

THE NORTHWESTERN LUTHERAN

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

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THE ONE HUNDRED AND SIXTH PSALM

Verses 40-43

The Terrible Judgment of God Upon Israel

Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance. And he gave them into the hand of the heathen; and they that hated them ruled over them.

Their enemies also oppressed them, and they were brought into subjection under their hand.

Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity.

The author of our Psalm, approaching the close of the history of Israel's sins in the Holy Land, does not overlook, but rather emphasizes the judgments which followed in the wake of their lamentable line of conduct. It is indeed a feature worthy of notice that the sacred writers do not mince facts, but give them as they are. Thus there is no effort on their part to vindicate the nation or people of God; there is no apology offered for them; there is no palliation of their sins or concealment of their guilt; neither is there any attempt to mitigate God's judgment upon them. The inspired authors of Scriptures simply state the fact that the conduct of Israel was abominable, and that they justly deserved divine punishment.

It is the latter statement — the punishment or judgment of God executed upon Israel for their sins committed in the Holy Land, their sin of mingling with the heathen and adopting their idolatrous worship as described in the previous verses of the Psalm which forms the core of the words quoted above.

"Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance."

"The wrath of the Lord was kindled against his people." An awful judgment! Human language is wholly inadequate to describe God's wrath in its terribleness. We may have a faint idea of what it implies by contrasting the two opposites — God's love and God's wrath. God's love involves all that makes man blessed and happy in time and eternity — His grace, His mercy, His loving kindness, patience, and faithfulness, the most substantial manifestation of which, of course, is the redemption of sinful mankind through the mission and mediation of His Son Jesus

Christ. God's wrath is the very opposite to all this. It is the innermost reaction of His holiness against all that is wrong, evil, wicked, sinful, iniquitous, godless; it involves God's most intense hatred against sin and unrighteousness and its concomitant effects — judgment, curse, punishment, temporal and eternal. Ah, terrible is God's wrath. Well may all men heed those awful words of the apostle, "It is a fearful thing to fall into the hands of the living God," that is, to fall a victim to His wrath. What St. Paul states, Rom. 1: 18, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness," is a truth which the world time and again has so fearfully experienced ever since the fall of man.

No less fearful was Israel's experience of God's wrath. It was kindled against them for the monstrous offences they had committed in the Holy Land as if God were burning with wrath against them. So much so "that He abhorred his own inheritance." His own people who once were his heart's delight the Lord abhorred, and treated them as if they were an abomination to Him. For from them He took it worse than from the heathen that never knew of Him. The higher a people is exalted by God, the greater the blessings bestowed upon such people, the more abhorrent does it become in the eyes of God, if it departs from Him and forfeits its divine mission. It was so with Israel. Probably no other nation in history has even experienced God's wrath to such an extent. See the judgment executed upon the offending people.

"And he gave them into the hand of the heathen; and they that hated them ruled over them: Their enemies also oppressed them, and they were brought into subjection under their hand." No wonder that God had given Israel into the hand of the very nations whom, contrary to His command, they had failed to exterminate from the Holy Land, but rather had become intimately affiliated with them, even to the extent of worshipping their idols. We know how despitely these heathen nations hated the Hebrews who had entered their country to become sole occupants of the same. And we can well imagine with what intrigue and malice they sought to dispose of these foreigners to their land. There were no depths of degradation to which the enemies of Israel did not reduce them when in their power. Not only did they

rule over them extorting heavy tribute from them, but oppressed them with cruelty and tyranny. We need only refer to the Book of Judges to substantiate this. Chapter 2, verses 14 and 15, we read: "And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not longer stand before their enemies. Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them; and they were greatly distressed."

Though, as the Psalmist proceeds, "many times did God deliver them" — from danger of invasion, from foreign arms; from entire overthrow, still "they provoked him with their counsel," that is, with the counsel which they took among themselves contrary to the will of the Lord, and thus "were brought low for their iniquity," impoverished, weakened in their national strength over and against the power of their enemies.

All this was a most righteous punishment of their sins, particularly of their idolatry, whereby Israel had forsaken God, and so provoked Him to forsake them, and to suffer their enemies to prevail over them even to the extent of subjection, as Moses had long ago foretold in Lev. 26, where the succession of divine judgments is most explicitly traced out, a remarkable chapter, verses 14-39 of which should be read in connection with the words of our Psalm just discussed.

Lesson from Israel's Punishment

If there is one thing which stands out from Israel's punishment it is the fact that God punishes sin. And this is a truth of which this generation needs especially to be reminded. False optimistic, carnal views have blinded many eyes to this truth. We even meet people occasionally who affect to think that it does not become a being such as God is to punish sin. God, they say, is too generous, too kind and loving a Father as to punish men for their sins which at the worst are only imperfections of human nature. What is the tendency of modern belletristic literature — novels, poetry, drama — but to infuse men with the pernicious thought that God winks at sin?

Yet he who knows God from Scriptures is conscious of the fact that God is a jealous God, One whose wrath is kindled against all that is sin and unrighteousness, as we have indicated above. When a man sins, he is entering into a conflict with Almighty God, whom no man can fight and expect to win. And if men did but open their eyes, they could not help seeing that all history, secular as well as sacred, teaches that sin is punished. It is a universal law that no man can escape. Sin is not merely the corruption of man; it is guilt before God; not merely a blemish in man, but an offence against God, an in-

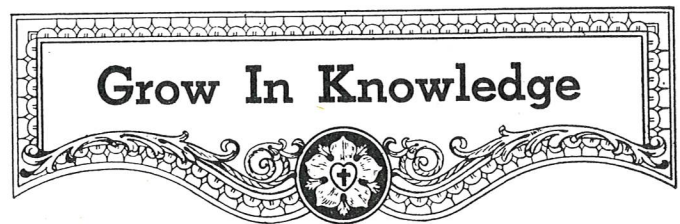
justice, an iniquity committed against God. "Against thee, thee only, have I sinned, and done this evil in thy sight," is the confession of David in his penitential prayer.

Knowing then that God the holy and righteous One has grievously been angered by our sins, who will not humbly concede the fact that God punishes sin? Surely, no man can dispute this fact.

We conclude our meditation with the following two quotations, the one from a Scotch divine, the other from the Book of Common Prayer.

"Sin! Sin! Thou art a hateful and horrible thing, that abominable thing which God hates. And what wonder? Thou hast insulted His holy majesty; thou hast bereaved Him of beloved children; thou hast vexed His gracious Spirit; thou hast defied His power; thou hast despised His grace; and in the body and blood of Jesus, as if that were a common thing, thou hast trodden under foot His matchless mercy. Surely, brethren, the wonder of wonders is, that sin is not that abominable thing which we also hate."

"Almighty and most merciful Father; we have erred and strayed from Thy ways, like lost sheep. We have followed too much the devices and desire of our own hearts. We have offended against Thy holy law. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou those, O God, who confess their faults. Restore Thou those who are penitent, according to Thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for His sake, that we may hereafter live a godly and righteous life, to the glory of Thy holy name. Amen." J. J.



THE STORY OF THE CHURCH

Luther's friend and his most trusted co-worker was Philip Melancthon. This was a man of wide and deep learning, often called the teacher of Germany. He was well versed in the old tongues, Latin and Greek, from early youth. Coming to Wittenberg as a young man he soon became very much attached to Luther whose Scriptural teachings he embraced eagerly. It was he who had written that great confession of faith which was read at the diet of Augsburg in 1530 before the emperor Charles V and the high rulers gathered around him. Melancthon placed

all his knowledge and learning in the service of the Gospel and thus was a sort of right hand to the reformer Luther. He had not Luther's depth or firmness of character, but was rather a timid, peace-loving man. When Luther died in 1546 Melanchthon was left as the leader of the Lutheran cause.

It soon became clear, however, that Melanchthon was not Luther, he lacked the unshakeable courage of his great friend. As we have seen, Luther was a man of God who stood firmly and squarely upon the everlasting truth of God found in the Bible, and no power betwixt heaven and earth, neither the mighty of this earth, nor the devils from hell, could move him to give up the smallest jot of that truth. Such was not Melanchthon. Even during the lifetime of Luther he had dared to change the wording of the Augustana confession in the matter of the Lord's Supper, to make it more to the taste of the Swiss reformers. He did this in the interest of peace, hoping thereby to unite the two parties. He failed in this, but rather succeeded in making the rift between the two deeper and the strife more bitter. Faithful followers of Luther fought bitterly against what they rightly termed a betrayal of the truth. Seemingly Melanchthon never learned that divine truth cannot lie down together in peace with human error, and where it is tried thus to unite the two, great misery results.

