

# THE NORTHWESTERN LUTHERAN

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

Volume 22

Milwaukee, Wisconsin, December 8, 1935

Number 25

## LOOKING FOR THE COMING OF THE LORD'S DAY

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

2 Peter 3: 11. 12.

The day of the Lord, the day of Christ's coming to judgment, the end of the world, will surely come. There are indeed scoffers — and their number notoriously is on the increase in the same ratio as that awful day draws night — who ask, "Where is the promise of His coming? The fathers have fallen asleep; generation after generation has passed away. Christians have lived in expectation of the Lord's coming according to his promise; they have waited for Him, but He came not; they are in their graves. Are men still to pass their lives in waiting for an advent which seems to be continually receding? All things continue thus, as they are, and as they have been. Where is the promise?" Often such scoffers are found among men of science who aver that the laws of nature work on in changeless uniformity, and that the earth, the solar system, the universe, and the present order of things will remain forever. To believe in a final destruction and passing away of the world, say they, is unscientific.

Yet over against all the hypotheses of scientific men and the bitter sarcasm of scoffers the Christians unwaveringly hold fast to the faith in the coming of the Lord's Day. And why? The Christian's faith is not based on anything visible, physical or tangible, nor on any theory of science or human knowledge; no, it is based solely on the Word of God; and that tells us it surely will come, our own conscience bearing witness thereto, its warning voice pointing forward to the Coming of that day.

And its Coming will be the most tremendous event the world has ever witnessed since the days of Creation. St. Peter's words bring vividly before our mind the awful scene — the crash of falling worlds, the roaring of the destroying flames, the dissolution of the elements into chaos, the conflagration which shall burn up the earth and all that is therein. It is

beyond all human conception what shall be involved in that one terrific ruin of the world.

### Most Forceful Exhortation

"Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

These words imply the utmost necessity of readiness, of preparedness for the Coming of the Lord's day on the part of every Christian. "Seeing that all these things shall be dissolved," says the Apostle, knowing positively what awful changes shall take place, how all the world shall fall into ruins, how all and everything we cherish on this earth shall be destroyed, and nothing be left of it at the Coming of the Lord — what sort of men ought we to be found to be, how shall we meet the Lord at His Coming? Shall we live listlessly and idly, given to carelessness regarding the destruction of the present order of things in the fires of the last day, and in the prospect of the most tremendous judgment? Many professing Christians, alas! live careless lives; that awful day of the Lord apparently does not concern them, they pass through life unconcerned as to their reckoning on the Day of Judgment; but such carelessness evinces a practical unbelief. Carelessness despite all the Apostle here states so vividly is nothing short of madness. What will be the state of those who are surprised in sin and impenitence, in carnal security and unconcern at the Coming of that day? Our hearts sicken in shuddering dread at the fearful thought.

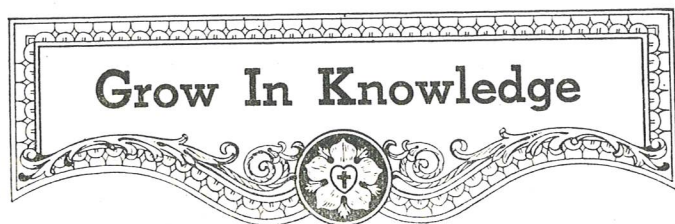
Ah, forceful indeed is the exhortation St. Peter extends to all and every Christian. These thoughts, he says, enforce upon us the necessity of watchful waiting, of diligence in "all holy conversation and godliness," or as someone has rightly put it according to the original text, "in all respects and actions of holy conduct and godliness." By his words the Apostle intimates how such diligence and preparedness should enter into every relation of the Christian life, its every thought, its every action, its whole conduct, all its sacred duties and calling, in fact, into the entire sphere of godliness. Oh, how valuable and precious such godliness, such holy living and conduct should be to us, the Apostle intimates. It is the only thing which will not melt away in the consuming fires at the end of the world, the only thing which makes

for readiness at the Coming of the Lord. What diligence we therefore should employ during the whole of our life to live in true godliness!

Nor need Christians be alarmed at the Coming of the Lord because of their sins and many transgressions during their past life. They who trust in their Savior's righteousness are without fault before the throne of God, for every fault has been washed away in His precious blood. Though their sins once were like crimson, now they are whiter than snow; they are clothed with the white robe of righteousness; therefore they are found in peace. Christ is their peace, and those who abide in Christ have peace with God now, in the hour of death, and in the day of judgment.

"Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." The question of the mockers, "Where is the promise of His Coming?" will not disturb those whose lives are thus made ready. That Coming fills their very heart with joy, for not only do they look for it; they long for it, and earnestly desire it. Small wonder! The Last Judgment has no more terrors for them, but is their complete redemption. Says Christ the Lord Himself, "When these things come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

J. J.



### THE STORY OF THE CHURCH

Against the steady onslaughts of the Protestants, led in the main by Luther, the Catholic church had fought back as best it could, but was not able to stop the spread of the Gospel. After holding back for a long while, Pope Paul III at long last called a church council to meet at Trent in 1545. It was this council that the turncoat Duke Maurice of Saxony broke up when he won his battle over the forces of Charles V. It gathered again, broke up and gathered once more until it finished its labors in 1563. This church council was the hope of the Protestants for a time, for they thought that it would hear and fairly judge their quarrel. But it soon became clear that the leaders of the Catholic church who ruled this council of Trent had fully made up their mind to thoroughly cast aside all the Protestant teachings, to lay the curse of the church upon them and to warn all good Catholics away from them. The council of Trent re-stated firmly all the old false teachings of the popish sect. It did not give way an inch. To this day the Catholic

believes the teachings laid down by the council of Trent, and to this day Protestant beliefs are held in horror by this church. Catholic belief is grounded not on the Scriptures alone but also on the teachings of the church fathers as handed down through the ages.

In Germany the long drawn out struggle between the Catholics and the Lutherans had ended in the religious peace of Augsburg, 1555. The wearied battlers on both sides welcomed this settlement which fixed for a long time the lines between the two religions in the fatherland. The terms of this peace were such that neither party could hope to gain a great deal from the other. The parties were nearly of equal strength.

But now the Catholic church set about to win back some of its lost ground. The leaders of this movement were the Jesuits. This was a new religious order founded by one Ignatz Loyola. He was a Spanish warrior, who had been sorely wounded in a siege, and who during his sickness due to his wounds began to read the legends of the saints, old stories of the great deeds of holy men for the church and for the saving of their own soul. These stories so fired Loyola's brain and heart that he earnestly longed to become like these saints. He went to school to study Latin so that he could read the church fathers. At the university of Paris he gathered about him kindred souls and with them founded the society of Jesus in 1540. They laid their plans to go to the unbelieving Turks in the furtherance of holy faith before the pope, who praised their zeal. Soon, however, they changed their plans and turned their hands to the work of bringing the Protestants back to the Catholic faith. Their order grew very fast.

Of all the religious orders within the Romish church the order of the Jesuits became the strongest and the most active. Their order was built on the strictest obedience. Its members were to do the bidding of the superiors, or men placed over them, without a question or murmur. It was this strict watch kept over the doings of its followers and sworn henchmen that held the society together and gave it the force of one mind and one end in view. The head of the order ruled like a king, and yet he too was kept under watch by others of his fellow members. Only the sound in mind and body were taken into this order. They went through a long course of training, where their fitness for any kind of work to be undertaken was proved. Their vow of obedience meant that they were to be as a dead body or like a staff in the hands of their masters. Neither love of country, kinship of blood, their own likes or dislikes, neither their own mind or the qualms of their conscience were to stand in the way of doing the jobs given to them. Never has there been a body of men so closely knit together, so fitted for the plans in hand, so thoroughly at one in mind and heart as this order of the Jesuits.

To gain their ends the Jesuits were at home in statecraft, in all learning, in art, in trade, in the founding of colonies — everything was used by them and bent to their purpose. They soon took over the teaching of young noblemen and princes, to master the lands ruled by these coming kings. Thus they bored into all hidden things and into all affairs between man and man, and this they did through their preaching and hearing of confession. As far as they could, they got deeply into all the thoughts and plans of men and led them as they wished. Nothing that they did for holy mother church was to them a sin. The rule was that the end to be reached made every means to gain that end right and sinless. In other words, the end justifies or makes right the means. They whitewashed this horrible rule by many tricks of shifty reasoning.

To let loose a closely knit and evil-minded body of men like this upon the Protestants was the sworn purpose of the Society of Jesus. How did they fare? At the courts of the great they soon had great power. More and more they got into the chairs of the teachers in the higher schools. They stood behind the thrones of princes and kings. They whispered into the ears of the higher clergy, the bishops and archbishops. In Vienna, in Ingolstadt, in Cologne they soon had the upper hand. They were the heart and soul behind the great drive against the Lutherans everywhere. Spurred on by them, Catholic rulers drove out whatever Lutherans there might be in their lands. The Jesuits were everywhere. The emperors Ferdinand II and Maximilian I had gone to school with them, and blindly did their bidding.

