

# 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

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## ADVENT

Rise! Arise! Rise! Arise!  
Zion, rise to greet thy King!  
Open wide the gates before Him,  
Let the glad Hosannas ring!  
Haste to worship and adore Him!  
Hark, the watchman on the mountain cries:—  
Rise! Arise!

Weep no more! Weep no more!  
Zion, dry Thy bitter tears!  
Cast away all gloom and sadness,  
For the Shiloh now appears  
Who shall turn thy grief to gladness.  
Day has dawned; Arise! The night is o'er!  
Weep no more!

O rejoice! O rejoice!  
Christ has come, as long foretold!  
The Messiah long expected,  
The Incarnate Word behold!  
Though by earthly kings rejected,  
Hail Him Lord of all with mighty voice!  
O rejoice!

Crown Him King! Crown Him King!  
His exalted Name confess!  
From His heav'nly throne descending,  
Jesus, Lord of Righteousness,  
Bringeth joy and peace unending,  
O let heart and tongue His praises sing!  
Crown Him King!

Hail Him Lord! Hail Him Lord!  
Hail King Jesus Lord of all!  
He hath come to bring salvation,  
And redemption from the fall.  
Fear no more sin's condemnation!  
He doth everlasting life afford.  
Hail Him Lord!

Worship Him! Worship Him!  
Zion, worship at His feet!  
Hail the Son of God thy Savior!  
Haste, thy longed-for Bridegroom greet!  
Come, receive His kingly favor!  
Zion, haste, thy lamp of faith to trim!  
Worship Him!

Christ shall reign! Christ shall reign!  
Lord of Lords, and King of Kings!  
He, the first-born of Creation,  
An eternal scepter swings!  
Shout ye Heav'ns in jubilation,  
Echo back, O earth, the joyous strain:—  
Christ shall reign!

(Melody:—Fahre fort, fahre fort,—  
Zion, fahre fort im Licht.)

Anna Hoppe.

## THE ONE HUNDRED AND FORTY-FIFTH PSALM

(Continued)

### Wise Considerations in Thanksgiving

It is as much the duty of the Christian to give thanks, as it is to pray, unto God. If we are commanded to "pray without ceasing," we are also commanded "in everything to give thanks." It is God's will that we thank Him. "O give thanks unto the Lord; for he is good," we are exhorted in His Word. To be able to thank God, however, we must believe in our hearts that everything we are, have, and enjoy is God's gracious gift. Thankfulness necessarily implies unselfish believing. How can anyone thank God, if he does not implicitly believe that all he has and enjoys in life, he owes to God? Alas, too many are found lacking in such belief. They rather boast that they themselves provide for their life by their daily work, that they themselves defend their body and soul from danger and evil, and so they do not consider it their duty to thank the Lord. How such do pass through life without giving any thought to thankfulness! And how small! How we do look down with contempt upon an ungrateful person! If we give thanks to our human benefactors, how much more should we thank God, our greatest Benefactor, from whom we receive every good and perfect gift!

It is indeed a great matter of thankfulness, that we are permitted, enabled, and so graciously encouraged to give thanks. No one can truly thank God for His benefits unless he is redeemed and reconciled unto God through the blood of the Savior. Thankfulness is a matter of God's grace.

The Psalmist, in his song of praise and thanksgiving, is fully aware of this. He says in our Psalm, verse 8, "The Lord is gracious and full of compassion; slow to anger, and of great mercy." This statement being made in connection with thanksgiving and praise, it plainly indicates that unless we have experienced God's grace and mercy by faith our thanksgiving is not acceptable unto God. What if the Lord would show us His anger instead of His grace? What if He would deal with us as we have deserved because of our many sins and transgressions? Who of us would ever venture to give thanks unto God? If there is something that holds back the expression of thanksgiving, it is the sense of sin and guilt. Or who of us can fail to stand in awe and to tremble

when we think what God might justly do to us; what sufferings He might bring upon us, which would be no more than we have deserved; what pain of body, what distress of mind, what anguish of soul — what sorrows, dangers, and losses — we might suffer, if we receive what justly we have deserved.

Yet the sinner who is permitted to live under the invitations of the Gospel, instead of being condemned to live eternally where only the wrath of God abideth, can never in anything lack a theme of thanksgiving; and the sinner whose heart has been drawn by the grace of God to the embracing of the salvation of the Gospel, and who through faith has become a living child of God, — he surely must and will in everything give thanks; no adversity, no affliction can hide from his sight his boundless debt of praise and thanksgiving for the riches of God's grace. The language of such a pardoned sinner will always be that of the Psalmist, verse 5: "I will speak of the glorious honor of thy majesty, and of thy wondrous works." That is, I will not be ashamed to be known as His worshiper, but I will publicly declare my belief in Him as the one true God, and in His wonderful deeds, His greatness, goodness and mercy.

Even in times of adversity a Christian gives thanks unto God, as did Job of old, who in his utmost misery exclaimed: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." It is indeed a fit subject of thanksgiving, when we remember that under divine providence even adversities of the gravest nature must serve for our good. They ever proceed from God's love and kind intention toward us, for, "whom God loveth he chasteneth, and scourgeth every son whom he receiveth," and as David says, "I know, O Lord, that thy judgments are right, and that thou in thy faithfulness hast afflicted me," that is, with a sincere intention of doing me good. Why, then, should we not have great reason, not only to be contented with, but to rejoice in, and be very thankful for, all the crosses and sorrows we meet with, to receive them cheerfully at the hands of God as something that is to serve to the best of our lives, as in strengthening our faith and increasing our love to God? Is it not in days of trials and tribulations we learn to speak with Paul: "Who shall separate from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us." Rom. 8: 35-37. Therefore, give thanks unto God in everything, even in adversities!

#### How Give Thanks?

"I will extol thee, My God, O King; and I will bless thy name for ever and ever." As his grateful

heart thinks all God's benefits to him, the Psalmist feels at once the impulse to requite such benefits by extolling God, by making Him first and supreme in his thoughts and affections. He would do what he can to make Him known as the one true God, to exalt Him among all people and nations of the world.

It is for this reason that David intonates his glorious song of praise, saying, "Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. — And men shall speak of thy terrible acts; and I will declare thy greatness. They shall abundantly utter the memory of thy goodness, and shall sing of thy goodness, and shall sing of thy righteousness. — All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."

Here, then, we have a plain indication of how to give thanks unto God. It is to make a public acknowledgment of his benefits. We should glorify God for His great deeds, especially the deeds of redemption and salvation He has done in His dear Son Jesus Christ. We should proclaim these deeds by preaching the Gospel, tell all the world that there is salvation in none other save in Christ and Him crucified.

It is impossible to be thankful unto God and not be concerned about the salvation and welfare of our fellowmen. Thankfulness involves a passionate love for the human race, a deep sense of responsibility for our brethren. We are much mistaken, if we measure this duty by the narrow rule of our private advantage. Knowing that we are all members of the human family upon whom God has bestowed His blessings, and that we are all partaking of the same blessings we are obliged not only thankfully to praise the mighty Upholder and wise Governor thereof, but to be concerned with the physical and spiritual welfare, to wish and pray for, to delight and rejoice in, and to promote the public good of mankind, the peace of our country, and the prosperity of the Christian Church. So are we to bless and thank God, by whose gracious help all this is attained.

Lastly, we are to give thanks unto God by consecrating our lives to Him. "Every day will I bless thee," says the Psalmist. How can we bless God except by consecrating our lives to Him? Thanksgiving implies thanks living. As God has given the life of His Son for us, so are we His pardoned children to give our lives for Him. The picture of our Crucified Savior, beneath which is placed the motto: "I did this for thee; what hast thou done for Me?" is well known

to us. It means we should consecrate our lives to our God and Savior by doing His will, by serving Him in righteousness and holiness. Thankfulness means communion with God; a perpetual longing to do His will, and an absorbing anxiety not to offend Him.

So be thankful! The years that we are here are few and fitful. It is worth taking some trouble to make them fragrant and interesting. They may be so if we will. Life is full of opportunities; it is for us prayerfully, profitably, thankfully, to use them. Thankfulness is the key-note of the highest and happiest life.

J. J.

### COMMENTS

**"One Heard; One Saw"** The football game. "One heard; one saw," says the Milwaukee Journal, adding, "Which proves nothing," for, if they remain true to their present determination, they will exchange places the next time.

The one went to a considerable expense, braved the cold and all the other discomforts and inconveniences, in order to be personally present at the game. The other took it all in listening to his radio as he was comfortably seated in a big arm chair.

The man who only heard gained a fairly good impression of the contest, he followed the game, and learned the results. In some instances he had better information than the man sitting in the arena. Yet there was something lacking even in this respect, the direct contact with the throbbing life of the stadium.

At the very best, he was taking without giving in return. As far as he is concerned, no game would ever have been played.

The other man contributed. He bought his ticket and so helped pay the expenses. But he gave more than money. He gave his personal presence, his enthusiasm, his cheers. No real game could be played before a battery of microphones. The spectator puts something into the player that the player needs. The spectator contributes while he is receiving.

