

# The Northwestern LUTHERAN

Jan 41  
Rev C Buenger  
5026 19th Ave


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

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## Savior, Help Us, We Are Thine



Savior, help us, we are Thine,  
Humbly we implore Thee.  
Let Thy face upon us shine,  
As we bow before Thee.  
Watch o'er our souls, dear Savior,  
With one accord we vow today;  
Thine to be eternally.  
Holy Creator, Lord!  
Holy Redeemer, Lord!  
Spirit of Truth, Comforter, Teacher!  
Triune Lord and God:  
Let us never leave Thee,  
Nor forget our sacred vow!  
O Lord, have mercy!

When the wicked world would charm  
With its vile temptation,  
Then preserve us, Lord, from harm  
With Thy great salvation.  
Be Thou our strength in weakness.  
Quench all the sordid lusts within,  
Cleanse our youthful hearts from sin.  
Holy Creator, Lord!  
Holy Redeemer, Lord!  
Spirit of Truth, Comforter, Teacher!  
Triune Lord and God!  
Make us mighty victors,  
Conqueror's o'er all our foes!  
O Lord, have mercy!

When the shades of death draw near,  
Be our consolation!  
Thy redemption gives us cheer,  
Joy and exultation.  
Lord, make us all Thy children,  
That old and young in heav'n may rest,  
Ever on the Savior's breast.  
Holy Creator, Lord!  
Holy Redeemer, Lord!  
Spirit of Truth, Comforter, Teacher!  
Triune Lord and God:  
Let us never leave Thee,  
Nor forget our sacred vow!  
O Lord, have mercy!

Tr. by W. M. Czamanske.

"Staerk uns, Mittler, dein sind wir."





## "A LIGHT THAT SHINETH IN A DARK PLACE"

Read John 8:2-12

**A**NENT the first recorded sermon of our Savior preached in the synagogue at Nazareth we read, Luke 4: "And he stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened it, he found the place where it was written, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' And he closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, 'This day is this scripture fulfilled in your ears.'" — The force and originality of this first sermon of Jesus lay in His claim, "Today is this scripture fulfilled in your ears." With these words He embraced all the glorious prophecies of the Old Testament concerning the coming Messiah and said, "I am He." — Jesus is the Christ, the Son of the living God. Following that day in the synagogue at Nazareth Jesus frequently arrested the attention of His hearers with similar claims. Mark this "I am" in the mouth of Jesus: "I am the Resurrection and the Life — I am the Way, the Truth, and the Life, no man cometh unto the Father but by Me — I am the good Shepherd — I am the Bread of Life — Ye call me Master and Lord, and so I am." Sublime titles of our Lord! "And we beheld His glory, the glory of the only begotten Son of God, full of grace and truth."

The eighth chapter of John's Gospel begins with the record, "And early in the morning he came again into the temple and all the people came unto him, and he sat down and taught them. Another day had dawned. While the morning light of the sun was dispersing the clouds of night, the "Sun of Righteousness" came to dispel the spiritual darkness of men. Then said Jesus again unto them, "I am the Light of the world."

It is not a matter of speculation in what sense these words of the Lord are to be understood. With the morning, we read, the Scribes and Pharisees brought to him a woman taken in adultery. And when they had set her in the midst, they began to accuse her. But Jesus stooped down and with his finger wrote on the ground, as though He heard them not. So when they continued, He lifted up Himself and said, "He that is without sin among you let him first cast a stone at her." And He stooped down and wrote on the ground. And they which heard it, being convicted by their own conscience, went away one by one, beginning at the eldest even to the last. And Jesus was left alone, and the woman. And He said unto her, "Woman, where are those thine accusers? Hath

no man condemned thee?" She said, "No man, Lord." And Jesus said unto her, "Neither do I condemn thee: go sin no more." Then said Jesus again unto them, "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." With an allusion to this instance of sin and shame, this example of pride and hypocrisy, as well as His own compassion for sinners, His word of pardon, and His charge, "Go and sin no more," Jesus said, "I am the Light of the world."