This drive against all Protestantism by the Jesuits was called the Counterreformation. It was to reform the heretics back to the Catholic faith. They shrank from no means, however bloody and cruel, in this work. All Europe felt the effect of their underhanded schemes. It was due to them that in 1562 civil wars broke out in France between the Catholics and the Huguenots. To them must be laid the cruelties practised by the bloody Duke Alba in the Netherlands. Poland was overrun by them. Bohemia was made unsafe for any Protestants. The Jesuit Possevin got as far as Sweden, a wholly Lutheran land, and turned King John III to the Catholic faith. Even in England the Jesuits tried their very best under the reign of good queen Bess to gain a foothold and to undermine the Protestant rule there. Always under cover, they burrowed mole-like to bring back the Catholic belief. To rouse up the passion of men against rulers and kings was a common thing with them.

These were the sad times of the Thirty Years War, 1618 to 1648. This war ruined Germany for hundreds of years. It was begun and carried on to win back by the sword what had been lost by the lack of Christian knowledge within the Catholic church. Empero:

Ferdinand II, taught by Jesuits, would root out all heresy in Germany by force of arms. When the cause of the Protestants seemed lost, the Lord in His mercy sent out of the north country Gustave Adolf of Sweden who in 1632 at the battle of Luetzen turned back the mighty Wallenstein, and who fell in this battle. Afterwards the war still dragged on, but was at last brought to an end by the peace of Westphalia in 1648. Germany was robbed of some of its best provinces. Of the booty France gained Alsace, while Sweden was rewarded with some of Pomerania. But all this cutting up of lands did not fall out to the hopes and plans of the Jesuits. Religious liberty, guaranteed by Sweden and France, was once more the rule in Germany. The religious peace of Augsburg, won in 1555, was restored and even stretched to cover the Reformed church of the Swiss Reformation. Pope Innocent X stubbornly refused to acknowledge that he and his Jesuits were beaten. He steadfastly held back from accepting the Peace of Westphalia. But by this peace the Counterreformation of the Catholic church against the Protestants was stopped. Not that the order of the Jesuits has quit, for it is there to this day, active as ever in trying to fight against all Protestants. It is somewhat shorn of power, but its will to harm the Gospel is as strong as ever. They have been thrown out of many lands, but have managed quite often to creep back through hidden ways. No wonder Luther prayed to be delivered from the "murderous Pope and Turk."

Z.



## Comments

**Are Lutherans Going Ritualistic?** The question is again brought up by the Christian Century. A movement certainly is on foot to make our church services more solemn by the use of liturgical forms taken over very often from ancient Catholic church services of the mass. Says the Century: "The Society of St. Ambrose is the high organization in the United Lutheran Church; the Society of St. James in the Missouri Synod. The ministerium of Pennsylvania and adjacent states last May appointed a committee to investigate and report on the Society of St. Ambrose. More recently the American Lutheran contained a strongly worded editorial in criticism of the ritualistic extravagances of the Society of St. James. The writer of this article, formerly a supporter of this society, believes that Lutheranism needs a liturgical revival. But when it goes so far as 'genuflections, acolytes, altar boys, mitres, chasuble, kissing the altar, the elevation of

The *Northwestern Lutheran*, edited by a committee, published bi-weekly by the Northwestern Publishing House, of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter at the Post Office of Milwaukee, Wis.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of October 3, 1917, authorized August 26, 1918.

Address all news items to Rev. F. Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. Fred Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

the host, candle ceremonies, the alb, the amice' and the like, he is not surprised at 'a reaction of resentment and animosity' among the rank and file of the Lutheran clergy and laity."

The question to us does not seem to be how great the need of the Lutheran Church is for more liturgical forms, but whether this movement can be kept in bounds. By that we mean not only the going too far in aping old papistical mass practices, but the shifting of the purpose of the Lutheran church services from the one thing that these church services are for in the main, namely, to hear what the Lord has to say to us, from the service that He would do us, to the worship and service that we would do to Him. If that should be the result of this new agitation for stricter and more ornate liturgical forms, it would be a great loss indeed to our Lutheran church. The Catholics need these showy forms in their services to impress the laity with the empty forms, having largely lost the Gospel. The sectarians lay the stress in their gatherings on "worship," having also lost the pure preaching of the Word. Let us hope that we keep the old correct meaning of our church services, which is that we come into His house to receive, to be filled with His mercies, to be fed by the Bread of Life. The Lord needs not our genuflections or candles, or deep curtsies at the mention of the name of Jesus. These may be signs of our reverence, and again they may be vain outward show.

Z.

\* \* \* \*

**Singing Psalms** is enjoined on us by the Apostle in Ephesians 5:19: Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. Erasmus had this in mind, possibly, when, speaking of Bible translations, he says of the Gospels: "I wish that the husbandman might sing parts of them at his plough, and the weaver at his shuttle, and the traveller

might beguile with their narration the weariness of his way."

Time was when the traveller could so "beguile the weariness of his way" by singing psalms and hymns. The writer well remembers long and wearisome country trips behind overworked livery stable horses or even when driving tired bronchos. There is still a lively memory of those long hard rides in open buggies or sleighs over roads whose depth no wheel seemed quite able to fathom, when the dreary miles dragged on and the driver was wet and cold and hungry and dog-tired, returning, it might be, from seeing many out of the way members of his flock, disappointed too, possibly, in his purpose. To lift then your voice in a song of cheer and comfort in some well-remembered hymn, as Rock of Ages, or some snatch from that heartening hymn, "O Friend of souls, how blest am I, . . . I know whom thou wilt glorify, And raise o'er sun and stars on high, Thou lead'st through depths and darkness here." And although the writer knows himself to be no sweet singer, yet the bronchos never seemed to shy but trotted sedately homeward, while the singer's heart and soul were uplifted and weariness dropped from him as a cloak.

And even later, when Henry Ford had made his tin Lizzie available even to poor preachers, the old Henry lent itself with its leisurely pace of twenty or twenty-five miles an hour to singing. Again the writer remembers how the miles and the hours sped on over the improved roads under the sunshine through the flower-lined lanes, while the driver sang his songs of praise and thanksgiving. Again the Ford did not seem to mind but putt-putted contentedly on its way.

But now! Can you, dear reader, think of the man behind the wheel of one of our modern devil-wagons, going fifty, sixty, seventy, eighty miles an hour, hurrying to home or hospital, to heaven or hell, can you think of him as singing to beguile the tediousness of his journey? Neither can we. Must everything be sacrificed to the speed demon and all restfulness be given up to the speed mania? Can the factory hand sing at his task or the ploughman on the tractor recite psalms? We doubt it. We have not time now for quiet contemplation nor are in the mood for calm reflection. It is hurry, hurry, hurry. But it seems too bad that we can no more be singing on our way, not even psalms.

Z.

\* \* \* \*

**The Lutheran World Convention** Over a hundred Lutherans from many lands met at Paris in October of this year. There were delegates from Germany, Scandinavia, and America. Those from America were mainly from the American Lutheran Church and the United Lutheran Church bodies, none from our Synodical Conference. The main purpose seems to have been to compare

notes on the work and the needs of all Lutherans in the effort to bring Lutheranism effectually to bear upon the problems of the times. In the St. John's Lutheran Church of Paris these delegates were greeted by Inspecteur Henry Boury, who preached a sermon on John 13:34, in which he stated, "Although there are many things to divide us, nevertheless, in this sanctuary we are united in the bonds of real brotherhood."

As far as one can gather from the deliberations of the distinguished Lutheran archbishops, bishops, and church leaders, also from the papers read and discussed by them, the end in view was a closer fellowship and union between all Lutherans in all lands. Laudable as this purpose is, it does not appear that it was proposed to gain this blessed end by coming to a thorough agreement upon true Lutheran doctrine and confession. It was, of course, said that they "were all possessed with the same faith and fighting for the same ideal."

Prof. Dr. Reu of Dubuque, Iowa, read a paper on the Church and Social Problems, which, from the reports at hand, does not make quite clear in how far and in what the Lutherans can and may help in correcting the social evils afflicting the world. He somehow steered a middle course between the rabid Social Gospelites and the Do-Nothing neutrality.

A great deal of time was spent, naturally, on the troublous times through which the Lutheran Church must go in Germany. How representative men like Bishop August Marahrens, who succeeds Dr. John A. Morehead, as president, are of pure Lutheranism may be questioned. It was reported among other things that the Oxford Group Movement was exceedingly active in several Scandinavian countries. Five major objectives were set up. Among these were, The furtherance of unity among the Lutheran churches of the world, The development of a common front against all the forces of evil, The moral and financial support of the weak Lutheran Churches throughout the world.

As long as this Lutheran World Convention, which is to meet every five years, does not try to solve the problem of what divides them in doctrine and confession, we have no high hopes that it can accomplish much that shall prove a blessing to the whole Lutheran Church. Outward unity without true inward oneness of spirit will help little and may harm.

Z.

\* \* \* \*

**Mercy Killings** Great excitement was recently caused by the report that an unnamed physician in England had confessed to killing five patients who were hopelessly ill, including an imbecile infant. The secretary of the newly organized "Euthanasia Legalization Society" reports that other doctors had reported similar acts to him. The general

attitude toward such so-called mercy killings seems to be more of approval than condemnation.