There may have been an excuse for Melanchthon's conduct in his dreams of a reunited church made up of Catholics and the two parties of the Reformation. But it was too late for that. No giving way by the Lutherans to the Catholics could bring peace between them, except the giving up by the Lutherans of every teaching that they held so dear. The same held good as to the Swiss reformers. The lion cannot lie down with the lamb in this sinridden world.

The Leipzig Interim had tried to make Lutherans and Catholics to live together in peace, and had miserably failed. The fault for accepting this Interim was laid at the door of Melanchthon, where it belonged. Of course, there were reasons of state for this attempt at union. One of the agreements of the religious peace of Augsburg in 1555 was that the religion to be held in any territory was to depend upon the religious beliefs of the ruler of that territory. This is what stopped the progress of the Lutheran church in Germany after 1555. The Lutheran rulers were smitten with a mistaken belief that the future welfare and growth of the church depended upon the political moves by them to safeguard the church. This was not only a mistake, for the church needs no help from state policy, but it led the church leaders into a great deal of trouble. The thought now was to at least unite the two factions of the Reformation, to form a united and solid front against the Catholics. This latter was Melanchthon's dream.

How did it succeed? It succeeded in tearing the Lutheran church asunder and thus making way for the false teachings of the Calvinists. This teaching was not openly furthered by Melanchthon and his followers, called the Philippists, but was fostered and pushed underhand. Melanchthon had advised some of the Protestant rulers who strove for an understanding between their strictly Lutheran and the Reformed or Calvinistic subjects, not to insist upon fine distinctions in doctrine concerning the Lord's Supper. The result was, that these rulers fought for Calvinistic teachings in their churches and schools, upholding them, while driving out the faithful Lutherans who could not accept these teachings and teachers. Thus the land of Hesse was lost to the Lutheran faith, as well as the Palatinate, the city of Bremen, and others. The one city that held out against all pacts with Catholics and Calvinists was the city of Magdeburg, to which many Lutheran preachers fled, and from which they kept up the long fight for true Lutheranism. The university of Jena, founded in 1558, was also a fortress of Lutheran faith.

There were many false teachings and mistaken notions to be combated within the Lutheran church at this time. Questions of what made one righteous before God, of the power of man to aid in his own conversion and salvation, of the one person and the two natures of Christ, human and divine, were moot subjects and bitterly fought over until the revealed truth was again firmly established. The university of Wittenberg was on the wrong side of most of these important questions. Melanchthon died on the 19th of April, 1560, a saddened and a broken man. One by one his partisans were dismissed from office, as true Lutheranism reasserted itself in Saxony and other lands. All these struggles within the Lutheran church were of great importance in bringing out the truth. The bitterness engendered was soon forgotten in a blessed event that brought our church upon a firm basis of confession. We refer to the Form of Concord, which grew out of these troubles.

It was the learned chancellor Jacob Andreae of Tuebingen who began to work for such a unifying of confession, in which the beliefs of the Lutheran church were to be fixed on the safe ground of Scripture. He got together with another very learned and prominent Lutheran teacher, Martin Chemnitz. These two, with the advice and the help of other theologians, set up a form of confession to bring concord between the warring elements among the Lutheran theologians. This was done at Torgau in 1574. This confession was called the Book of Torgau, revised in 1576, laid before the teachers of the church by the Protestant rulers, and finally was once more thoroughly gone over by Andreae, Chemnitz, and four others at the convent of Bergen near Magdeburg. Thus was pro-

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duced in 1577 what was called the Book of Bergen, or the Form of Concord.

In form this confession treated the teachings of the Bible in two ways, first, in a short summary or Epitome, and then in a more detailed and wider scope, called the Solid Declaration. It has twelve articles, in which all the questions that had been so long under discussion were clearly set forth and plainly decided according to the Word of God alone. It has stood the test of time, and is to this day, next to the written Word of God, the last court of appeal in any question on Scriptural teaching and hence of the Lutheran belief. It is clear and matter-of-fact in its decisions, while its language is plain and thus easily understood by any educated layman. It has been rendered from the original Latin and German into many tongues, including our English, and deserves much wider knowledge and deeper study on the part of our Lutheran Christians than is generally found among them.

The Form of Concord was in time accepted by all the Lutheran teachers and churches in all lands. More than 9,000 theologians signed it as the expression of their faith. The Elector August of Saxony gathered this Form of Concord together with the other confessional writings of our church into one book, called the Book of Concord. This was signed by 51 princes and 35 cities and then solemnly published and decreed in 1580 as the confession of the whole Lutheran church. Our Book of Concord is made up of the following confessional writings: the three ecumenical creeds, the Augsburg Confession and its Apology, the Smalcald Articles by Luther, as well as his Smaller and Larger Catechism, and finally the Form of Concord. As has been said above, the matters treated in his most valuable book are of the deepest interest to every Lutheran Christian, and not at all beyond his understanding. The teachings there so clearly stated are not by any means out of date, but are just as timely now as they were then, in fact,

as they have been to all believers since the Lord God so graciously revealed and proclaimed His way of salvation. Our Confession, grounded in the Word of God, has stood, where many others have long since been outdated and have fallen by the wayside.

Z.



Abyssinia, the only independent country left in Africa, threatened by invasion and subjugation by the rabid Mussolini of Italy, has long enjoyed Christianity. As this unhappy country is now very much in the limelight, it may be interesting to learn just to what extent Christianity prevails in Abyssinia.

According to the Posener Zeitungsdienst as quoted by the Lutheran News Bulletin, "Abyssinia has been a Christian land since the fourth century, when King Aisanas of Aksum decreed Christianity as the state's religion. Through the many religious controversies since that time, a special form of Christian doctrine has been moulded, which is based on the tenet, 'Christ had only one nature,' in contrast to the general Christian doctrine of the divine and human nature. Nevertheless, this independent national church with its fundamental character has developed a peculiar mixture of faith, to which Christians, Jews, and Mohammedans have contributed from the customs of their people.

"Occasionally, the Mohammedans attend the baptism of Christians around Eastertide, and the Christians call on the name of Allah, thinking that he must be mighty because he has so many followers. The Roman Catholic Church did not succeed, in spite of a number of efforts, in winning the Abyssinian Church for itself; neither have Evangelical missionaries, the first of whom was Peter Heyling of Lubeck who translated the New Testament into Amharic in 1634, been able to gain a foothold. Today there are a number of foreign mission agencies at work in Abyssinia, but in spite of this the Abyssinian Church has maintained its isolation from the churches of the world. The connection between the national and the Christian element has produced a form of church which appears to be very vigorous."

From other authorities we learn that the head of this Abyssinian Church is the abuna or head bishop, always a Copt who is appointed and consecrated by the Coptic patriarch of Alexandria in Egypt. "Baptism and the Eucharist are accepted; but confirmation, transubstantiation, extreme unction, purgatory, crucifixion, and image worship are all forbidden. The

church contains many pagan survivals. Its Christianity is perhaps the most corrupt of that of any existing church."

Evidently Christianity in Abyssinia has suffered from the lack of contact with other Christian lands. Whether this isolation is to be finally broken with the independence of the country by the armies of Il Duce, and whether such conquest will turn out for great good for Abyssinians remains to be seen. Z.

* * * *

"Those Lutheran Benches" As the story is told in the Lutheran Standard, a Lutheran pastor accommodated a "Holiness" organization conducting a revival in a Kentucky community, by granting the loan of benches from his mission chapel. After an entire evening of exciting religious emotion brought no conversion results to those who knelt for prayer, it was decided that the deterring influence was "those Lutheran benches." Consequently the loan was returned. Later reports said that the following evening, with new benches, "the Spirit took them off their feet."

While we are being diverted by this strange fanaticism, let us not forget that, it seems to us, we have heard of "Lutheran" grocery stores, "Lutheran" ice cream stands, and other inanimate things that could not be Lutheran by any chance. Z.

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Race Suicide? The New York Times had an item recently on families, from the Census Bureau. "In 1930 there were 23,352,990 intact marriages (that is, untouched by death or divorce). They fell into these categories:

Childless — 7,447,328.
One child — 5,254,863.
Two children — 4,246,459.
Three children — 2,650,730.
Four or more — 3,753,610.

"There were fewer children in city than in rural families. More Negro couples were childless than whites."

Thus nearly one-third of all marriages were childless. Z.