### The Blackout of Sin

The darkness of the world is *sin* with all of its dread consequences, its guilt, its guilty fears, the dark grave, and finally the outer darkness of everlasting condemnation. All the shades of night gather around the sinner. You may observe it but a few steps from Paradise after our first parents had fallen into sin, in the black heart of Cain filled with envy and hatred, in his fallen countenance, in the murder of his brother Abel. You may hear it in the voice of the Lord God, "The voice of thy brother's blood crieth unto me from the ground." — And Cain said unto the Lord, "My punishment is greater than I can bear." This darkness of hatred, of fratricide, of guilt, and despair covers the earth. "Let him that is without sin among you cast the first stone at her." — There is no difference, *all* have sinned and come short of the glory of God. It is true, around us everywhere there are always some proud Pharisees who will point at the sins of other men and say, "I thank Thee, God, that I am not as other men are, extortioners, unjust, adulterers — or even as this" — and what accusations and invectives are hurled at their fellowmen! But upon these the Lord has pronounced a sevenfold "Woe." Woe unto you Pharisees, ye hypocrites.

It was a dark morning when this woman was first brought to Jesus. Her accusers held sway; the condemning words of the Law of Moses were repeated, and Jesus stooped to the ground and wrote in the sand. Time to ponder the words of the Law, time to feel her guilt. And when Jesus finally broke the silence, His words hardly healed the smart. "He that is without sin among you let him cast the first stone." If these paragons of righteousness in the sight of all men, the Scribes and Pharisees, **were sinners in the sight of the Lord**, if they could not stand in His presence, if the edlest, the best in their company was the first to withdraw, to flee, how dreadful for her to have fallen into the hands of the righteous Lord! — "All sinners — of whom I am chief!" No darkness is so dark as the night of *my* transgression! It is folly to compare ourselves with other men, "And Jesus was left alone and the woman." You must face your Lord and your God!



The Sun of Righteousness —  
With Healings in His Wings

One ray of light shines into the night of sin. "And when Jesus lifted up Himself and saw none but the woman, He said, "Hath no man condemned thee; neither do I condemn thee." — Alone with Christ, what will the verdict be? When Jesus took his three favored disciples to the mount of His transfiguration there appeared unto them Moses and Elias talking with Him, and the glory of the Lord overshadowed them, and the disciples fell on their faces and were sore afraid. Indeed in the presence of Moses and Elias, in the presence of God's glory they must fear and tremble. — Then came Jesus to them, and touched them and said, "Arise, be not afraid." And when they lifted up their eyes, they saw no man save *Jesus only*. — Familiar, condescending, not in terror as the King of-kings, but kind and good, with healing in His wings. And here again, when the woman was alone with Christ, grace was poured into His lips. "Neither do I condemn thee." *For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved.* John 3:16.17. Glorious Light! Glorious Gospel!

It is a beautiful story which we have considered, beautiful in its simplicity. You would say, "Jesus took the part of this woman. He defended her." So He did.

And in taking the part of sinners Jesus has born all our sins and their dread consequences guilt, death, damnation. He has trodden the wine-press alone, in Gethsemane, on Calvary. And who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. This is the Light that shines into our darkness of sin. Christ is the Light of the world. In this Light all believers rejoice:

Lord Jesus, my Salvation,  
My Light, my Life divine,  
My only Consolation!

But we add: Oh make me *wholly* Thine.

Walk in the Light

Then said Jesus again, "I am the Light of the world: he that followeth me shall not walk in darkness, but have the light of life." And this He said immediately after He told this woman, "Go, and sin no more." The darkness of sin must yield completely with the rising of the Sun of Righteousness. We have been brought out of darkness into the light, and from the power of Satan unto God. "The path of the just is a shining light, that shineth more and more." We are the children of the light and of the day. "Let us put on the armor of light; let us walk honestly as in the day." — Go, and sin no more!  
A. P. V.