The Omaha Bee-News has interviewed a number of physicians and ministers on the subject. The opinions within both professions differed, but some significant statements were made. One public health official is quoted as saying: "I doubt that we have reached a high enough state of civilization to make us ready for the 'Right to Die' plan. The average of intelligence and judgment would have to be elevated to risk legalization of such a plan." The inference is that, when people have advanced farther along the pathway of civilization and a higher average of intelligence has been obtained, imbeciles and incurables not only will but should be put to death." A Unitarian minister stated: "As long as a person has a thing to give to society his duty is to remain alive whether he is in good health or poor. But when his days of usefulness are over and he is condemned by an incurable disease to incapacitating suffering, then, if in the judgment of the physician or surgeon in charge of the case be favorable, I don't see why death should be postponed." Coming from the lips of a minister such a statement is amazing, but coming from the lips of a Unitarian, who has long ago discarded the Bible as the Word of God, it is not surprising, for the natural man receiveth not the things of the Spirit of God.

Well said was the reply of a Lutheran minister interviewed: "My only answer to this matter is the Fifth Commandment, Thou Shalt not Kill. There are no exceptions."

Yes, there are no exceptions, barring of course the execution of criminals by the government, which beareth not the sword in vain. Even the killing of imbeciles in the interest of so-called mercy is murder. God has given life, and He alone has a right to end it. This life is a God-appointed time of grace, allotted to men for the salvation of their immortal souls through Christ Jesus. No man has a right to shorten it.

I. P. F.

## From a Wider Field

### THE BIBLE

Study it carefully,  
Think of it prayerfully,  
Deep in thy heart let its pure precepts dwell;  
Slight not its history,  
Ponder its mystery,  
None can e'er prize it too fondly or well.

Accept the glad tidings,  
The warnings and chidings,  
Found in the volume of heavenly love;

With faith that's unfailing  
And love all prevailing,  
Trust in its promise of life evermore.

With frequent devotion,  
And thankful emotion,  
Hear the blest welcome, respond to its call;  
Life's purest oblation,  
The heart's adoration,  
Give to the Savior who died for us all.

May the message of love,  
From the Father above,  
Unto all nations and kindreds be given,  
'Till the ransomed shall raise  
Joyous anthems of praise —  
Hallelujahs! on earth and in heaven.

### THE COMING OF CHRIST TO JUDGMENT

Jesus Christ is our glorious Savior. We believe it and shall soon see it. For we are "looking for the glorious appearance of the great God and our Savior Jesus Christ." Titus 2:13. The day of judgment will be the final vindication of the Gospel of Jesus Christ.

There are those who say: "Where is the promise of His coming?" They are those, in every case, who walk after their own lusts. 2 Peter 3. Man's conscience bears witness concerning the day when God shall judge the secrets of men. They that dread its coming deny it.

Jesus Christ "was ordained of God to be the Judge of quick and dead." Acts 10:42. Judgment will be rendered according to man's acceptance or rejection of His salvation. It will be for Jesus to make manifest whom He knew and whom He knew not as His own. Men now make light of the Gospel of the Savior, but the day of judgment will bring the glorious appearance of the Savior Jesus Christ.

They saw Him on the cross and shouted in derision, but when they shall hear the trumpet of God heralding His second coming and see Him surrounded by the heavenly host and seated on the throne of His glory (Matt. 25:31), they shall be smitten with mortal fear. There shall appear the glory of His omnipotence. At His voice all that are in the graves shall come forth. John 5:29. Death even can no longer be a hiding-place to them. Not one shall escape the Almighty Judge. And His glorious omniscience "shall separate them one from another." Matt. 25:32. It will not avail the hypocrite to mingle among the believers. The terrible glance of the Just Judge shall force them to the left side. His gracious nod will give us courage to draw to His right side.

Then shall appear the glory of His justice. The sentence pronounced on the unbelievers, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41), is a righteous judgment. Preferring sin to Jesus, they have lost all claim to be pardoned by Him. And their evil works shall demonstrate their unbelief. And the Judge shall

tax them with all their public and hidden sin. For retribution shall be meted out to them. Had the Lord forgotten His justice? Did He not hear the cry of the persecuted? Did He not see the secret wickedness of the godless? The dread day of wrath shall bring the answer.

The sentence of eternal damnation will be the final judgment. There is no judge to appeal to from Jesus. If He cannot pardon, no one can. The crack of doom shall utterly shatter all hope of the wicked. And while heaven and earth are passing away with a great noise, the shrieks of the damned, cast into everlasting fire, reveal the terrible justice of the glorious God.

Wondrously the glory of His grace shall shine forth in the judgment pronounced on the believers: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. Salvation will be seen to be a gift entirely of His grace. It will be a righteous judgment indeed. Satan himself must admit that the believers have a right to heaven, under heaven's law, for their good works prove that by faith they belonged to Jesus. And it is right that no mention should be made of their sins, for when God remitted them He said: "I will remember their sin no more." Jer. 31:34. But it was the grace of Jesus to us vile sinners which saved us. We are looking for the glorious appearance of the Lord Jesus Christ. If any but He occupied the judgment seat, we should be lost. We shall clearly see that we owe our deliverance from eternal woe to His gracious purpose alone, and when we shall have entered the halls of heaven, never to leave them, our eternal bliss will be the manifestation of the glory of His grace.

We are looking for His glorious appearance now. For, "behold, the Judge standeth before the door." James 5:9. The days in which the majority of men knows nothing beyond eating and drinking, buying and selling, planting and building, are upon us; in those days the Son of man was to be revealed. Only because of His long-suffering He has not yet come. We do not know, however, but that the last man to be saved is now being accepted by Jesus. In that moment, without a moment's warning, as a thief in the night, the day of the Lord will come. Are you prepared to meet the Judge?

We are looking for His glorious appearance. He saith: "Surely, I come quickly. Amen." "Even so, come Lord Jesus." "The grace of our Lord Jesus Christ be with you all. Amen." Rev. 22:20, 21.

— From the "Messenger," Jamestown, N. D.

### MODERNISM ONLY A STOPOVER

There is much food for thought on the part of Christians in the following excerpts taken from the reports of the American Association for Advancement

of Atheism on "The Church Drifts to Atheism." Ironically enough, they are powerful sermons — from atheists.

"Churches are becoming secular, preaching anything except the oldtime orthodox religion. They are becoming social centers with just enough nominal religion to escape taxation. Sermons on books are more popular than those on the barbaric doctrine of the Atonement. The clergymen are bewildered. They do not know what to preach. Evolution explodes their doctrines. They are declining in number and quality. The clergy are so honeycombed with heretics that they are powerless to expel known heretics. This loss of faith causes consternation among the Orthodox, who are powerless to arrest the movement. The reconcilers, the Liberals, and the Modernists — are heroically saving the ship of Christianity by throwing the cargo overboard. With what zeal the Fosdicks, the Matthews and the whole crew of rescuers toss out, first the Garden of Eden and the Flood, followed by the Virgin Birth, Atonement, and the Resurrection. Then they gain a victory by getting rid of Hell and Heaven and of the Devil and God, though with much ado they keep the name of the last. They may save the vessel of ecclesiasticism, but how long will man sail the seas in an empty ship? They will go ashore and enjoy life with the Atheists. We welcome the aid of the Modernists and pledge them our fullest cooperation in ridding the world of Fundamentalism — of any serious acceptance of Christian theology.

"There is much Atheism in the Church. Heresy is rampant among the clergy, a few of whom openly express their rejection of religious dogma, without fear of expulsion. Even the Methodist Church now tolerates clergymen, such as the Rev. James Hardy Bennett of New York, who preach that Jesus was physically the son of Joseph and Mary, who told the Virgin story to shield themselves.

"Most denominational schools are hotbeds of heresy, as it is impossible for any educational institution to maintain any degree of dignity without teaching Evolution which inevitably undermines religion. These schools, even when controlled by Fundamentalists, are often compelled to employ infidels, who are hypocrites from necessity. Members of the American Association for Advancement of Atheism are teaching in Catholic and Fundamentalist Colleges.

"Much as we dislike Modernists because of their illogical compromising, we must recognize that for many Modernism is but a stopover on the road to Atheism. Perhaps we should have a little more patience with these our weaker brothers who are unable to go straight from Orthodoxy to Atheism without resting at the camps of Liberalism along the way. Modernism being no abiding place for a reasoning mind, some of them will yet arrive. For the present

we should train our guns principally on such religious standpatters as the Roman Catholic Church and the Protestant hotbeds of Fundamentalism."

Thus atheism simply confirms what we have been saying right along. Further comment is unnecessary.

K. F. K.

### ADVENT

#### "Even So, Come, Lord Jesus" (Rev. 22: 20)

The advent season brings good news, namely the announcement from an important personage that He intends to visit us. Our guest is none other than the King of Salvation who twenty centuries ago came to all mankind in the greatest humility at Bethlehem to seek and save that which was lost.

This King now wants to visit each of us individually. In fact, He wants to do more than visit us. He wants to abide with us. He wants to enter our hearts, live there and reign there. Even now in this blessed Advent season He raps at our heart's door.

What shall we say to Him? The wise answer is to say with the holy writer: "Even so, Come, Lord Jesus." For this King brings with Him the richest of heavenly blessings.

In the advent season we are reminded of another visit promised us by this same King. He has warned us, however, that His second visit or Advent will be of an entirely different nature. He will come the second time, not humbly, but in great splendor and power, sitting upon a glorious throne and with all the angels gathered about Him. And this will be His final visit. For when He comes the second time it will be to judge the quick and the dead. Those who have been found faithful He will take with Him into eternal glory and happiness. All others will be cast into the outer and eternal darkness.

It is of this visit the Lord Jesus speaks in Rev. 22: 20, saying: "Surely I come quickly, Amen." To this promise the inspired writer answered: "Even so, come, Lord Jesus."