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"The Word! The Word!" This was the title of Bishop Hans Meiser's sermon at the "German Lutheran Day" in Hanover last July, as the Allg. Ev. Lutherische Kirchenzeitung of Germany reports. The address was based on Rev. 3:10: Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth.

As the Lutheran Bulletin submits, the subjects discussed at this gathering of Lutherans were, among others, "Confession and Confessing" and "The Lutheran Church in Germany" and "Church and State."

The concluding paragraph of Bishop Meiser's sermon was:

"Therefore, above all, let us pray that we may have the Word! Constitution, regulation, liturgy and discipline can be lacking, yet thousands will be saved if the Word abides. Everything depends on the Word. We cannot do without it. There can be no forgiveness, no peace in life, no hope in death, no blessedness in heaven — no prayer here, no hallelujah there — if we do not have the Word. For the Word we would sacrifice all else. We would, if necessary, let Rome have the whole world, if we could keep the Word. That is worth more than the Episcopacy, more than the Succession — it is the source of all good and the death of all vanities. Lord, keep us steadfast in Thy Word!"

Truly, these are brave words! They are timely in the days of sore distress that have come upon the Lutheran church in Germany. Let us hope that these words will also bring forth the fruit of action in that the Lutheran Christians overseas will again lean upon that Word, as the very Word of God. The Lord surely will fulfill His promise of Rev. 3:10. As for us, let us thank the Lord our God for the supreme gift of His Word, and let us abide in it and on it in our troublous days here. Z.

* * * *

Our Schools The fall announcements of our higher schools are again in our church papers. There are seven of these schools, academies, colleges and seminaries. It is by the wonderful grace of God that these schools have been spared during these evil days, when so many other institutions fell by the wayside. While we do not forget the many sacrifices of our fellow Christians, in pulpit and pew, of the students and their teachers, we must look to the life-giving power of the Gospel for the real source of our existence in our higher schools. That Gospel alone has made us willing to sacrifice for them. Every one of these schools is an oasis in the barrenness of this overeducated but undertrained generation of young people. They are the wellsprings of true religious life in a thirsty land. Out of these schools are to come the teachers, pastors, leaders of the church that are to carry on the Master's work when the fathers have fallen asleep. But let us not forget the feeders to these higher schools — the parish schools. If we allow these parish schools to die, we shall indeed be poor in fit pupils for our higher schools. Z.

— There are many ways devised by man for seeking the Kingdom of God, but there is only one way of finding it, namely, to believe in Christ and study the Gospel diligently with watching and prayer, so that its divine truth may take deep root in the heart, and bear fruit in the life. — Luther.



From a Wider Field

SELECTIONS FROM THE ANGEL OF DEATH

By J. O. Wallin

(Translated from the Swedish by N. J. Hong)

Ye Adam's children, who all are earth-born,
And shall return unto earth again,
Ye mine are wholly; ye all are death-born
Since sin brought death in its very train.

Far eastward stand I,
And reach to westwards;
And thousand voices,
Ye Time's own guestwards,
I bring to you in the Master's name
From sea and earth and from air and flame.

Ye live and build as the sparrows builded
Their home in summer's delightful bower;
They warbled gaily while safely shielded
In leafy shelter a fleeting hour.

But bird-built mansions
In ruins tumbled
When their foundations
The storm-floods crumbled —
The song grew silent, with no encore;
The joy, the action returned no more. —

In balls and dances ye're lightly swinging;
Ye're rushing madly amid social cry;
The myrtle blossoms, the lyre is ringing . . .
But o'er the threshold then enter I.

Then halts the dancing;
Then breaks the cadence;
Then wilt the garlands;
Then blanch the maidens;
And grief's the end, as the Scriptures say,
Of all earth's glory and pomp and sway.

'Gainst me avail neither sword nor reason;
'Gainst me nor learning nor art can stand;
I free the serf that is bound in prison;
I bind the tyrant who rules the land.

I lead the battle —
And hosts are falling;
They all lie prostrate
Mid sights appalling,
And wake not at the alarum drum,
But only at the last trumpet's "Come!"

Ye came with pain, and shall go with pity;
To house and home ye no more have right;
Ye shall inhabit that lowly city,
Where sun and moon do not furnish light;
Where o'er the portal
The arms bear crosses,
And weary labor
In peace reposes;
Where captives' chains and their hearts' frail bands
Are broken short by the self-same hands.

When cool the day, and the shadows ever
O'er hills and valleys in silence wait,
Then cometh He who your bonds will sever,
Whose power e'en as His love is great.

Your eyes, long weary,
A while shall slumber . . .
Your bodies, toil-worn,
No load shall cumber . . .

Another hour for another race
With joy and courage life up your face!

And new the earth is, new heaven's portal,
And new the son of both heaven and earth,
And misses not, in his life immortal,
The narrow home whence he late came forth.

It all has vanished;
It all is altered;
But faith which trusted
And never faltered
Has won the prize by the Lord prepared,
Which carnal minds never knew nor shared.

All tears are vanished, and all remorse,
And healed is every grievous wound . . .
No more surrounded by biers and corses,
With torch inverted and quenched, I stand.

My torch, I right it
Without a falter —
And straight relight it
At Life's own altar,
And blend, O seraphs, my human tone
With your clear anthems before the throne!

HUMAN REASON OR DIVINE REVELATION

One of our leading magazines recently carried a full page advertisement in striking colors and entitled DOOMSDAY. The "ad," which was sponsored by some peace organization, showed the destruction of a great city by modern warfare. Beneath the picture it said: "What if you're too old to fight or if your sons are too young to be drafted when the next war comes. That will offer you neither comfort nor security. All of us will be eligible for ruthless slaughter — babes in arms and their mothers, as well as their grandmothers. Gas has been invented that need only touch your skin to kill horribly — gas with 55 times the spread of any used during the World War — gas that will find its way 500 feet under ground. Bombing planes with silent motors can be guided from afar by radio. Submarines with planes aboard, will find no ocean too wide. 'Non-combatants' will find distance no comfort or protection. And so-called defenses will be pitifully futile. Yet the next war will come, surely, if we permit it to come. That is up to us — all of us. Hysterical protests won't avert another war. Civilization must build its own defense out of human reason and intelligence."

Notice that last sentence. "Civilization must build its own defense out of human reason and intelligence." There you have a sample of the philosophy of this world-wise age. As a matter of fact, the civilization has not yet been born that can do that thing.

Remember the last war! For 60 centuries human reason and intelligence has been tested, tried and weighed, and found wanting. There is only one hope for the world, and that hope is the Lord Jesus Christ. He Himself has given us the remedy in one of the greatest chapters in the Bible. That chapter is Luke 15. The salvation of the individual is God's plan, and it is the only plan that will work. Our present civilization is looking to its marvelous achievements, its intelligence, its culture, its ingenuity to find a way out. But when eternity lies between earth and heaven, one needs a power greater than anything man can offer.

We need the power that only God can provide. The Lord Jesus gave a wonderful illustration of it in Luke 15. Here the Savior gives us those three great pictures of the lost sheep, the lost coin, and the lost boy. He gives us that beautiful picture of the lost sheep, and how the shepherd leaves the ninety and nine, and out into the storm and night he goes until he finds it. Then He tells us about the lost coin and how the woman searched and swept and searched until she found it. And last of all He paints that heart-touching picture of the prodigal son. There we have a picture of the Father seeking every sinner, even though he may be a great way off. Many people think that God is too busy with the affairs of heaven to think about anyone down here. And when we think of the Creator, we wonder why He should ever take notice of us. But in this story the Savior shows the Father as being so interested in the lost son that He was always looking for him. And when He saw him He had compassion and ran to meet him. People wonder how the Father would receive them. Here are Jesus' own words as to that: "Him that cometh unto Me I will in no wise cast out!"

Oh, we speak of this age as being a high-powered one. High-powered education, high-powered business, high-powered ships, and trains, high-powered cars and planes. But there is something man needs more than all else, and that is transportation to heaven. And God has given us just that in the Gospel. The Gospel is still "the power of God unto salvation to every one that believeth." The Gospel is the good news that Christ died for perishing sinners, and that He rose again for their justification, and can and will save all who believe on Him. "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts 16, 31. Poor fallen man has figured out a thousand different ways which won't work. Only a higher and holier power coming down from above can give us eternal life and take us to heaven. A woman gives herself to a man in marriage, and what does she get? A new name, new clothes, a new home, love, joy, happiness, and best of all, a husband. So the believer in Christ gets a new name, a new robe, a mansion in glory, and all the joys of heaven forever.

