placed into man's heart, he now because of sin, repeated and explained in the Bible. To quote Paul's own words in Galatians 3, 19: "Wherefore then serveth the Law? It was added because of transgressions."

It, however, makes no difference whether the conscience errs in condemning man for doing something which really is not sin, or remains silent when man is unknowingly sinning, in this one thing the conscience never errs: it will trouble and condemn, accuse or excuse man in what he thinks to be sin against God. And this same conscience will not give man peace until he has in some way received the assurance that the just and holy God will not punish him for his wrong doing. To ignore the voice of conscience is defying God Himself. For this reason we should at all times be careful never to speak disparagingly of people because of their religious beliefs. They must follow the dictates of their conscience be it right or wrong . . . all we can do is to attempt to enlighten these people by means of the true Word of God so that they may be freed from an erring conscience. It is for this reason that we said before, it is ignorance in religious matters which leads to intolerance and bigotry. Luther himself said of the conscience: "There is nothing more tender in heaven and in earth, nothing more sensitive to abuse, than conscience. People say that an eye is a delicate thing; but conscience is much more delicate and tender. Hence we see the Apostles, how gently they handled consciences" (1 Cor. 8, 7).

It is this conscience which, according to the Lutheran principle, is to be held captive alone by the Word of God in all one believes and in all one does.

II

"What is the Word of God to which man's conscience should be bound?" The Lutheran church accepts the Bible as God's Word, the whole Bible and nothing but the Bible. Of the Old Testament Jesus said: "The Scriptures cannot be broken" (John 10, 35). Of these writings of the Old Testament Jesus said that they testified of Him: "These things are written in the Law of Moses, and in

the Prophets and in the Psalms concerning me" (Luke 24, 44). St. Peter in his epistle tells us that Jesus was not only the fulfillment of the Old Testament, but also gave the Old Testament its true interpretation for he continues: "No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II. 1, 21).

Besides the Old Testament Scriptures or writings, the Jews also had traditions carried down from generation to generation by word of mouth. These they had gradually added to the written word of God in their religious observances. Jesus rejects such traditions as binding upon the conscience of man. One time the apostles of Jesus were accused by the Pharisees of not observing the traditional Jewish ceremonial custom of washing hands before eating. Jesus defended the apostles by answering: "Why do ye also transgress the commandments of God by your tradition." Then He continued to prove to the Scribes and Pharisees, how by their religious traditions they sin against a clear commandment of God (Matthew 15). He hereby contrasts their traditions with God's commandments. The Law of God revealed in the Scripture was binding upon the conscience of man, but not the traditions of religious teachers. So the Lutheran Church accepts the Old Testament Scriptures as interpreted by Jesus and the apostles as the true Word of God by which our conscience is to be bound.

What about the New Testament? Before our Lord ascended into heaven He gave His apostles, whom He Himself for three years had carefully instructed in the Word of God, this promise: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance, whatsoever I have said unto you" (John 14, 26). It was on the strength of promises, such as these that the apostles could say unhesitatingly with the apostle Paul: "The things that are given to us of God we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. 2, 12, 13).

The early Christians accepted both the written and spoken Word of these apostles as the true Word of God and rejected all teachings which were not in full agreement with the writings of the Apostles. In these writings, Jesus the all-knowing Son of God, has given His New Testament Church all that it needs until the Lord Himself shall return in glory. And so St. John could say: "These things have I written unto you, that ye may know that ye have eternal

life, and that ye may believe on the name of the Son of God." And Jesus Himself tells us: "If ye continue in *My word*, then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free" (John 8, 32).

The apostles repeatedly warned the Christians to beware of those who would add anything to their teachings or take away from them (Rom. 16, 17f; Col. 2, 8). Yes, St. Paul says to the Galatians: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1, 8). And for these reasons the Lutheran church accepts only the books of the New Testament as the true Word of God and rejects all religious teachings based upon tradition. To claim changing conditions in the world necessitated additional doctrines or changes in the teachings of the New Testament is to accuse Christ of not being the all-wise and all-knowing and eternal and unchanging Son of God (1 John 8, 31).