Are we able to say the same? Not unless we have cleaned house in our hearts, having swept out the dust, the cobwebs, the filth of sin which loves to accumulate there; and not unless we have thrown open the doors of our heart and welcomed Him on His previous visits to us as the King of Salvation.

If we have not done this as yet, or if we have again permitted the dust and the cobwebs to gather which, as every housewife knows, happens regularly in even the best-regulated homes, then now in this advent season is the time to prepare for the second advent of our King. And let us not delay. It may be our final opportunity. For did not the Lord Jesus say: "Surely I come QUICKLY?"

May this advent season then be one of diligent preparation for the closely approaching second advent of our Lord, a season in which we welcome Him and

accept Him as our Savior. Then when He comes finally to judge us we will be able to welcome Him and greet Him without fear saying: "Even so, come, Lord Jesus."  
W. J. S.

### PROPERLY CLOTHED

We are born in sin and naturally live in sin, and this holds true of all mankind, even the believers. If we are born in sin, then we are not acceptable to God by nature. This the Lord has very definitely stated in His Word: "Nothing unclean shall enter the Kingdom." Everyone, then, who tries to enter in his own dress of supposed human perfection will fail. The rich young ruler, who was well-nigh perfect in the estimation of man, was idolatrous at heart. He loved something more than he did God. Even the best Pharisees, whom the people held in high esteem, could not pass muster because the all-seeing eyes of Jesus looked into their hearts.

To be clothed acceptably to God, our robes must be washed white in the blood of the Lamb. This means that Jesus must take the guilt and blame of our sin upon Himself and pay the full price with His holy, precious blood; for the wages of sin is death.

This is the cardinal truth and revelation of Scripture. It is the very heart of Christianity. Only when we are white in the blood of the Lamb, are we clothed acceptably to God and enter the Kingdom redeemed and saved.  
— Sel.

### WHEN EVENING COMES

When silent stars shine forth from yonder heights —  
When evening comes and darksome shadows gather,  
And when the home to sweet repose invites,  
Should not the child draw closer to its father?

Life's evening nears. I hear the nightwind sigh;  
I come to Thee, my faithful Lord and Savior.  
Through gloom and shadow let me feel Thee nigh.  
O let me never from Thy Presence waver.

I'll fear no ill if Thou wilt take my hand,  
E'en though through dismal valleys I must wander,  
For Thou wilt lead me safe to Gloryland,  
From cross to crown, from night to morning yonder!

Translated from the German.

Anna Hoppe.

— How little do those persons think, who are called to go through trials and to suffer according to the will of God, what hidden designs he is working under them, and how often they are overruled for good to them that love Him, and give up themselves to do His will? I cannot think that my trials and troubles have been appointed to me for evil; no, they were intended for bringing me to the most exalted good. Let me only strive to remain steadfast to God, and to increase in the knowledge of His will, and He will make my way prosperous; and do all things well.

— Though I have experienced many and great comforts, yet I am at times almost discouraged. My heart seems to be a soil so bad, that all labor is thrown away upon it, for, instead of growing better, it grows worse. What a wearisome task, or rather conflict, it is, to be always fighting with an enemy, whom no defeats can weaken or tire. I am afraid that many of my desires to be delivered from his power proceed rather from a sinful impatience than a better source. But it is most distressing when favored with manifestations of a Savior's love, to think we shall again sin against and grieve Him.  
— Edward Payson.

Salvation does not stand in man's pleasure; he can fall from grace as he can fall down a cliff, but he cannot by his own will mend or revive his body and again fall up.



### CONVENTION OF THE ASSOCIATED LUTHERAN CHARITIES

The Associated Lutheran Charities within the Synodical Conference met for the 34th Annual Convention of the organization at St. Paul, Minnesota, September 10 to 13, 1935.

Seventy-one charitable and missionary agencies within the Synodical Conference hold membership in this organization, including 16 hospitals, 8 orphanages, 11 child welfare agencies, 22 institutional mission organizations, 11 old people's home societies and 3 educational institutions in the charities field. 943 workers are employed in the work of these agencies, 594,584 people were benefited. These 71 institutions and agencies own property valued at \$8,764,674.00 and approximately one and a half million dollars is contributed each year by our people for the support of their work.

175 delegates and guests were registered and many local people attended the sessions, which were held in the Hotel Lowry.

Under the chairmanship of the Rev. Enno Duemling, Institutional Missionary of Milwaukee, President of the organization, the policies which are to guide the work in the coming year were fully discussed. Numerous committee reports were heard and acted upon. The morning meetings were devoted to the discussion of topics of general interest.

The Rev. Edgar F. Wittee, pastor of Pilgrim Church, St. Paul, Minnesota, led in the discussion of the question, "Is there a Social Gospel?" Rev. O. A.



Geisemann, pastor of Grace Church, Oak Park, Illinois, presented the theme, "The Church's Share in Social Reconstruction." "Significant Trends in Child Welfare" were discussed by the Rev. E. B. Glabe, Executive Secretary, Children's Friend Society, Minneapolis, Minnesota.

Rev. Paul Lindeman, Editor of The American Lutheran, and pastor of Redeemer Church, St. Paul, spoke on "Implications of Modern Social Trend for Christian Workers." Rev. E. J. Kroncke, Executive Secretary of the Metropolitan Inner Mission of New York City, discussed "The Advantages of Lutheran Welfare Councils in Cities."

In the final meeting on Friday morning, Professor O. P. Kretzmann, Executive Secretary of the International Walther League, spoke on, "The Church's Youth Program," and Dr. Albert Seidel, Lutheran Memorial Hospital, Chicago, Illinois, discussed the "Advantages of a Lutheran Hospital Association."

Using the panel discussion method these papers were all thoroughly discussed by the auditors, who included one or two registered delegates from each member agency, interested pastors and members of our churches in the Twin Cities as well as a goodly number of social workers connected with local agencies.

Two afternoons were devoted to the sessions of institutes. Five courses were offered. Miss Emma V. A. Jensen, St. Paul, taught a class in "Fundamentals of Social Case Work." Rev. A. E. Frey, St. Paul, conducted a class on "The Principles and Practice of Missionary Work in Institutions." Rev. Winfield Wickham, Mo., discussed "The Care of the Dependent Child," with an interested group. Rev. H. F. Wind, Buffalo, N. Y., conducted an institute on "Problems of Dependency in Old Age." Rev. E. J. Kroncke, New York City, presented "Interpretation of Social and Missionary Work to the Church and Community." Each institute met for approximately three hours on the first two afternoons of the Conference and the enrolment in each course was limited to 25 people to allow for adequate group discussion.

The third afternoon of the Conference was devoted to sectional meetings of institutional missionaries, child welfare workers, superintendents of Homes for the aged, representatives of Women's Auxiliaries, Deaconess workers and those interested in hospitals and their management.

The Institutional Workers' Conference of Minneapolis and the National League of Lutheran Nurses met concurrently with the Association and participated in all general meetings.

The Proceedings of this Conference, all papers read both in the general and in the sectional meetings as well as outlines of all institute material presented will be published in the "Proceedings" of the Conference, a book of some 200 pages which may be obtained from

the Business Manager of the Associated Lutheran Charities, Rev. J. H. Witte, 304 Tuscola Road, Bay City, Michigan, at 50c per copy.

Each general session was opened with a devotional service in which addresses by Rev. Virtus Gloe of Kansas City, Mo., Rev. A. R. Kretzmann, Chicago, Rev. A. E. Frey, St. Paul and Rev. E. Zapf of Chicago were heard.

The officers elected by the Conference for the ensuing year are: Rev. Enno Duemling, Milwaukee, Wis., President; Rev. H. F. Wind, Buffalo, N. Y., 1st Vice President; Rev. E. B. Glabe, Minneapolis, Minn., 2nd Vice President; Rev. Virtus Gloe, Kansas City, Mo., Secretary; Oscar Beumer, St. Louis, Mo., Treasurer; Rev. M. Ilse, Cleveland, Ohio, Statistician; Rev. E. Kroncke, New York City; Dr. Albert Seidel, Chicago, Ill.

Invitations for next year's Conference were presented by the following cities: Omaha, Nebraska; Detroit, Michigan; Buffalo, New York; Fort Dodge, Iowa. The time and place of the next Convention will be decided by the Executive Committee of the Association, which will meet in Chicago, in the second week in January.

H. F. Wind.

**REPORT OF THE COMMITTEE  
ON HYMNOLOGY AND LITURGICS**

In this issue of the NORTHWESTERN LUTHERAN we are continuing our report on the new hymn-book. Our committee can only repeat what it said the last time. We were deeply gratified at the fine response elicited by the previous reports. We wish to assure our readers that every suggestion submitted is receiving due consideration on the part of your committee. For that reason all our recommendations are *tentative*, also in this report, so as to be subject to improvement.