No privilege that life has to offer can compare with the privilege of having Christ as Savior. It is not the privilege of ruling a great world empire, however great that may be. It is not piling up great wealth; it is not enjoying great fame; it is not wielding great power; it is not controlling vast armies; it is not in mighty achievements in the realm of science and research, but it is the privilege of being born into God's family with all that means both for this life and the life that is to come. As Jesus said: "I am come that they might have life, and that they might have it more abundantly."

Back yonder in the camp of Israel when the fiery serpents attacked the people, God told Moses to make a serpent of brass and put it on a pole, and whoever looked at the serpent lived. The bite of those serpents meant death. A man might be bitten once or a dozen times — the result was the same, he had to die! But whosoever looked at the serpent lived, whether he had one bite or a dozen. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever — the man of one sin, or two sins, or a dozen or a million sins — believeth in Him should not perish, but have everlasting life." Of course, there may have been men in the camp who were too far away, or whose eyes were too dim to see clearly. But if they believed and trusted God's Word and looked, they lived. God's love would find them near and far.

Surely, God in His love has made the Gospel so simple and plain that no one can make a mistake. On the other hand, our high-powered knowledge of today delights in the complex. It craves the atmosphere of vast and huge terms. I have just read where Dr. Edwin Hubble of Mount Wilson Observatory, who is said to have seen and probed more of the universe than any other person, addressed the National Academy of Sciences not long ago. He said that our universe is a finite sphere six billion light years in diameter. It is composed of five hundred thousand billion nebulae. Each one of those star units is eighty million times brighter than the sun. And about eight hundred million times as big. And I won't dispute what he says. It is a fine thing to be able to handle figures like that — like a juggler keeping six or eight dinnerplates in the air all at once; and perhaps just as important. But there is a day coming when the simple story of God's love as He has given it to us in the Bible will be worth more than all the universe, no matter how big it is. For, "heaven and earth shall pass away, but My words shall not pass away!" — the Word of Love. Love that will wipe away all tears from our eyes. Love that will banish pain and heartache forever — Love that will bring together His saints for all eternity.

K. F. K.

NEWS ITEMS

The disturbances through which the German Church has passed have brought about the result that the movements inside the Church are recorded carefully in statistical figures. According to the "Kirchenblatt" we are informed that in Thuringia during 1933 there was a transfer of 18,199 persons to the Evangelical Church (in comparison to 2,565 persons in 1932). With the exception of 279 who were Catholics, the rest were all formerly non-religious. Similar movements are seen in other churches in Germany. The same is also the case in Vienna: From the Public Statistics for 1934 we learn that 25,140 persons were transferred to the Evangelical Church. Of these 17,551 were of the non-religious group and 7,415 were Roman Catholics. During the same year 1,696 persons severed their connection with the Church.

* * * *

The organ of the Pastoral Society in Denmark announced recently that there are now 2,213 churches and 1,586 active pastors in that land. Of the last mentioned there are 1,293 administrative pastors, 124 resident chaplains, 48 congregational chaplains (Kaldskapelan), and 33 are pastors of so-called "Valgmenigheter." These are free congregations under the State Church. They have been granted the right to call the pastor of their choice, but receive no financial support from the State. There are 88 pastors engaged in various other branches of religious work.

* * * *

According to Ecclesiastica there are now about 34,000 Roman Catholics in Scandinavia. Sweden, with a population of 6,000,000 has 4,000 Roman Church adherents served by twenty-one priests. In Denmark, with a population of 3,500,000, there are 25,000 Roman Catholics served by 110 priests, of whom twenty are Danish. Norway has 3,000 Catholics with forty-two priests, of whom five are Norwegian. Iceland can also count 300 papists with five priests. The numbers may seem small as yet, but the Church of Rome entertains good hopes for the future of these countries.

BLOWING

An organ blower in a country parish, who was worried during the service because a new hymn was given out, inquired after church of different members of the congregation how the hymn went, adding this apologetic explanation: "I never blowed that hymn before!" Are there not others of us in the world who think that our "blowing" is the chief feature of any achievement?

* * * *

The steamer Central America, on a voyage from New York to San Francisco, sprung a leak in mid-ocean. A vessel seeing her signal of distress bore

down toward her, and the captain of the rescue ship cried, "Let me take your passengers aboard now." But it was night, and the commander of the Central America feared to send his passengers away in the darkness; and, thinking they could keep afloat a while longer, replied, "Lie by till morning." About an hour later the lights were missed. All on board perished, because they thought they could be saved at another time.

"Now is the accepted time!"



THE WORD OF GOD IS NOT BOUND

We humans are inclined to lean on human, man-made props even in our church work. We are apt to think that conditions must be just so if our work in the Kingdom is to be crowned with success. But, as a matter of fact, much of the Lord's work is being carried on under conditions which, humanly speaking, are very discouraging. If we could follow our home missionaries around on their preaching trips, we should find ourselves in all sorts of surroundings. Some we should find conducting services in fairly well-equipped church buildings, while others we should find holding forth to their little flocks in private homes, country school houses, lodge halls, movie theaters, vacant store buildings, yes, perhaps even in sheds and barns, taking whatever they can get to preach the Gospel. Many of them in times of gloom and discouragement (and, being only human, such moments are by no means rare in their lives) deplore these primitive conditions and wish that they could conduct their services in more convenient quarters and a more churchlike atmosphere. They sigh, If we only had a church building of our own, though it be only a humble chapel, the work would make better progress and more would be accomplished.

We can sympathize with our brethren carrying on the work of the Lord in such primitive surroundings. We can understand the gloom and discouragement which at times takes possession of their hearts, and will, therefore, so far as possible, assist them to obtain suitable church buildings. In fact, our synod maintains a church extension fund for that very purpose, which, however, sad to say, is sorely depleted, so that there is a long waiting list. But from this it does not follow that in the meantime the Lord's work in such mission fields is standing still. Paul says, "The Word of God is not bound." Paul was bound when he wrote

this. He was a prisoner wearing chains, but just the same the Word which he preached was not bound but continued to go forward from victory to victory.

There is divine power in the Word of God which enables it to surmount all outward obstacles and to crash through all external handicaps, so that it accomplishes that which God pleases and prospers in the thing whereunto He sends it. Paul won some of his greatest Gospel victories while he was a prisoner, while he was wearing chains and fetters, for from his prison in Rome he could write to the Philippian Christians, "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel, so that my bonds in Christ are manifest in all the palace and in all other places." The success of Paul's ministry was not halted by the fact that he was a prisoner in Rome. No, even under that handicap he continued to win souls for Christ, yes, souls which otherwise he might never have reached with the Gospel, for as a prisoner he came into close contact with many different guards and soldiers, to whom he made known the way of salvation as it is in Christ Jesus, so that he could say that this imprisonment had fallen out unto the furtherance of the Gospel. The devil can not halt the progress of the Gospel even with chains and iron bars. God can turn even a jail into a productive mission field, as was demonstrated both at Rome and in Philippi.

When, therefore, we are inclined to become discouraged because of the outward handicaps under which we must work, when we feel bound and shackled because of unfavorable outward circumstances, then let us remember that the Word of God is not bound and that God is strongest when we are weakest, when we stop depending on human props and stake our all on the Word of God, which is quick and powerful and sharper than any two-edged sword.

I. P. F.



Our Synod

**TWENTY-THIRD MEETING OF THE
EVANGELICAL LUTHERAN JOINT SYNOD
OF WISCONSIN AND OTHER STATES**

at New Ulm, Minnesota, August 7-14, 1935

Approximately 180 pastors, teachers and laymen from the Evangelical Lutheran Joint Synod of Wisconsin and Other States gathered at Dr. Martin Luther College, New Ulm, Minnesota, for their regular biennial convention.

The sessions were opened on Wednesday morning at 10 o'clock, in the college auditorium, by the Rev. Gerhard Hinnenthal of St. Paul's Lutheran Church. After the devotional exercises, President Brenner officially called the Evangelical Lutheran Joint Synod of Wisconsin and Other States in session. The delegates presented their credentials. Pastor A. C. Haase of Trinity Lutheran Church, St. Paul, was elected chaplain of all sessions. President Brenner welcomed Dr. L. Fuerbringer, President of the Synodical Conference to the convention, to which the venerable guest responded with a few well chosen words.

Election Results

The following officers were elected in the regular ballot: President, Rev. John Brenner; 1st Vice-president, Rev. E. Benj. Schlueter; 2nd Vice-president, Rev. John Witt; Secretary, Rev. K. Krauss; Treasurer, Theo. H. Buuck.