No, we are not pleading for a more enthusiastic support of the various football teams. This little article interested us because it brought a comparison to our mind.

One goes to church to take part in the service; another stays at home and turns on the radio. Both hear the same Scripture lesson, the same prayers, the same sermon and the same hymns. There is no doubt that the man in the easy chair may, and often does, receive great benefits. Far better at least than if he did not listen in at all. And yet, there is something lacking in his case, the something that the other man is enjoying, the direct contact with the throbbing life of the congregation with all that is involved in it.

This alone would make it more than worth while to get ready, brave the inclemency of the weather and pay the car fare or the gas, to go to church.

And there is the other side of the case, the man in the easy chair is taking without giving in return. Were it for the people who only tune in on a Sunday morning there would be no preaching over the radio. It is the man who attends the services who contributes toward the maintenance of the home church and of the colleges and seminaries necessary to train men for the service of the church.

And even if the radio hearers would send in sufficient money to keep these institutions agoing, they would still be withholding what they owe the church. Money cannot build a church. Just read over Ephesians 4:15-16: "Speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Read also the twelfth chapter of the first epistle to the Corinthians.

No, only when we throw our whole life in with the life of the church in Christian fellowship, confessing with the brethren, laboring and suffering with them, joining with them in prayer, reproving and comforting them according to their needs; — only then are we doing our share in the upbuilding of the Church.

If the radio hearer has really received something from this hearing, he will, unless he is physically unable to do so, hasten to the church to join with the congregation in the service.

J. B.

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**For What Purpose?** For what purpose are churches organized? The Wisconsin Athletic Commission will have to study this question some time this week. The pastor of a Presbyterian Church has planned to provide for the physical welfare of his parishioners as well as for their spiritual welfare. So he has arranged for classes in wrestling, fencing, handball, basketball, and other sports, including boxing. For this class a "former junior welter-weight boxing champion of the world" has been engaged.

However, the secretary of the Wisconsin Athletic Commission, "which requires that all clubs holding boxing exhibitions be licensed," is holding up the permit, contending that the church in question, though incorporated under the laws of Wisconsin, is not incorporated for the specific purpose of promoting boxing exhibitions as, he thinks, the law requires.

We are not at all interested in the legal aspect of the case. That can safely be left to the Athletic Commission.

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But does not the very fact that this question has been raised under these circumstances almost demand that we church members study it from a different angle, namely this, For what purpose does our Lord gather men into churches; and, what should, therefore, be the purpose of all the work done by churches? It is a pity that there should be any confusion in the minds of church members and of those outside of the church on a matter of such great importance.

Ephesians four we read: "When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

The purpose of the church is, clearly, the edification of the body of Christ, the building up of the spiritual temple of God. Among the gifts given for this purpose we find no fencing-masters, boxing coaches, or theatrical directors. Evidently these "gifts" are not at all necessary for the achievement of the God-intended purpose of a church.

There are, it is true, many things a group of Christians may do with a good conscience; but even these things can be done in such a manner, and assigned such a place in the life of a church, that those in the church and outside of the church will become confused as to the real and only purpose of the church.

What impression will, for instance, a heading like that in the Milwaukee Journal, "Church fights not sanctioned," and the entire discussion of this matter have on those who are still outside of the church and who are to be led to repentance?

We are afraid that the true purpose of the church will by such things be obscured and so the real work of the church hindered.

The first church presented an entirely different appearance: "They continued steadfast in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. **And fear came upon every soul.**" J. B.

## THE AUTHORITY WHICH OUR LORD HAS VESTED IN THE CHURCH

(A Conference Paper Assigned and Printed In Condensed Form Upon Wish of the Pacific Northwest Conference)

Ours is a day when all established order in church, state, and school is being threatened with wreck and ruin. Under the spirit of the so-called "new freedom" nothing seems sacred, nothing held in reverence. In the homes children openly defy parental authority, in the schools pupils do not respect their teachers, in the state we are accumulating reactionaries in direct proportion to alleged graft in high places; and what do we find in the church? Under the baleful influence of the Reform churches pastors find it more and more difficult to uphold the authority and the dignity of the divine call in their congregations, and in the larger church bodies such expressions as "authority complex" and "bolshevik" apparently have found their way into everyday parlance.

No doubt, conditions such as these have given birth to the question, "What are the Rights and Limitations of Synodical Officials?" In my endeavor to answer this question with a thorough analysis of such rights and limitations as one might expect to find them set forth in a synodical book on the order of the Missouriian Synodical Handbook I made inquiries at our publishing house with the result that this particular item was not to be had. And having neither time nor patience to wade through ancient synodical reports, I decided that, when, after all, general principles are established on this matter on the basis of God's Word, everyone can very soon determine his own peculiar rights and limitations, which is all that is necessary. With this end in view I have chosen the following topic:

### The Authority Which Our Lord Has Vested in the Church

#### *I. All Authority is of the Lord God*

That there is no effect without a cause is axiomatic. When we point to-day to the spirit of lawlessness on the one hand, which manifests itself in church, state, and school to the extent that established authority is held in contempt,—when we also call attention to the frantic efforts of many in authority to establish and fortify themselves in a way which becomes overbearing, high-handed, and monarchical, then we are pointing to effects, the causes of which must necessarily be remote, for such conditions did not happen of an instant. Indeed, they have developed historically for some years last past. In every problem of so wide scope there are always many concurrent causes to be looked for, but the leading cause I believe to find in the education of American youth. Since the revival of rationalism in the form of our present pseudo-science the education of children outside of the Christian church and home has been nothing but the purest infidelity. One of my catechumens, a high school lad, recently handed me one of his text books for examina-

tion, which under the title of "American Social Problems" taught evolution from cover to cover; and the boy added, "Do you know that the whole class believes that!" This banner of godless teaching, which pseudo-science has raised, sectarian modernism is carrying over the top to the tune of "Onward Christian Soldiers."

These facts, I believe, represent the prime cause for the general lawlessness of our age, for, once we remove God from the universe and from the great institutions of our world, we are removing the source of all authority, the greatest incentive for obedience, the last object of respect, reverence, and worship. On the other hand, when we shall succeed in instilling in our youth through Christian instruction and training the basic truths that all established authority in church, state, school, and home is of God, has His sanction and backing, and that rebellion against it is a sin against God, then we shall have begun to stem the tide of lawlessness, to restore order and peace.

When St. Paul speaks to the Romans 13:1, "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation," he employs the word *exousia* to denote power. In paging through Scripture we find the same word used frequently in its various shades of meaning, as for example, established authority, power to exercise authority, the rights given to superiors by virtue of their office, etc. The word is used in connection with almost every established institution. It is patent that St. Paul is in the main speaking of state authority, yet the Holy Spirit so directed his pen that he wrote, "there is NO power but of God." The word *exousia* in this chapter must, therefore, be accepted as all-inclusive, comprehending all regularly established authority. This is given weight by the fact that when the Jews were smarting under Roman rule Jesus bade them submit themselves to all established authority.

That I say "all authority is of the Lord God" is not without purpose. It emphasizes even more the authority of the authority which is on earth. After speaking of the humiliation of the Son of God to the Philippians, chapter 2, St. Paul continues to dwell upon the exaltation of the Son of Man, saying, "Therefore God hath also highly exalted Him and hath given Him a name above every name." In Eph. 1:6-11 under the all-comprehending conception included in the word *anakephalaioasthai* the exaltation and authority of the risen Christ is more nearly described. "All things are gathered together in Christ, both that in heaven and that in earth. Cf. also Col. 1:16; Rom. 11:36; 1 Cor. 15:28. The risen Jesus puts it briefly when He assures His disciples, "All authority is given unto me in heaven and on earth." Again the word *exousia* is employed and here denotes plenipotentiary power and free will to exercise according to His spirit of wisdom and understanding, council and might, knowledge

and the fear of the Lord (Isa. 11:2), authority over all the affairs of this present world in the history of states as well as in the history of churches. He is the King of kings, and all regularly established authority on earth to-day is of Him, by Him, for Him, and through Him.

## II. All Authority on Earth is Transferred Authority.

Let us not misunderstand. I do not mean that all authority on earth is self-existent and independent, nor do I mean that the Lord God, once having given authority to man, has in the same measure relinquished this authority Himself. The Lord God, with whom alone is all authority, has given certain powers to man as an instrument through which He Himself acts; hence, transferred authority.

Let us review certain parts of Scripture on this point: Matt. 9:6-8, "But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men;" Matt. 10:1, "Called the twelve and gave them power against unclean spirits;" Luke 19:17, "Have thou authority over ten cities;" Joh. 5:25-27, "And hath given Him authority to execute judgment also, because He is the Son of Man." It is interesting to note in this connection that even the devil essays to transfer authority, to wit Luke 4:6, "All this power will I give thee."

From the above question it can readily be seen that such authority or power of authority is given to individuals to exercise individually. The relation between God and man are always personal and individual. Sin is an individual offence, grace an individual gift. Into this world God placed first the individual, Adam; to him He added woman, and from the two he developed human society. God endowed the first individual with sovereign authority and gave him free will to exercise it. When sin dragged him from this high estate, God gave unto him His Word and His Spirit to restore his free judgment. "The truth shall make you free." According to the Gospel every man will be held individually responsible and accountable.

