

# The Northwestern Lutheran

Jan 30  
Rev C Buenger  
5026 19th Ave

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

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## HE IS RISEN

Glory! Glory! Glory!  
Jesus lives again, —  
Son of God incarnate  
On the hill-top slain!  
Sin and death are vanquished, —  
Conquered hell's domain.  
Glory! Glory! Glory!  
Jesus lives again!

Glory! Glory! Glory!  
Victor in the strife,  
From the field of battle  
Comes the Prince of Life,  
Bringing fadeless laurels

To the sons of men.  
Glory! Glory! Glory!  
Jesus lives again!

Glory! Glory! Glory!  
Zion, weep no more.  
Greet thy risen Savior;  
At His feet adore.  
In His blood He washed thee,  
Free from every stain.  
Glory! Glory! Glory!  
Jesus lives again!

Glory! Glory! Glory!  
Winter's night of sin  
Passes when the Spring beams  
Of His grace shine in.  
Easter's pardon-tidings  
Ring o'er hill and plain.  
Glory! Glory! Glory!  
Jesus lives again!

Glory! Glory! Glory!  
Seal of sin's forgiv'n.

Sinai is silenced,  
Reconciled is Heav'n.  
He has freed the captives,  
Broken every chain.  
Glory! Glory! Glory!  
Jesus lives again!

Glory! Glory! Glory!  
Laud the Lamb of God,  
Heirs of life eternal  
Purchased with His blood.  
Laud the love that led Him  
Every drop to drain.  
Glory! Glory! Glory!  
Jesus lives again!

Glory! Glory! Glory!  
See the open tomb!  
Resurrection gladness

Follows grief and gloom.  
Heaven's hosts rejoicing  
Join earth's glad refrain:  
Glory! Glory! Glory!  
Jesus lives again!

Glory! Glory! Glory!  
Since the Lord arose.  
Death to His believers  
Is a sweet repose,  
Waking in His likeness  
They with Him shall reign.  
Glory! Glory! Glory!  
Jesus lives again!

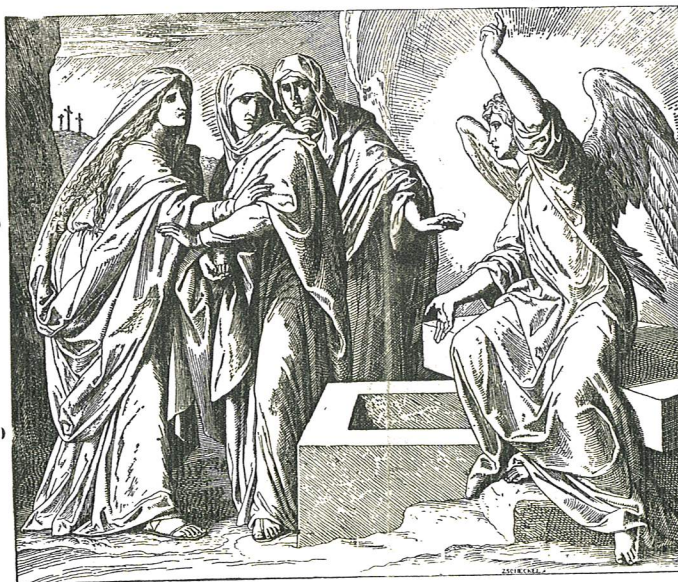
Glory! Glory! Glory!  
Thy Redeemer meet!  
Zion, leave thy burdens  
At the Mercy Seat.  
Come, thy risen High Priest  
Rent the veil in twain.  
Glory! Glory! Glory!  
Jesus lives again!

Glory! Glory! Glory!  
From His Father's throne  
He'll return in splendor  
For His ransomed own,  
Heaven's legions joining  
In the triumph-strain.  
Glory! Glory! Glory!  
Jesus lives again!

— Anna Hoppe.

"He was delivered for our  
offences and was raised again  
for our justification."

Rom. 4: 25.



He Is Risen

## THE NINETY-EIGHTH PSALM

O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

2. The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

3. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4. Make a joyful noise unto the Lord, all the earth: make a loud noise and rejoice and sing praise.

5. Sing unto the Lord with the harp; with the harp, and the voice of a psalm.

6. With trumpets and sound of cornet make a joyful noise before the Lord, the King.

7. Let the sea roar, and the fulness thereof; the world, and they that dwell therein.



8. Let the floods clap their hands: let the hills be joyful together.

9. Before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

#### Broadcasting the Easter Message

"Christ the Lord is risen to-day,"

Sons of men and angels say:

Raise your joys and triumphs high;

Sing, ye heav'ns, and earth, reply.

It is this song of joy and triumph that is broadcasted throughout the world to-day. Probably as never before, in the history of the Christian Church and of the world at large, is this being done on this Easter Day. At one moment, in a half hour's time, the glorious Easter message is communicated to every part of the earth by means of the radio. People living in the remotest places of our planet will hear the radio Easter sermon, whether they be on land or on the sea, on lonely islands or aviating in the air, in the arctic or antarctic regions. Countless thousands, whether they are regular church attendants or do not go to church at all, as well as shut-ins and the sick, who are prevented from attending church services, are listeners-in to the great message of Christ's resurrection.

And this is, as it should be. If at the birth of Christ good tidings of great joy were broadcasted by the celestial messenger to all men, how much more should this be the case with the Easter event! For in that birth Christ did but assume our nature; in this He did advance it; then He began to sustain our infirmities; now He surmounted them: at His incarnation He entered into the field, and set upon the bloody conflict with our foes; in His resurrection He returned a triumphant conquerer, having utterly overcome and vanquished them. The fury of the world, the tyranny of sin, the empire of death and hell, all of them continued to render us most miserable, He did in His resurrection perfectly triumph over. Does it not then become us to attend His glorious victories with our joyful congratulations, and to broadcast them to every dweller on earth? Is not this the most glorious event that has ever been broadcasted in the world, — the victory of the risen Savior? What wondrous treasures are wrapped up in it! What foundation of hope and salvation has it laid for our fallen human race! A veritable ocean of blessed thoughts engulfs us. We wish for an angel's tongue to give an adequate utterance to the glorious and mighty Easter event. Something of such joyful and adequate utterance we find in the ninety-eighth Psalm.

#### The Call of the Psalm to Broadcast the Victory of the Risen Savior

O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm,

hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God."

This Psalm is indeed a call to broadcast the glorious victory of our risen Lord throughout all the world. It enjoins us to publish the great truth of Christ's salvation, righteousness and judgment, and naturally comes with special effectiveness when we think of the great deed of the Lord, performed on Easter, when this salvation, righteousness, and judgment shine out in all their glory.

We are exhorted here, and that includes the entire holy Christian Church on earth, in fact all the world, to sing a new song, not indeed one which has new marvels of God's power and grace for its theme, but rather one which springs freshly from a thankful and rejoicing heart; one which seeks to put an old theme in a new light; one which shall be the fit expression of the deeds and triumphs of the risen Lord.

The reason for such a song is at once stated by the Psalmist: "For he hath done marvellous things." It is as if the Psalmist viewed the deeds of the Lord and then recognizing their stupendous greatness called them marvellous, that is, wonderful or extraordinary things. They are such as transcend all human power and comprehension, excelling all the miracles ever wrought, — wonders of divine wisdom, power, grace, and salvation, which the world cannot conceive. Justly does Paul say of these things: "We speak of the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."

But what are the marvellous things or deeds the Lord has done? Summarily the Psalmist says: "His right hand, and his holy arm, hath gotten him the victory." There are those who think the Psalmist is here speaking of the deliverance of Israel from the Babylonian exile. They can conceive of nothing more. To them the restoration from the Exile was a second Exodus, and this "new song" is but an echo of the ancient "Song of Moses," sung after the deliverance of God's people from Pharaoh's power. Yet such an interpretation is by far too narrow. Something by far greater is referred to in our Psalm than the restoration of the people of Israel from the Babylonian exile. It is the victory of Christ in His resurrection, — His victory over enemies by far more powerful and deadly than warring peoples. The very sentence, "his right hand, and his holy arm, hath gotten him the victory," implies that there were not mere human enemies warring against the Lord, and attempting to shame



the honor of His name and to destroy His power and work, but rather enemies of which Paul speaks: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." These are sin, the devil, death and hell, and all the infernal enemies — those mighty foes which have brought destruction upon all mankind and which have held us captive in their dismal prison.

It was against these enemies Christ entered the bloody conflict on Calvary to redeem mankind from them. Has he succeeded? The Psalmist says, "his right hand, and his holy arm, hath gotten him the victory." "His right hand" is the Lord's own omnipotent power, so frequently designated thus in the Scriptures, as well as His honor and majesty, and "his holy arm" is the arm of His holiness; that is, His arm put forth in a righteous cause, or vindicating that which is right.

This means, for one thing, that no one else obtained the victory for our Lord. Do the modernists claim that morality on the part of man will finally conquer these enemies, sin, the devil, death, and hell? Ah, what a delusion! and what a laughing stock they become in the face of these enemies.

With might of ours can naught be done,  
Soon were our loss effected.

These mighty foes are not conquered by human power or the morality of man. It required more than this; it required the Son of God Himself dying on the cross and raised from the dead, in other words a divine, infinite, omnipotent Redeemer to gain the victory of our salvation.