Divine Services

On Wednesday evening, divine services were held in St. Paul's Lutheran Church, with celebration of Holy Communion. Rev. E. E. Ebert preached the confessional sermon. President John Brenner preached the opening sermon, basing his remarks on Luke 15:10: "Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

Doctrinal Essays

Church Fellowship

On Thursday morning and Friday morning two timely, interesting and important essays were heard. Pastor E. Reim delivered an essay, "Church Fellowship." This topic had been chosen because of an invitation which had been extended to our Synod by the United Lutheran Church of America, suggesting that all Lutheran Synods in our country enter into negotiations to bring about one united Lutheran Church body.

In his essay Pastor Reim set forth the fundamental principles for Church Fellowship in three propositions.

1. The appearance and practice of Church Fellowship is a direct result of the preaching of the Gospel.
2. The only Scriptural conception of Church Fellowship is that of a fellowship based upon a common faith and engaged in a common task.

3. To foster this fellowship and keep it inviolate, must be the earnest desire of all Christians, and if its true nature is to be preserved, Church Fellowship must be both discriminating and selective, and dare not shrink from severing an existing relationship if necessity arises.

Having set forth these fundamental principles, the essayist then spoke on the invitation extended by the United Lutheran Church setting forth that we indeed would welcome a true Lutheran union. But

in order to bring about such a true union all doctrinal differences must be noted, frankly recognized, freely discussed, and an earnest effort made to find the common ground of truth in the Word of God. He showed that three grave charges must be laid at the door of the United Lutheran Church. It tolerates doctrinal statements arising out of its own midst which are not in agreement with Scripture and the Lutheran Confession; it tolerates lodge membership on the part of its congregation members and pastors; it practises unionism, tolerating union service with non-Lutherans.

The conclusion follows that true unity of faith and fellowship does not exist between us and the United Lutheran Church, and its invitation must be declined. There can be no true outward union, where there is no true inward union. Fellowship as long as possible, with as many as possible, but never at the price of corrupting the doctrine of God.

Another Gospel

This was the title of Pastor H. C. Nitz's essay. Introducing his subject, Pastor Nitz referred to the clamor heard from so many quarters in our days for a new social order, a new deal in Church and State. The force of this agitation is bound to affect our pulpit and pew, the preaching of the Gospel of Christ, the thinking of our Christians. It is necessary that we see and avoid its dangerous appeal.

The essayist set forth six charges against the social gospel:

1. It minimizes and even denies the origin and cause of all social evil — SIN.
2. It denies the unique power of the Gospel of Christ as the only power for real world betterment.
3. It ridicules other-worldliness and caricatures, despiritualizes and materializes the Kingdom of God.
4. It mixes Church and State and over-estimates certain forms of government.
5. It ignores the divinely ordained purpose of tribulation in God's plan for nations and individuals.
6. It denies the catastrophic, cataclysmic end of the world, and the prophecy of Christ, that Christianity will end in all but complete ultimate failure.

In conclusion the essayist expressed the fervent prayer that the Lutheran Church may avoid this danger and continue to do the work assigned to her by the Lord, confining herself to the proclamation of the Gospel of salvation, preaching the Gospel, the whole Gospel and nothing but the Gospel.

The Call to Africa

On Thursday evening an interesting talk and illustrated lecture was given by the Survey Committee to Africa, Pastors Albrecht and Boecler. After some introductory remarks by Pastor Albrecht, Pastor Boecler then spoke on conditions as found in Nigeria. Heathen superstition and diabolic practices

are still found in the country of Nigeria. The birth of twins is looked upon with terrible dread. They believe the mother has been under the influence of an evil spirit, and so either one or both of the infants must be killed. The mother is banished and scorned and must live the life of an animal. Or, when a mother dies in her supreme hour, the living babe is thrown into the grave or else exposed to the inclemency of weather, or they carry it into the wilds, a prey for animals.

A ruinous practice is the fattening of brides, of marriageable women. They are penned up like animals, like geese that are to be fattened for market. When they have been fattened, they are required to expose themselves to the gaze of hundreds of people of young and old, in the market place. These women are required to dance about in the midst of these throngs in a most repulsive manner, which can only tend to demoralize the growing boys and girls.

The ordeal by poison is still practiced. Whenever a man of some prominence dies in his best years, it is at once assumed that he must have been bewitched. The guilty person must be found. Of the Calabrian a poisonous drink is prepared and all persons under suspicion must drink of this poison to prove their guilt or innocence. As many as six to ten die in this manner.

Polygamy is still practiced. It is one of those evils which are very hard to eradicate. Not only men, but even women favor polygamy. If a woman cannot bear children she is chased away. This cannot but tend to the undermining of the sanctity of wedlock.

People in Nigeria are very illiterate. They live in fear of evil spirits, they fear that inexorable monster — death. They have no peace, no hope, no comfort.

Aware of their need and of their helplessness to help themselves, the cry for help has come to us during the past four years from the country of the Ibesikpos. With great patience they have been awaiting our coming.

The survey committee shows that 19 congregations are waiting for the ministrations of qualified ministers and teachers. This mission will not be an expensive one, as the Ibesikpos build their own churches and schools. It is also to be noted that Luther's Catechism is translated into the Efik tongue, by Dr. Nau. This language is spoken by 2,000,000.

Here in Africa we have indeed a divine call and glorious opportunity to bring the message of peace and salvation to many souls who are languishing, and live in the fear of death all the days of their lives. May God speed the day when the first missionaries wend their way to Ibesikpos.

Business of Synod

West Wisconsin District Matter. After much discussion, Synod declared that the whole matter rests as a finished matter. However, the final settlement rests with the West Wisconsin District and with the Protestants.

A memorial by the Minnesota District, to carry on its own home mission work. This matter was referred back to the Minnesota District for reconsideration.

The Colorado memorial as found in the program was referred back to the Nebraska District.

The Amalgamation of Synodical Conference Synods was tabled.

Report on Indigent Students Support was adopted. No new students shall receive support for the first semester. The first semester shall be considered a time of probation and the granting of support for the first year shall be dependent upon the judgment of the respective faculty as to the character and gifts of the applicant for support.

Report of School Committee as found in program adopted. This report calls for an Executive Secretary. The Executive Secretary is to serve as the active connecting link between the District School Committee and Joint Synod's School Committee. "Our Christian schools are one of the most splendid missionary agencies which we have at our disposal. If we wish to build up a good, sound Lutheranism in the children who will be the men and women of tomorrow, let us foster our schools and spare no sacrifices to make them efficient nurseries of the Church. If the Church is to be restored to its former strength and vigor, the beginning must be made with the children, as was done in days of old."

Report of Institutions as found in program, adopted. Revision of Catechism, together with the Missouri Synod, discussed and given in hands of committee. The thought is to have a uniform Catechism of the Synodical Conference.

The plan of combining the Gemeindeblatt and the Northwestern Lutheran met with disapproval. The two papers will be edited as heretofore. All pastors and laymen are urged to put forth sincere efforts to increase the circulation of both papers. It was also resolved that the Memorial Wreath again be acknowledged in our papers.

African mission. Synod expressed its appreciation to the survey Committee. Synod is convinced that we have a divine call into Africa. This mission shall be in the hands of the Synodical Conference. It was adopted to place \$1,600 as our share of initial payment to this mission.

Home Missions of Synod — 1933-1934

119 parishes, 216 stations, 118 missionaries; 28 new fields; 23,000 souls.

Synod's Finances

The Board of Trustees gave a very encouraging report. Substantially no new debts were incurred. The proposed budget for 1935-1936 will require around \$373,000.00. \$7,500.00 a year was set aside by Synod to employ the idle candidates. Synod resolved to add a 10% restoration on all salaries cut.

Liquidation of Debts

Laboring under the burdening debt of some \$640,000.00, Synod unanimously voted to liquidate our present staggering load. By suggestion of Pastor A. C. Baumann together with the Conference of presidents a plan was suggested that individuals assume private obligations of a certain sum of money. The matter of ways and means to liquidate the debts in the near future was left to a committee of three chosen from the Conference of Presidents. Surely, there is not one member in Synod who feels that these debts should not be paid, when we consider that the interest on them amounts to \$30,000. Some way or other these obligations must be met.

Synod's Membership

Membership shows 546 pastors, 29 emeriti; ordained professors 25, not ordained 9; congregations enrolled as members of Synod 523; not members of Synod 141; total number of souls 239,571; communicants 165,778; day-schools 157; Sunday-schools 507; Saturday-schools 193; summer-schools 205.