May we therefore repeat that the committee invites advice, criticisms, and suggestions from the members of the Synodical Conference as well as from others who are interested in our project. We reserve all rights of publication of the text of our report either in whole or in part. Kindly address all communications to —

W. G. POLACK, *Chairman,*  
*Committee on Hymnology and Liturgics,*  
801 De Mun Ave., St. Louis, Mo.

**1. HYMNS ADOPTED  
WITH NO OR SLIGHT CHANGES**

|     |     |     |     |     |     |     |     |     |     |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| 2   | 127 | 269 | 302 | 329 | 382 | 442 | 469 | 492 | 534 |
| 49  | 137 | 270 | 303 | 336 | 386 | 447 | 470 | 497 | 537 |
| 50  | 164 | 281 | 304 | 341 | 395 | 450 | 473 | 500 | 542 |
| 58  | 166 | 289 | 307 | 342 | 397 | 451 | 478 | 504 | 550 |
| 69  | 168 | 290 | 308 | 347 | 406 | 452 | 479 | 508 | 553 |
| 80  | 194 | 293 | 309 | 353 | 410 | 455 | 482 | 513 | 354 |
| 81  | 240 | 294 | 319 | 367 | 419 | 457 | 483 | 515 | 262 |
| 100 | 244 | 297 | 320 | 369 | 421 | 459 | 487 | 518 | 563 |
| 105 | 254 | 198 | 321 | 370 | 423 | 462 | 488 | 520 | 564 |
| 123 | 268 | 299 | 328 | 373 | 439 | 463 | 489 | 522 |     |
|     |     |     |     | 377 |     |     | 491 |     |     |

## 2. HYMNS DROPPED

|     |     |     |
|-----|-----|-----|
| 35  | 503 | 539 |
| 371 | 514 | 536 |
| 429 | 519 | 561 |
| 440 | 521 |     |
| 458 | 531 |     |

## 3. HYMNS ALTERED IN PART

## No. 196. Christ, the Life of All the Living

*Stanza 7 is new*

- Then, for all that wrought my pardon,  
For Thy sorrows deep and sore,  
For Thine anguish in the Garden,  
I will thank Thee evermore;  
Thank Thee for Thy groaning, sighing,  
For Thy bleeding and Thy dying,  
For that last triumphant cry,  
And shall praise Thee, Lord, on high.

## No. 157. Praise God the Lord, Ye Sons of Men

*Changes in Stanzas 2, 3, 4*

- His Father's bosom He forsakes,  
Is born an infant small,  
A manger for a bed He takes  
Within a humble stall.
- He veils in flesh His power divine,  
A servant's form doth take,  
In want and lowliness doth pine  
Who heaven and earth did make.
- He nestles at His mother's breast,  
Receives her tender care,  
Whom angels hail with joy most blest,  
King David's royal Heir.

## No. 243. Hail the Day that Sees Him Rise

*Changes in Stanzas 3 and 5*

- See! the heaven its Lord receives,  
Yet He loves the earth He leaves;  
Though returning to His throne,  
Still He calls mankind His own.
- Still for us He intercedes;  
His prevailing death He pleads;  
Near Himself prepares our place,  
Harbinger of human race.

## No. 361. We Give Thee But Thine Own

*Original Stanza 3 is inserted between present Stanzas 2 and 3*

- Oh, hearts are bruised and dead,  
And homes are bare and cold,  
And lambs for whom the Shepherd bled  
Are straying from the fold.

## No. 374. The Lord My Shepherd Is

*Stanza 5 is new; original Stanza 5 now Stanza 6*

- In spite of all my foes  
Thou dost my table spread;  
My cup with blessing overflows,  
And joy exalts my head.

## No. 195. Lord Jesus Christ, My Life, My Light

*Original Stanzas 5, 6, 8, 11 omitted*

*(New Stanza 6; a combination of original Stanzas 9 and 10)*

- And when my spirit flies away,  
Thy dying words shall be my stay.  
Thy cross shall be my staff in life,  
Thy holy grave my rest from strife.

## 4. NEW OR REVISED TRANSLATIONS

## No. 1. Lord Jesus Christ, Be with Us Now

- Lord Jesus Christ, be with us now,  
Our hearts in true devotion bow,  
Thy Spirit send with grace divine,  
And let Thy truth within us shine.

- Unseal our lips to sing Thy praise,  
Our souls to Thee in worship raise,  
Our faith increase, and grant us light  
That we may know Thy name aright,

- Until we join the hosts that cry,  
"Holy art Thou, O Lord most high!"  
And in the light of that blest place  
We then shall see Thee face to face.

- To God the Father, God the Son,  
And God the Spirit, Three in One,  
Shall worship, honor, glory be  
And praise throughout eternity.

## 170. O Lord, Our Father, Thanks to Thee

- O Lord, our Father, thanks to Thee  
In this new year we render,  
For every evil had to flee  
Before Thee, our Defender.  
Our Life was nourished, we were fed  
With rich supplies of daily bread.  
And peace reigned in our borders.
- Lord Jesus Christ, our thanks to Thee  
In this new year we render,  
For Thou hast kept Thy people free,  
Thy reign has been most tender.  
Thou hast redeemed us with Thy blood,  
Thou art our Joy, our only God,  
In life and death our Savior.
- Lord Holy Ghost, our thanks to Thee  
In this new year we render,  
For Thou hast led our eyes to see  
Thy truth in all its splendor  
And thus enkindled from above  
Within our hearts true faith and love  
And other Christian virtues.
- Our faithful God, we cry to Thee:  
Still bless us with Thy favor,  
Blot out all our iniquity,  
And hide our sins forever.  
Grant us a happy, good New Year  
And, when the hour of death draws near,  
A peaceful, blest departure.

## No. 190. Thou Light of Gentile Nations

- Thou Light of Gentile nations,  
Thou Savior from above,  
Drawn by Thy Spirit's leading,  
We come with joy and love  
Into Thy wholly temple,  
And wait with earnest mind  
As Simeon once had waited  
His God and Lord to find.
- Yea, Lord, Thy servants meet Thee,  
In every holy place  
Where Thy true Word has promised  
That we should see Thy face.  
Today Thou still dost grant us  
Who gather round Thee here  
In arms of faith to bear Thee  
As did that aged seer.
- Be Thou our Joy and Brightness,  
Our Cheer in pain and loss,  
Our Sun in darkest terror,  
The Glory round our cross;  
A Star for sinking spirits,  
A Beacon in distress,  
Physician, Friend, in sickness,  
In death our Happiness.
- Let us, O Lord, be faithful  
Like Simeon to the end,  
So that his prayer exultant  
May from our hearts ascend:  
"O Lord, now let Thy servant  
Depart in peace, I pray,  
Since I have seen my Savior,  
Have here beheld His day."

5. My Savior, I behold Thee  
 With faith's discerning eye;  
 Of Thee no foe can rob me,  
 His threats I can defy,  
 Within Thy heart abiding,  
 As Thou, O Lord, in me,  
 Death can no longer frighten  
 Nor part my soul from thee.

6. Lord, here on earth Thou seemest  
 At times to frown on me,  
 And through my tears I often  
 Can scarce distinguish Thee;  
 But in the heavenly mansions  
 Shall nothing dim my sight,  
 And I shall see forever  
 Thine ever glorious light. (?)

**No. 280. O Lord, Our Father, shall We be Confounded**

1. O Lord, our Father, shall we be confounded  
 Who, though by trials and by woes surrounded,  
 On Thee alone for help are still relying,  
 To Thee are crying?
2. Lord, put to shame Thy foes who breathe defiance  
 And vainly make their might their sole reliance;  
 In mercy turn to us, the poor and stricken,  
 Our hope to quicken.
3. Be Thou our Helper and our strong Defender;  
 Speak to our foes and cause them to surrender.  
 Yea, long before their plans have been completed,  
 They are defeated.
4. 'Tis vain to trust in man; for Thou, Lord, only  
 Art the Defense and Comfort of the lonely.  
 With Thee to lead, the battle shall be glorious  
 And we victorious.
5. Thou art our Hero, all our foes subduing;  
 Save Thou Thy little flock they are pursuing.  
 We seek Thy help; for Jesus' sake be near us.  
 Great Helper, hear us!

**No. 286. Lord God, We All to Thee Give Praise**

1. Lord, God, we all to Thee give praise,  
 Thanksgiving meet to Thee we raise,  
 That angel hosts Thou didst create  
 Around Thy glorious throne to wait.
2. They shine with light and heavenly grace  
 And constantly behold Thy face;  
 They heed Thy voice, they know it well,  
 In godly wisdom they excel.
3. They never rest nor sleep as we;  
 Their whole delight is but to be  
 With Thee, Lord Jesus, and to keep  
 Thy little flock, Thy lambs and sheep.
4. The ancient Dragon is their foe;  
 His envy and his wrath they know.  
 It always is his aim and pride  
 Thy Christian people to divide.
5. As he of old deceived the world  
 And into sin and death has hurled,  
 So he now subtle lies in wait  
 To ruin school and Church and State.
6. A roaring lion, round he goes,  
 No halt nor rest he ever knows;  
 He seeks the Christians to devour  
 And slay them in his dreadful power.
7. But watchful is the angel band  
 That follows Christ on every hand  
 To guard His people where they go  
 And break the counsel of the Foe.
8. For this, now and in days to be,  
 Our praise shall rise, O Lord, to Thee,  
 Whom all the angel hosts adore  
 With grateful songs forevermore.

9. Let these good spirits us defend  
 And guard from ills unto the end  
 Thy fold, that little flock, O Lord,  
 That loves Thy Word with one accord.