Has He achieved this victory? It would appear as if that were not the case. If ever it seemed that that universal conqueror — death — had conquered, it was when, on that darkest of days, the lifeless body of Jesus wound in linen clothes was laid to rest in the new tomb of Joseph of Arimathea's garden, watched by Roman soldiers and sealed by an imperial edict. But not so. In spite of watch and imperial seal He issues forth this day; for it was impossible that He should be held by death and molder in its dishonoring grasp. Just as we sing:—

Lord Jesus Christ, strong Hero Thou,  
Grim death Thou hast o'erpowered now;  
Thou dost destroy hell's gate and chain,  
Dost on the third day rise again.

#### Glorious Blessings of the Lord's Victory

Wherein do the blessings of the victory of the risen Lord consist, and for whom? Says the Psalmist, "The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen." The same Lord who has obtained the victory over our enemies by His life, death, and resur-

rection, Jesus Christ our Savior, has made known His salvation. It is "his salvation," wholly His, since His hand and arm wrought it. Yet it is not intended by Him for His benefit, but for the benefit of men. For what is His salvation? It is "His righteousness which he hath openly shewed in the sight of the heathen," His righteousness which now He reveals to all men, yea, which now is given gratuitously to all men. What glorious blessings this involves! We are saved only when we are accounted righteous before God. This righteousness Christ our Substitute has prepared for us. "He was delivered for our offenses, and raised again for our justification." And whenever we bring this righteousness before the judgment bar of God, He will accept it. For God Himself has prepared this righteousness in Christ for guilty men, and having raised Him, our Substitute, from the dead has accepted it as our own. We now look to Calvary and we know: "Christ was delivered for our offenses." We look into the empty grave of Christ and are assured: "He was raised for our justification." We are justified in the sight of God, acquitted of all guilt, standing before Him pure, righteous and holy.

This is salvation indeed. It is the salvation of our God. "All the ends of the earth have seen the **salvation of our God.**" It is the salvation prepared by God in Christ, revealed in the Gospel, made our own by faith, accepted by God at the judgment bar, acknowledged by Him in the verdict: Thy sins are forgiven thee. It is therefore meet and right that all nations should see this salvation. So great a redemption as that wrought out by Christ cannot be sufficiently lauded by a few, nor rewarded by the faith and love of one tribe or people. It must be broadcasted to all the peoples, tribes and nations on earth. Recall the Savior's own commission: "Go ye into all the world, and preach the Gospel to every creature." Again: "Ye shall be witnesses unto me . . . unto the uttermost part of the earth." Also His promise: "This Gospel of the kingdom shall be preached in all the world."

#### Grand Easter Chorus

If the victory of the risen Savior is to be broadcasted throughout the world, let it be done with a heart that is full of joy and breaks out in jubilation, yea, let all the world, and they that dwell therein, let all creation animate and inanimate join in the triumphant song and the jubilant Easter music. Thus the Psalmist after broadcasting the glorious victory of the risen Lord calls on the whole earth to form the grand Easter chorus, exhorting:

"Make a joyful noise unto the Lord, all the earth:  
make a loud noise, and rejoice, and sing praise. Sing  
unto the Lord with the harp; with the harp, and the  
voice of a psalm. With trumpets and sound of cornet  
make a joyful noise before the Lord, the King. Let  
the sea roar, and the fulness thereof; let the world,



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and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity."

We are enraptured with listening to grand Easter cantatas and oratorios, but where do we find one so grand and sublime in thought and action as this Easter chorus? It has been justly called the Coronation Song of Christ the King. Here the Psalmist has the glorious vision of the risen Lord, ruling in grace and righteousness, extending His spiritual kingdom to the ends of the earth, establishing His throne forever. At the same the sacred poet sees the subjects and worshipers of this King bowing before Him, acclaiming Him with joy and music, blessed in the infinite gifts that are dispensed by His royal hand.

J. J.

### COMMENTS

**"Boy Scouts and the Navy"** The following article on "Boy Scouts and the Navy," taken from The Presbyterian Advance, furnishes us food for thought:

Of more than usual interest is the news of the passing by unanimous consent of the house of representatives of the Britten bill, providing for the transfer of certain naval material to the Boy Scouts by the Department of the Navy. It has been asserted with great positiveness by representatives of Boy Scouts that it is in no sense a military organization and that it does not foster militarism. To be sure this transfer, "without charge except for transportation and delivery, of condemned or obsolete material not needed, and, at prices representing its fair value, such other material as may be spared," is to be to the sea scouts, but it is stated that this is a division of the Boy Scouts.

If this were a wholly disinterested movement toward helping a worthy boy's organization it might raise no question. It does not seem to be such, however. Secretary of the Navy Wilbur says: "The sea scouts, a division of the Boy Scouts of America, have become well established. The Navy Department recognizes the potential value of this organization as a source of supply of desirable personnel for the Navy and Naval Reserves." That being the case, what would be in the way of the army regarding the Boy Scouts of America as a similar

source of supply for the army and army reserves? This is a movement which should be closely scrutinized by Boy Scout leaders. There are many pastors who are glad to furnish quarters in their churches for Boy Scout troops who would not like this appearance of a barracks for military reserves. There is danger of the highest service of a worthy organization being hindered by such a move, and grave danger that the organization will come to be motivated by a militarist spirit.

The worry of The Advance is that the organization of the Boy Scouts will so change in character that it will militate against the interests of the very churches that have lent themselves to its support. Without the support of the churches the Boy Scout movement would not have achieved the success it is enjoying at the present time. During the late war, some of these churches appeared to be rather militaristic in spirit. The explanation was that to them this was a war that was to destroy war forever from the face of the earth. Now many of these churches are pacifistic in the extreme. War having died in the fall of the "Kaiser," let even its memory become extinct. How embarrassing it would be if an organization fostered by the churches would gradually become a source of supply for the army and army reserves.

But that is the way with movements. They are easily started and their vigorous growth may afford us passing joy, but it is impossible to tell what direction they will take once they have been launched. This would not be the first time that churches so suffered bitter disappointment, but they are slow to learn the lesson.

But why worry about what might possibly happen in this direction when the organization as it is now is sufficient cause for concern, conflicting, as it does, with the real and vital interests of the church?

There is a religious element in Boy Scoutism, but the religion it has is not the religion of the Bible but that of the natural man. Reverence is to be inculcated, but not reverence for the Triune God, for that would be too sectarian. Character is to be developed and virtues are to be instilled, but without the Gospel of Jesus Christ. Sufficient cause for concern to every confessor of Christ and, therefore, sufficient reason for refusing our approval and support and warning our boys against this organization.

J. B.

**South Carolina Baptists Object** South Carolina Baptists object to the teaching of the Bible in public schools, we read in a recent issue of The Baptist:

South Carolina Baptists have not forgotten the faith of the fathers relating to a separation of church and state. A proposal is under consideration in that state to provide for the teaching of the Bible in the public schools. The South Carolina Baptist Convention appointed a committee to consider the matter. The committee reported a careful restatement of the theory of religious liberty and recommended unequivocal opposition to "teaching the Bible as a textbook in any school



or institution in South Carolina supported by taxation as a whole or in part."

This stand was taken also by Lutherans, Catholics and others when they opposed a bill introduced at Madison to introduce the reading of the Bible into the public schools of Wisconsin.

Many of our fellow-citizens express great surprise that Christians object to the reading of the Bible in the schools of the state, and yet the reasons for this stand are obvious enough.

The Bible is God's message to man. You cannot ignore its religious teaching and treat it as mere literature.

The state's business is to protect and further the material interests of the citizen, and not to take care of his soul.

The state should be just and fair to every citizen, and should not compel him to send his child to a school that violates his freedom of religion. The atheist and the Mohammedan would have every right to complain if the Bible were thus forced upon his child, and the Jew, if his child is compelled to read the New Testament.

If the majority of citizens in one of our communities were Mohammedans, would the Christian think it proper to make the reading of the Koran in the public schools compulsory? Should a majority dominate the conscience of a minority? Certainly not an American idea.

To read the Bible as proposed, really means to despise the Bible. The Bible speaks with divine authority and demands faith from every man. It preaches Christ unto repentance and faith. Jesus says of the Scriptures: "They are they which testify of me."

To read the Bible omitting the Gospel of Jesus Christ is emptying it of its contents, yes, actually questioning its truth.

Only to the penitent sinner does the Spirit of God reveal the truths the Bible teaches and gives to him spiritual understanding.

If we want to teach our children the Bible, we will have to preach Christ to them for faith unto their salvation. For this the public school is not the place. Therefore leave the Bible out of it. J. B.

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**New Brooms** They sweep well. So says the old proverb. With the new administration at Washington old projects long held in abeyance have taken on a new lease of life. Such is the long cherished wish of the National Education Association also advocated by the Protestant church organizations for a national department of education. Representative John M. Robinson of Kentucky introduced a bill in the last congress to this effect. Its purpose is: "to aid and encourage the public schools and promote the public educational facilities of the

nation, so that all the people of the several states and territories, without regard to race, creed, or color, shall have larger educational opportunities, and thereby abolish illiteracy, make more general the diffusion of knowledge and provide for the general welfare." The President proposes combining the public health service with the bureau of education. So reports the Chicago Tribune.