Closing Service

On Monday evening, August 12, Pastor Soll preached the closing sermon, on Luke 12:32-34. Basing his remarks on this text, he developed the following Theme and parts: "By God's Grace Our Synodical Work is a Divine Work of Charity. 1. With eyes of loving concern He is looking upon us, His little flock; 2. He encourages us, to build His Kingdom with all our strength.

This service, however, did not make the official closing of Synod's convention. Much work was left to be done. Space forbids giving details. Synod closed its sessions on Tuesday evening 11:45 P. M.

A Few Reflections

As members of Synod every one ought to be vitally interested in the proceedings of this convention. Every member is an integral part of our Wisconsin Synod. The convention was decidedly busy and active. Much work was done, much inspiration given, much interest stimulated. The official delegates will, in the next weeks, render full reports of the activities of the convention to their respective congregations and districts. What reflections do we glean from such a successful convention.

1. It is God's work which we are performing. As a Synod we are directly concerned with the upbuild-

ing of the Christian Church, the Kingdom of Jesus Christ. Jesus, through His suffering and death and resurrection, won forgiveness of sins, life and salvation for all. But these blessings which Christ procured for all must be published, offered, conveyed to sinful men. This is the work, the task of the Church. Our convention was ever mindful of this task. This was stressed in the President's opening sermon. Again, all the reports of our official boards and committees reminded us that we are here to do God's work. In fact, the whole convention was permeated by the thought: This is the work of God that we are doing.

2. It is a glorious privilege that we may take part in this work. God could do this work without human effort. But God knows it to be best for us to have a part in this glorious work. What a privilege! We are such great sinners and deserve anything but this. Earthly-mindedness and selfishness so often govern our actions. Yet God has seen fit to engage us in the work of building His Church. A greater privilege could not be bestowed upon us.

3. Earnest responsibility placed upon us. Our privileges bring responsibilities. The work is real work, hard work, difficult work. This is work assigned by God.

This responsibility was well considered at our convention. One could not help but be impressed with the enormity of the work which confronts the Church. There is the missionary activity of our Synod, with the many places where work has been begun and the many opportunities that now confront us. There is primarily the work of missions at home and in foreign fields (Poland, Africa). There is the maintenance of our colleges and seminary. There is the task of assigning calls to the graduates. New fields must and should be opened. Greater sums of money must be raised to finance such undertakings. Again, there is the necessary work of providing for the Veterans of the Cross and their dependents. All these matters were presented and discussed, and one could not but gain the impression that our responsibility is indeed great.

4. Harmonious cooperation necessary. We need an organization such as our Synod. What one congregation cannot accomplish, groups of congregations can bring about. Let us learn to appreciate our Synod. Let us thank God for the blessings which He bestows in such a way. Let us lend Synod our whole-hearted support. Let us offer genuine, harmonious cooperation. May the Lord cause our lukewarm hearts to glow with holy zeal and desire for that great work assigned to us, so that it can be said of us: "The zeal of thine house hath eaten me up." Ps. 69:9.

H. H. Spaude.

MICHIGAN LUTHERAN SEMINARY

The twenty-sixth school year at Michigan Lutheran Seminary, Saginaw, Mich., began September 4 with the customary opening services. Beside the old and new scholars quite a large number of friends of our school had gathered for this occasion. The address, this year, was given by the director himself. In reviewing the many changes that the past quarter of a century has brought to the country at large, to the city, and to the school itself, he pointed out that, thanks to God, there had been no deviation from the basis, the Word of God, on which the school had been founded, nor a change in the aim of the school, that the school was still there to serve the Lord alone, and that all instruction in it was to serve one purpose only to strengthen the spirit in the scholars that they regard all things in this life as subservient to the kingdom of God.

With the beginning of the new school year candidate Armin Schultz, who graduated in June from our seminary at Thiensville, entered on his duties as tutor in the dormitory and as assistant coach. He succeeds Rev. Adalbert Voges, who after the completion of three years of faithful labor at our school is awaiting a call into the ministry.

Up to date 23 new scholars have enrolled. Beside the 13 graduates of last June 5 other scholars of last year did not return, so that the enrollment today is 63. The total enrollment for 1934-1935 was 58. There are twenty boys in the dormitory. Of the 63 scholars 40 are boys and 23 girls. In the 12th grade are 9 scholars, in the 11th grade 14, and each 20 in the 10th and 9th grade.

May the Lord be with us in the future as he has been in the past years.

Saginaw, Mich., September 7, 1935.

Otto J. R. Hoenecke.

SIXTY-FIFTH ANNIVERSARY OF CONGREGATION

By the grace of God Bethlehem's Ev. Luth. congregation of Hortonville, Wis., was privileged to celebrate the sixty-fifth anniversary of its organization, September 1.

In August, 1870, a small number of Lutherans were gathered in a congregation by the Rev. C. F. Waldt, who at the time was active as missionary in this vicinity. They at once erected a small church edifice, which, however, in the year 1873 was destroyed by fire. The congregation then was only 13 members strong.

To have a place where to instruct their children in the nurture and admonition of the Lord, they erected a schoolhouse in 1882. In 1885 a parsonage was added. In 1889 a church-bell was dedicated to the services of the Lord.

The congregation growing in membership found it necessary, in 1897, to erect a new and larger church edifice, in which we today are worshipping. In the same year the present Ladies' Aid of the congregation was founded.

Meanwhile the schoolhouse again proved to be too small, so they built a two-story building in 1908, most of the time employing two teachers. In 1915 a new two-manual pipe organ was dedicated to the services of the Lord.

January 1 the congregation numbered 660 souls, 426 communicants, 129 voting members, and 41 lady members.

During these sixty-five years the following pastors served the congregation: 1870 Rev. C. F. Waldt; 1870 to 1871 Rev. O. Spehr; 1871 to 1874 H. J. Haak; 1874 to 1880 Rev. Tr. Gensike; 1880 to 1884 Rev. Alb. Kluge; 1884 to 1894 Rev. J. Hacker; 1894 up to the present the undersigned.

Ministrations during this time were as follows: 975 baptisms; 245 weddings, 758 confirmations, 363 burials, and 31,566 persons partook of Holy Communion.

On the day of festival the Rev. P. Pieper preached in the morning services, the Rev. Edm. Reim in the afternoon, and the Rev. Im. P. Boettcher in the evening services. The choir of the congregation also assisted with its songs of praise to the Lord in all three services.

May the Lord of His Church, who has been visibly with us in his grace, be thus with us in the future.

G. E. Boettcher.

SILVER JUBILEE

On August 18 the members of Salem's Church at Scio, Michigan, and the members of the Southeastern Conference arranged a special silver jubilee service for pastor Paul Schulz. In spite of the threatening weather most of the church members and about twenty of the neighboring pastors were present. Rev. A. Maas of Northfield conducted the altar service and two classmates of the jubilarian, Rev. G. Luetke of Toledo and Rev. F. Stern of Detroit, delivered the jubilee sermons in the German and American languages. They stressed the fact that we should praise God rather than man on this joyous occasion. The service was enhanced by the singing of a duet. Rev. H. Heyn, in behalf of the conference brethren, congratulated Pastor Schulz and wished him many more years of successful labor in the Lord's vineyard. Pastor Schulz then expressed his appreciation to the congregation, the conference and especially to God for having kept, strengthened and nourished him during the twenty-five years of his public ministry.

After the service all were invited to the school hall where refreshments were served. With pastor O. J.

Peters as master of ceremonies, many speeches were made and letters read. A member of the church tendered to Rev. and Mrs. Schulz a beautiful basket of roses containing a bulging envelope from the congregation. The celebration closed with the Lord's prayer and the blessing.

Paul Heyn.

GOLDEN WEDDING ANNIVERSARIES

On June 30 Mr. and Mrs. Henry Rehder of Grace Lutheran Congregation, Goodhue, Minn., were privileged by God's Grace to celebrate their golden wedding anniversary. May our heavenly Father bestow his grace upon them in days to come.

F. W. Weindorf.

* * * *

On August 19 the Rev. and Mrs. C. Doehler of 2430 N. 57th St., Milwaukee, celebrated their golden wedding anniversary in the midst of all their children and all their grandchildren and some relatives and friends. The jubilee sermon was based on Joshua 24:15.