But as pointed out above, man did not remain as an individual. From the individual human society was created with all its attendant complexities. As God Himself is a God of order so He ordained that men should preserve order on earth, 1 Cor. 14. To this end the authority vested in individuals should be transferred to other groups, never losing its divine character nor its responsibility to the one Living God. Rom. 14:12. Thus in our day the intricate structure of human society has made it necessary also to build up a complicated system of authority, so that authority may be transferred through a succession of individuals until it finally reverts to the first individual, however, then having a wider scope and greater meaning.

In this paper, of course, we are chiefly concerned with authority in the church, in point of which the foregoing may serve as an instructive background. Also in the church authority is transferred from the individual to the

group, etc. One Christian has the divine commission to preach the Gospel and the attendant authority to remit and to retain sins on earth. He meets with other like Christians. To establish and promote this ministry in their midst decently and in order, they call an individual to administer Word and Sacrament, they endow him with authority, their own authority, God's authority. When several such groups have come into existence, they decide to unite for greater efficiency and edification, formulate a constitution of governing rules, elect officers to lead in the work, etc., until there has come into being a very complex system of authority. However, the authority of the organization as a whole or of its individual officers individually rests entirely upon the sovereign authority of the individual Christian.

I understand these facts to be quite fundamental. The individual citizen with his home is the foundation of the state; the individual Christian with his family altar is the foundation of the church. If these fundamentals were sufficiently clear to every citizen and every Christian, all our troubles in church and state would soon vanish.

*III. All Authority on Earth Has for its Highest Purpose the Preservation of Order and Decency for the Better Growth of God's Kingdom.*

In the Lord's prayer every Christian is bidden to pray daily "Thy Kingdom come," and Luther in explanation says: The Kingdom of God comes indeed without our prayer, of itself; but we pray in this petition that it come unto us also.—There is a continuous coming of the Kingdom of God on earth through the preaching of the Gospel. This is the result of a divine dispensation which manifests itself in these several facts:

1. A world lost and again redeemed is now existing by grace in order that the Gospel might be preached to every creature.
2. For this purpose the Father gave all power in heaven and on earth to the Son.
3. To this end the Son gave these several commandments:
  - a) Go ye into all the world and preach the Gospel etc.
  - b) Receive ye the Holy Ghost, whosoever sins ye remit, etc.
  - c) Let all things be done decently and in order.

In Eph. 1:22, Col. 1:16, Rom. 11:36, 1 Cor. 15:28 all the affairs of heaven and earth, of nations, principalities, powers are given whole and parcel into the hand of the Son who purchased and won it all through His blood. His alone is the jurisdiction, the kingdom, and the power forever and ever. The purpose of the Son's unlimited jurisdiction is stated in Phil. 2:6, "that in his name every knee should bow." Every affair of state, of king and potentate must eventually work toward the ultimate perfection of his bride, the church. Even as in the first period, the fulness of time, all things were in

preparation, so in the second period, the day of our Lord, all things are led to their consummation. The King of kings now leads His church through history as the church militant to the church victorious. There is no history but church history.

As true as it is that all authority on earth is established to the end that the church may the better carry on the Lord's work so much more must it be emphasized that all authority *in the church itself* has this exalted purpose.

The whole authority of the church is finally based on one command which is to preach the Gospel. What this means is more nearly defined in the office of the keys where the authority of the Gospel is emphasized in a peculiar and special way. To direct and execute this work is the sole obligation of every Christian as an individual and of the church as a body. Accordingly the work is done in a personal and individual way or by the group.

However, we are bidden to let all things be done decently and in order. Granted the same case, one Christian cannot remit and the other retain sin and still claim to live in unity of faith as brethren. So authority to act in unity is given to groups, to congregations, districts, synods, synodical conferences, and rules of procedure are established by which the evangelical ends can be soonest realized. Though this be so, the individual cannot sidestep his individual responsibility. He has a conscience, he knows the Gospel, he has authority, and he may be called upon to act. Whether individual or group, however, there can be only one object in any church authority, in any church office, and that is to preach the Gospel, to forgive and to retain sins on earth.

I find that it is quite immaterial to God whether the bodies politic in this world take the form of monarchies or democracies, seeing He gave his own people judges and kings very much according to their wishes. Likewise I consider it entirely possible to have any form in the church, be it monarchical or democratical. We could head our organization with one person and call him a pope and delegate vast powers unto Him, yes, if it were done evangelically and the person in authority himself were evangelical, it could still be done to the glory of God and the extension of His Kingdom.

As it is we have a democratic form of church government. The individual Christian makes the congregation, the congregation the district, the district the synod; but all authority in any of these has only one purpose—to extend God's Kingdom through the preaching of the Gospel.

I would conclude this part by saying, also in our synodical organization the individual is sovereign, though he has delegated authority to other individuals and groups. In doing so he does not forget that as Christians we are all brethren, even in our obligations to one another we are still brethren, in our submission to such authorities as we have ourselves established, we are yet brethren—all together with one accord serving one master, even Christ.

*IV. When Authority is Carried Out Adversely to  
the Word of the Kingdom, it Defeats its Own  
Ends and Destroys Obedience*

The more our Lord finds place in our lives the more we shall approach the ideal in all things. It is when we put man in place of God that the ideal is destroyed. There is also an ideal condition in both authority and obedience which is based on individual sincerity, integrity of character and purpose, and mutual respect, trust, and confidence. In Matt. 21 in the parable of the two sons we have examples of obedience, and the centurion in Matt. 8 furnishes us with an example of authority. Of the Lord Himself the evangelist says that He spoke as with authority. These examples will suffice to show that when authority and obedience are genuine one need not go to any special lengths to fortify the one and demonstrate the other.

Nothing human is perfect. An automotive engineer may, according to formula, calculate the perfect motor, but when it is built according to these calculations there will be unavoidable losses. The perfect formula for ideal authority and obedience is, "Whatsoever is born of spirit is spirit." Because we are human and carnal there are losses in the result. Man will be self-interested and will have ulterior motives. It is because of this that the probability is possible in an organization, when balloting for officers, for example, that one man may obtain a majority of ballots and yet not be elected by majority opinion. The result can be but one thing. The relation between officers and constituents becomes but a nominal one in which mutual trust and confidence is lacking. This in turn makes for party spirit, creating divisions, and contentions in the congregation of the Lord, one opposing and accusing the other. Finally there is such a collection of notes and beams on all sides that it would be folly for the pot to call the kettle black.

Does this condition exist in the church to-day? The fact that a name has been coined for it would argue that it does exist. The name is "church politics." Now what are church politics? Briefly, church politics are politics in the church. It is only reasonable to suppose that whatsoever men usually predicate of politics in the state obtains also with politics in the church. Politics makes men lie and lie habitually, makes them insincere in their friendship and uncharitable toward their fellows so that one cannot but marvel at the strange bed-fellows it creates. Politics seeks to place might in place of right, makes men unduly proud on the one hand and cowards before great issues on the other. Politics makes for discrimination, unfair dealing, and the squandering of funds, because it endorses the principle of political rewards. When politics enter and rule a church body they utterly destroy co-operation. An attempt may be made to establish co-operation artificially through overorganization, but there is grave danger that then the organization loses its last spark of life and becomes a dead

weight unto itself, so that the Gospel must serve the organization rather than the organization serving the Gospel. When a church has come to this pass the man of the world will criticise, saying that the church is a nuisance, a burden on society, an ecclesiastical machine having no other purpose than an easy living for the clergy.

What is the origin of church politics? Why does not the perfect formula above produce perfect results? Because there is a formula of losses here also, namely, "Whatsoever is born of flesh is flesh." Church politics is nothing but the Old Adam in the church. So long as the Old Adam is daily drowned in contrition and repentance, we shall know him as the Old Adam, but when he is no longer drowned and put down, but allowed to dominate and to rule without let or hindrance, then we shall know him as Anti-Christ in the church. Then he is the scourge, the black plague of the church who utterly destroys the fruit of the Gospel, chief of which in a church organization is true authority and obedience. But it should also be remembered that wherever there is still a true church of Jesus Christ the latter cannot be absent.

*V. The Ideal of Both Authority and Obedience  
is Realized Only Where the Gospel is  
the Determining Influence*

Lest we repeat and state positively what has already been said negatively we shall limit ourselves to two quotations from Scripture. And they will suffice. Luke 22:25: And Jesus said unto them, the kings of the gentiles have lordship over them; and they that have authority over them are called benefactors. But ye shall not be so; but he that is greater among you let him become as the younger; and he that is chief as he that doth serve. Matt. 23:8: One is your Master, even Christ; and all ye are brethren.