## EDITORIALS

**Itching Ears** The folly of the seekers for new religions and new revelations has again been shamefully exposed in the apprehension of the leaders of the "I Am" cult. This sect had its beginnings in California where so many "new religions" get their start. The "I Am" cult was organized in 1930 by one Guy W. Ballard who claimed for himself to have "attained a supernatural state of self-immortality, which enabled him to conquer disease, death, old age, poverty and misery." In spite of these extravagant and ambitious claims Guy Ballard came to an abrupt end on the operating table. This did not intimidate Mrs. Ballard and her son Donald. They took up the slack and became the leaders of the cult. Mrs. Ballard took upon herself the cloak of "supernatural visitation and supernatural state of self-immortality" and claimed that her husband had "ascended" and become an "ascended master" ranking with Jesus and St. Germain. While she assumed the names of "Joan of Arc," "Jesus" and "St. Germain," her son Donald was known as "Lafayette." Marriage and the rearing of children is in disrepute with her and her followers were told that if they did not practice absolute continence they would be condemned, "annihilated and blasted," as well as expelled

"under the fear and decree of eternal damnation." This resulted in the dissolution of many homes, since many of her adherents were separated and divorced, although many of them "were happily married persons of normal condition."

Meanwhile the Ballards were raking in the sheckels from their dupes. They became fabulously rich. "She used to wear a 12 carat diamond ring, several other large diamonds, an 18 carat diamond breastpin, diamond bracelets, and a diamond wrist watch, most of which had been 'love gifts' to her." The United States government is charging the Ballards with the perpetration of a \$3,000,000 mail fraud. They have surrendered to the government and their bail has been set at \$10,000.00.

So much for the Ballards, the leaders of the "I Am" cult. Now what about the adherents of that cult? They are people who refused to believe the revealed truth of the Scriptures — the Word of God — the one abiding Truth. Of such people God says, as he said of those at the time of the great flood: "My Spirit will not always strive with man, for that he also is flesh." That is, my Spirit will give up the battle with man to convince and convict him of his sin and rebellion against Me and to



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show him the way to peace and happiness and re-union with their God. That is a righteous judgment of God; that is damnation. Of such Paul writes to Timothy in his second Epistle, chapter 4, verse 4: "*And they shall turn away their ears from the truth, and shall be turned unto fables.*" Note those words, "Shall be turned unto fables." Not they will turn their ears unto fables, but someone else will do it — God Himself — in His righteous judgment for having closed their ears to the truth — the Word of God.

This accounts for many itching ears among people; this accounts for the fact that people will be caught in the net of such obvious and open charlatans and deceivers. Because they will not believe the Truth, God condemns them to believe the lie — palpable, apparent lies. Yes, "It is a fearful thing to fall into the hands of the living God." Hebrews 11:31. Such exposures ought to be a solemn warning to us to hold to the Word of God and accept it as *the Truth* and be thankful for it and use it for our growth in knowledge and the fear of God. For the time of which Paul writes to Timothy, 2 Tim. 4:3, is always present time: "*The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.*"

W. J. S.

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**5,000 New Subscribers** We are making progress in securing new subscribers for the *Northwestern Lutheran*, thanks to the whole-hearted co-operation of the many brethren in the Synod. Many have been on the firing line most faithfully and persistently. One brother writes: "*At this time I am sending fifteen new subscriptions for the 'Northwestern Lutheran,' one for every family in this mission which began with one family last January. I expect to be able to send in as many more before the year is over.*" How could we fail with such helpers in the field? Another writes: "*We'll keep on plugging to reach the goal of a doubled subscription list.*" We could quote from many other letters received by us to show that men have heard our plea for more subscribers.