III

Why does the Lutheran church find it so important to bind its conscience to the Word of God alone? The experience which Luther and millions of other serious thinking people have had can best answer that question. The entire Reformation had its beginning in the conscience of Luther. Even as a university student Luther was troubled about his relation to God. He tells us that while attending the University of Erfurt a ravaging epidemic broke out. The many deaths caused Luther to be gripped by the most terrible pangs of conscience. His conscience terrified him to believe, that if he would die then, he would surely be damned, because he had not done enough to work out his salvation. Not that Luther had led a profligate life, on the contrary, he was a most serious and religious young man. Such people are usually troubled the most by their conscience. His experience at this time Luther wrote into his famous hymn: "Dear Christians one and all rejoice." There he writes: "Sin was my torment night and day — death brooded darkly o'er me" (Rom. 7, 24).

How did Luther free himself of such a terrorizing conscience? He tried to appease an angry God by an ever holier life. His attempts were no different from those of all pagan religions which by doing something good or bringing some special sacrifice try to balance their sins and so assuage the wrath of an angry God. The church told Luther, do something more than God commands — and then you will find peace. He finally did the best that he was told one could do — he became a

monk. And surely now, having separated himself from the sinful world, he could serve God in purity and righteousness forever. But could he? He sings in the hymn: "My own good works availed me not, no merit they attaining; free will against God's judgment fought, dead to all good remaining. My fears increased till sheer despair left nought but death to be my share; the pangs of hell I suffered."

God did for Luther what no one could do for him to quiet a troubled and terrified conscience. From the Word of God, Luther learned that God does not make any demands on us poor sinners to work out our own righteousness. God Himself prepared a righteousness for us in Christ Jesus His Son. God made Jesus Who knew no sin to be sin for us, that we might be made the righteousness of God in Him. This God-made righteousness is offered, is applied, is sealed to us in the Word of God and in the Sacraments, and is appropriated by faith in Jesus. And so when Luther learned that man is saved by grace through faith in Christ Jesus, not through works (Eph. 2) and that the blood of Jesus Christ cleanseth us from all our sins (1 John 1), then first did he obtain a good conscience. This St. Paul tells us in Romans chapter 5: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." A heart that has come to know Jesus as His Savior from all His sins obtains a *good conscience*, while a heart that does not accept the justification of this faith can never find rest.

Luther, having found true liberty in this Truth that he is justified by faith, not only began to preach this Gospel to a fear and sin enslaved world, but began a serious study of the Bible to see what God really commands in His Law. He found that his sins were much greater in the eyes of God than he had even imagined. He found that without faith in God's love in Jesus, he could not even please God regardless of what he tried to do for Him. He now found that no man has a right to brand as sin what God does not condemn as sin. No one is to judge us in meat or drink or in respect of any holiday. The children of God in the Old Testament were kept under the tutorage of many laws to lead them to Christ. But we as Christians are as free children of God to strive to do those things which our Heavenly Father has revealed to us in the Ten Commandments as pleasing to Him. And so Luther's conscience was not only quieted but also properly instructed through the Word of God.

God alone can tell you how you may become reconciled to Him (2 Cor. 5, 18ff.). God alone can tell you what is

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sin in His sight and how you can be rid of the guilt and punishment of sin. God alone can tell you how you as a Christian can live a holy life. He has told you all this in His Word, the Bible. This Bible is the *eternal* Word of God. It is the eternal Truth, and as such it meets all the requirements of all the people of all times (2 Tim. 3, 15-17). The Lutheran prin-

ciple is to have one's conscience held captive by this Word of God. Only when our conscience is held captive by the Word of God, is it God's true voice urging us to do what God wants us to do and keeping us from doing what God has forbidden . . . only when we have found in God, a Savior who according to His mercy has saved us from all condemna-

tion, can we again find peace from a troubled conscience (Eph. 2). This peace God alone can give us and has given us in His Word, the Bible. To comfort ourselves by man-made promises of forgiveness of sin are false comforts (2 Thess. 2, 11). And so we say with Luther: "Our conscience is held captive by the Word of God alone."

—G. W. F. in *St. Jacobi Messenger*.

SPECIAL CONVENTION OF THE JOINT SYNOD

A SPECIAL convention of the Ev. Luth. Joint Synod of Wisconsin and Other States will be held in St. Matthew's Church, A. Halboth, pastor, Milwaukee, Wisconsin, January 17 and 18, 1945. First session, Wednesday, 10:00 A. M. The reasons for and the purpose of this convention are the following.