**No. 366. Lord, Thee I Love with All My Heart**

1. Lord, Thee I love with all my heart;  
 I pray Thee, ne'er from me depart;  
 With tender mercy cheer me.  
 Earth has no pleasure I would share,  
 Yea, heav'n itself were void and bare,  
 If Thou, Lord, wert not near me.  
 And should my heart for sorrow break,  
 My trust in Thee no one can shake.  
 Thou art the Portion I have thought.  
 Thy precious blood my soul has bought.  
 Lord Jesus Christ,  
 My God and Lord, my God and Lord,  
 Forsake me not! I trust Thy Word.
2. Yea, Lord, 'twas Thy rich bounty gave  
 My body, soul, and all I have  
 In this poor life of labor.  
 Lord, grant that I in every place  
 May glorify Thy lavish grace,  
 And serve and help my neighbor.  
 Let no false doctrine me beguile  
 And Satan not my soul defile.  
 Give strength and patience unto me  
 To bear my cross and follow Thee.  
 Lord Jesus Christ,  
 My God, and Lord, my God and Lord,  
 In death Thy comfort still afford.
3. Lord, let at last Thine angels come,  
 To Abram's bosom bear me home,  
 That I may die unfearing;  
 And in its narrow chamber keep  
 My body safe in peaceful sleep  
 Until Thy reappearing.  
 Then from the dead awaken me  
 That these mine eyes with joy may see.  
 O Son of God, Thy glorious face,  
 My Savior and my Fount of grace!  
 Lord Jesus Christ,  
 My prayer attend, my prayer attend,  
 And I will praise Thee without end.  
 (To be continued)



† MRS. AMELIA GEIGER †

Entirely unexpected came the news that on Monday, October 28, after a brief illness of three days, Mrs. Henry Geiger had passed away. How transitory is life! They that are with us today are no longer with us on the morrow.

On Wednesday morning, October 30, funeral services were held in Zion's Church in the town of Leeds. The Rev. Aug. Paetz led the service in the home of the mourners as well as at the altar. Rev. L. C. Kirst preached the Sermon basing the words of comfort upon the 23rd Psalm, verse 1: "The Lord is my shepherd; I shall not want," the words of Holy Writ on which the deceased had based her comfort in her final strife. In the afternoon the remains were then taken to Menomonie, Wisconsin, where interment took place on Thursday. The local Pastor,

Rev. J. Mittelstaedt, preached the funeral sermon in the German language basing it upon the words of the 39th Psalm, verse 13. Near her old home and beside her mother the remains of Mrs. Geiger are now resting peacefully until that joyful day of the resurrection.

Mrs. Amelia Geiger, nee Moessner, daughter of Mr. and Mrs. Jacob Moessner, was born on March 19, 1886 in Menomonie, Wisconsin. Mr. and Mrs. Jacob Moessner were both at one time under the pastorate of Pastor Max Frommel in Baden, Germany. Soon after birth the deceased was baptized by Prof. Aug. Pieper. Later in life she attended the Christian day school and after due instruction in the principal parts of Christian doctrine she was confirmed by Prof. Martin Eickmann at Menomonie, Wisconsin.

In the year 1910, on the 7th day of September, she was united in the bonds of holy wedlock with Pastor Henry Geiger. Their union was blessed with four children. She was the faithful helpmeet of her spouse in the churches in Hartland, Naugart, Randolph and Leeds, Wisconsin. She possessed a true Christian character and gained the love and respect of all who knew her. On the 7th day of September, 1935, she and her spouse were privileged to observe their 25th wedding anniversary.

The greater part of her life the deceased enjoyed exceptionally good health. About ten years ago her ailment began. During this time she submitted to several operations and always rallied quite well. However, on Thursday, October 24, she was overtaken by her last and fatal illness. On the following Saturday she was removed to the hospital at Poynette, afflicted with a severe throat disease (agranulocytic angina), where she departed this life on Monday, October 28, at the age of 49 years, 7 months, and 9 days.

She leaves to mourn their loss, her spouse, Rev. Henry Geiger, four children: Gerhard, student of theology at Thiensville, Adelbert and Waldemar, students at Northwestern College at Watertown, and Doris at home; she also leaves to mourn her three brothers: Carl, Jacob and Robert Moessner, all of Menomonie, and her two sisters: Mrs. Wm. Michaels of Ridgeland, Wis., and Mrs. Karl Kihs of Jefferson, Oregon.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they rest from their labors. And their works do follow them." Rev. 14: 13. A. J. Engel.

#### EIGHTIETH ANNIVERSARY

Thankfulness is a sweet smelling savor unto the Lord. It is the one thing God expects of us sinners for His great love revealed to us in Jesus Christ. "O give thanks unto the Lord; for He is good: because His mercy endureth for ever," that was the keynote that rang through the three services held by the St. John's Evangelical Lutheran Congregation of Maribel,

Wisconsin, on November 10, 1935. On this memorable day the congregation was privileged to celebrate the eightieth anniversary of its organization, the founding of its Christian day school, and the tenth anniversary of the dedication of its new church. Eighty years the Lord has worked in this congregation calling, sanctifying, justifying His elect. Many of these are now in full possession of their eternal inheritance as the many and long rows of gravestones on the cemetery indicate. Eighty long years this congregation, by the grace of God, has tenaciously clung to the principle advocated by their forefathers and founders of the church, the principle of maintaining Christian schools for our Christian children; and all this in spite of the modern trend to abolish Christian schools, because of the great cost of maintenance. This school has been of inestimable value in enriching St. John's members with spiritual blessings in heavenly places.

As there is joy in heaven over every sinner that repents, so there was joy in heaven over the words of thanksgiving that came from the lips and hearts of St. John's Congregation and its pastor. In the morning service Rev. Edward Kionka, son of the present pastor, Rev. Paul Kionka, preached the sermon. Basing his words on John 7:37 he pointed out that during all these years their church had been to them a place where Jesus had invited them saying, "If any man thirst, let him come unto Me, and drink." Within its sacred halls Jesus had slaked the thirst of their troubled soul. He spoke on the "Young People's Problem." This complicated problem cannot be solved by turning our churches into social centers, with the three dice or a deck of cards. Its only solution, as in the case of Israel, lies in the erection of an altar, that is, Jesus Christ must be made dear to them and preached into their young hearts in Christian schools, churches and in the home. Prof. John Meyer delivered the evening sermon. Preaching on Joshua 24: 16-24 he stated that their forefathers had founded their church in order that they and their children might serve the Lord in righteousness and holiness; because the Lord, their God, had been unto them a Savior, a very present help in need. In spite of the lowering and threatening skies the church was filled three times. Guests from Morrison, Shirley and Wayside came to rejoice with St. John's. The thank-offering lifted in the three services is intended for Home Missions, our Seminary and the two Lutheran high schools at Milwaukee and Fond du Lac.

The history of the congregation is very colorful, interesting and encouraging to work with renewed zeal for the conversion of lost souls. It dates back to the year 1854 when the first settlers of Lutheran confession settled in the dense forest of Cooperstown.

The story of the experiences, hardships, courage and toil of these early settlers is stirring indeed.

Coming here with little or no means, many lived under the blue sky for weeks, until necessary shelter could be erected. The meager store of provisions was distributed by liberal members among the needy. Frequently two or more families occupied a single room cabin. With exemplary unselfishness one assisted the other in getting established upon some tract of land. A coat or pair of boots was gladly loaned to others to permit worshipping at church. Children often went to school barefooted in winter.

Faith in the Lord Jesus Christ gave these early settlers strength to endure all the hardships. Divine services were conducted in the home. The ever-increasing number of settlers necessitated the erection of a church in the year 1857. The log building served as church, school and parsonage. Rev. P. Kuehn organized the congregation in the year 1855 and conducted regular services, coming here from Milwaukee at stated intervals and making the whole journey on foot. He was assisted by Rev. Mueller of Freistadt; Rev. Meissner and Graetz; Rev. Grabau and Heinrich von Rohr of Buffalo, N. Y.

Other pastors who served St. John's are the following: C. Rehwaldt 1858-1867; Christian Meyer 1867-1871; C. Schadow 1871-1876; W. Keibel 1876-1893; Chr. Sieker 1893-1901; the present pastor, Paul Kionka, since 1901.

From the very beginning the congregation was interested in a thorough Christian education for its children and therefore established a Christian school at the time of its organization eighty years ago and called a male teacher. This step required great sacrifices on the part of these poor people. Almost without exception the parents gladly sent their children to this school, the enrollment often numbering from 70 to 80 pupils.

May the Lord God bless St. John's Congregation, give its members strength to hold fast what they have inherited from their forefathers and to acknowledge the same with thankful hearts. A. Koelpin.

#### GOLDEN ANNIVERSARY

A series of festive services marked the golden anniversary of Zion Lutheran at Rhineland, Wis. A Jubilee Communion was served on Sunday, October 6, in which nearly every communicant of the church participated. On Wednesday evening, October 9, the Rev. Marmaduke Carter, Negro pastor of St. Philip's Lutheran Church of Chicago, brought us a missionary appeal in behalf of his people. The offering of \$120 will be used for missionary work in Africa. On Thursday and Friday evenings of the Jubilee week the children of our Christian Day School presented themselves before the congregation in a play entitled: "The Pied Piper of Hamelin." The celebration was climaxed on Jubilee Sunday, October 13, when an appreciative congregation assembled for the special

morning and evening services in which the Rev. G. Pieper and the Rev. W. Sievers preached the Word. The St. John's Lutheran Choir of Merrill assisted in the Vesper services and gave very appropriate expression to our jubilee joys.