Why are these men so interested? Because they realize for one thing that it is certainly paradoxical and wrong that we have so few subscribers to our church papers in our congregations. They were stunned to hear

that some larger congregations have but few subscribers — in many cases just one, two, or three. They believe that that situation may be one of the contributing causes of our oftentimes financial ills. Although it is not always the case that informed people are the supporters of our churches and our Synod, yet it will be the general rule. People who are interested enough to want to know conditions in the church are usually interested to help alleviate the conditions if it is within their power and ability to do so. These pastors and lay people who are interested in a larger subscription list of the *Northwestern Lutheran* also believe that reading the church papers redounds to the benefit and blessing of their own congregation. They want their people to widen their spiritual horizon. They want them to read the word of the kingdom written by other men, that their people may compare their pastor's words and works with those of others. That is not a selfish aim but a sincere concern for the souls that are entrusted to their care. They believe in "the cloud of witnesses."

Then, too, ought not loyalty, loyalty, if you please, to the synod of which *God* has made us members induce everyone of its members to make their support of her undertakings more than mere idle words? If the Lord asks all His children to "*seek the peace of the city*" or "*do your best for the welfare of the country*" surely, He expects them to do no less for the Church. He expects us to be loyal in all things, even in the smallest matters. And, loyalty to the Synod, if that is achieved, will again breed loyalty to the home church or increase that loyalty.

Let us, in the name of Christ, whom we are serving work together also in this matter. Let us get 5,000 new subscribers for the *Northwestern Lutheran*. W. J. S.

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**Do You Agree with This?** "There is no greater authority on earth than that of father or mother; yet it comes to an end, where God's Word and work begin; for in divine matters neither father nor mother, much less a bishop or some other person, shall teach and guide, but God's Word alone. . . . For father and mother have the responsibility, yea, have been made father and mother by God for this very purpose that they should not teach their children or lead them to God according to their own ideas, but according to the commandments of God; as St. Paul also says Eph. 6:4,



"Ye fathers, bring up your children in the nurture and admonition of the Lord"; that is, teach them God's commandment and Word, as you have learned it, and not your own doing.

God commits the office to father and mother in such a way that they have charge of the children, and here we can learn and observe, as in a mirror, the attitude of God toward us, for just as the heart of the father turns toward his children, thus God's heart is turned toward you. . . . God makes of the home of every house-father, who has children, a hospital, and places him there as the head, in order that he may be in charge of his children, give them food and drink, and to direct them with good doctrine, and example, that they learn to trust in God, to believe, to fear Him and to place their hope in Him, to honor His name, not to swear or curse. . . . Behold what great lessons these are. Behold how many good works thou hast before thee in thy house, with respect to thy children who are in need of all this, like a hungry, thirsty, naked, poor captive, sick soul. What a blessed marriage that would be, where such married folks work together and would thus lead their children. Truly, their home would be a true church, a select cloister, yea, a paradise. For father and mother here become like God, for they are rulers, bishops, pope, doctor, minister, preacher, school-

master, judge and lord. The father has all names and the office of God over his children; and just as God cares for us, nourishes us, protects and defends, teaches and instructs, thus also a father teaches his child, nourishes it, and cares for it.

We also see that the fault and deficiency is greater in the parents than in the children, that the latter are disobedient and impertinent. For the parents are negligent, exert no diligence, with respect to their children; and such parents are not worthy of having their children turn out well. Now the commandment evidently obtains, that parents should bring up their children in the fear of God; but where are the parents who do that? This, indeed, they take care of, that according to the custom of this world they love their children and train them to fit themselves into the world; but as for the soul, and the training in the fear of God, there is no one who will rightly instruct and teach them. . . . Whose, then, is the fault? Does it lie with the children? What can they do about it? Therefore father and mother should be concerned about them, diligently train, instruct, and teach them, not only after the manner of the world, but also in spiritual things which pertain to their soul's salvation." — Dr. Martin Luther. Kretzmann: Luther on Education.

## STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

### ARTICLE I. OF GOD

#### Part One

#### III

*Our Churches, with common consent, do teach that the decree of the Council of Nicaea concerning the Unity of the Divine Essence and concerning the Three Persons, is true and to be believed without any doubting; that is to say, there is one Divine Essence which is called and which is God: eternal, without body, without parts, of infinite power, wisdom, and goodness, the Maker and Preserver of all things, visible and invisible; and yet there are three Persons, of the same essence and power, who also are coeternal, the Father, the Son, and the Holy Ghost. And the term "person" they use as the Fathers have used it, to signify, not a part or quality in another, but that which subsists of itself.*

stammer about it, we remind ourselves of the fact that God is so far above us that we cannot comprehend Him; we must strictly limit ourselves to repeating after Him what He reveals to us about Himself. Even that which He reveals we cannot grasp fully nor express adequately. If we say anything at all about God's Essence and the intra-Trinitarian relation we do so, not because we dare not remain silent where the Scriptures plainly speak.

The deep gulf that is fixed between us and God, a gulf that our little intellect can never span, is presented to us in the very first verse of the Bible: In the beginning God is on one end of it, on the active end, we on the other, the receptive. God does as He pleases; we are what God makes of us. God in His infinite love created us in His image, but He did not create us gods that were equal with Him. We are limited in our being and in our ability and capacity.

God also warns us that we should never imagine we could understand Him. To whom will ye liken me, or shall I be equal? (Is. 40, 25.) The concepts we form of God, on the basis of Scripture statements, are correct as far as they go, but they cover only an infinitesimal part of the infinite God.

What do the Scriptures say about the three Persons?

WHAT is the mutual relation of the three Persons in the one Divine Essence?

Before we begin to meditate on this mystery and to



They call the first Person the Father and the second the Son. That indicates that the relation between the two is one of *generation*. The Son is called the "Only-begotten" of the Father. It is also said that the Son is in the "bosom" of the Father (Jh. 1:18). He is furthermore called the "Word."

Yet, although we may thus speak of an active generation on the part of the Father, and of a passive generation on the part of the Son, we must be very careful not to understand this as indicating an inferiority or subordination of the Son to the Father. This generation is a timeless act, taking place in eternity. The Father and the Son are coeternal. Our language simply is not adequate to approach the deep mystery in any better way.

Thus the Father and the Son are placed into a very definite relation to one another. They are two distinct Persons. The Father knows the Son, and the Son knows the Father (Jh. 10:15). The Father loves the Son (Jh. 10:17), and the Son honors the Father (Jh. 8:49). The Father sent the Son (Jh. 12:49), and the Son returns to the Father (Jh. 14:12). — Yet the Father and the Son are one Being (Jh. 10:30). The Father is in the Son, and the Son in the Father (Jh. 10:38), so that whosoever sees the Son sees the Father (Jh. 14:9). — Many more passages might be adduced, but let these suffice.

The Spirit is said to *proceed* from the Father (Jh. 15:26); He is the Spirit of the Father (Mt. 10:20). Similarly He is the Spirit of the Son (Gal. 4:6). We may speak of an active spiration performed jointly by the Father and the Son, and of a passive spiration on the part of the Holy Ghost. Yet also this is an eternal act, leaving the Spirit coequal with the Father and the Son. Thus He is distinct from both the Father and the Son. The Father sends the Spirit (Gal. 4:6), and so does the Son (Jh. 15:26). — But the Spirit is simply God. When Peter charged Ananias with an attempt to deceive the Holy

Ghost, he said that Ananias had lied unto God (Acts 5:3, 4).

Regarding the Son the question is frequently raised whether He is God of equal rank with the Father, or whether He is subordinate to the Father. There was, indeed, a time when the Son humbled himself" and became "obedient" to the Father, even unto death of the cross (Phil. 2:8). But this very fact shows that originally He was equal with God. He is not God of a second rank, but He and the Father are one.

Regarding the Spirit there are two questions. Is He really God, or is He perhaps the highest creature of God? This question was very definitely answered by Peter in his dealing with Ananias, referred to above.