We see a danger in this move for our beloved parochial schools, as an opening wedge to federal control of education and the imposition of unwelcome standards or regulations upon parochial schools. For this reason it is opposed by the Catholic church, which is the only one in this country beside our Lutheran church largely interested in parish schools. From bitter experience we have learned that every time that the government tries to impose new regulations or formulates new plans to make the ineffectual public school more efficient in the education of the masses, somehow it is aimed at us. Due to the centralization of government, which degrades the states more and more to territories ruled by Washington, the responsibility of the states and local communities to look after the education of its young, is assumed by a central power. We have fought bills inimical to our religious schools in the state legislatures and must now get ready to fight them in congress — a much more difficult proposition. Of course the basic truth that parents are the ones who have the first duty and the superior right in this matter of how and where their children shall be educated has been lost in the shuffle. In our country where the laws are being multiplied so fast that no lawyer nor judge can possibly keep track of them, where the mistaken notion that men can be uplifted, bettered, saved, and made happy by law rules supreme in the addled heads of our ruling spirits, we need not be surprised that everything will be tried by legal enactment to do away with church schools.

We need to have our eyes opened to the need and the blessings of our parochial schools before we can intelligently and courageously defend them from attacks from without. We still have our troubles in erecting and maintaining our schools in the face of more or less resistance from within. Out of this indifference of ours must we be aroused to see the priceless value of the parochial schools in our midst.

Z.

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**State Rule by the Church** Wisconsin is to have a referendum on law enforcement of the notorious 18th amendment. The Methodist church is up in arms about this and is planning a statewide political campaign for their pet law. They have asked other churches to join with them in this political turmoil. It is fine to read that there are still some churches that cannot be drawn into this.



We read in the Chicago Tribune that the Rev. F. J. Bloodgood, pastor of St. Andrew's Episcopal Church at Madison resisted the ministerial association with this timely declaration: "The Episcopal church does not confine itself to correcting one particular evil. Pride, covetousness, envy, sloth, anger, and lust" — and he might have added harshness and cruelty — "rate as evils along with drunkenness. We believe that no amount of legislation ever will convert people to Jesus Christ. We assert that the only genuine reforming of human nature is that which takes place through the power of our Lord's incarnate life."

That was well said. But will it do any good? We have the spectacle of the lawmakers of Michigan petitioning the Methodist Bishop to remove the Rev. Holsapple, Anti-saloon league whip of this lawmaking body at Lansing, not because, mind you, that Holsapple has no business there, but because his methods are unwise, and therefore they would respectfully beg the bishop to send them another and a wiser ruler. This is what comes of church governing the state. Wherever this condition obtains in any unhappy country, the church ruling the state, there freedom languishes and cruelty runs rife. How well our Lord knew this when He warned us to give unto Caesar the things that are Caesar's and to God the things which are God's.

Z.

#### ON THE CATECHISM ANNIVERSARY

Preparations are everywhere being made in Lutheran circles to commemorate the four-hundredth anniversary of the publication of Luther's Catechism. The churches of Milwaukee, e. g., which are affiliated with the Synodical Conference have set aside the last Sunday in April for this purpose. The Radio sermon will deal with the Catechism, the regular morning services will be devoted to this subject, joint services will be held in the Auditorium in the afternoon and evening. The occasion is worthy, not only of a passing thought for a few short hours in special services, but also a substantial thank-offering to be laid on God's altar.

The Catechism that we are all familiar with from our school days is only a very small book. Before me lies a German vest pocket edition,  $2\frac{1}{2} \times 3\frac{3}{8}$  in., with large print of only 79 pages, and an American edition of merely 15 pages, in form a little more than double the size of the former (price, 1c). Beside the Small Catechism Luther wrote a Large Catechism. These two books are now four hundred years old. The first instalment of the Small Catechism, embracing the Decalog, the Creed, and the Lord's Prayer, appeared in chart form during the first week of January, 1529, a second instalment following in March. In book form this Catechism was published by Luther not until some time in May, although a Low German translation appeared a little earlier in Hamburg. The Large Catechism was on the market before April 23.

The importance of these books stands in no relation, neither direct nor inverse, to their size. The Small Catechism was written by Luther to be a text book for the religious instruction of the young; and as such it stands unexcelled, unequaled, among all religious text books to this very day. Times and conditions have changed since Luther's day. Text books on History, Geography, Arithmetic, etc., used in his time, have long since become antiquated, obsolete. Not so Luther's Catechism. To-day, as four hundred years ago when it was fresh off the press, it is still most modern and up to date on all the spiritual problems of a troubled soul. By its use as a text book for the religious training of the young and a ready guide and spiritual larder for the adult the church has flourished, while its neglect has marked times of spiritual decadence. And to-day it must be viewed with alarm as a serious danger signal that on account of the multifarious demands on people's time so little is left for quiet meditation on the Catechism. May Luther's example serve to arouse us from our incipient lethargy. He says in the preface to the Large Catechism: "I am also a doctor and preacher, yea, as learned and experienced as all those may be who have such presumption and security; yet I do as a child who is being taught the Catechism, and every morning, and whenever I have time, I read and say, word for word, the Ten Commandments, the Creed, the Lord's Prayer, the Psalms, etc. And I must still read and study daily, and yet I cannot master it as I wish, but must remain a child and pupil of the Catechism, and am glad to remain."

Luther never ceased to ponder the Catechism truths for his own soul's edification; the time he spent on special preparations for the publication of his two Catechisms extends over a period of thirteen years. Beginning in 1516, he frequently preached series of sermons on parts of the Catechism. His first two series treated the Ten Commandments and the Lord's Prayer. In the last year before the publication of the Catechism, in 1528, he even preached three series of sermons. All of these sermons he prepared very carefully, ever trying to acquire for himself a deeper understanding of the truths and to improve his presentation, aiming at concise, yet rich and full definitions.

It would certainly interest the readers of the Northwestern Lutheran to hear samples of some of these sermons. I shall here copy a part of the introduction of the sermon on the Seventh Commandment delivered on the 7th of December, 1528, in which Luther gives a brief summary of his exposition of the preceding six. It has come down to us, not in the handwriting of Luther himself, but of one of his friends, Geo. Roerer, who took down his notes in a peculiar mixture of Latin and German. The Latin parts I shall translate into English, retaining, however, the German words and phrases in the original.

"1. Thou shalt not have, i. e., *du sollst Gott fuerchten*



*und ihm vertrauen, dass du ihm nicht verachtest noch an ihm zweifelst.* — 2., *du sollst nicht fluchen, schwören, zaubern,* but call upon etc. — 3. *Du sollst auf den Sonntag Gottes Wort nicht verachten, ja auf keinen Tag,* but gladly hear and learn it. — 4., i. e., *was nur Eltern heißen, soll man nicht allein ungeschaendet lassen,* but *ihnen dienen, ehren and hoch von ihnen halten.* — 5., i. e., thou shalt do no harm to thy neighbor, but *hilf ihm und foedere ihn, wie er's bedarf.* — 6., i. e., thou shalt fear God and lead a chaste life, *und deine Ehe nicht brechen, sondern dein Weib lieb haben and deinen Mann ehren.* — To each and every commandment write: Thou shalt fear and trust God."

Luther not only preached, he also wrote books on the Catechism. Worthy of special attention among these are the following two. In 1529 Luther gave to the Church his "Brief Form of the Ten Commandments, the Creed, the Lord's Prayer," which book he revised two years later, 1522, and embodied in his "Prayer-Booklet." A second important book was the "German Order of Worship," which he wrote toward the close of 1525 and published in 1526. God willing, I shall present short sketches on these two important writings of Luther in subsequent issues if this paper. — Among his other catechetical writings may be mentioned: "The Ten Commandments Preached to the People of Wittenberg" (Latin, 1518); "Explanation of the Lord's Prayer in German" (1519); "Brief Instruction How to Confess" (German, 1519); "Brief Form for Understanding and Praying the Lord's Prayer" (German, 1519); "Short and Good Explanation of the Lord's Prayer Before Oneself and Behind Oneself" (German, 1519). Another book, which, if not written by Luther himself, owes its publication to him, was the "Booklet for Laymen and Children" (German, 1525). All of these books ran through numerous editions, and were reprinted many times, and translated into different languages.

In 1528 Luther was appointed to take part in a visitation of the Saxon churches. He was shocked by the conditions he found. "Mercy! Good God!" he exclaims in the preface to his Small Catechism, "what manifold misery I beheld! The common people, especially in the villages, have no knowledge whatever of Christian doctrine, and, alas! many pastors are altogether incapable and incompetent to teach." The situation did not find him unprepared. To remedy the evil he produced in very short time his two Catechisms.

Now we are getting ready to celebrate the four-hundredth anniversary of the event. If our praise and thanksgiving is to be more than lip-service, if we are to praise and thank God with full appreciation of the gift, we must devote ourselves to a renewed study of the Catechism itself. And if we do, we shall thank God from the bottom of our hearts, for then the experience of Luther will become ours, who, with a slight touch of sarcasm, concludes his preface to the Large Catechism

with this paragraph: "If they manifest such diligence, then I will promise them, and they shall also perceive, what fruit they will obtain, and what excellent men God will make of them, so that in due time they themselves will acknowledge that the longer and the more they study the Catechism, the less they know of it, and the more they find yet to learn; and then only, as hungry and thirsty ones, will they truly relish that which now they cannot endure, because of great abundance and satiety. To this end may God grant His grace. Amen." M.