From extremely humble beginnings and after years of struggle and discouragement the Zion Congregation has grown in these many years to be a leading spiritual force in the city of Rhineland. Especially the last decade in the history of the congregation has witnessed no small advance in material progress. During this time a parsonage was acquired, the new church edifice was erected and the Christian day school with three teachers was launched.

In the first three years of its congregational existence, from 1885 to 1888, a number of itinerant pastors served the small flock, among them were students and professors from our Theological Seminary. Since 1888 the congregation has had six pastors: the Rev. W. Kistemann 1888, the Rev. C. F. Rutzen 1889, the Rev. Dejung, Senior, 1889 to 1896, the Rev. Dejung, Junior, from 1896 to 1921, the Rev. H. W. Schmitt 1921 to 1926 and the present Pastor P. G. Bergmann since 1926.

May the awakened joy that "the Lord is with us" continue to exert its wholesome influence over all our future congregational activities. Then the past anniversary will not only be a pleasant memory but a fruitful experience of life and a very lasting inspiration of the abiding joys of salvation.

#### FORTIETH ANNIVERSARY OF SERVICE

The nineteenth Sunday after Trinity marked the fortieth anniversary of the pastorate of the Rev. George Wacker at St. John's Congregation, Pigeon, Michigan. This rare occasion was celebrated by arrangement of the congregation in a special service on the afternoon of the anniversary. The undersigned preached the sermon, using Psalm 103:1 as text. The celebration was continued in a social gathering of the congregation, following the service. The congregation further showed her appreciation of the long service of her pastor through the presentation of a gift.

During his long pastorate at this congregation the jubilarian's work was attended by a great measure of blessing. It was under his guidance that the present modern parsonage, teachers' residence and church were built. In the fall of this year a beautiful school building was erected to replace the original building. Five hundred and ninety-six baptisms, 411 confirmations, 124 marriages, and 200 burials were performed by Rev. Wacker in St. John's Congregation. He also served 21,647 communion guests.

Unto the Lord who gave grace and blessing to the work of His servant be honor and glory. May He

continue in His goodness toward him until he too is gathered with the faithful before His throne.

A. F. W.

### SILVER JUBILEE OF PASTORATE

On the sixth of November twentyfive years had elapsed since Rev. F. C. Uetzmann was installed as pastor of our congregation at Wrightstown, Wis. This event had to be celebrated. And so a special service was quietly arranged by the members for the subsequent Sunday, November 10. Pastor C. Auerswald, the predecessor of the jubilarian, preached the sermon on Hebr. 13:8, setting forth that for pastor and flock Jesus Christ had been the watch word in days gone by, is today their refuge and glory, and shall be their Stay and Anchor in days to come. After the service Mr. Baumgaertner, the president of the congregation, handed a bank check to his pastor voicing in appropriate words the appreciation of his faithful services. In his response brother Uetzmann pointed out that it is the unmerited grace of God who, in the twenty-five years of his pastorate, had granted health and ability to him to labor in the Lord's vineyard thanking also his people for their tokens of appreciation and esteem. In the basement of the beautiful church which like the modern parsonage was built during Rev. Uetzmann's pastorate the ladies now served a tasty repast, while a number of speakers, among them the three sons of the jubilarian, two of them pastors of Synod, regaled the participants in their way. The midnight hour finally put an end to the delightful and heartening festivities.

O that in Thy holy Word  
We here may live and die, dear Lord,  
And when our journey endeth here,  
Receive us into glory there. C. H. A.

### DEBT RETIREMENT

The only report that can so far be given on the progress being made in the Debt Retirement Program is that all signs that have come to our notice are distinctly encouraging. Congregations and conferences are laying their plans with a certain deliberateness that indicate determination to go through with this thing. There has been no frothing enthusiasm visible, but there have been plenty of signs of sincere interest and of eagerness to get started.

Even the expressions of disagreement with this or that suggestion in the detailed program have been encouraging, because the criticisms have been advanced in a spirit of helpfulness and were offered in support of the main purpose of the movement. There have been no signs of obstruction. And that is certainly encouraging.

Everyone feels the heavy weight of the debt and longs for relief from it. There is no need to argue

the blessings that could follow upon a removal of that unnecessary drag on all our synodical work. What is necessary, though, is for each of us to turn that desire for freedom into effective work.

One pastor writes: "Although there has been an almost total crop failure here and prospects are not bright, we are working." There is no foretelling, of course, what the result of that work will be; but if only every one of our congregation joins in heartily in the chorus of "We are working," the outcome should not be in doubt. God does not require us to work miracles with our hands, but he does require us to work faithfully. If miracles are necessary, he will work them. As for encouragement to those at work in His Kingdom, does not Christ say, "I am with you alway, even to the end of the world"? K.



### MISSION FESTIVALS

Town Prairie Farm and Town Dallas, Wis., St. Paul's (John Henning, Jr.). Off'g: \$211.47.

#### Sunday Exaudi

Town Sheridan, Minn., St. John's (G. Schuetze). Off'g: \$78.49.

#### Eleventh Sunday after Trinity

Doylestown, Wis., St. John's (A. L. Mennicke). Off'g: \$186.00.

#### Thirteenth Sunday after Trinity

Fountain Prairie, Wis., St. Stephen's (A. L. Mennicke). Off'g: \$75.00.

Seaforth, Minn., St. Paul's (G. Schuetze). Off'g: \$41.25.

#### Fourteenth Sunday after Trinity

Faith, S. D., St. Paul's (H. C. Schnitker). Off'g: \$31.17.

#### Fifteenth Sunday after Trinity

Monroe, Mich., St. Paul's (G. Ehnis). Off'g: \$100.00.

#### Sixteenth Sunday after Trinity

Fall River, Wis., Trinity (A. L. Mennicke). Off'g: \$116.00.  
Dupree, S. D., First Luth. (H. C. Schnitker). Off'g: \$22.73.  
Manitowoc, Wis., Immanuel (Theo. F. Uetzmann). Off'g: \$136.75

Muskegon Heights, Mich. (A. Hoenecke). Off'g: \$68.68.

Black Creek, Wis., Immanuel (John Masch). Off'g: \$130.14.  
St. Louis, Mich. (C. G. Leyrer). Off'g: \$77.50.

#### Seventeenth Sunday after Trinity

Toledo, Ohio, Zion (Geo. N. Luetke). Off'g: \$400.00.  
Root Creek, Wis., St. John's (Wm. Mahnke). Off'g: \$135.58.  
Milwaukee, Wis., St. Paul's (A. H. Schroeder). Off'g: \$15.45.  
South Milwaukee, Wis., Zion (O. B. Nommensen). Off'g: \$241.66.

Green Bay, Wis., St. Paul's (W. A. Gieschen). Off'g: \$223.44.  
Milwaukee, Wis., Christ (P. J. Bergmann). Off'g: \$218.14.

#### Nineteenth Sunday after Trinity

Milwaukee, Wis., St. Matthew (A. Halboth). Off'g: \$577.24.  
Sevastopol, Wis., St. John's (Otto C. Henning). Off'g: \$106.40.

Cold Spring, Wis., St. John's (Robert F. F. Wolff). Off'g: \$37.50.

#### Twentieth Sunday after Trinity

Milwaukee, Wis., Trinity (Arnold Schulz). Off'g: \$240.41.  
Rhinelander, Wis., Zion (P. G. Bergmann). Off'g: \$655.00.

**NOTICE**

To fill the vacancy created by the death of Dr. Frank Schlueter, I have appointed Mr. Edmund Seifert, 519 N. Church St., Watertown, Wis., a member of the Board of Northwestern College. His term expires in 1937.

John Brenner.

**BOOK REVIEW**

**The Philosophies of Father Coughlin.** Four Sermons by W. B. Riley, D. D., Pastor of First Baptist Church, Minneapolis, Minn. Price, 25c. Zondervan Publishing House, Grand Rapids, Mich. Paper Covers. 58 pages.

In these four sermons Dr. Riley partly agrees but mostly disagrees with Father Coughlin of radio fame. It is another case of when the preacher turns economist, or quoting from Luke 12:13, when a divine turns divider of incomes. Not much light will be thrown by these sermons on a subject about which so many writers know so little and speak so much. The author is not very deep, but sane and biblical in his views, no small praise in this day and generation. The headings of the four sermons bear catchy titles: Shall We Look to Congress or Christ? Shall it be Gold or God? Shall it be Dole or an Endeavor? Shall it be Communism or Christianity. The sermons make interesting reading. There are some typographical errors. Z.

**How to Teach Evangelical Christianity.** By Theodore Heckel. Translated by Norman E. Richardson and Klaas Jacob Stratemeier. 121 pages. Price, paper boards, 75 cents — bound in cloth \$1.25.

To rate this book correctly one must know something about the state of the Evangelical church in Germany. The author is a Superior Consistory Counsel of the German

Evangelical Church Union. One of the translators, N. E. Richardson, is a professor at the Presbyterian Theological Seminary at Chicago. The "Oberkonsistorialrat" has to deal with religious conditions obtaining in the German Evangelical church circles, which are quite different from ours. He has a lot to say on methods of teaching the Bible to the young. The headings of his six chapters are: The Importance of Method. The Theory of Method. How to Teach Bible Stories. How to Teach the Parables of Jesus. How to Teach the Psalms. How to Read the Bible. The matter is sometimes quite technical. He does battle against Rationalism and is fundamental enough in his views to urge teachers to go back to Luther and his Bible. Although marred by many misprints the book should be of interest to teachers in our parochial schools, for it has some good suggestions on teaching Bible truths to children. Z.