Where the Gospel of Christ determines it must determine my every motive. It must determine the selection of an official, the casting of a ballot, and the interrelations existing thereafter. The Gospel of Christ will not lead to authority complexes nor the arrogant disregard of established authority. The Gospel of Christ will lead men to understand the true meaning of office. Office does not merely mean a railroad pass and free stationery, but above all service to Christ in His church. Office also means leadership. The Constituent has a right to look to the one in office for a good example in faith and practice, to look to him for advice in peculiar or extraordinary problem, to look to him as a champion of every right cause in congregation or synod. Therefore office also means responsibility, Rom. 14:12 and Luke 12:48. Office is a trust which the individual Christian by virtue of his own sovereign authority places in a man. If this trust is betrayed it is a sin against God; if it is agitated against by men of contentious spirit that is a sin against God. But the Gospel of Christ leads men to discharge

their duties as brethren, to submit to authority as brethren, to serve as brethren under one Master, even Christ.

R. A. F.

Transmitted by the official reporter of the Pacific Northwest District, Arthur Sydow.

### IS THIS A PROTESTANT COUNTRY?

We are glad the election is over. Otherwise we might be under suspicion of trying to influence your vote, when we again refer to the queer mixture of religion and politics as evidenced in the appeals of maudlin Protestant preachers. We hold that there is great danger in enlisting religious convictions in the interest of the state. We know that such mixture is fraught with danger to both—church and state. Whenever the church forgets its high mission to bring men to Christ, the Savior, by the only means entrusted to its care, by the preaching of the gospel, whenever it tries to force its faith upon unbelieving men by political rule, the church has abdicated its high position and lost its usefulness.

We all know that the Roman Church arrogates to itself through the pronouncements of the Pope the right to direct the temporal affairs of the state, that it claims to be above that state. Yet the inroads that this church has made upon our civil and religious liberty have been slight, in this country, when compared with the actually exerted power of certain Reformed sects at the seat of government. It is for us to be on our guard against the one as well as for the other.

Under the guise of a moral urge the sects, following in the footsteps of Calvin, are to-day trying to put the impress of their conception of a kingdom of God under the rule of a majority of votes upon our fair land. Proof of this is not wanting. The stamping of prohibition as a moral measure, making for godliness and true Christianity, their agitation for the blue laws, especially of a national observance of the Sabbath, their insistence upon the need of an amendment in our constitution recognizing Christ as the king of this land—all these are more than straws which show whither we are tending.

There are not, of course, lacking voices out of their own midst that warn against this tendency. There is Warren A. Candler, bishop of the Southern Methodist church, who characterizes the engagement of the church in party politics a "fatal blunder." "I cannot approve," he says, "the intrusion of any church, whether Protestant or Romish, into the arena of party politics. Such intrusion is a fatal blunder as an obvious violation of the truth uttered by our Lord when in the severe ordeal of his trial before Pontius Pilate he said with majestic calmness: 'My kingdom is not of this world.'" And again: "Know your high Calling, preach Christ and Him crucified. Do not preach politics. You have no commission to preach politics. The divinity of the church is never more strikingly displayed than when it holds on

its ever straight forward way in the midst of worldly commotions."

Golden words these, and it is a pity that they should not have been heeded by his fellow-pastors. Is it because they have deserted his gospel for the will o' the wisp of modern morals in preaching, the uplift, and thus have lost the true meaning of their calling and the very capacity for preaching the saving word? There is a lesson here for pulpit and pew, which not all of us, even in the Lutheran Church, have yet completely mastered. We, too, are in danger of being carried away by our feelings stirred up by political and so-called moral propaganda. Let us be head and shoulders above the political turmoil and steadily pursue our way in saving souls by the preaching of the saving word. Thus shall our church be an oasis in the wilderness of vain babbling tongues, where grace and truth are ever to be found, the true rest for poor sin-harassed souls. Z.

### DO WE NEED A NEW KIND OF CHURCH?

The Rev. Johnston Myers, D. D., Pastor emeritus, Immanuel Baptist Church, Chicago, in an article written for the Chicago Tribune of October 14, thinks we do. "The age is ripe," he says, "for a reconstructed church. The old forms, methods, and emphases are no longer efficient. The busy up-to-date people of this day are rapidly coming to think of the church as an institution which the world has outgrown. The time is ripe for a Paul, a Wesley, a Luther, or a Moody, who will be able to change the old order, etc."

It is not the first time that we find Luther in strange company. But let us not blame him, he is dead and cannot resent it. But what would he say to the "new church" proposed by the reverend gentleman? "There are some positive indications of what the reconstructed church will be. There will be an emphasis on life. Little importance will be attached to creeds to which men formally consent, but more importance will be given to the kind of life which is being lived."

There is more of the same kind. But why go on. This "new" church is very old. The Pharisees belonged to it. They needed no other salvation than their righteous lives. Isaiah knew this "new" church, as witness his voicing the Lord's complaint, ch. 65, v. 2: I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, *after their own thought*. The second Psalm describes this church. A new church? Why, it is as old as the devil himself, who said to Eve: Yea, hath God said?

When will these modernists learn, that to depart from the creeds means but a departure from God's word, that all antagonism to creeds is but the feeling of hatred for the cross, that the beautiful lives, of which they dream cannot be lived without the power of God's love in the hearts of men through the gospel alone and by faith in Jesus Christ, the Savior. It seems they never can learn



this, because their foolish hearts are darkened. It seems a pity, however, that such slush should be dished up in the Sunday editions of our daily press. It should serve as a warning to us, who thank God for the truth of salvation, expressed in our creed, to hold fast to our creed and with it our faith in its truths. It serves as a banner under which we fight against all error and "new churches."

Z.

### "TRAIN UP A CHILD IN THE WAY HE SHOULD GO"

#### God Expects the Experience of Parents to be Used in Training Children

In dealing with this subject of the training of children, it must be borne in mind that God gives the parents years of experience in advance of the child, and that experience should be used to great profit in the rearing of the little ones whom God places in their care. Too often children are allowed to have their own way, gaining it by pouting, sulking, crying, or by direct disobedience. The parents, instead of correcting this basic fault, take the path of least resistance and allow it to become a fixed principle in the child's life; while they should enforce gently and kindly, when possible, but firmly and severely, when necessary, obedience to the commands which are right and proper. "Train up a child in the way he should go" is a command; and parents who do not obey this command of God will reap a harvest of sorrow, grief, and woe, when the child grows to maturity. The condition which causes such a cry about our young people of to-day in disregarding church and church affairs, is not primarily the fault of the young; it is only the logical outcome of practices which were inculcated in childhood, which the parents in many cases did not check because of the vigilance and labor involved. It was so much easier to let the child have its own way, when they should have set the example and forced their commands and seen that they were obeyed. The statement which follows the command: Train up a child in the way he should go" gives us assurance of the success which will follow: "When he is old, he will not depart from it."

#### Children Are Easily Influenced by What They See and Hear

A child *must* be trained in the way he should go. He will not go in that way without training. He is influenced by everything he sees and hears, and, sad to say, many in the cities of the world are coming in contact with that which is low, degrading, and vicious, instead of being shielded and controlled by the parents, and made to come under the influence of good, ennobling, elevating, and beautiful conditions which build strong character. No one denies that in this day it is most difficult to rear children for God. Many seductive influences are at work through literature and art, and also in social, business, and religious life. However, the greater the conflict, the

greater the victory. The parents of Joseph, Moses, Joshua, and other patriarchs, fulfilled their duty as godly parents, and their children became benefactors of the world for all times. All young children who are trained to stand against the flood of sin and ungodliness in this day are destined to become good Christians, when they grow up.

#### The Story of Jesus and the Patriarchs Should Be Taught the Children

It is necessary for the parents as well as the teachers repeatedly to tell the stories of the faithful, graphically, and dramatically going over the experiences of Adam, Enoch, Noah, Abraham, Joseph, Moses, Joshua, David, and others whose lives are recorded in the inspired Word of God, and above all the story of Jesus, the Perfect Example for us all. Children who have been taught these truths have a wealth of valuable knowledge of divine principles. They will, indeed, realize that "the chief end of man is to glorify God and enjoy Him forever." Most people to-day lack a true knowledge of the purpose and goal of life. Are you doing your duty in supporting our Christian Day School? Have you done your duty in supporting our Christian Day School? By sending your children to our Christian schools, where they are taught the Word of God and the marvelous works which He has wrought in earth, sky, and sea, and telling the sweet story of Jesus and His love for sinners, so, dear parents, do your duty toward your children by sending them to our Christian Day School, Sunday School, and also church. When our Lord shall ask you to give an account of your children, you can gladly say, Lord, I have done my duty, I have sent my children where they could learn Jesus Christ and life eternal. The greatest burden of training a child rests not upon the church and school, but upon the home and the parents. It is the parent's duty to erect and maintain a family altar, to teach their children daily the Word of God, to direct them always to choose the things that are right and good. And if the children do not voluntarily fall in line to obey good directions and instructions, then it is necessary to use parental authority and at times severe measures to compel them to do what is right. Only when these conditions are met, can parents expect the blessing of God for their children in the promise given in the Book of Proverbs: Train up a child in the way he should go; and when he is old, he will not depart from it.

L. W. Galbrecht.

#### A SIGNIFICANT DIAGNOSIS

In 1924 the United Lutheran Church authorized the appointment of a commission to make a thorough study of the church's entire system of higher education with a view to finding out any weak points and what would be necessary to lift the system to a higher plane of efficiency. That the investigation might be impartial as well as thorough three well qualified men from Columbia Uni-

versity, New York, were secured. At the recent convention of the body at Erie, Pa., the commission submitted its report. From an address by a member of the commission, which appeared in part in *The Lutheran* of November 1, we quote the following paragraphs. All bold except the word "basic" are our own.