The second question is this: Is the Spirit really a Person? Is spirit not rather a term denoting a divine force, a divine influence emanating from God and causing changes in the physical and spiritual world? It is true that "spirit" is frequently used in this sense, when we, e. g., speak of a class spirit, or the spirit of the time, etc. Spirit then means a certain mindedness. But the Spirit of God is a Person. He is coordinated with the Father and the Son, who are Persons, in Christ's order of baptism. He is also said to have knowledge, a very deep, a divine knowledge at that (1 Cor. 2:10, 11). He is said to have a will and to exercise choice when He imparts His gifts to the Christians, "dividing to every man severally as He will" (1 Cor. 12:11). He may be lied to (Acts 5:3), He may be grieved (Eph. 4:30). All of these predicates clearly indicate personality.

Thus "we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance. And in this Trinity none is before or after other; none is greater or less than another. But the whole three Persons are coeternal together, and coequal. Yet they are not three Gods, but one God" (Athanasian Creed). (To be continued)

## THE EDUCATION OF MY CHILD

By Gervasius Fischer, Peshtigo, Wis.

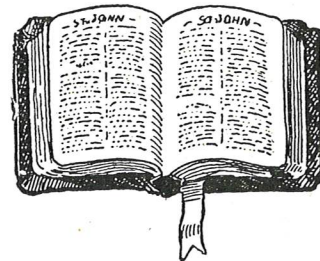
### I. It Is MY Child

**M**ORE than anything else in the world I treasure this gift of God. He has created in me a parental love for this my flesh and blood and created in it implicit trust in me its parent. To provide for it is my pleasure; to see it grow is my reward, for its well-being I am ready to sacrifice all I have. Were it sick I would spare neither time nor money for its recovery.

My child is a gift of God. Through it He blesses me. Nothing on earth can gladden my heart more than to have a child which is dutiful and obedient. When I have grown old: nothing can make me happier than to find it

considerate, grateful, and loyal. To know it eternally safe in the arms of Jesus is my life's aim.

God has given me to my child. No one can take my place in its life. What I neglect to do for it now can never be made up by others later. That third part of its life that my child spends under my roof will mold its body, mind, and soul for all later years and possibly for eternity. Expe-





rience has taught me that where parents neglect such parental duties or delegate their responsibilities to others, the family ties are usually strained, the home disrupted, and the children are weakened against the temptations with which the world is filled. God in His eternal wisdom has given children to parents and parents to children. There can never be a workable substitute for this divine order.

God tells me that my child has been born with a spiritual disease, which will destroy body and soul eternally. It is sinful; but my loving Father has saved it through Baptism, cleansed it from sin, and given it a saving faith. To keep it from relapsing into this fatal disease I must feed it with the food prescribed by God Himself. It must have this food early, constantly, and graduated to its growing needs. As a true Christian parent I am ready to provide this my child's foremost need at any cost.

God has been good to me. He has permitted me to live in a land where I am at liberty to bring up my child in the way I know will please God and most benefit my child. In His Word my heavenly Father has made known to me my child's needs. He has given me to know and possess the Gospel of Jesus Christ whereby I can supply these needs. He has given me fellow Christians in my church who with we are anxious to provide for our God-given children a God-given bringing up, a bringing up that trains body and soul for life and eternity.

## II. It Is My CHILD

God has placed it into my care as a helpless, crying creature, entirely dependent on me for food, clothing, protection, and guidance. All that it later is to be and do my child must first learn. To train this weak and helpless child to become a strong and free man or woman is my divinely appointed duty as parent. It is my biggest job.

My child has inherited my sinful nature. If left to itself it will grow up to love sin, hate God, and become a servant of Satan. The world that surrounds it will make every effort to lure it to the shrine of its lusts where body and soul are sacrificed for life and eternity to the service of hell.