## CHRISTIANS AND THEIR CHILDREN

(Concluded)

### The Christian Day-School

The Christian day-school is a primary or grammar school, organized, maintained, and controlled by Christians for the purpose of instructing children in the elementary branches of general knowledge in such a manner that spiritual and temporal things are always kept in the right relationship toward each other. Its purpose, as Dean Fritz of Concordia Seminary once said, is to give the children what they need for a proper development of the intellect and the soul, to fit them for life, to equip them for the fight against evil, to make them useful citizens of the highest order in the church and in the state, to keep them unspotted from the world, to preserve them unto eternal life. *Here* religion is not taught for its intellectual value, but chiefly that the children may learn to know Christ, to believe on Him as their personal Savior, to lead Christian lives in the power of such faith, and to be saved by such faith (Con. Cyl.). Here the heart, which means both sentiment and will, is central. Here the will is trained not on the basis of ineffectual man-made rules, but by means of the one infallible standard and criterion of all time, the Word of God, the only power that can guide and direct the human heart and will and conscience along the paths of righteousness. Hence this is the agency, when properly conducted, which best meets the requirements for time and eternity. This institution comes closer to being ideal than any other system of education which has so far been devised. It takes the child during the formative and most impressionable period of his life and directs jointly his mental and spiritual progress during five days of the week throughout the schoolyear. Thus it combines all the features which any other educational agency has only in part. For that reason, too, Christian parents and Christian congregations have established and maintained such for years. Who would venture to say that they have not been a blessing for the home and for the church and for the state?

No, the Christian day-schools are not divinely instituted. The Lord did not in so many words explicitly tell us to have them. Nor are they in themselves a means of grace. It is not necessary for a person to be or to have a pupil in a parochial school in order to be saved.



It may also be well to say again that even a school of this kind does not release the parents from their responsibility as educators and counselors. They must continue to watch and to pray and to direct by the power of the Spirit and by their own example just as if their children were yet in their infancy. At home the Word of Christ must still dwell richly in all wisdom, enabling them to teach and admonish one another in psalms and hymns and spiritual songs. But surely a Christian day-school comes closer to assisting the parents in their sacred duties toward their children than does anything else which has so far been created.

The Christian day-schools are not perfect. Everything human, everything administered by human hands has its fault, and the Christian day-schools are not an exception. There may be some that have only the name but not the essential qualities; there may be some where Christ and His Gospel are not much of a factor. The instruction may be indifferent, tiresome, monotonous; the pupils may be unruly, unmannerly. Yes, it may be that there they learn very little of Jesus or anything else. Some of such conditions are likely to prevail in many another school also and not only in those conducted by Christian congregations. But do Christian fathers and mothers always walk with Christ as they ought to? Can it always be said of a congregation that it is a model in every respect? Is there a pastor who dare assert that his work is faultless? Why, then, especially and so often stress the defects of certain parish schools, of their teachers and of their pupils? They are also subject to the attacks of Satan, and probably to more severe attacks than the teachers and pupils of other schools, because wherever the Word of Grace aboundeth, there the devil must double his efforts if he would hope for success. Regardless of that, however, why should a few faults and well-deserved criticism deter us from putting heart and soul into this manner of Christian training? Is it impossible to correct any of these shortcomings? If we are convinced that this day-school has the approval of God because in it His name is glorified, we surely will go to any extreme to erect, to maintain, and to improve it.

This applies to all of us, to every Christian, to each and every member of the church. To all such the Lord has said, "Go ye therefore, and teach all nations." (Mt. 28: 19). "Preach the Gospel to every creature." (Mk. 16: 15). "Teach them to observe all things whatsoever I have commanded you." (Mt. 28: 20). Every baptized child, by virtue of his baptism and the faith thereby wrought in his heart, is united with all other believers by the bonds of the most intimate fellowship and is together with us a child of the heavenly Father, through Jesus Christ. We are all one in faith; we constitute one family; we are brothers and sisters and neighbors to one another; we are actively interested in one another's temporal and spiritual welfare. The education of young Christians, therefore, concerns us all whether we have children of our

own or not; and this should not be done as poorly as possible, but as well as lies within our power. They should be *well* fed. They should be taught *all* things. Our love of Christ, our love toward these little ones compels us to erect and to maintain the *best* schools. Christian love will not permit us to be satisfied with make-shifts, with one-sided educational endeavors; and if we must be satisfied with such for the present, we eagerly look forward to the day, and work toward the end, when our children may be reared completely in schools of our own.

Open-eyed and unbiased representatives of the leading churches of our country have advocated and admired church-schools such as we have, where all activity is governed and permeated by religious principles. Did not a number of such prominent churchmen a few years ago, when they asked Dr. Pieper of St. Louis to explain to them the success of the Missouri Synod, and when he pointed to a Christian day-school, — did they not frankly say, "We wish we could imitate you"? Episcopalians, Methodists, Presbyterians have acknowledged this. The Catholic Church has practiced it. Are we going to close our eyes to, and reject, that for which some envy us and which others have found valuable for themselves?

Christian parents want Christian day-schools for their children if it is at all possible to have them. If they do not, then surely it is merely because they do not realize, because they do not as yet fully comprehend, the importance of educating desire and intellect, mind and conscience at the same time, that this can be done on the basis of Scripture, and that *this only* constitutes a well-rounded education. If they do not want Christian day-schools, it must be that they do not quite understand what dangers and temptations they are subjecting their children to without having given them abundant opportunity to "put on the whole armour of God, that they may be able to stand against the wiles of the devil." (Eph. 6: 11). Then it must be that they are not fully conscious of their duties as Christian parents. And, really (is it not a privilege, a glorious opportunity which is here offered them? Is not the fear of the Lord the beginning of wisdom?

The rejoinder that the parochial school does not keep pace with the public school carries little weight. In certain intellectual attainments that may be the case, in certain instances. Nor does every public school keep pace with every other public school. A knowledge of facts, skill in writing and in speech — these have little value unless this knowledge and this skill are tempered and refined by the Gospel of the crucified Savior. Otherwise they may be a most dangerous weapon, one which affords sinful man merely a better opportunity to practise his natural vices and desires. We must not judge an education by the amount of worldly learning which it inculcates on the human mind. Much of that is soon forgotten; some is always added, even after one's school-days are over; but the kind of man or woman who has



emerged from that training is of prime importance. Good neighbors, good Christians, good citizens — they are the test which should be applied. In this respect the Christian day-school has a tremendous advantage over every public school in the land, because love toward our neighbor, loyalty to our government, and faith in Jesus Christ all have their real source in the message of salvation, in the "Word of God's Patience." This the parochial school employs and should employ over and above anything else. Then we need never worry about the result. Some may still go astray; in some we may still be disappointed; but dare they then say that they never had sufficient chance? May they then accuse father and mother and the Christians of the community of never having made a serious effort? At that, a little less learning and a little more Christianity would make this country decidedly better than it now is.

Christian fathers and mothers, Christian teachers and pastors — God give us more of them!

#### What Else?

No one will assume that when the children have completed the course in a Christian day-school that then nothing further need be done, that then all will be well, and that we have then entirely done our duty by our children. In most instances their schooldays are not ended. They continue in one place or another, very likely in some high school and after that perhaps in some college. Ought not Christian fathers consider the advisability of sending them to one of our higher institutions of learning? The Lord always hath need of laborers in His harvest field. Ought not every congregation feel itself called upon to provide the Church, at regular intervals, with at least one such worker in the Lord's kingdom? Why is it that so frequently the sons and daughters of pastors and teachers must be the sole representatives of so many of our Lutheran congregations? Are all other Christian parents excused or excluded from this that is written: "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest"? And if they pray sincerely, are they not also willing to send? If they are really concerned about the well-being of their own children, must they not also be actively interested in those of others? "Out of the abundance of the heart the mouth speaketh." Probably they have never been directly approached. Perhaps we all have at times been somewhat slack in bringing home to them this particular message.

As already stated, the elementary Christian day-school training for most children marks only the first step. Most of them go on. Even if they have no desire to become pastors or teachers, it would certainly be well if they would, nevertheless, receive as much of their training in our Lutheran circles as they possibly can get. We have high schools of our own; we have colleges which offer at least a preparatory course for certain positions

in life. In the parish school a foundation can be laid, but the whole structure is not yet complete. The roots of faith are still tender; they must still be watered; the growing tree must be pruned regularly. The home and the church will render service; but if the higher institutions which they attend would also work in the same spirit, toward the same end, would not that be better, especially when children must leave their home community in order to be able to continue their schooling? They are not yet ready, as a rule, to stand on their own feet. It may be that the dangers and temptations will be greater than any which confronted them so far. Father and mother are not present; the church, though it be a Lutheran church, is something of a stranger. Would not Christian teachers and high schools and colleges be a mighty asset, especially under such conditions? Here, too, we all should use our influence. We ought to impress this upon parents and children alike. We owe it to them. They are helping to erect and maintain such higher schools. Why should they not use them? Is it not worth while?

In conclusion let us note that parents, teachers, pastors, and congregations must always feel that they have a responsibility toward the young people in their charge, whether they be in school or out of school. The Word of Salvation should dwell among them abundantly. Bible classes, participation in the work of the congregation and of the Church in general, the constant practicing of true Christian love toward one another will tend to bring about our common and ultimate aim in life: eternal peace and blessedness.

May we continue in His Word that we may be His disciples indeed!

C. L. Scheweppe.

### RESURREXIT

#### Easter

In the Lateran Museum the Roman and the Christian sepulchral inscriptions are strikingly grouped together. In the one we often read despair and anguish; in the other, resignation and faith. Even the casual visitor cannot fail to be deeply impressed, for he is standing where the old faith of Rome and Christianity are brought into marked antithesis.