For twenty years or more the church colleges have occupied a competitive position — somewhat of a defensive character. By the process of upgrading, they have tried to hold their own and become as well regarded academically as the state universities or the endowed colleges. Perforce, the standard of the state institutions have been copied, and each year the church college has become more like them in education program, athletics and sports, social life and general objectives. To retain their place in the educational world, they have tended to sacrifice the very thing for which they were established, and the only reason for their claim upon church support. Such is the general situation among Christian colleges in the United States, and such is true of the Lutheran situation in broad general outlines. The problem is not only to make and keep the colleges of high grade as to scholarship but to bring to the front conspicuously the one purpose which differentiates them from state and private institutions.

It would be far from the truth and most unfair to convey the impression that your institutions are irreligious, or failing by conscious efforts to promote the highest Christian standards; but it is fair to say, as it should be said plainly, that your institutions have been so pressed to obtain the necessary funds for their existence that all the finer things have suffered.

**No Lutheran College now maintains a religious program adequate for the great ends of the Church in terms of leadership, or facilities for worship, activities and instruction.** It is not because of their lack of desire but for the lack of funds, and the added reason that such is not considered as BASIC by the controlling educational agencies.

There is latent within every Lutheran institution the consuming desire to build Christian character, to release to the leadership of the Church qualified individuals and to enthrone within the institutions the key activity. That the organized Church through its Board of Education should spend the funds of the Church for the direct promotion of religious instruction and activities seems from every point of view the most constructive force to be taken.

By so doing, notice is served to the world of the preferred value placed upon religion in the college; assurance is given that each institution will maintain at least a minimum religious program.

In the first place, we think the U. L. C. should be commended for authorizing such a diagnosis. We understand that theological seminaries were included. Possibly the church did not suspect what might be uncovered, but anyway it was a courageous venture as well as, as is now seen, a timely one. That the hearing of the report was rather painful may be seen from this that *The Lutheran* calls it a "Ruthless Revelation." Yet the report was broadcast through the synod's official paper.

In the second place, what we wish to emphasize in particular is the fact, according to the finding of the commission, that the colleges, "in order to retain their place in the educational world," "tended to sacrifice the very thing for which they were established." As we understand these words they mean that the colleges were

established for the purpose of giving a distinctive, strong Christian education, with the emphasis upon the religious side, but that they have failed in that very thing; and they failed because they tried to keep up with state and richly endowed institutions. The reason given for this failure was a lack of money and hence a lack of men and equipment.

But we are wondering whether that is the whole explanation. The report says that such is the "general situation among Christian colleges in the United States." Unless an implied exception is intended as to wealthy church colleges, the same situation would seem to hold in them as in the more scantily endowed institutions. We are wondering whether the explanation is not to be found in large measure in this that when once Protestant church colleges begin to major in secular education and try to keep up with state institutions the religious and church end is not going to have a hard time keeping up. Is it not somewhat like with the Christian that when too much of the world—and we are thinking here of legitimate worldly interests—is allowed to come into life, religion is going to be crowded to the wall? We wonder whether there needs not to be a proper application here of what Paul says about the soldier, "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier."

We believe the above report will not only prove interesting, but that it should move our own synod to study its educational problems more deeply than ever. It might be stated here yet that according to the statement of the commission, the U. L. C. has been the first church body in this country that authorized such a thorough investigation.

—J. S. in Lutheran Standard.

## FROM OUR CHURCH CIRCLES

### Dakota-Montana District

Our District is growing up. This fact has become especially apparent in the course of the last few months. Until last spring the District had been content to bring up, and surpass if possible, its Synodical budget, and to otherwise do its work quietly but thoroughly. It had never been a District of large churches and cathedrals, nor of very large congregations. It had not harbored in its midst any educational or charitable institutions in which Synod was interested, financially or otherwise. It was, in brief, an infant sister of its larger and more firmly established fellow-districts in the East, and was content to be regarded as such.

This was, however, the condition of the Dakota-Montana District last spring. Since that time a change has taken place. A new note has crept into the simple harmony of our District's life, making it more complicated and more fully in accord with the progressive spirit prevailing in other sections of Synod. An Academy has been opened in our midst, and has made its presence among us so distinctly felt that the whole tenor of our

life as a District seems to have been changed by its influence.

Now some may deem it a rather simple matter to acquire and manage such an institution, especially when it is financially supported by Synodical appropriation. However, the burden of responsibility, of deciding the methods of procedure, of carrying out the intricate details involved in such an undertaking, is infinitely harder to bear than the financial load. We all feel that our Academy is—in a human way of speaking—ours “to make or break,” its welfare depending upon how faithfully we carry out its requirements; and while the actual work of handling the institution falls to the lot of its Professor and its Board of Control, nevertheless the entire membership of the Dakota District feels itself individually responsible for the Academy’s well-being.

This universal interest in our new undertaking is unmistakable. When Pastor meets Pastor, the Academy is a standard topic of conversation. The lay-men show their participation in a more material way; they are sending truck-loads of food supplies to Mobridge, where they are stored in the Academy’s cellar. We are proud of the fact that now we are doing more for God’s Kingdom than ever before. Not only do we contribute our share of the money so urgently needed for Synodical administration; we are getting ready to send a goodly number of our boys and girls into the harvest-fields of Christ. The thought of this makes us happy; this thought urges us to thank God for making such a thing possible for us. This thought also should lead us in the prayer that the Savior might guard and direct our every thought and action, so that in no way, and in the interest of no personal and selfish ambition we may jeopardize the successful progress of our Academy.

During the month of October both the Western and the Eastern half of our District met in conference. In the East, a delegate conference convened at Henry, S. D., from October 2nd to October 4th, attended by 14 pastors and 18 delegates. Although the congregations east of Aberdeen, especially those in the vicinity of Watertown, have always sent their children to New Ulm, they now share in the general concern for the welfare of our Academy. While in conference assembled, they took steps to provide a truck which could make the trip to Mobridge loaded with gifts of food-products furnished by eastern congregations of the District. This involved a round trip of over 400 miles.

The conference of the western portion of the District met at Bowdle during the second week of October. This was a pastoral conference, but was attended also by a number of local congregation members. Here again, as is always the case in our meetings, the pastors absorbed new interest, strength, and joy, and returned home with fresh enthusiasm for their work. Such are the eternal blessings of conferences, the greatness of which probably

no one can feel unless he is a member of the ministry, and is subject to the disappointments and griefs so peculiar to this work. The District Correspondent.

#### Michigan State Teachers’ Conference

The Michigan State Teachers’ Conference was held at Swan Creek (Rev. Voss) November 7, 8, and 9. The conference was well attended, two of the eighteen teachers being absent, giving us an average attendance of about 30. We are surely thankful to see our small, but school-interested crowd increasing.

Our chairman, Mr. Rudow, in his opening address, stressed the importance of our schools in the field of missionary work among children within and without the congregation, and encouraged every one not only to continue faithfully in our work, but also to use our earnest efforts in furthering our schools throughout the Synod and especially in our own state. This address was followed by a paper (Rudow) on “School Conditions.” This paper led up to a discussion as to “What shall we as a conference do to awaken interest for our schools in Michigan that have ceased to exist or are on the decline.” This discussion brought out several thoughts. As to closing schools, the only excuse—no children. As to opening a school—children cannot attend school where there is no school; therefore, the pastor who is really in favor of our schools, will begin one with any number of children in any convenient place. In this discussion, Sunday School was mentioned as not necessarily helping to build our day school. A concrete example was mentioned. Both schools ran side by side. As the Sunday School developed, the day school declined. Sunday School was dropped altogether, and a flourishing day school developed. Compare your schools! The only solution to the above question was to continue in the work, asking for God’s blessing.

Another interesting paper on “Social Duties of the Teacher” was delivered by Prof. Schaller of the Seminary. The essayist preferred “opportunities” to “duties”, and the paper became more general. Special stress was laid on his relations with the young people. When found necessary, he may keep them away from worldly temptation by gathering them around his person and controlling their recreations. Visiting, especially of parents of school children, was mentioned not as duty, but again as an opportunity to create an atmosphere of confidence and friendly relations. To sum up the whole: the teacher should not be driven by conscious duty, but by opportunities, he should seek to serve the Master.

Our evening service was held on Thursday, Rev. O. Peters occupying the pulpit. He chose for his text Mark 10:14, in which the following was brought out: Our child comes to God by baptism. To remain with Him, it hears His Word in the home, school, and church. A parent that wants his child to come to Him, will teach it the prayers, Bible stories, catechism and be an example.

In school the teacher takes the place of the parent. The parent, teacher, and congregation "forbids" the child when it is not given the full opportunities of baptism, God's Word in home and school. Christ Himself says, "Suffer the children to come unto Me." The promise,—"for of such is the Kingdom of heaven."