At the time of the October session of the General Synodical Committee the emergency caused by the increase in enrollment at Michigan Lutheran Seminary was brought to the attention of the Conference of Presidents and the Board of Trustees. In the ensuing discussion pressing needs at other institutions were revealed. A committee considered the matter and reported to the General Synodical Committee. The latter body resolved that a special committee be appointed to prepare a prospectus of the projects which the Synod ought to undertake (including missions and church extension) and give this information to the congregations of the Synod, and that the officers of the Synod then be asked to call a special convention of the Synod.

It will therefore be necessary, at this special convention, to consider the above-mentioned matters with a view to authorizing a special synod-wide collection to carry out the projects that may be adopted.

The delegates of the 1943 regular convention of the Synod are the official delegates for the special convention. The list of these delegates follows this announcement. Alternates must be certified by the respective District President and Secretary.

Noon-day and evening meals will be provided, but no provision has been made for lodging.

JOHN BRENNER, *President*.

KARL F. KRAUSS, *Secretary*.

* * * *

LIST OF DELEGATES

A. Voting Delegates

I. Dakota-Montana District

Pastors: W. Sprengeler, H. Schulz, H. Rutz, A. Sippert, E. Krueger.

Laymen: John Schaffer, Wm. Miller, A. L. Sonnenberg, P. Baer, Aug. Luckow, Fred Becker.

II. Michigan District

Pastors: Hugo Hoenecke, Theo. Sauer, H. L. Engel, A. Voges, M. C. Schroeder, Edmund Leyrer, Roland Hoenecke.

Teacher: Erich Kirschke.

Laymen: C. Schweikert, Gustav Yahn, Hy. Schneider, Chas. Smith, John Harsch.

III. Minnesota District

Pastors: Wm. Haar, Jr., O. K. Netzke, R. Schierenbeck, Rud. F. Schroeder, G. F. Zimmermann, P. R. Kurth, A. W. Koehler, E. Schaller, A. W. Fuerstenau, E. G. Hertler.

Teachers: Paul Denninger, Otto Hellermann, Prof. H. Palmbach.

Laymen: Alb. Gutknecht, Sr., Aug. Wolter, Ernst Kuske, Ira Dungey, F. J. Harms, John Krautbauer.

IV. Nebraska District

Pastors: L. Tessmer, Wm. Wietzke, W. Oelhafen, John Raabe.

Teacher: Wm. Neujahr.

Laymen: Edwin Rohde, Rud. Dieckhoff, Paul Schemm.

V. Northern Wisconsin District

Pastors: R. Ziesemer, Frank Reier, H. A. Kahrs, Paul Eggert, Wm. Schink, Harold Eckert, Paul Gieschen, W. C. Pless, W. Strohschein, F. C. Weyland.

Teachers: E. F. Schulz, W. Pape, Martin Busse, A. Coppens, L. Keup.

Laymen: Ray Arndt, Harry Scheinert, Clarence Ebeling, Chas. Hoeffner, Reynold Seidel, Aug. Spiekermann, Wm. Techtmann, Sr., Emil Harder.

VI. Pacific Northwest District

Pastors: Reinhold Jaech, Meinhardt Witt.

Laymen: Hans Stalder, Jr., Fred Heim.

VII. Southeastern Wisconsin District

Pastors: J. Jeske, L. Karrer, E. Ebert, Henry Hartwig, M. Plass, O. Nommensen, Ph. Martin, R. Pietz, A. P. C. Kell, Robt. Wm. Schaller.

Teachers: A. Meyer, Emil Trettin, M. Hackbarth, J. Bremer, Arnold Willbrecht.

Laymen: R. C. Freihube, Emil Winter, Wm. Kluessendorf, Wm. Strauss, Alfred Hollmann, Herman Dusterhoff, Albert Mayer, P. Vigansky, Frank Belling, Henry Falk.

VIII. Western Wisconsin District

Pastors: O. Engel, W. Keturakat, Fritz Mueller, Wm. Eggert, F. Gilbert, A. Looch, H. Kesting, W. Gutzke, O. Hoffmann, L. Koenig, S. Fenske, Prof. F. Blume.

Teachers: J. Gawrisch, E. Wilde, Adolph Willbrecht, Prof. Theo. Binhammer.

Laymen: Gustav Ruenger, Adolph Moll, Wm. Rupnow, Albert Maier, Otto G. Lehmann, Ed. Blash, Paul Krueger, David Kowalke.