The majority of these early followers of our Lord were ignorant men. They huddled in fear in the subterranean vaults of the catacombs and laid their precious dead in these dismal corridors, not knowing how soon the sword of persecution might fall upon their own heads. It required the highest courage at such an epoch to be a follower of Christ.

The Latinist is impressed with the scrawled characters and the misspelled words, yet amid the crude mortuary testimonials of the Christian dead we see the sacred symbols of our faith speaking more eloquently than panegyrics. The rough stone with its barbarous Latinity tells of something which the Roman world knew not.



Yes, the beautiful marble slabs taken often from the most costly mausoleums and containing proud Roman epitaphs give us a touching picture of a faith not founded upon the guarantee of immortality.

Here is a fair example of dismal stoicism: "I have lived as thou livest. Thou shalt die as I have died. Neither to you nor to me was it granted to be immortal." The light Epicurean vein is seen in the following: "While I lived, I lived. My play is ended. Soon yours will be. Farewell." A mother with soul anguish laments: "O relentless Fortune, who delightest in cruel death! Why is my Maximus so suddenly snatched from me, he who lately used to be in my bosom? Here is his tomb."

Enough of this sad picture. We turn to read the rude Christian monuments: "He sleeps in Christ." What a world of meaning in this short sentence. How often has been sung over the graves of our beloved the familiar hymn, "Asleep in Jesus! blessed sleep." We find such euphemisms for death as, "He is with the saints," "He is called by angels," "He will rise again," for Christ has risen. Such the message that came on the first Easter morn, and down through the centuries it has rolled like heavenly music. Loved ones gone join their voices in the "resurrexit."

Why do we picture death with greedy and hungry look, with cruel and sunken eye, with grim and savage visage, with plumes of sable black plucked from the wings of night? We toll the bell and the measured sombre cadence falls upon our ears like clods upon the coffin.

Is this consistent with belief in the risen Lord? Rather we should do as the Moravians. When one of their number dies the clear voice of the trombone high in the belfry tower wafts out over the air the notes of some sweet hymn. "Listen!" say the people. "Some one has gone home." Ah! that we might see with the eye of faith, not with the eye of sense. Then we should rejoice where now we are sad.

The risen Christ means a present Christ. Both thoughts are of equal importance to our Christian life and faith. The religion of our Lord is founded, not only on His resurrection, but also on the firm assurance of His abiding presence through all time. We may linger at the empty grave, yet fail to have in ourselves the risen life of an ever present Savior.

Richard Wagner used to say: "If I can keep my soul this day pure, untouched by pettiness, untainted by things which the world deems important, undiverted by fictitious values and standards, then I rise to life divine."

— "The Living Church."

— Prayer is the most potential, and the most neglected, of all the forces at the disposal of the disciple . . . It is encouraged by promises more numerous and more absolute than attach to any other one act and privilege of the believer's life. — Arthur T. Pierson.

## HE GIVETH HIS BELOVED SLEEP

Easter Even

(Meditation at the Tomb)

Once in a manger, on a bed of hay,  
 Within a stall, Thy holy Form reposed, —  
 No other place Thy weary head to lay  
 As virgin's lullaby Thy eyelids closed.

A borrowed couch in lowly Bethany,  
 And oft on mountain-tops the starry sky  
 Was all the canopy that sheltered Thee,  
 O blest Lord Jesus, Son of God Most High.

And now, the hands and feet by nail-prints torn,  
 The thorn-pierced head that bled my soul to save, —  
 By loving hands to Joseph's garden borne,  
 Find Sabbath-rest within a borrowed grave!

Poor for my sake, though all earth's wealth is Thine,  
 Lord, let me at Thy tomb-door vigil spend.  
 Within my rocky heart I'll hew a shrine,  
 Abide with me till life's last day shall end.

And let me bring the myrrh and spices pure  
 Of true contrition to Thy resting-place.  
 What can I give, for all Thou didst endure  
 That I might live, saved by Thy glorious grace?

Permit my life to be a garden fair,  
 Its blooming blossoms shedding fragrance free,  
 Like incense wafted on the morning air, —  
 Pure Lily of the Vale, for Thee, — for Thee!

Thou art my Sabbath, I will rest in Thee.  
 Thou hast redeemed me with Thy precious blood,  
 Through all the ages of eternity  
 I'll sing Thy praise, O spotless Lamb of God.

Thy Father giveth His Belovéd sleep.  
 Sleep on, Thou Loved One, till He bids Thee rise.  
 All they who love Thee, loving watch will keep,  
 Until Thy glory floods the Easter skies!

Anna Hoppe.

## I KNOW

A man, replying to the question, "Are you saved?" once said, "I don't know, and I guess no one else does." That is the expression of either ignorance or doubt.

"Blissful ignorance" is a popular phrase, yet ignorance is seldom blissful. Paul in ignorance was a blasphemer, a persecutor, and injurious (1 Tim. 1:13), and in ignorance the princes of this world crucified the Lord of Glory (1 Cor. 2:8).

Ignorance is not blissful, it is dangerous. A child playing with matches does not realize the danger lurking therein. Often the child is burned to death. A man in the forests, ignorant of forest trails, often loses his way and perishes. Many of the world's sins are committed in ignorance, yet they are no less condemnatory. Ignorance of the low excuses no one.



Doubt is the mother of restlessness and discontent. Where doubt is, peace of soul cannot be. Doubt makes life a question mark. "I know not the purpose of life as such nor why I am; I know not what will become of me after death." Such are the expressions of doubt. He who harbors doubt cannot enjoy life nor the abundance thereof. He is drifting without sail and compass.

The Christian is not ignorant, nor does he doubt. The Lord has promised him, "Ye shall know the truth, and the truth shall make you free." The Christian *knows*. Regarding this life he says, "We *know* that all things work together for good to them that love God" (Rom. 8:28). Touching the future life he speaks with certainty, "We *know* that we have passed from death unto life" (1 John 3:14). He not only follows his reason and sense in accepting a higher being, but declares with unshakable conviction, "I *know* whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim 1:12). The Christian is not in ignorance about himself. On the one hand his conviction voices itself in the words, "I *know* that in me, that is in my flesh, dwelleth no good thing," — on the other hand in the words, "I *know* that my Redeemer liveth and that he shall stand in the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold and not another" (Job 19:25).

The Christian *knows*. His life is not aimless, but has a great purpose, which is to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18). His life is not empty, for "of his fulness have all we received, and grace for grace" (Joh. 1:16). His soul is at peace. He has found peace in the words "Thy sins are forgiven." He enjoys his rightful heritage, life and an abundance of it.

What a treasure the two words, "I *know*!" In the midst of present day confusions and delusions, deceptions and disappointments and unrest the Christian is firmly anchored in a quiet haven of peace, joy, contentment, and rest; his anchor is, I *know*.

— R. A. Fenske in "Pacific Northwest Evangelist."

### "ROCK OF AGES"

It may be interesting to our readers to read the following anecdotes about this beautiful hymn.

Mr. Gladstone has translated it into Latin, Greek, and Italian. Dr. Pusey declared it to be "the most deservedly popular hymn, perhaps the very favorite." The unfortunate Armenians who were butchered in 1898 in Constantinople sang a translation of "Rock of Ages," which, indeed, has made the tour of the world, side by side with the Bible and the "Pilgrim's Progress." It is recorded that General Stuart, the dashing cavalry leader of the Southern Confederacy, sang the hymn with his dying strength, as his life slowly ebbed away from the

wounds he had received in the battles before Richmond. When the "London" went down in the Bay of Biscay, January 11, 1866, the last thing which the last man who left the ship heard as the boat pushed off from the doomed vessel was the voices of the passengers singing "Rock of Ages." "No other English hymn can be named which has laid so broad and firm a grasp on the English-speaking world." When the "Sunday at Home" took the plebiscite of 3,500 of its readers as to which were the best hymns in the language, the "Rock of Ages" stood at the top of the tree, having no fewer than 3,215 votes. Only three other hymns had more than 3,000 votes. They were, "Abide with me," "Jesus, Lover of my soul," and "Just as I am." — Exchange.

### A GUIDE FOR USHERS

The office of an usher is similar to that of a minister in dignity and purpose. The purpose of both is to aid the congregation in worship. The minister accomplishes this by directing the people's thought; the usher, by helping to maintain an atmosphere wherein worshipful thought may be induced.

An usher is either an aid or an offense. Poor ushering is always an offense and defeats the desire to worship. A congregation will be sensitive to its distracting influence unless appropriately performed.

An usher will thoroughly study his task and seek to render intelligent service. The following suggestions are the minimum every usher should know and faithfully practice.

1. He will arrive at the church early enough to escort the earliest arrivals to their pews.

2. He will not intrude himself upon entrants to the church, but approaching them modestly at the inner door, will proffer his aid in finding them a pew, granting, as far as possible, their wishes for particular locations or pews.

3. He will know where the vacant pews are and not blindly seek them as he passes down the aisle. The usher who does not know definitely where he is directing people will fail to have their confidence and voluntary following.

4. He will attempt to fill front pews first and reserve rear pews for late arrivals.

5. He will avoid unnecessary annoyance to individuals already seated, by seating persons in vacant pews instead of crowding those already partially filled. Persons who have thoughtfully arrived at the service on time ought not to be unnecessarily disturbed by late arrivals.

6. He will learn as early as possible where families habitually are seated and will avoid, as far as he can, separating members of families by seating others in their pews.