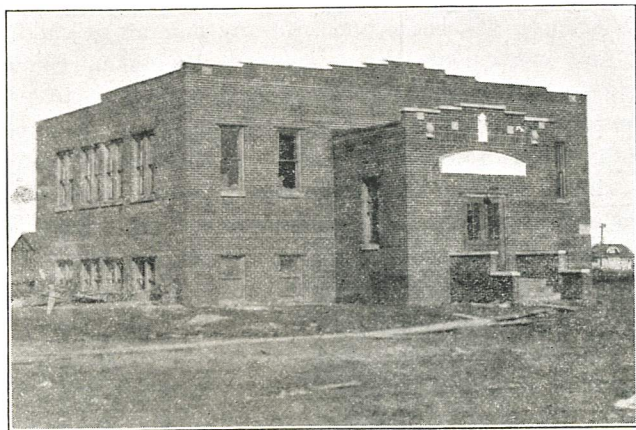
Prof. Schaller, in a short address, centered his thoughts around "Verily, I say unto you, except you be converted and become as children, you shall not enter the kingdom," and showed the beauty of a child's faith, and again the duty of parents and our schools, as a means of nourishing this faith.

Friday was our closing day. Our conference surely gave every one of us a feeling of this satisfaction that God's blessing rested on us and our work. May the Lord bless our Christian day schools, and may every teacher realize that the Lord has called him to work in His vineyard.

Our next year's conference will be held at Tawas, the first full week in November. A. Jantz, Sec'y.

#### "Mt. Lebanon"

"Praise to the Lord, the Almighty, the King of creation!  
O my soul, praise Him, for He is thy Health and Salvation!  
Join the full throng; Wake, harp and psalter and song;  
Sound forth in glad adoration."



Mt. Lebanon School

Thus the members of Mt. Lebanon Church of Milwaukee and other friends from neighboring congregations, who had come to celebrate with them, sang on October 28th. And it was only natural that their hearts were filled with gladness and that they sang songs of praise; for on that day their newly-erected school building was dedicated for its glorious purpose, i. e., of leading children to Christ and preparing them as witnesses for Him.

Pastor Hy. Gieschen preached the sermon in the morning. After this service the dedicatory ceremony was performed by the pastor, John Karrer. Pastor H. Knuth delivered the sermon in the afternoon. Both services were well attended. The children of the school and the choir rendered appropriate hymns.

The dimensions of the brick edifice are 50x40 feet. It is an adequate structure having three class rooms, equipped with modern facilities. Foresight has been displayed in the matter of providing for a fourth room, which can be utilized as a class room as soon as it should become necessary.

Besides the pastor, two teachers are instructors: Mr. F. Malin and Miss R. Wolters. At present 113 scholars are attending, a few of them being Italian and Indian children. The cost of the building is approximately \$8,000—\$9,000.

The congregation which was organized January 30, 1927, now has a much-needed school building and also a church.

It numbers 31 voting members, 106 communicant members. 133 are enrolled in Sunday School. The figures show that visible progress has been made, and we thank the Lord for the same.

The name of the congregation is: Mt. Lebanon. That reminds us of the real mount, as it is referred to by Isaiah (ch. 35:2). There he says: "It shall blossom abundantly, and rejoice even with joy and singing. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall see the glory of the Lord, and the excellency of our God.

Isaiah knew Mt. Lebanon to be beautiful. It must have been glorious in appearance on account of its snow-clad summit, on account of the majestic, ever-green trees, and for other reasons. Especially, when the sun which is glorious in itself sent its rays down upon Lebanon its glory must have shown forth.

This glory of Lebanon Isaiah uses to describe the spiritual glory of Zion, the Church, a glory which consists in this that it sees the glory and excellency of the Lord, who is gracious, merciful, and pardons sinners who otherwise are lost. Having the glory of the Lord Zion, indeed, ought to be glorious as a mirror to a certain extent reflecting the glory of God.

May this, what Isaiah mentions in reference to Zion in general, be true of this chapter of Zion, the members of which congregate at 57th Street and Hampton Avenue. May the glory of Lebanon be continually given to her through the Gospel of Jesus Christ. May she in this Gospel ever see the glory and excellency of the Lord, then she shall blossom abundantly, and rejoice with joy and singing in time and eternity.

W. Gieschen.

#### Renovation

Our youngest mission in the Pacific Northwest, Faith Mission, Tacoma, Washington, held a successful renovation service November 4th. There were 103 in attendance. Pastor F. Momsen delivered the sermon and St. Paul's Choir sang. The offering amounted to \$22.45. Pastor Arthur F. Matzke is the missionary in charge. Faith Mission is a little over

a year old. With the aid of a loan from the Church Extension Fund of \$500.00 an abandoned chapel and two lots were purchased and with further assistance of \$175.00 the building was thoroughly renovated. On the day after this special service \$50.00 was repaid to Synod. May God's blessings be with Faith in the future as it has been in the past. Arthur Sydow.

**Twenty-Fifth Anniversary**

A festive throng, including eleven pastors of our and our sister synod, gathered at St. Paul's Church, Plymouth, Nebraska, Sunday evening November 11th. The occasion was the twenty-fifth anniversary of Pastor M. Lehninger who had been installed as pastor of St. Paul's Church, November 15th, 1903. Pastor E. O. Potratz, Tobias, Nebr., occupied the pulpit, basing his discourse on Joel 2:23. Following the services an enjoyable time was had in the basement of the church, the pastors vying with one another to keep the gathering entertained being assisted by instrumental duets rendered by Miss Ruth Reuter, violinist, accompanied by Mrs. Erna Knispel, eldest daughter of Pastor Lehninger. Refreshments were served by the Ladies' Aid at a late hour and all departed leaving wellwishes for God's blessing with their pastor and brother.

When we hear of the twenty-fifth anniversary of a pastor we are inclined to believe that he has about reached the limit of his usefulness. And when we hear that such a pastor has been in the active ministry at two other churches for ten years before he was able to celebrate his twenty-fifth anniversary at his present church we think he must be old indeed. This may be the case with some of us. We do not all enter the ministry when we become of age. And then time with its vicissitudes is not always kind to us, especially to us who must carry the day's burden and heat in the Lord's vineyard. Many of us age and lose our ability to work and carry on before our years are filled. We are really older than we are. Carrying responsibilities as we do and the burdens of others we soon become stoop-shouldered both physically and mentally. Pastor Lehninger as the senior of our Nebraska District with thirty-five years of active pastoral service to his credit, is, thank God, in the best of health and in the prime of manhood, fit to serve the Lord in his present church, in our district, in our Joint Synod, older in years, it is true, than when he entered the ministry thirty-five years ago, but nevertheless filled with far greater zeal than then and with greater knowledge and understanding of the One Thing Needful. May the good Lord continue to be with him and prosper his work for the glory of his Church and the eternal salvation of many immortal souls.

A. B. Korn.

**Teacher's Anniversary**

November 25th St. Luke's Congregation, Milwaukee, Wis., celebrated the 40th anniversary of Mr. E. W. Timm as teacher in our Lutheran schools. Since 1896 Teacher Timm has served St. Luke's.

Ph. H. Koehler.

**Notice**

The General Mission Board, elected by the several districts of synod last summer, elected the following officers and executives: Rev. Paul Oehlert, Chairman; Rev. Julius W. Bergholz, Secretary; Executive for Indian Missions: Rev. F. E. Stern, Chairman; Rev. W. Mahnke, Secretary; Mr. F. C. Schroeder, Treasurer; Executive for Poland Missions: Rev. O. Eckert, Mr. W. Geiger. By order of the Board,

F. Brenner.

**Installations**

Authorized by President J. G. Glaeser, the undersigned installed the Rev. Gustav Fischer in Schofield, Wausau, and Ringle on the 25th Sunday after Trinity. May the Lord abide with the pastor and his parish!

Address: Rev. Gustav Fischer, 621 Bridge St., Wausau, Wis.

Herman Brandt.  
Edgar Hoenecke.

\* \* \* \* \*

Authorized by President G. Glaeser, the undersigned on the 24th Sunday after Trinity installed the Rev. W. Eggert as associate pastor of St. Mark's Church. Prof. W. Huth and Prof. E. Wendland assisted.

Address: Rev. W. Eggert, 600 Clyman St., Watertown, Wis.

J. Klingmann.

**Change of Addresses**

Rev. F. H. Senger, 601 Humbird St., Rice Lake, Wis.

Rev. M. C. Michaels, R. R. 2, Woodville, Wis.

Rev. Carl F. Bolle, 958 S. Smith Ave., St. Paul, Minn.

**MISSION FESTIVALS**

**Town Cottonwood, So. Dak., Jerusalem Church,** Paul G. Albrecht, pastor. Speakers: Theo. Bauer, Ralph Gamm. Offering: \$111.82.