O. Hoyer.



NOTICE — DIRECTORY LIST OF NORTHWESTERN LUTHERAN ANNUAL AND GEMEINDEBLATT KALENDER

Pastors, professors, teachers, lady teachers, who have changed their address since the last Annual was issued are requested to report their new address by the first of October; later corrections cannot be considered.

In reporting correction use a postal card and state — Your full name.

Whether you are pastor, professor, etc.

Your place of residence (street and number if possible).

Your post-office.

R. F. D. No.

County and State.

Of which synod are you a member?

Do you reside in a rural district?

If the latter is the case, which is the nearest city?

In which direction is it from your place of residence?

How far is it away?

This notice also applies to such as have so far not held office and were therefore not listed.

Address your card to

Northwestern Publishing House,
935-937 North Fourth Street,
Milwaukee, Wisconsin.

MISSION FESTIVALS

Mission, S. D., Zion's (Herbert Hackbarth). Off'g: \$60.17.
Goodrich, Wis., St. Andrew's (L. C. Vater). Off'g: \$26.00.
Mound City, S. D., St. Paul's (E. Schaller). Off'g: \$107.19.
Ridgeville, Wis., St. John's (C. E. Berg). Off'g: \$163.82.
West Salem, Wis. (J. H. Schwartz). Off'g: \$233.33.

Sunday Exaudi

Goodhue, Minn., St. Peter's (T. E. Kock). Off'g: \$80.54.

Trinity Sunday

Town Goodhue, Minn., Grace (Fr. Weindorf). Off'g: \$66.44.

First Sunday after Trinity

Winfield Twp, Renville Co., Minn. (A. Sauer). Off'g: \$104.20.

Third Sunday after Trinity

T. Goodhue, Minn., St. John's (Fr. Weindorf). Off'g: \$162.20.

Fifth Sunday after Trinity

Minneola, Minn., St. John's (T. E. Kock). Off'g: \$76.57.
St. James, Minn., St. Paul's (Ernst C. Birkholz). Off'g: \$77.00.

Sixth Sunday after Trinity

Town Lincoln, Wis., St. Matthew's (A. W. Look). Off'g: \$32.00.

Medford, Wis., Immanuel (Irwin J. Habeck). Off'g: \$219.85.

South Ridge, Wis., St. Matthew's (P. Monhardt). Off'g: \$170.00.

Sebewaing, Mich., New Salem (G. Schmelzer). Off'g: \$203.66.

White River, S. D., St. Paul's (Alwin Degner). Off'g: \$25.26.

Tuckertown, Wis., St. John's (A. H. Dobberstein). Off'g (corrected): \$170.00.

Seventh Sunday after Trinity

Shennington, Wis., St. John's (A. W. Look). Off'g: \$37.25.

Dundas, Wis., St. John's (J. Reuschel). Off'g: \$24.31.

Marshall, Wis., St. Paul's (M. J. Hillemann). Off'g: \$104.60.

Eighth Sunday after Trinity

Litchfield, Minn., St. Paul's (Karl J. Plocher). Off'g: \$130.00.

Weauwega, Wis., St. Peter's (M. Hensel). Off'g: \$204.60.

Ninth Sunday after Trinity

Town Knapp, Wis., St. Luke's (A. W. Look). Off'g: \$36.44.

Nodine, Minn., St. John's (A. Eickmann). Off'g: \$202.40.

Tenth Sunday after Trinity

Town Portland, Wis. (C. W. Siegler). Off'g: \$31.57.

Randolph, Wis., Friedens (H. R. Zimmermann). Off'g: \$159.20.

Eleventh Sunday after Trinity

Eldorado, Wis., St. Peter's (W. A. Wojahn). Off'g: \$83.75.

Renville, Minn. (Aug. Sauer). Off'g: \$136.00.

Lime Ridge, Wis., Trinity (A. H. Dobberstein). Off'g: \$90.00.

NOTICE, PASTORS!

The report of the proceedings of the Synodical Convention at New Ulm is about to appear. Have you made requisition for the number of copies you will need for distribution? If not, this is a last reminder to you. In placing your order use the duplex card which was mailed to you by the Publishing House. G.

MIXED PASTORAL CONFERENCE OF MINNESOTA

The Mixed Pastoral Conference of Southwest Minnesota will meet, D. v., from October 8 (10 A. M.), to October 10, in St. John's Congregation, Willow Creek, Minn., (Pastor W. Schramm).

Papers by: R. Schierenbeck, P. Mueller, G. Fritzsche. The Communion service will take place on Wednesday evening. Confession sermon by M. Hauser (J. C. Gehm).

Pastoral sermon by J. C. Bast (E. Dicke). Announce or excuse to Rev. W. Schramm before October 5.

Herbert F. Bohlmann, Sec'y.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet, D. v., on September 24 and 25, 1935, at Weyauwega, Wis. (Rev. M. Hensel). The first session will begin at 9 o'clock.

Essays: Joint Study of Luther's Galatians; Die Berufung Mosis, J. Schulz; Lutheran Appreciation of the Gift of the Bible (Part II), C. Lawrenz; The Making of a Lutheran Pastor, G. Pieper; The Pastor at Home, O. Hoyer; The Pastor in his Field, E. Behm; The English Reformation, H. Bierwagen; Titus 1:10ff, I. G. Uetzmann; Exegetical and Dogmatical Study of 1 Cor. 11:17-34, G. Kobs.

Sermon: (English) Wm. Wadzinski; E. Pankow.

Please make early announcement with the local pastor.

Carl Lawrenz, Sec'y.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will meet at Fountain City, Wis., Rev. A. Vollbrecht, on October 1 and 2, 10 A. M.

Sermon: F. Gilbert; sub. A. Hanke (English).

Confessional Address: C. F. Kurzweg; sub. H. Kuckhahn (English).

Papers: A. Vollbrecht, E. Palechek.

Announcement to be made to the local pastor.

W. C. Limpert.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference meeting at Rapid River, Michigan, will begin Tuesday, October 1, 9 o'clock, C. S. T.

Previous assignments not yet begun or disposed of in part are the following: Cherubim and Seraphim, by Pastor Geyer; Heaven, the Christian's Hope, by Pastor Hopp; The Difference between U. L. C., A. L. C., and the Synodical Conference in respect to Doctrine and Practice, by Pastor Fischer; Exegesis of Galatians, by the entire conference conducted by Chairman Lutz. By Pastor Hoffmann: The Prophet Joel. Conference preachers will be Pastors Geyer and Hopp for the confessional service, Pastors Kahrs and Hoffmann for the Communion. W. W. Gieschen, Sec'y.

MANKATO PASTORAL CONFERENCE

The Mankato Pastoral Conference will meet at Jordan, Pastor Brandes, on September 17, 9:30 A. M.

Papers: Brandes and R. Haase.

Otto K. Netzke, Sec'y.

REDWOOD FALLS PASTORAL CONFERENCE

The Redwood Falls Pastoral Conference will meet September 24 and 25 at Wellington, Rev. E. G. Fritz's Congregation. First session Tuesday at 2 P. M.

Essayist: Rev. Aug. Sauer.

Services Tuesday evening.

Sermon: C. Kuske (C. Schmidt).

Confessional Address: J. C. Bast (Im. Albrecht).

Please announce. A. W. Blauert, Sec'y.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet at Waupaca, Wis., Rev. F. Reier, October 22 and 23, 1935, 9 A. M.

Essays: W. Kuether; Ex. Hom. Gen. 4:3-16; L. Kaspar; Ex. Hom. Psalm 37:25-40; C. Auerswald; Isagogic of Genesis; G. E. Boettcher; Isagogic of Exodus; O. Henning; E. Schoenike.

Confessionel Sermon (English): K. Toepel — A. Werner.

Please make early announcements!

F. Reier, Sec'y.

CROW RIVER VALLEY PASTORAL CONFERENCE

The Crow River Valley Pastoral Conference will meet in Graceville, Minnesota, Pastor Im. I. Lenz, October 8 and 9, with first session opening at 10 A. M.

The following topics are to be discussed: Pastor W. J. Schulz, Sermon for Criticism; Pastor H. C. Nitz, Where is the church between Sundays? Pastor E. H. Bruns, What stand does our church take toward cremation? and old topics by the Pastors J. Weiss, A. Leersen and G. C. Haase.

Sermon: W. Sauer — W. Voigt.
 Confessional Address: G. C. Haase — K. J. Plocher.
 Please announce early to local pastor.

Karl J. Plocher, Sec'y.

SOUTHERN DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT

The Southern Delegate Conference will meet in Clatonia, Nebr. (Pastor E. C. Monhardt), on September 17 and 18, 1935.