In holy Baptism my heavenly Father has given my child a new life, redeemed it from the slavery and curse of sin, separated it from the unbelieving and perishing world, and restored it to the eternal sonship of the children of God. The duty to keep it in this baptismal grace God has placed upon me the parent. I am to give it the "sincere milk of the Word," that it may grow thereby, and provide it with the Bread of Life to strengthen it against sin and error and all its foes which will through its entire life

seek to bring it under the dictatorship of Satan and draw it to hell." O Lord, grant me a full measure of Thy Holy Spirit that I may measure up to so great a responsibility which Thou hast placed upon me: that my child which is now in the world be not of the world, but remain forever Thine.

## III. The EDUCATION of My Child

God has endowed my child with gifts of body, mind, and soul. These gifts were by Baptism sanctified to the service of the Lord. They are now to be developed, trained, and strengthened. That is the education of my child. To neglect one of these is to give my child a faulty training. Training mind and body at the expense of the soul will be harmful. All three must be trained with the one aim that my child will place itself at the service of the Lord for the building of His Kingdom on earth. "For what is a man profited, if he shall gain the whole world, and lose his own soul?" What will my child be profited if it places its healthy body and trained mind into the service of sin?

The education of my child begins at home. As I must teach it to control its body, I must do all to direct its thoughts and keep its heart pure from sin that surrounds it. This training must begin early and extend for at least twenty years. I must never forget that God will hold me first of all responsible for the future of my child, and that Satan wants me to postpone and neglect this all important duty. A child with a good Christian home training is Satan's bitterest enemy.

When the time comes to send my child to school, it is my duty to find for it a school that will be adequate for its training, that will agree with me as to the sinful nature of my child and seek for it an education that God intends for His children on earth. It is not a matter of imparting knowledge in certain school branches in which I am especially interested, but in its proper training of body, mind, and soul.

The State provides schools for its children, and I am privileged to send my child there. The State must concern itself with the proper schooling of its citizens to make them useful and loyal subjects. So it is also interested in training children in outward and civil righteousness. It trains the head, but cannot gain possession of the heart of the child.

So I find that the State generally fails in its educational system. Since it disregards the fact that children are born sinful and that out of the heart proceed all evil thoughts, and since it has not the Gospel whereby alone the heart can be converted from evil to God, it lacks the essential means of education. To train the sinful mind and neglect the heart is to train clever rascals. Imparting knowledge to sinful man does not give man spiritual and moral power. The Bible says: Knowledge puffeth up. Such knowledge has not saved any of the old civilizations from destruction. I see that my dear country, inspite of



all its fine schools and its great attempts at education, is becoming more and more corrupt and is fast going the way of all previous civilizations.

The State schools may even become a dangerous influence for my child. My child may be led to believe that by outward civic righteousness it can obtain that righteousness by which it can be saved without Christ. It may become indifferent to the pure Word of God under the influence of teachers who often are unbelievers and under the influence of children whose parents believe that life must be enjoyed by living according to the desires of the human heart. Such friendship of the world will be extremely dangerous for my child during the formative period of its life. "Whosoever therefore will be a friend of the world is the enemy of God" (James 4).

So I appeal to my fellow Christians in the congregation to assist me and other Christian parents in the training of our children. To be useful members in the kingdom of God our children must learn the things necessary for a useful life on earth. Are they to save souls for Christ they must gain the knowledge of man. Are they to earn the means with which to support Christ's church on earth they must be fitted to make a decent living. For this, knowledge in earthly matters is necessary. Each child is gifted in different ways and will seek a different course on earth. Yet in gaining such knowledge in

earthly things my child is to be trained to use these gifts to the glory of God and the eternal welfare of sinful man. My church alone can help me in giving my child such an education.

Can my church afford to maintain a school for its children? The cost of maintaining our school is about \$3,000 a year. Let us say there are 500 confirmed members, of these 200 are earning. That will cost each earner \$1.25 a month to educate our children in a way which pleases God and has the promises of His divine blessings. How little it requires to do our biggest job in all the world!