**Morton Grove, Ill., Jerusalem Church,** O. Heidtke, pastor. Speakers: W. H. Lehmann, C. Leskow. Offering: \$167.85.

**Fifteenth Sunday after Trinity**

**East Troy, Wis.,** G. E. Schmidt, pastor. Speakers: L. Karrer, W. Mahnke, E. Schulz. Offering: \$150.00.

**Seventeenth Sunday after Trinity**

**Appleton, Wis., Mt. Olive Church,** R. E. Ziesemer, pastor. Speakers: C. A. F. Doehler, L. Baganz. Offering: \$623.95.

**Daggett, Mich., Holy Cross Church,** Henry A. Hopp, pastor. Speaker: Wm. Roepke. Offering: \$60.48.

Rapid River, Mich., St. Martin's Church, Theophil Hoffmann, pastor. Speaker: L. Kaspar. Offering: \$24.91.

#### Eighteenth Sunday after Trinity

Oshkosh, Wis., Grace Church, E. Benj. Schlueter, pastor. Speakers: F. Schumann, Max Hensel. Offering: \$720.00.

Minneapolis, Minn., St. John's Church, Paul C. Dowidat, pastor. Speakers: Hy. Boettcher, Chr. P. Kock. Offering: \$1,200.00.

#### Nineteenth Sunday after Trinity

Milwaukee, Wis., St. Marcus Church, E. Ph. Dornfeld, pastor. Speakers: E. Sponholz, O. Nommensen, Mr. Sam Miller (lecture on Indian Mission). Offering: \$1,305.34.

#### Twenty-first Sunday after Trinity

Milwaukee, Wis., Trinity Church, A. Koelpin, pastor. Speakers: R. Buerger, P. Brockmann. Offering: \$168.57.

#### Twenty-second Sunday after Trinity

Palouse, Wash., St. Paul's Church, E. F. Kirst, pastor. Speaker: Wm. Lueckel. Offering: \$26.35.

Gladstone, Mich., St. Paul's Church, Theophil Hoffmann, pastor. Speaker: W. Mehlberg. Offering: \$32.81 (\$17.40 Negro Mission).

#### Twenty-third Sunday after Trinity

Saginaw, W. S., Mich., St. John's Church, O. Frey, pastor. Speakers: W. C. Voss, F. Cares. Offering: \$170.17.

Milwaukee, Wis., St. Matthew's Church, A. C. Bendler, A. F. Halboth, pastors. Speakers: A. C. Bartz, M. Rische. Offering: \$341.95.

#### Twenty-fourth Sunday after Trinity

Brookside, Wis., St. Paul's Church, Paul C. Eggert, pastor. Speakers: C. Aaron, C. Eggert. Offering: \$38.66.

## BOOK REVIEW

### READ OUR ANNUALS

The Annuals for 1929 are ready — THE NORTHWESTERN LUTHERAN ANNUAL and GEMEINDEBLATT KALENDER. Besides the usual calendar feature the books offer several stories and short sketches and a great deal of information on our Synod and its work. Price: 15c each.

Read the annuals of OUR SYNOD. G.

"Lars Lee" — The Boy from Norway. By N. N. Roenning. Price: \$1.25. The Christian Literature Publishing Co., 406 6th Ave., So., Minneapolis, Minn.

Some months ago we called attention to this book: the contents pleased us; paper and binding, both as to appearance and serviceableness, we found not suited to their purpose. These defects have now been remedied in the edition which has just made its appearance. We take pleasure in voicing our approval of the changes made and recommend the book to our readers. It may well serve as a gift book for the coming holiday season; young and old will read it with interest and profit. G.

The Children's Friend Portrayed in Magic Pictures. Edited by Prof. W. H. T. Dau, D. D. Price: 25 cents.

In bringing the book to the attention of our readers we cannot do better than to quote from the preface: "This book presents for the first time a new and novel method of drawing. It contains six 'Magic Circles,' each of which produces a clear and well constructed picture illustrating an incident in the life of Jesus.

Our Savior's teaching and the power of His example are stronger to-day than ever before. A child cannot be more

profitably entertained than by drawing pictures of Jesus showing His love for children, His care for the sick and His tenderness for the poor.

Not only will these pictures, drawn from the 'Magic Circle,' impress themselves upon the child's mind, but when illustrated and colored, the child's own handiwork will become a possession of pride and value."

Instructions for carrying out the design of each circle are, of course, furnished as well as a short description of the incident or event in the life of the Savior which the finished picture portrays. We hope the pictures will enjoy a wide circulation. G.

Missouri, Iowa, and Ohio — The Old and the New Differences. By J. Buenger, Mt. Carroll, Ill., R. 1. Price: 65c.

The purpose of the book is to "offer all that are interested, ministers as well as teachers and lay members, information about the doctrinal differences between the aforementioned groups of synods so as to enable the reader to form his own judgment. To this end each chapter first presents the crude form of the error in which a false doctrine is easily recognized by any Christian, then, step by step, the more refined and seemingly harmless forms are shown in which the same error tries to hide itself. In this way, by never losing the thread of thought, Christians will be able to perceive even the most subtle and skillful disguise of false doctrine."

The differences treated are those concerning the Church and the Ministry, Open Questions, Millennium and Antichrist, Sunday, Conversion and Predestination. The question of the Inerrancy of Holy Scripture, the most recent development in doctrinal differences, is briefly treated at the end of the pamphlet.

The questions which the writer here discusses are certainly of the deepest interest to us all; we hope the book will be widely and carefully read. G.

### RECEIPTS FOR SEMINARY AND DEBTS

#### Month of November, 1928

Rev. Carl H. Buenger, Frieden's, Kenosha, Wis...\$	240.00
Rev. F. Kammholz, St John's, Rib Lake, Wis.....	102.75
Rev. A. E. Schneider, St. John's, East Bloomfield, Wis. ....	79.65
Rev. Geo. Luetke, Zion's, Toledo, Ohio.....	100.00
Rev. Paul Burkholz, Siloah, Milwaukee, Wis....	11.75
Rev. A. F. Krueger, Auferstehungs, Tippecanoe, Wis. ....	2.25
Rev. O. B. Nommensen, Zion's, So. Milwaukee, Wis. ....	25.00
Rev. Wm. R. Huth, St. John's, Slades Corners, Wis. ....	8.56
Rev. M. F. Rische, David Stern, Kirchhayn, Wis.	115.00
Rev. Irwin J. Habeck, Trinity, Minocqua, Wis...	32.90
Rev. G. Ehnis, St. Paul's, Monroe, Mich.....	35.00
Rev. A. F. Westendorf, St. Paul's, Saginaw, W. S., Mich. ....	25.00
Rev. Carl C. Henning, St. John's, Town Grover, Wis. ....	40.50
Rev. John Jenny, St. Jacobi, Milwaukee, Wis....	525.00
Rev. P. Monhardt, St. Matthew's, So. Ridge, Monroe Co., Wis. ....	75.10
Rev. Fr. Schumann, St. Peter's, Sawyer, Wis. ....	181.20
Rev. E. G. Hertler, Immanuel's, La Crescent, Minn.	55.00
Rev. Paul E. Bergmann, Zion's, Rhinelander, Wis.	10.00
Rev. H. W. Cares, Emanuel's, Town Herman, Dodge Co., Wis. ....	60.00