7. He will avoid making himself conspicuous by needlessly walking about or through gestures or motions



likely to detract attention and interfere with a reverent attitude of worship. The less conspicuous an usher makes himself the more will his service be appreciated. He will, of course, not offend good taste by eating candy or chewing gum.

8. He will not seat persons during the communion service, nor special musical numbers, nor any part of the service conducted by the minister, such as prayer, Scripture reading, the sermon, etc. Thoughtful people will not desire to be seated at such times. If necessity arises, persons may be quietly directed to a rear pew until an appropriate interval enables them to be seated farther forward.

Late arrivals at a service are always a disturbance to a congregation. They will expect to be seated only during the intervals between exercises or while the congregation stands during the singing of a hymn. These are the moments in the service when the pews may be entered with least disturbance to other worshippers.

9. If he finds he cannot be at a service to perform his task he will inform the head usher in plenty of time to secure a substitute.

10. He will recognize that good ushering is partially dependent upon the courtesy and intelligence of those for whom his service is rendered. He will be assured, however, that if his part is faithfully done no reflection for discourtesy or ignorance will rest upon him.

11. The head usher will greet the people in the foyer and direct them to the ushers. He will see that at least four ushers are ready for duty at each service.

12. This service, rendered as unto God, will be esteemed a duty of high merit, and for its faithful performance the whole church will delight to render grateful honor. — "Church Leadership."

## FROM OUR CHURCH CIRCLES

### Our New Seminary

As the roads are now open again, many of the members of our synod will on a pleasant Sunday afternoon wend their way to Thiensville to view our new seminary. For the benefit of such interested fellow-members, the buildings will be kept open for inspection on Sunday afternoons from two to five o'clock. The students of our seminary have consented to show the visitors through the buildings.

John Brenner.

### Dakota-Montana Pastoral Conference

The Pastoral Conference of the Dakota-Montana District will meet at Marshall, Minn. (Pastor Edw. Birkholz), from April 9th to 11th. The sessions will begin Tuesday morning at 9 o'clock.

The following papers are to be discussed:

1. Exegese, Titus 1 (Lau).
2. Exegese, Titus 2 (Lindloff).
3. Paul, the Pastor (Albrecht).

4. Ehescheidung (Meier).
5. History of the Jews from the Division of the Kingdom to the Time of Christ (Schaller).
6. Die historische Entwicklung der sieben Bekenntnisschriften der lutherischen Kirche (Rossin).
7. How may we stimulate regular attendance at Lord's Supper? (E. Gamm).
8. American Legion (Fuerstenau).

The main services will be in English with E. Hinderer as preacher (Keturakat, substitute).

Confessional Address in German, Schmidt delivering the address (Schaller, substitute).

Early announcement requested.

Herbert Lau, Sec'y.

### Winnebago Mixed Conference

The Winnebago Mixed Conference convenes, God willing, in Rev. H. Kleinhans' Congregation, 371 Jackson Drive, Oshkosh, Wis., April 22-24, 1929. First session, Monday afternoon at 2 P. M. Last session, Wednesday morning.

Papers that may be presented and discussed are:

1. An Exegetical Treatise on Genesis 8 (Weyland).
2. An Exegetical Treatise on Romans 7 (Hartwig).
3. Is Expulsion from Synod Identical with Excommunication? (Elbert).
4. A Sermon to be Read for Discussion (O. Messerschmidt).
5. Intersynodical Theses.

Confessional Address: O. Messerschmidt (Elbert).

Sermon: Stelter (Kleinhans).

Please use reply card in applying for quarters.

O. Hoyer, Sec'y.

### Mississippi Southwestern Conference

The Mississippi Southwestern Conference meets, God willing, from April 30 to May 2, noon to noon at Rev. Arthur Berg's Church in Sparta, Wis.

Papers to be read by the following pastors: August Vollbrecht, Arthur Berg, H. W. Herwig, C. E. Berg, Richard Siegler.

Confessional Address: Geo. Kobs, W. Limpert.

Sermon: Rud. Korn, C. F. Kurzweg.

Remarks: Services will be Wednesday evening in the English language. All announcements for quarters must be in the hands of the pastor loci by April 22.

G. Vater, Sec'y.

### Joint Pastoral Conference of Milwaukee and Surrounding Territory

The Joint Pastoral Conference of Milwaukee and surrounding Territory will meet April 16th and 17th at Nazareth Church, Milwaukee, Wis. (Wm. Lochner, pastor). First session begins at 9:30 A. M.



Papers: Was ist anstaendig fuer einen Pastor? (W. Hoenecke); How Peter Became Pope (Wm. Dallmann); Boy Scouts (J. Meyer); Lutherische Praxis bei Leichenbegaengnissen (W. Lochner); Discussion of the Chicago Theses (J. Meyer).

Communion service on Tuesday evening.

Every one must make provisions for his own quarters.

A. Koelpin, Sec'y.

#### Southern Wisconsin Pastoral Conference

The Southern Wisconsin Pastoral Conference will meet April 9th and 10th, 1929, at Lake Geneva, Wis. (H. J. Diehl).

Sermon: Rev. W. Reinemann (J. Toepel).

Confessional Address: Rev. Walter Hillmer (W. Huth).

Papers: The Preaching of Jesus and the Evangelists, Rev. Wm. Lehmann; The Doctrine of Holy Communion, Rev. E. Jaster; Die Stellung der Frau in der Heiligen Schrift, Rev. Th. Volkert; K. K. K., Rev. A. Bartz; The Names of our God, Rev. O. Heidtke.

Please announce! Wm. R. Huth, Sec'y.

#### Pastoral Conference of Minnesota District

The Pastoral Conference of the Minnesota District will meet in Christ Church at North St. Paul, Minn., April 23 to 25.

Opening session, Tuesday at 10.

Papers: Exegetical: 1 Thess. 5:14-24 (Ackermann); 1 Tim. 2 (Schuetze); Mission Work (G. A. Ernst); Gestaltung der neutestamentlichen Kirche (Ave-Lallemant). Predigtamt (A. C. Haase — Ave-Lallemant).

Services on Wednesday evening.

Sermon (English): Brandes (Schierenbeck).

Confessional Address (German): Schrader (Hinnenthal).

Take street car marked Stillwater, White Bear, or Mahtomedi, to North St. Paul, get off at Silver Lake Stop, walk two blocks west.

Requests for night quarters should be in the hands of Pastor Ave-Lallemant not later than April 15th.

Paul T. Bast, Sec'y.

#### Fox River Valley Mixed Conference

The Fox and Wolf River Valley Mixed Conference meets, D. v., at Rhinelander, Wis. (P. Bergmann), April 29th to May 1st. Sessions begin Monday, 7:30 P. M. Divine service Tuesday evening.

Papers are to be read by P. P. Wehrs, Griese, Brandt, G. Boettcher, Uetzmann, Nuechterlein, Froehlke, Neumann, Zich, Uhlig, W. Baumann, Lederer, Cassens, Mielke.

Sermon: Karpinsky (Kitzmann).

Confessional: Braun (Buesing).

Please announce! F. M. Brandt, Sec'y.

#### Pacific Northwest Conference

The Pacific Northwest Conference will meet April 10th and 11th in the congregation of Rev. F. Fenske at Ellensburg, Wash.

Sermon: Rusert (Matzke). Critic: Krug.

Papers: Rusert, Krug, Matzke and Sydow.

E. F. Kirst, Sec'y.

#### Lake Superior Pastoral Conference

The Lake Superior Pastoral Conference meets at Coleman, Wis. (Rev. W. Wojahn), April 22nd to 24th, 1929.

Papers to be read by the Pastor O. C. Eggert, K. R. Geyer, H. Hopp, W. Roepke, T. Hoffmann, G. E. Schroeder, C. Doehler.

Confessional Address: M. Croll (P. C. Eggert).

Sermon: C. Doehler (W. Fuhlbrigge).

Announcement for quarters are requested immediately. Paul C. Eggert, Sec'y.

#### Organ Dedication

On Sunday Judica St. Peter's Congregation of Weyauwega dedicated a Reuter Organ. This instrument has 16 complete sets of pipes and 25 speaking stops, the purchasing price was \$8,500. The brethren Paul Hensel and C. Clausung were the speakers.

M. Hensel.

#### Golden Wedding Anniversaries

John Luedtke and wife, members of St. Matthew's Ev. Luth. Church, Iron Ridge, Wis., celebrated their golden wedding anniversary February 29th. The undersigned delivered an address on Psalm 103:1-2.

J. Henning, Jr.

By the grace of God Mr. and Mrs. John Reinemann, faithful members of St. John's Lutheran Congregation, Burlington, Wis., were on the 10th of February privileged to celebrate their golden wedding anniversary. At eight in the evening a service of thanksgiving was held in the church. After the divine services, a social gathering in honor of the occasion followed in the school hall, where the ladies of the congregation served a luncheon. As a grateful appreciation of the grace of God shown unto them, the celebrants gave \$25.00 for Reich Gottes, and \$10.00 for Bethesda, Watertown.

May the Lord who has blessed the jubilee couple in the past continue to bless them in the future.

L. Baganz.



### Twenty-Fifth Wedding Anniversary

On March 10th Mr. and Mrs. Wm. C. Miller, members of the First English Lutheran Church of Aurora, South Dakota, were granted the grace to celebrate their 25th wedding anniversary. A fitting service was held in the church at which the undersigned delivered a message based on Gen. 32:10-11. A thankoffering was lifted and designated for the Seminary Building Fund. May the Lord's blessing continue with them in the future as in the past.