B. Advisory Delegates

1) Officers of the Joint Synod:

Pastor John Brenner, President.

Pastor E. Benj. Schlueter, 1st Vice-President.

Pastor W. E. Pankow, 2nd Vice-President.

Pastor Karl F. Krauss, Secretary.

Prof. W. Schaller, Essay Recorder.

Mr. C. J. Niedfeldt, Treasurer.

2) The District Presidents:

Pastor A. Ackermann, Minnesota District.
Pastor E. Behm, Northern Wisconsin District.

Pastor Im. P. Frey, Nebraska District.

Pastor H. Kirchner, Western Wisconsin District.

Pastor Karl F. Krauss, Michigan District.
Pastor W. T. Meier, Dakota-Montana District.

Pastor F. E. Stern, Pacific Northwest District.

Pastor A. P. Voss, Southeastern Wisconsin District.

3) The Board of Trustees:

Pastor Paul Pieper Mr. B. Mayerhoff

Pastor L. Koeninger Mr. W. Mehlig

Pastor W. J. Schulze Mr. Ed. Kollath

Pastor H. C. Haase Mr. Wm. Mueller

4) The Presidents of the Educational Institutions:

Prof. J. Meyer, Theological Seminary.

Prof. C. Schweppe, Dr. Martin Luther College.

Prof. E. E. Kowalke, Northwestern College.

Prof. O. J. R. Hoenecke, Michigan Lutheran Seminary.

Prof. R. Fenske, Northwestern Lutheran Academy.

5) Chairmen of the Boards of Regents or Trustees of the Institutions:

Pastor G. E. Bergemann, Theological Seminary.

Pastor E. G. Fritz, Dr. Martin Luther College.

Pastor G. Pieper, Northwestern College.

Pastor R. Koch, Michigan Lutheran Seminary.

Pastor G. Schlegel, Northwestern Lutheran Academy.

6) The General Mission Board:

Pastor Wm. Roepke Mr. Gustav Kalfahs

Pastor G. Krause Mr. J. W. Jung

Pastor A. G. Wacker Mr. Carl Mueller

Pastor H. Shiley Mr. Gilbert Umps

Pastor Paul Albrecht Mr. Chas. Schlomer

Pastor Wm. Lueckel Mr. Henry Karg

Pastor M. Wehausen Mr. Martin Bode

Pastor Alvin Degner Mr. F. W. Eggers

7) Representatives of the Mission Districts:

Pastor A. C. Baumann, Colorado.

Mr. Ed. Schmidt, Colorado.

Pastor F. Knoll, Arizona.

Mr. E. Schulz, Arizona.

8) *Chairmen or Representatives of Commissions and Missions:*

- Pastor Edgar Hoenecke, Executive Secretary for the Indian Mission.
- Pastor A. Maas, Executive for the Poland Mission.
- Pastor F. Uplegger, Superintendent of the Indian Mission.
- Pastor Wm. Bodamer, Superintendent of the Poland Mission.
- Pastor John Plocher, Chairman of the School Board.
- Mr. F. W. Meyer, Executive Secretary of the School Board.
- Pastor E. Blakewell, Executive Chairman of the Spiritual Welfare Commission.
- Pastor John Raabe, Executive Secretary of the Spiritual Welfare Commission.
- Pastor Fred Loeper, Chairman of the Board for General Support.
- Pastor M. J. Nommensen, Chairman of the Board for Student Aid.
- Pastor Paul Pieper, Chairman of the Northwestern Publishing House Board.
- Pastor W. J. Schaefer, Managing Editor of the *Northwestern Lutheran*.
- Pastor Walter Hoenecke, Managing Editor of the *Gemeinde-Blatt*.
- Mr. Chas. Brenner, Editor of the *Junior Northwestern*.
- Pastor A. P. Voss, Chairman of the Committee on the Constitution.
- Professors J. Meyer, M. Lehninger, Paul Peters, E. Reim, A. Schaller, Members of the Standing Committee on Church Union.
- Pastor G. E. Boettcher, Statistician.
- Pastor Im. Albrecht, Representative of the Negro Missions.
- Prof. M. Franzmann, Chronologist.
- Pastor Paul Dowidat, Railroad Secretary.

EDITORIALS

(Continued from page 2)

templating such a marriage — we are through. In that case they will some day answer to God.