Papers: 1. God's Restrictions Upon the Pastor's Vocation to Promulgate the Gospel, Rev. Wm. Holzhausen; 2. An Isagogical Exposition of the Book of James, Rev. W. A. Krenke; 3. Article III of the Augustana: The Son of God, Rev. R. Vollmers; 4. What are the Essentials to the Success of a Weekly Bible Class? Rev. Wm. Wietzke.

Sermon (German): Rev. W. A. Krenke (Rev. A. Schumann).

Confessional Address: (English) Rev. R. Vollmers (Rev. H. Spaude).

Please announce yourself and your delegate.

W. A. Krenke, Sec'y.

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference will meet, D. v., in Vesta, Minnesota, on Wednesday, September 25, beginning at 9 A. M. Kindly announce or excuse with Pastor Brickmann in due season.

H. A. Scherf, Sec'y.

NORTHERN PASTORAL DELEGATE CONFERENCE OF THE MICHIGAN DISTRICT

The Northern Pastoral Delegate Conference of the Michigan District will meet at Zilwaukee, Mich., with Rev. R. Koch on September 17 and 18. Sessions will begin at 9 A. M.

Assignments: Exeg. Joh. 3, 16-36, A. W. Hueschen; How are we to regard the breaking of the betrothal? Prof. Schaller; Operation of the Holy Spirit in repentance and faith, D. Rohde; Wie ist Luther's Bibeluebersetzung und die King James Version einzuschätzen? Dir. Hoenecke; Uebereinstimmung der Offenbarung Gottes im Gesetz, Evangelium und Schoepfung, A. Westendorf; Das Verhalten des Pastors beim Krankenbesuch, C. Binhammer.

Sermon: E. Rupp; A. Sauer.

Confessional Address: A. Sauer, E. Rupp.

Please announce early and state whether you want quarters or not.

C. J. Kionka, Sec'y.

SOUTHEASTERN MICHIGAN DELEGATE CONFERENCE

The Southeastern Michigan Delegate Conference will meet at Our Savior, Dundee and Nordin, Detroit, Michigan, H. Allwardt, pastor, on October 1 and 2, 10:00 A. M.

Papers: G. Luetke: What is a Christian according to the New Testament? H. Allwardt: Sermon; H. Richter: The election of Matthias into the apostleship.

Sermon: G. Luetke, E. Leyrer.

Confessional Address: H. Richter, W. Steih.

Remarks: Announce early for quarters.

P. Heyn, Sec'y.

ROSEBUD DELEGATE CONFERENCE

The Rosebud Delegate Conference will meet at McNeely, So. Dak. (Rev. F. Miller) on October 9 and 10. The first session will begin at 10 A. M.

Program: Exegesis of Ps. 51, A. Degner; Sermon for criticism, W. Oelhafen; Third Article, R. Bittorf, Errors of Judge Rutherford in Regard to Hell Punishment, H. Hackbarth.

Sermon: L. Tessmer; L. Gruendemann.

The local pastor requests announcement.

L. Sabrowsky, Sec'y.

ANNOUNCEMENT

The Board of Directors of Northwestern College, Watertown, Wis., herewith requests members of Synod to submit names of candidates to fill the office of Physical Director at Northwestern College. The man called should be qualified

to do some class-room teaching. The names proposed may be those of theologians or non-theologians.

Nominations will be received until September 29.

By resolution of the Northwestern College Board.

Kurt A. Timmel, Sec'y,
612 Fifth St., Watertown, Wis.

ORDINATION AND INSTALLATION

Authorized by President J. Witt of the Nebraska District the undersigned ordained and installed Candidate Harold Warnke as missionary of the Platte-Geddes parish on the 9th Sunday after Trinity, August 18, at Platte, So. Dak. The Rev. L. A. Tessmer of Burke, So. Dak., assisted. May the Lord bless his labors.

Address: Rev. Harold Warnke, Platte, So. Dak.

W. J. Oelhafen.

BOOK REVIEW

Teaching the Bible Story. By Alfred Schmieding, M. A. Professor of Education, Concordia Teachers College, River Forest, Ill. Print of Concordia Publishing House, St. Louis, Mo. Price, 75c.

The book contains two parts: Necessary Basic Understanding; The Bible Story as a Lesson Unit. The Subheads of Part I are, 1. Introduction: The Opportunity. 2. Sympathetic Understanding of the Children We Teach. 3. Basic Methods for the Teaching of the Bible Story. 4. Supplementary Methods for Teaching the Story. Part II offers the following: 5. Finding the Message. 6. Presenting the Story. 7. Supplementary Problems of Instruction. 8. Effective Use of the Unit in Teaching the Bible Story. 9. Illustrations and Standards of Evaluation.

The writer covers a wide field in his book. The teacher of experience will peruse its pages with pleasure and profit, while the inexperienced will be better fitted by a study of them to meet the difficulties which a conscientious training of the young always presents. We heartily endorse the book. G.

Walther League Manual. A Basic Guide to the Work of the Local Society. 1935. The Walther League, 6438 Eggleston Avenue, Chicago, Ill.

In its 286 pages this Manual tells you all about the Walther League. A study of its contents is the shortest and best way of finding out all about the society. G.

Report of the Eighteenth Regular Convention of the Norwegian Synod of the American Ev. Lutheran Church. The Lutheran Synod Book Company, Bethany Lutheran College, Mankato, Minn. Price, 30c Postpaid. G.

MEMORIAL WREATHS

At the recent Synodical Convention, held in New Ulm, the following resolution was adopted:

Be it resolved, That Memorial Wreath again be acknowledged in our papers and that this be done in the following manner:

- a) These acknowledgments are to be furnished to the papers four times a year by the district cashiers in a tabulated form.
- b) Such an acknowledgment is to be restricted to a mention of the person for whom a memory gift is given, the name of the pastor forwarding it, and the amount given.

Presuming that some time may elapse before the above ruling is generally noted, we bring the following acknowledgments directly, instead of forwarding them to the respective district cashiers.

In memory of Maleta C. Kirchner of Austin, Minn., Pastor R. F. Schroeder transmitted \$3.00.

For Mr. Carl Kuehn and Mrs. Emilie Kuehn, of Lomira, Wis., Pastor Rud. Pietz transmitted \$10.00.

A gift of \$5.00 in memory of Mrs. J. Humman of White Butte, So. Dak. (H. Bentrup, pastor), is acknowledged by Pastor E. R. Gamm of Mobridge, So. Dak. G.

COLLECTION ENVELOPES

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

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JAN. 1, 1936

My Weekly Offering for the Support of
St. Paul's Ev. Lutheran Church
 RACINE, WIS.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." — 1 Cor. 16:2.

In case you cannot be present on this Sunday, then please put your offering into this envelope and send it, or, bring it with you, the next time you attend service.

PRICES FOR ENVELOPES

Weekly envelopes, size 2⁵/₁₆ x 3⁵/₈, each set containing 52 envelopes.

	Manila	White	Colored
25 sets or more.....	.13	.13½	.14½
50 sets or more.....	.12	.12½	.13½
110 sets or more.....	.10½	.11	.12
210 sets or more.....	.10	.10½	.11½
310 sets or more.....	.09½	.10	.11
400 sets or more.....	.09	.09½	.10½
600 sets or more.....	.08½	.09	.10

Cartons 1c each.

Minimum charge \$3.50.

Monthly sets, two-fifth of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Semi-monthly and Bi-weekly sets, two-thirds of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Above prices include Printing, Numbering, Dating and Collating. Printing in German or English.

When ordering state plainly just what is wanted, or send sample of the envelope now in use in your church.

Do not fail to state how many sets of Monthly or Weekly Envelopes are wanted, also if printing should be in German or English.

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

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If Cartons or Pockets are wanted.

Initial Offering Envelopes, or Pledge Cards are furnished free upon request only.

Specially printed single envelopes added to weekly or monthly sets.

	Manila	White	Colored
500	\$2.50	\$2.75	\$3.00
1,000	4.00	4.50	4.75
Every additional 1,000	3.00	3.50	3.75

SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1937. Subscription rates, per annum, are as follows:

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

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

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

If the label on the copy of the publication you are receiving is not dated January 1936 the subscription for the present year is not paid. It is of the greatest importance to us that we receive remittance now for the present and the past years. We, therefore, kindly ask you to send your remittance now, either to the pastor of your congregation or directly to us, unless the label on the copy you are receiving is dated January 1936.

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