**Selected Solos for Pipe Organ.** By H. Markworth. Concordia Publishing House, St. Louis, Mo., Price, \$ .90.

The collection presents the following numbers: As Each Happy Christmas; Du lieber, heil'ger, frommer Christ; In Dulci Jubilo; Lasst uns alle froehlich sein; Lobt Gott, ihr Christen; Morning Star; Nun kommt der Heiden Heiland; O Come, All Ye Faithful; Vom Himmel hoch.

The book will no doubt be of interest to all our organists as they contemplate the fast approaching holiday season. We hope it will be of good service. G.

**MEMORIAL WREATH**

For Mrs. H. Geiger, wife of Rev. H. Geiger, for missions \$3.00. J. Mittelstaedt.

In memory of Mrs. Henry Geiger by Zion's Congregation, Leeds, etc., \$65.00. H. Geiger.

**TREASURER'S STATEMENTS**

October 31, 1935 — 4 months

| Department                          | Received     | Disbursed    | Assets    | Operation    | Maintenance |
|-------------------------------------|--------------|--------------|-----------|--------------|-------------|
| General Administration .....        | \$ 17,508.30 | \$ 6,506.23  | \$        | \$ 6,506.23  | \$          |
| Educational Institutions .....      | 7,828.81     |              |           |              |             |
| Theological Seminary .....          | 1,154.28     | 5,809.44     |           | 4,987.61     | 821.83      |
| Northwestern College .....          | 1,080.81     | 16,214.52    |           | 13,488.48    | 2,726.04    |
| Dr. Martin Luther College .....     | 825.60       | 13,572.21    | 311.30    | 12,432.45    | 828.46      |
| Michigan Lutheran Seminary .....    | 478.59       | 4,874.65     | 110.90    | 4,209.70     | 554.05      |
| Northwestern Lutheran Academy ..... | 346.57       | 3,312.43     | 269.18    | 2,807.70     | 235.55      |
| Home for Aged .....                 | 311.71       | 2,117.27     |           | 1,997.86     | 119.41      |
| Missions, General .....             | 28,113.14    | 452.21       |           | 452.21       |             |
| Indian .....                        | 4,255.01     | 9,518.86     |           | 8,463.64     | 1,055.22    |
| Negro .....                         | 2,685.89     | 2,783.30     |           | 2,783.30     |             |
| Home .....                          | 11,540.67    | 30,211.15    |           | 30,211.15    |             |
| Poland .....                        | 1,837.86     | 3,304.50     |           | 3,304.50     |             |
| Madison Student .....               | 342.12       | 1,386.25     |           | 1,386.25     |             |
| African Mission .....               | 98.00        |              |           |              |             |
| School Supervision .....            | 5.50         | 84.05        |           | 84.05        |             |
| General Support .....               | 1,094.52     | 5,781.00     |           | 5,781.00     |             |
| Indigent Students .....             | 643.45       | 6.73         |           | 6.73         |             |
| To Retire Debts .....               | 13.51        |              |           |              |             |
| Insurance Claims .....              | 1,120.66     | 399.82       |           | 399.82       |             |
|                                     | \$ 81,285.00 | \$106,334.62 | \$ 691.38 | \$ 99,302.68 | \$ 6,340.56 |
| Revenues .....                      | 12,768.05    |              |           |              |             |
|                                     |              | 94,053.05    |           |              |             |
| Deficit .....                       |              | \$ 12,281.57 |           |              |             |

**Debt Statement**

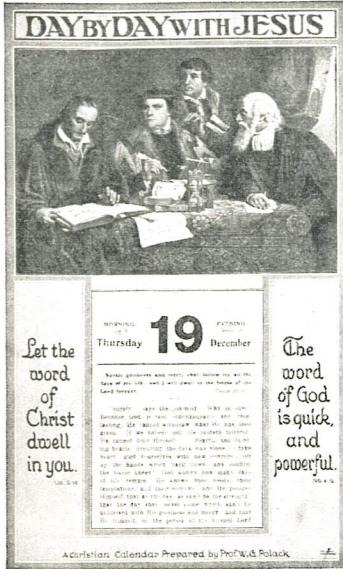
|                                       |              |
|---------------------------------------|--------------|
| Debts on June 30, 1935 .....          | \$455,403.50 |
| Debts made since .....                | 85,310.25    |
|                                       | \$540,713.75 |
| Debts paid .....                      | 71,172.75    |
| Budget Debt on October 30, 1935 ..... | \$469,541.00 |
| Church Extension Debt .....           | 180,364.29   |
| Total Debt on October 31, 1935 .....  | \$649,905.29 |

THEO H. BUUCK, Treasurer.

**DAY BY DAY WITH JESUS**

A 1936 Calendar for Family and Private Devotions

Prepared by Prof. W. G. Polack



This popular "tear-off" calendar contains daily devotional exercises for every day of the year on 366 sheets. There is offered a meditation on an appropriate Bible-text for each day, closing with a prayer or hymn-verse. Sometimes, for the sake of variety the meditation is in the form of poetry.

Besides this, daily Bible readings are suggested for morning and evening.

Pastors who are desirous of assisting their people in establishing and maintaining a family altar will find this calendar thoroughly reliable and its popular style will endear it to the hearts.

To those, unfamiliar with this calendar, we offer a brief description of it. The pad or block has 366 sheets, printed on both sides, 732 printed pages in all. It is LARGER THAN MANY BOOKS THAT COST FIVE TIMES AS MUCH.

Price: 60c a copy

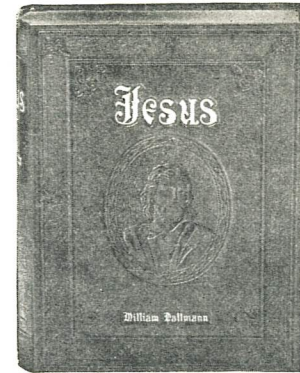
**Feste Burg.**  
**Der Ev.-Luth. Hausfreund.**  
**Abreißkalender für 1936.**

Mit biblischen Betrachtungen von lutherischen Geistlichen.



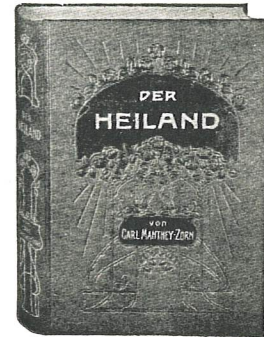
Der beliebte Abreißkalender mit einem Blatt für jeden Tag im Jahr. Außer Datum und Zeitangaben auf der Vorderseite eines jeden Blattes eine schöne Andacht, auf der Rückseite eine kurze erbauliche Geschichte oder ein Gedicht. Auf der Rückwand ist ein schön lithographiertes Bild, wie obige Abbildung zeigt.

Preis: Einzeln 60c.



**JESUS**  
**HIS WORDS AND HIS WORKS**  
According to the Four Gospels  
By William Dallmann, D. D.

With Explanations, Illustrations, Applications. 185 Half-tone Illustrations by old and new masters and 2 Maps of Palestine IX and 481 pages. Size 7 1/4 x 10. Price: \$4.00.



**Der Heiland.**

Den vier Evangelien nachgezeichnet.

Ein Prachtwerk. Großoktav-Format mit No. schmitt und Futteral, mit 60 vollseitigen Illustrationen nach Darstellungen und Gemälden der berühmtesten Maler aller Zeiten. — Eine Karte von Palästina und eine Zeittafel.

Vollausgabe.

\$3.00 portofrei.

**Announcing Lutheran Edition -- 1936 Scripture Text Calendar**



For almost a quarter of a century, Messenger's Scripture Text Calendars have been spreading Christian light and comfort throughout the nation. They are known everywhere for their beauty, completeness and religious inspiration. No home is quite complete without the Christian influence of these

Der Bibeltext-Kalender ist auch Deutsch zu haben.

beautiful pictures and carefully selected Scripture verses.

**Most Beautiful Calendar in America**

The cover of the 1936 Scripture Text Calendar is beautiful indeed! Its very fine picture by Harper entitled "The Madonna" enclosed in a background, illustrating the little town of Bethlehem in colors, is all combined in a decorative border of olive branches and berries. It is a very unique, different and beautiful — worthy of framing.

The Religious Picture on each monthly page has been adopted after months of careful study in order that each may be in keeping with the dignity, beauty and reputation of the Scripture Text Calendar. The New Monthly Page Border is in the moderne effect.

**To All Lutherans**

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

Single copy, 30c; 4, \$1.00; 12, \$3.00; 25, \$5.75; 50, \$9.00. All prices slightly higher in Canada. The regular Advertised Selling Price is 30c thus affording you a good margin of profit.

WRITE FOR OUR LARGE ILLUSTRATED CATALOG



**POST CARDS FOR CHRISTMAS AND NEW YEAR**

or for Christmas and New Year combined with Bible Verses

In German or English

12 cards for 25 cents

100 Cards Assorted

\$1.75

**Northwestern Lutheran Annual**  
(Wisconsin Synod)

Price: Single copies, 15 cents

Gemeindeblatt-Kalender (Wis. Synode)  
Einzeln 15c

Evangel.-Luth. Hausfreund-Kalender  
von W. Willkomm Preis 20c