A. H. Baer.

### Radio Broadcast

Concordia Evangelical Lutheran Church, 1524 Race St., Cincinnati, Ohio, every second Sunday of each month at 4 P. M. Central Standard Time over WLW, 50,000 watts, 700 kilocycles, 428 meters.

### Change of Address

Rev. H. Brandt, 1067 15th St., Milwaukee, Wis.

### Acknowledgment and Thanks

Mr. E. Buenger, Redwood Falls, Minn., donated three rugs to Dr. Martin Luther College, one for the Girls' Dormitory, and two for the hospital rooms. Mrs. G. Oelke, North Redwood, Minn., sent us \$5.00 for furniture in the reception room in the college hospital. Our appreciation and thanks to the kind donors!

E. R. Bliefernicht.

\* \* \* \* \*

The undersigned acknowledges with thanks receipt of Christmas and other gifts for use among Indians about station Rice and in adjoining districts, from the following:—

**Arizona**—McNeal: Mr. and Mrs. H. C. Stolp, \$5.00.  
**California**—Hollywood: Bethany Church Walther League, \$1.00; Whittier: Rev. R. H. Jeske, Ladies' Aid. **Kansas**—Winfield: Ladies' Aid; H. C. Wind. **Michigan**—Detroit: Mrs. W. T. Bach; Riga: Rev. O. Eckert, Ladies' Aid. **Nebraska**—Hoskins: Rev. F. Brenner; Norfolk: St. Paul's Ladies' Aid.  
**Wisconsin**—Beaver Dam: Unnamed Friend; Campbellsport: Rev. C. Aeppler Congregation, \$6.00; Chaseburg: Rev. E. Palechek; Fond du Lac: Mrs. W. B. Grunwald; Rev. G. Pieper, Members of Congregation, \$7.15; Fountain City: S. Kammuller, plus 50c.; T. Franklin: Rev. H. Monhardt, Ladies' Aid, \$5.00; Green Bay: A. W. Icks, \$3.00; Hartford: Rev. A. von Rohr, Ladies' Aid; Lake Mills: Miss Fr. Behnken and Club; Marinette: Misses H. and E. Borman, \$3.00; Markesan: M. H. Pankow; Maribel: Rev. P. Kionka, Congregation, School Children, \$1.00; Menomonee: Rev. W. Keturakat, Congregation; Merrill: Mrs. D. L. Kautz; Milwaukee: Bethel Young People's Society; Rev. H. Knuth, Congregation; St. Mark's Ladies' Aid; Gethsemane Ladies' Aid, \$10.00; Carl Reimann; A. Wille; Mrs. A. Maercker, A. F. Weber, E. Rader, J. Lindemann, J. Schaller, C. Roller; Mindoro: Rev. M. Zimmermann, Mrs. L. Storaandt, Gust Vater, Bern. Schleifer, each \$1.00; T. Newton: Rev. E. Kionka, Congregation; North Freedom: Mrs. Herm. Klaetsch; Oconomowoc: per Rev. W. Hass,

\$19.00; Oakwood: Rev. M. Plass, Ladies' Aid; Reedsville: Rev. H. Koch, Congregation, Ladies' Aid, \$5.00; Gust Struck, \$5.75; Sun Prairie: Rev. Th. Thurow; Two Rivers: Dorcas Ladies' Aid; Watertown: N. N., \$45.00; Mrs. E. C. Jaeger.

Money and other gifts were partly shared with the neighboring mission stations according to their needs.

May the Lord bless all who with their gifts and otherwise remembered our mission! F. Uplegger.

### ITEMS OF INTEREST

#### Is Evening Worship Passing?

The Lutheran Ministerial Association of Wheeling, West Virginia, according to The Daily News of that city has reached the conclusion that the Sunday evening church service is becoming a thing of the past, despite frantic efforts of pastors to get the people out twice a day for worship. "Efforts to modernize services through the establishment of open forums and with special music and speakers at the worship hour have failed to draw modern folks to church at night," the paper reports. "The ministers frankly admitted that the lure of outside interests was too strong — people come to church once a day, but no longer will they occupy the church pews twice a day. Morning worship is well attended, but the evening service finds attendance as low as ten and in but few instances exceeding fifty in even the larger churches. It is just a question of time when public night worship will be stopped altogether. In cities like Cleveland, Buffalo, Boston and other metropolitan centers there are but three or four churches still ringing bells at night, calling and pleading for the faithful to hear their pastors."

#### He "Saw It In the Paper"

Inspired by the example of a New York layman who ordered The American Lutheran, a monthly publication of the American Lutheran Publicity Bureau, sent as a Christmas gift to 2,106 Missouri Synod pastors, a layman in Los Angeles offered to match the gift. Enclosing a clipping of the Christmas gift offer which he had taken from a Lutheran church paper, the Los Angeles man notified the magazine publication office that he desired to present a year's subscription to the publication to each Missouri Synod professor or parochial school teacher not now a regular subscriber. It is stated that approximately 1,300 such teachers and professors will thus be added to the subscription list.

#### Church "Desertion"

"Since the days of the Reformation and counter-Reformation," says Neue Nachrichten, (Leipzig), "there has been no religious movement in Vienna which has caused the churches such great membership losses as the 'desertion' during the past decade. In the years since the war, from 1919 to 1927, 140,043 persons had severed their connections with their churches, an average of 15,560 monthly. These were grouped as follows: Roman Catholic 119,870; Protestants and Old Catholics 10,566; Jews 8,994; other confessions 613. Balancing the gains for the same period with these losses, we find a net loss to the Roman Catholic Church of 113,906, a net loss to Jewry of 6,862 and a net gain for Protestants and Old Catholics of 30,415.

"The great majority of those who left their churches in after-war years did not join any other church. Of these there were 89,577, of which the year 1927 is credited with 28,251, which is 89.1% of the 31,789 who left the churches in that



year. The increase in the number of those disavowing the church is due to the growth of the Marxist movement. Despite the claim of the Marxists in Austria, that religion is each man's private concern, open warfare has been waged by them against religion in general and the Roman Catholic religion in particular. Of course, it must be taken into consideration that other circumstances also influence this desertion movement. For instance, quite a number of people are leaving the Roman Catholic Church because they want to free themselves from marriage bonds, but losses of this type are not characteristic of the whole movement. All denominations are suffering from this trend, which is literally a mass desertion from the church."

**Memorial Catechism Book**

Prof. M. Reu, D. Th., Litt. D., who is famous for his many scholarly works on Christian catechetics, has prepared a memorial volume on the history, origin, distribution and use of Luther's Small Catechism, dedicated to the Second Lutheran World Convention, which will meet at Copenhagen, Denmark, next June and July. Both English and German editions of this work will be placed on the market immediately after Easter.

**Luther's Small Catechism**

"It is both childlike and profound, both comprehensible and unfathomable, both simple and lofty. Blessed is the one who nourishes his soul with it, who keeps close to it. He possesses an immortal consolation in every moment of life, the essence of truth covered by the light veil which gives satisfaction to the wisest of the wise."

— Leopold von Rinke, German historian.

**MINNESOTA DISTRICT**

PASTORS: WALTER G. VOIGT, Acoma, Sent direct to Lutheran Children's Friend Society, Minneapolis \$20.67. WALTER G. VOIGT, Acoma, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$23.43, Michigan Lutheran Seminary \$20.00, Dakota-Montana Academy \$20.00; total \$103.43. R. HEIDMANN, Arlington, Home Mission \$31.00. R. HEIDMANN, Arlington, Indian Mission \$16.00, Negro Mission \$18.00, Twin City Mission \$11.00; total \$45.00. R. HEIDMANN, Arlington, Dr. Martin Luther College, Mindekrantz fuer H. Rischmiller von A. W. Lieske \$2.00, Alma Fiss \$1.00; Minneapolis Lutheran Children's Friend Society, Mindekrantz fuer H. Rischmiller von A. Berndt \$2.00, J. H. Rischmiller \$3.00; Home for Aged, Belle Plaine, Mindekrantz fuer H. Rischmiller von den Kindern des Verstorbenen \$22.00, von Herm. Wiemann, H. Converse, A. Fuchs und M. Hensler, each \$1.00, von L. Rischmiller \$1.50; total \$35.50. R. HEIDMANN, Arlington, Student Support, Mindekrantz fuer Carl Lietzau von N. N., \$5.00. J. E. BADE, Balaton, Church Extension Fund, Memorial Wreath in honor of Mrs. Louise Klukas donated by Mrs. J. E. Bade, Mrs. J. Rolfe, Mrs. J. England, Mrs. Arth. Freter, Mrs. C. C. Schultz, Mrs. Gust. Dennin, Mrs. H. Meyer, Mrs. Aug. Somermeyer, Mrs. A. Baer, Mrs. L. Brosseau, Mrs. J. Zabel, Mrs. E. Bock, Mrs. F. Bollmann, Mrs. Sem Johnson, Mrs. P. W. Giese, Mrs. Theo. Lohrke, Mrs. Hy. Weede, Mrs. Louis Freter, Mrs. M. Carpenter, Mrs. Alb. Haase; Mrs. Gust. Carlson, Mrs. Alb. Wiechmann \$11.00, General Support \$17.50; total \$28.50. C. J. SCHRADER, Echo, General Mission \$12.00. M. SCHUETZE, Ellsworth, General Mission \$28.00. A. C. KRUEGER, Goodhue, General Administration \$25.00, General Institutions \$10.00, Theological Seminary \$5.00, Northwestern College \$5.00, Dr. Martin Luther College \$5.00, Home for the Aged \$10.00, General Mission \$10.00, Indian Mission \$10.00, Home Mission \$10.00, Negro Mission \$10.67; total \$100.67. A. C. KRUEGER, Goodhue, Lutheran Children's Friend Society \$4.14. F. W. WEINDORF, Grace, Goodhue, Dakota-Montana Academy \$8.50, General Mission from School Children \$4.00; total \$12.50. F. W. WEINDORF, St. John's, Goodhue, Dakota-Montana Academy \$3.83. W. HAAR, Loretto, Indian Mission \$33.00. ED. A. HEMPECK, Hancock, General Fund \$7.79, Theologi-