Yet it ought to interest them to know that aside from the fact that God forbids such a marriage because they are thereby selling their souls and are entering into spiritual bondage — that they are also entering a *civil* bondage. Henceforth they are no more free men but are under the yoke of Rome, to do as she dictates. Yea, they have even sold their unborn children into this slavery. Let young people ponder this. Let them look before they leap.

W. J. S.

ANNOUNCEMENTS

ANNUAL AND KALENDAR

Owing to circumstances beyond our control the "Northwestern Lutheran Annual" and the "Gemeinde-BLATT KALENDAR" are a bit late but should be available right after the first of the year. Please send in your orders now so that we can make shipment as soon as they are ready for delivery.

Northwestern Publishing House.

IMPORTANT NOTICE

The report on the new Liturgy and Agenda of the Intersynodical Committee on Hymnology and Liturgics has been sent out by Concordia Publish-

ing House to all those who have requested a copy. Concordia Publishing House has printed an additional number of copies which will be available while the supply lasts to those who overlooked our original announcement. **Please send your request direct to Concordia Publishing House at once.** All criticisms and suggestions must be in the hands of the undersigned on or before June 1, 1945.

W. G. Polack, Chairman,
301 De Mun Avenue,
St. Louis 5, Missouri.

CALENDAR OF CONFERENCES

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will convene on January 23 and 24, 1945, at First Evangelical Lutheran Church, 909 Cherry Street, Green Bay, Wisconsin, the Rev. R. Lederer, pastor.

TUESDAY, JANUARY 23, 1945

Morning Session

- 10:00 Opening Devotions.
- 10:15 Minutes and Roll-Call.
- 10:30 Exegetical-Homiletical Treatise on Daniel 6:10-23. By F. Knueppel.
Substitute paper: Practical Exegesis on Ezekiel 33:8-9, in the Light of the Pastor's Responsibility in the final Judgment. By C. J. Henning.
- 11:15 Catechesis on the First Part of the Fourth Commandment. By F. Brandt.
- 11:50 Noon Intermission.

Afternoon Session

- 1:30 Opening and Minutes.
- 1:45 Election of Officers.
- 2:00 Visitor's Report. By Visitor W. Zink.
- 2:30 Book Review, "The Lutheran Church under American Influence," author the Rev. Paul Spaude. By H. Wicke.
- 3:15 Recess.
- 3:30 Modernistic Attitude in the Church toward the Christian Doctrine. By J. Masch.
- 4:15 Explanation of passages used as Proof Texts in the Catechism which present Difficulty of Explanation. By A. Voigt.
- 5:00 Adjournment.
- 7:45 Evening Communion Service.
Sermon by Harold Wicke (R. Ziesemer).

WEDNESDAY, JANUARY 24, 1945

Morning Session

- 10:00 Opening Devotions.
- 9:15 Sermon and Liturgy Discussion.
- 9:45 Isagogics on Jeremiah. By Theo. Baganz.
- 11:50 Noon Intermission.
- 10:40 Catechesis on the Last Part of the Fifth Commandment. By D. Hallemyer.
- 11:15 The Missouri Synod Catechism compared with Gausewitz's Catechism. By A. Werner.
- 11:50 Noon Intermission.

Afternoon Session

- 1:30 Opening and Minutes.
- 1:45 Psychology and its Use in the Pastor's Work. By K. Toepel.
- 2:30 Study of Church Symbols. By N. Reim.
- 3:15 Recess.
- 3:30 Transaction of Business.
Report of Excuse Committee.
Fixing of Time and Place for next Meeting.
Report of Theme and Program Committee, Etc.
- 4:00 Report of F. Reier in Regard to his Investigation of the Boy and Girl Scout Manual: Has it been changed sufficiently to make it more palatable for Lutherans? Other casuistic questions and discussions.
- 5:00 Adjournment.

Please announce early to the host pastor.
Victor J. Weyland, Sec'y.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will convene on January 10 and 11, 1945, at St. John's Lutheran Church, St. Paul 6, Minnesota, the Rev. J. Plocher, pastor. The opening session will begin at 10 A. M. Wednesday.

Essays: "Exegesis on Bible Passages Pertaining to the Threefold Ministry," A. W. Koehler; "Proper Method of Procedure When Calling a Minister," A. C. Haase.

A "Round Table Discussion" with the parish school teachers within the conference will take place Thursday afternoon.