Rev. Arnold Schultz, Trinity, No. Milwaukee, Wis.	25.00	Rev. Paul Burkholz, St. John's, Mequon, Wis.....	22.00
Rev. Aug. F. Zich, St. Paul's, Green Bay, Wis.....	30.00	Rev. M. J. Hillemann, St. Paul's, Marshall, Wis...	134.80
Rev. E. P. Pankow, Friedens, Green Lake, Wis...	58.00	Rev. Arnold Hoenecke, Grace, Muskegon Heights,	
Rev. John Masch, Immanuel's, Black Creek, Wis.	30.00	Mich. ....	50.00
Rev. Fred Graeber, Apostel, Milwaukee, Wis.....	40.80	Rev. R. Buerger, Gethsemane, Milwaukee, Wis...	11.00
Rev. M. J. Hillemann, St. Paul's, Marshall, Wis...	37.00	Rev. C. J. Schrader, Friedens, Echo, Minn.....	95.00
Rev. A. Habermann, Friedens, Town Hartland,		Rev. H. Cares, Emanuel's, Town Herman, Dodge	
Wis. ....	13.00	Co., Wis.....	65.00
Rev. C. J. Schrader, Friedens, Echo, Minn. ....	25.00	Rev. A. F. Westendorf, St. Paul's, Saginaw, W. S.,	
Rev. W. Roepke, St. Paul's, Green Garden, Mich.	15.00	Mich. ....	60.00
Rev. J. E. Bade, St. Peter's, Balaton, Minn.....	6.00	Rev. F. M. K. F. Krauss, Emanuel's, Lansing, Mich.	75.00
Rev. F. C. Uetzmann, St. John's, Wrightstown,		Rev. E. A. Klaus, St. John's, Stanton, Nebr.....	71.10
Wis. ....	10.00	Rev. A. H. J. Werner, St. Matthew's, Town Center,	
Rev. G. Schmelzer, St. John's, Sebewaing, Mich...	7.00	Wis. ....	52.00
Rev. G. F. Wacker, St. John's, Burns, Mich.....	110.00	Rev. G. Th. Albrecht, St. Peter's, St. Peter, Minn.	100.00
Rev. G. E. Bergemann and G. Pieper, St. Peter's,		Rev. P. Monhardt, St. Matthew's, So. Ridge, Mon-	
Fond du Lac, Wis.....	4,165.05	roe Co., Wis. ....	87.25
Rev. E. Benj. Schlueter, Grace, Oshkosh, Wis.....	50.00	Rev. Karl J. Plocher, Trinity, Wilson, Minn.....	10.00
Rev. W. A. Wojahn, St. Matthew's, Town Beaver,		Rev. W. A. Eggert, St. Peter's, Schofield, Wis...	263.30
Wis. ....	256.00	Rev. W. A. Eggert, Grace, Ringle, Wis.....	297.40
Rev. E. Hoenecke, St. Matthew's, Marathon City,		Rev. H. C. Richter, Ascension, Detroit, Mich....	23.50
Wis. ....	21.00	Rev. Ph. Lehmann, Immanuel's, Hubbleton, Wis.	21.80
Rev. R. Polzin, St. John's, Alma City, Minn.....	10.00	Rev. W. Keibel, Nain, West Allis, Wis.....	566.75
Rev. P. Bast, Minneapolis, Minn.....	10.00	Rev. Geo. W. Scheitel, Immanuel's, Potsdam, Minn.	252.50
Rev. P. Burkholz, Trinity, Mequon, Wis.....	45.00	Rev. E. Ph. Dornfeld, St. Marcus, Milwaukee, Wis.	41.50
Rev. W. G. Haase, St. John's, Two Rivers, Wis...	2,657.94	Rev. Walter E. Gutzke, St. Peter's, McMillan, Wis.	65.00
Rev. W. G. Voigt, Immanuel's, Acoma, Minn....	600.00	Rev. Henry Albrecht, Town Omro, Yellow Medi-	
Rev. J. P. Scherf, St. Paul's, Roscoe, So. Dak....	10.00	cine Co., Minn.....	112.50
Rev. W. R. Krueger, St. Paul's, Athboy, So. Dak.	4.00	Rev. M. J. Hillemann, St. Paul's, Marshall, Wis...	22.00
Rev. H. Wolter, St. Paul's, Town Lomira, Wis...	14.00	Rev. H. and W. Gieschen, Jerusalem, Milwaukee,	
Rev. Carl C. Henning, St. John's, Town Grover,		Wis. ....	5.00
Wis. ....	37.00	Rev. Paul Th. Oehlert, Trinity, Kaukauna, Wis...	135.20
Rev. Otto J. Eckert, Emanuel's, Tawas City, Mich.	43.00	Mr. L. Serrahn, Algoma, Wis.....	15.00
Rev. Arthur Gentz, St. Paul's, Ford River, Mich...	21.19		
Rev. W. E. Pankow, St. John's, Markesan, Wis...	10.00	Total .....	\$ 14,271.85
Rev. Edwin Jaster, Zion's, Bristol, Wis.....	5.00	Previously acknowledged .....	511,776.75
Rev. Gustave J. Fischer, St. Matthew's, Savanna,			
Ill. ....	5.00		\$526,048.60
Rev. F. H. Senger, Bethany, Bruce, Wis.....	8.55		
Rev. Aug. Paetz, Grace, Dalton, Wis.....	35.50	<b>Congregations That Made Their Quota In November, 1928</b>	
Rev. Wm. Roepke, Bethany, Bruce's Crossing, Mich.	51.10	171. Rev. A. H. Birner, Hendricks, Minn... \$ 351.00—\$5.40	
Rev. C. G. Leyrer, Zion's, St. Louis, Mich.....	44.00	172. Rev. R. Schierenbeck, St. John's, Ren-	
Rev. John Masch, Immanuel's, Black Creek, Wis.	34.00	ville, Minn. ....	\$1,271.73—\$5.55
Rev. Franz Cares, St. John's, Frankenmuth, Mich.	30.00	173. Rev. Irwin J. Habeck, Trinity, Minocqua,	
Rev. G. Ehnis, St. Paul's, Monroe, Mich.....	48.25	Wis. ....	\$ 410.60—\$5.47
Rev. H. W. Cares, Emanuel's, Town Herman,		174. Rev. E. P. Pankow, Friedens, Green	
Dodge Co., Wis.....	50.00	Lake, Wis. ....	\$1,017.60—\$5.46
Rev. O. W. Koch, Salem, Lowell, Wis.....	60.40	175. Rev. G. E. Bergemann and G. Pieper,	
Rev. W. R. Krueger, St. John's, Meadow, So. Dak.	70.20	St. Peter's, Fond du Lac, Wis. ....	\$7,045.00—\$5.41
Rev. F. Zarling, St. Matthew's, Town Flora, Minn.	210.00	171. Rev. Wm. Wojahn, St. Matthew's, Cole-	
Rev. Aug. Sauer, St. John's, Vesta, Minn.....	309.75	man, Wis. ....	\$ 598.00—\$6.29
Rev. F. C. Uetzmann, St. John's, Wrightstown, Wis.	20.00	177. Rev. W. R. Krueger, St. John's, Meadow,	
Rev. Gustave Schlegel, Trinity, Hartford, No. Dak.	10.00	So. Dak. ....	\$ 70.20—\$5.40
Rev. Henry Albrecht, Town Omro, Yellow Medicine		178. Rev. W. A. Kuether, Zion's, Louis Cor-	
Co., Minn.....	145.50	ners, Wis. ....	\$ 842.79—\$5.61
Rev. R. Huth, Messiah, South Shore Park, Milwau-		179. Rev. W. K. Pifer, St. Petri, Eldorado,	
kee, Wis.....	64.66	Wis. ....	\$ 537.50—\$5.84
Rev. H. Wolter, St. Paul's, Town Lomira, Wis...	15.00	180. Rev. W. K. Pifer, St. Paul's, Eldorado,	
Rev. H. Wolter, St. Paul's, Town Lomira, Wis...	15.00	Wis. ....	\$ 726.50—\$5.72
Rev. A. H. Baer, Mission Station, Bruce, So. Dak.	2.50		
Rev. F. A. Reier, St. Paul's, Dale, Wis.....	22.00	<b>Correction</b>	
Rev. F. A. Reier, Friedens, Waupaca, Wis.....	6.00	Rev. Ad. von Rohr, Friedens, Hartford, Wis... \$3,141.00—\$5.71	
Rev. W. A. Kuether, Zion's, Louis Corners, Wis.	74.20		
Rev. H. C. Richter, Ascension, Detroit, Mich.....	143.00	<b>For Improvement of Seminary Grounds</b>	
Rev. W. K. Pifer, St. Paul's, Eldorado, Wis.....	14.00	Rev. Martin Glaeser, Zion's Y. P. S., Stetsonville, Wis... \$10.00	
Rev. W. K. Pifer, St. Peter's, Eldorado, Wis.....	6.00	<b>Dr. Martin Luther College Building Fund..... \$60,933.49</b>	



**DAY BY DAY WITH JESUS**

A Calendar for Family and Private Devotions

Edited by Prof. W. H. T. Dau, D. D.  
President of Valparaiso University

Every Christian admits that he should read his Bible regularly. The head of every Christian home is convinced that regular devotional exercises in the family circles are a fine spiritual tonic to the home life. These matters require no arguments among Christians. The trouble is only to get the time for the sacred exercise in an age that is hustling and bustling in such a multitude of secular affairs that hardly any time remains for pious meditations. Furthermore, nearly every Christian feels that he should follow some system in his Bible reading, and that he should give particular attention to the great texts of the Scriptures. He is glad when some one points out to him the fine truths contained in certain passages, and their practical value in the life of a Christian.

These needs are supplied by the Day by Day with Jesus Calendar which takes up a Bible text for each day and unfolds its contents briefly and pointedly. Thousands of Christians have accepted this aid to the Bible reading and Bible study that is provided annually by experienced leaders in Christian faith and living. The little Calendar has led them to a better understanding and a greater love of the Bible and has helped them in developing a truly Christian character.

The pad on block has 366 sheets, printed on both sides, 732 printed pages in all. (Larger than many books.) Each sheet contains a brief meditation, based on a carefully chosen Bible text with appropriate prayers or Hymn Verses and suggested Bible readings for every morning and every evening of the year. This year's Calendar is the joint work of over 120 authors from all parts of the country. Price: 60 cents a copy

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Better—Finer—More complete than ever before!

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To All Lutherans

A new feature on this calendar is the listing of the Gospel lessons and the Epistles for each Sunday. All vestment colors and special church holidays are shown.

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Calendars Are Not Returnable

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**Christlicher Hauskalender für 1929**

(Importierte Original-Ausgabe.)



Der beliebte Abreißkalender mit einem Blatt für jeden Tag im Jahr. Außer Datum und Zeitangaben auf der Vorderseite eines jeden Blattes eine schöne Andacht, auf der Rückseite eine kurze erbauliche Geschichte oder ein Gedicht. Auf der Rückwand eine prachtvolle Lithographie: Jesus und der reiche Jüngling. Die hintere Seite der Rückwand zeigt ein Verzeichnis aller Mitarbeiter mit Angabe der von ihnen behandelten Tage.

Preis: Einzeln 60c, franco.