cal Seminary \$10.00; total \$17.79. M. J. WEHAUSEN, Johnson, Synodic Administration \$45.75. L. F. BRANDES, Jordan, Synodic Administration \$90.00, Church Extension Fund, Mindekrantz for Chr. Feldten from L. F. Brandes, H. T. Mosbeck, E. Schroeder, F. Meyer, V. Ruedijer, C. Dueffert \$16.00, Lutheran Children's Friend Society, Mindekrantz for Hugh Juergens from L. F. Brandes \$5.00; total \$111.00. J. F. GUSE, Litchfield, General Administration \$33.70. F. KOEHLER, Nicollet, Negro Mission \$61.51. A. EICKMANN, Nodine, Supervision and P and P \$20.00, General Mission \$50.00; total \$70.00. R. C. AVE-LALLEMANT, North St. Paul, Theological Seminary \$15.05, Northwestern College \$15.00, Michigan Lutheran Seminary \$10.00, Student Support \$10.00, General Support \$20.00; total \$70.05. R. C. AVE-LALLEMANT, North St. Paul, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Indian Mission \$20.00, Home Mission \$20.00, Negro Mission \$9.55; total \$89.55. A. LANGENDORFF, Nye, Wis., Negro Mission \$10.45. HENRY ALBRECHT, Omro, Dr. Martin Luther College \$35.00. J. WEISS, Pelican Lake, General Fund \$24.60. W. C. NICKELS, Redwood Falls, Indian Mission from Mrs. M. Bahne \$30.00, Negro Mission \$28.31; total \$58.31. J. PLOCHER, St. Paul, Theological Seminary Building \$75.00. A. C. HAASE, St. Paul, Home Mission \$87.40. MRS. R. PITTELKOW, Treas. Lutheran Mission Auxiliary of St. Paul, City Mission Memberships from Trinity \$18.00, Emanuel \$16.00, St. John, \$39.00; total \$73.00. G. SCHUETZE, Sheridan, Home for the Aged \$75.10. WM. C. ALBRECHT, Sleepy Eye, Home Mission \$69.50, Student Support \$34.00, Lutheran Children's Friend Society from Ladies' Aid \$25.00, from School Children \$19.70; total \$148.20. AUG. SAUER, Vesta, General Institutions \$15.25, General Support \$5.00; total \$20.25. AUG. SAUER, Vesta, General Mission \$18.25. E. G. FRITZ, Wellington, General Institutions \$42.00. REINH. SCHIERENBECK, Town Winfield, General Administration \$30.25, Theological Seminary \$20.00, Northwestern College \$20.00, Dr. Martin Luther College \$20.00, Indian Mission \$20.00, Home Mission \$35.00, Negro Mission \$20.00; total \$165.25. CARL G. SCHMIDT, Wood Lake, Theological Seminary \$26.75. M. C. MICHAELS, Woodville, Wis., Dr. Martin Luther College \$18.75.

H. R. KURTH, Treasurer.

**WEST WISCONSIN DISTRICT**

February, 1929

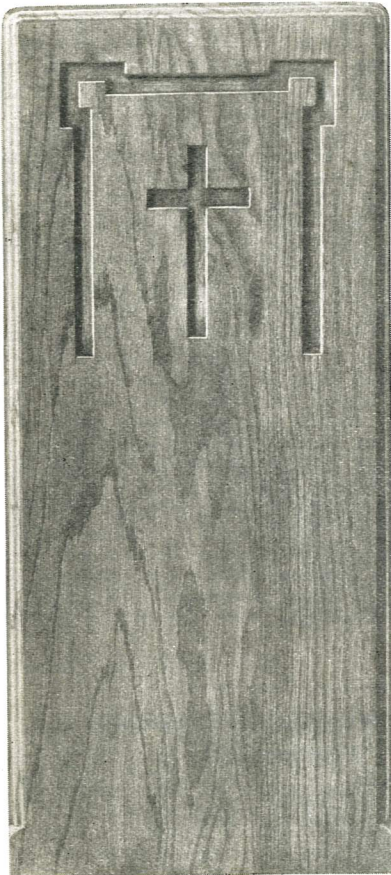
Rev. Arthur Berg, Sparta .....	\$ 74.64
Rev. J. W. Bergholz, La Crosse .....	122.15
Rev. J. M. Brackebusch, Bad Axe Valley .....	45.97
Rev. F. F. Ehlert, Eitzen .....	25.00
Rev. E. C. Fredrich, Helenville .....	107.76
Rev. P. Froehлке, Winona .....	131.53
Rev. J. Gamm, La Crosse .....	556.61
Rev. J. G. Glaeser, Tomah .....	113.90
Rev. Hy. Geiger, Randolph .....	24.73
Rev. G. Gerth, Tw. Merrimac .....	13.00
Rev. G. Gerth, Greenfield .....	10.00
Rev. G. Gerth, Caledonia .....	7.00
Rev. O. E. Hoffmann, Iron Creek .....	11.75
Rev. O. E. Hoffmann, Beyer Settlement .....	18.00
Rev. Theo. Kliefoth, Oak Grove .....	2.00
Rev. J. Klingmann, Watertown .....	110.55
Rev. Fred Loeper, Whitewater .....	137.52
Rev. Fred Loeper, Richmond .....	42.45
Rev. Wm. Lutz, Mauston .....	46.15
Rev. Wm. Lutz, New Lisbon .....	30.35
Rev. G. C. Marquardt, Hurley .....	3.10
Rev. J. Mittelstaedt, Wonewoc .....	59.25
Rev. J. Mittelstaedt, Hillsboro .....	14.85
Rev. Wm. Nommensen, Columbus .....	240.59
Rev. H. W. Reimer, Tuckertown .....	38.88
Rev. J. H. Schwartz, West Salem .....	111.77
Rev. F. H. Senger, Bruce and Rice Lake .....	4.00
Rev. C. W. Siegler, Bangor .....	20.00
Rev. Walter Zank, T. Deerfield .....	93.20
Rev. Walter Zank, Newville .....	67.00
	<hr/>
	\$2,283.70
Budgetary .....	\$2,130.83
Non-Budgetary .....	152.87
	<hr/>
Total for February 1929 .....	\$2,283.70

H. J. KOCH, Treas.

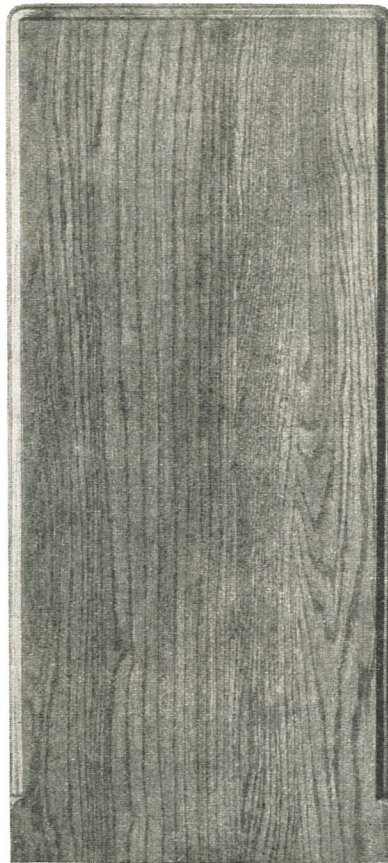


# CHURCH FURNITURE

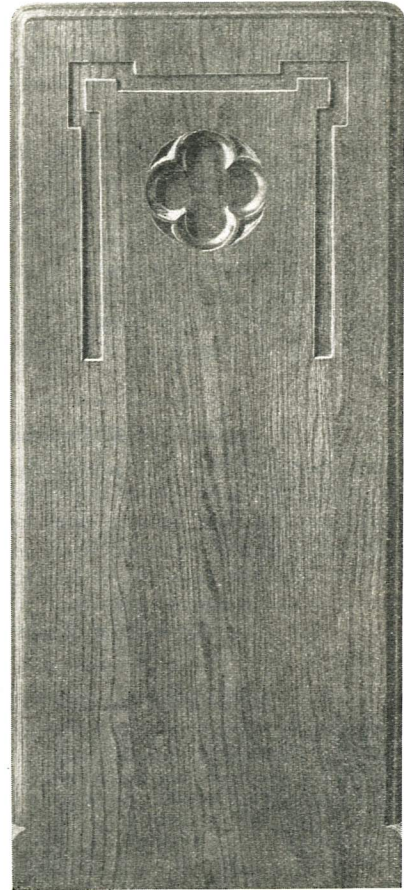
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