Holy Communion at 11 A. M. Thursday, E. W. Penk (R. J. Palmer) delivering the confessional address.

P. R. Kurth, Sec'y.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will meet, D. v., Tuesday, January 16, 1944, at Mt. Calvary Lutheran Church, La Crosse, Wisconsin, Theo. J. Mueller, pastor. The meeting is to begin at 9:30 A. M. Communion service will be held in the evening at 7:30. Sermon: Pastor Walter E. Gutzke (Arthur Hanke).

Papers: Exegesis on John 14, 14-31, H. Kesting; History of the Mississippi Valley Conference, A. Vollbrecht; "Why is there so little church discipline in our congregations?" Rud. Korn; Suggested procedure to opening a high school, H. Backer; Book Review on Reu's "Christian Ethics," by Alfred von Rohr Sauer; Sermon for criticism by H. Backer, H. Bentrup, or F. Ehler. Herbert Nommensen.

RHINELANDER PASTORAL CONFERENCE

The Rhinelander Pastoral Conference will convene at 10 A. M. on Tuesday, January 15, 1945, at Trinity Church in Wabeno, Wisconsin, F. Raetz, pastor.

Divine service with Holy Communion at 10 A. M.

Papers: Review of the Chaplain Question, F. Bergfeld; Review of the Reward Plan, W. A. Gieschen; Marriage and Divorce, J. Krubsack; Brief Sketch of Life of Moses, W. A. Gieschen; A Program for Visitation, F. Raetz.

W. A. Gieschen, Sec'y.

NORTHERN MICHIGAN PASTORS' AND TEACHERS' CONFERENCE

The pastors and teachers of the Northern Conference of the Michigan District will convene on Thursday and Friday, January 18 and 19, as guests of the St. John's Congregation of Pigeon, A. W. Hueschen, pastor, beginning at 9 A. M., C. W. T., or Slow Time. Announcements for meals and lodging should be in the hands of the local pastor as soon as possible and no later than January 12.

Papers: To what extent should children entering confirmation class be prepared for confirmation?, G. Schmelzer; Time of the Judges, the conditions of the period and how they were met, E. Backer; Exegesis of Romans 3, 19-24, M. Toepel; Fundamental and Non-fundamental Doctrines, O. J. Eckert; Exegesis of Is. 61, R. Hoenecke.

Sermon: E. Kasischke (A. Kehrberg).

Confessional: G. Cares (J. Zink).

Services on Thursday evening at 7:30 C. W. T.
Nathanael Luetke, Sec'y.

SOUTHEASTERN MICHIGAN PASTOR-TEACHER-DELEGATE CONFERENCE

The pastors, teachers and delegates of the Southeast Conference of the Michigan District will meet on January 23 and 24 in Jehovah-Zion Church (Forrest and Thompson) Detroit, E. C. Rupp, 3755 Seyburn Avenue) and H. E. Heyn, pastors. The morning sessions on Tuesday begin at 10:00 E. W. T.

Papers: Exegesis 1 Cor. 12, A. Baer; Is Engagement Marriage in the Sight of God?, A. Maas; Greek Verbs, Geo. Luetke; Value of a Christian Education, V. Gerlach; Table of Duties, John Gauss; Relation of Lord's Supper, Agape and Paschal Festival, R. Schaller.

Preacher: Theo. Sauer (V. Valleskey).

All announcements with regards for meals and lodging should be made by January 13.

A. Tiefel, Sec'y.

QUARTALSCHRIFT

I am disposing of my entire library and offering for sale 28 volumes of the "Quartalschrift" Vol. 1-26 and Vol. 28. These are all durably bound and in very good condition. Any one interested may write to —

F. W. Huesner,
Wilnot, South Dakota.

MIMEOGRAPH MACHINE WANTED

Mission congregation desires a mimeograph machine. Anyone having the same, please, contact following address —

Martin W. Leitzke,
Box 447,
Kimberly, Wisconsin.

INSTALLATIONS

On the second Sunday in Advent I installed my son, Rev. L. W. Schierenbeck, as pastor of St. Paul's Ev. Lutheran Church at Austin, Minnesota. Pastor Herb. Muenkel preached the sermon and assisted in the installation. May God's blessing rest upon pastor and congregation.

Address: Pastor L. W. Schierenbeck, 706 So. Main Street, Austin, Minnesota.

R. Schierenbeck.