Our school may be small. Our buildings may not compare with them of the public schools, our neighbors may think it foolish to send children to a Christian day school, but I know that on that Great Day when all things shall be made known, God will not look upon buildings, or outward pomp, but will ask: "What have you done with those that I have given you?" Then all earthly knowledge will be as nothing and the Word of God will be all. O Lord, grant me Thy grace *now* to do that which Thou hast privileged me to do for my child, that I too may hear the verdict: "Whatsoever ye have done unto one of the least of these, ye have done it unto me. Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

## SEARCH THE SCRIPTURES

By E. Schaller, Alma City, Minn.

### I

#### A Text and Its Message

*And there shall be signs in the sun, and in the moon, and in the stars; . . .*

*Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.*

*And then shall they see the Son of Man coming in a cloud, with great power and glory." Luke 21, 25-27.*

**T**HE Fourth Day of Creation saw the birth of the most titanic spectacle known to man: the bodies of heaven now fixed in space, the clock-work of sun, moon and stars being set into operation.

It is typical of our unreadiness to receive the Revelation of God that we explain the purposes for which the Creator intended these great lights by beginning with their least important use, and often fail entirely to remember the first and most important.

This is not the fault of Moses. If we are under the impression that sun, moon and stars were fashioned first of all to give light to the earth, to mark the seasons and

to record the march of time, it is because we have carelessly misread our Bibles.

Moses is exact. He writes: "God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for SIGNS, and for seasons, and for days, and years: And let them be for lights." The purposes of the heavenly bodies are here definitely declared; and it may startle us to learn that God intended them to be used primarily as signs, all their other values to earth and man being secondary.

Man has done wonderful things with his knowledge of the stars; he has calculated the tremendous distances of space, developed a theory of light, thrown the switch of World Expositions by the rays from Arcturus and corrected our watches by the time-piece of heaven. But in his wisdom man has been foolish enough to forget that the stars are blinking eyes prepared to send messages of faith for salvation.

"And there shall be signs in the sun, and in the moon, and in the stars" — with those words Jesus shocks us into awareness of the great truth that Moses already knew: That God planted those giant bulbs in the sky to serve as warning signals. Even while they bide their time with the



task of proclaiming the glory of God's handiwork, they are silent sentinels gravely watching for the coming of the living Christ in His glory to judge the world in righteousness. Then, one by one they shall gleam, grow dark and dissolve before the onrush of the dawn.

Thus do they indeed divide the day from the night: The day of life in which there is yet time to work, to repent, to turn to the Crucified, from the night of eternal darkness in which no man can work.

## II

### A Biblical Study

The scientists are still working, and will doubtless work for whatever ages are yet to come, on the little problem set for them by the Creator and described by Moses in five verses, Genesis 1, 14-18. They call their study astronomy, the science of the stars. It is really more than that; it is the science of the universe, and it is less a science than a growing patchwork of mathematical guesses. No man has yet penetrated into space. Until that happens, most astronomical conclusions remain theories, however reasonable and evident they may seem, and must be taken upon faith rather than upon proof. It is quite possible to assume, but impossible to prove, that the laws of distance and depth and light which

operate here on earth can be applied also to the remote regions of space.

So we simply treasure and enjoy what men believe to have discovered about our universe, and marvel at the stories of light-years and nebulae and giant planets ten thousand times as large as our sun. We thrill at the epic of a mighty mirror lens created to form a new telescope more powerful than anything yet known, and wait to hear what further majesties of God's Creation it may reveal. But we will also reject at once the presumptuous doctrines of those scientists who, taking themselves too seriously, profess to ridicule the truth of God's Word and mock at the idea that the wonder of the stars was created simply to serve this little earth.

The earth may be small; but size is hardly a criterion of importance. For the welfare of His foremost creature, man, God did far greater things than to show the heavens with stars. He devised a way for man to be saved, and those who believe in His salvation gaze at the stars in order to see when and how it shall be that the promise will find its fulfillment in them.

"Many of them that sleep in the dust of the earth shall awake, . . . And they that be wise shall shine as the brightness of the firmament; And they that turn many to righteousness as the stars forever and ever." Dan. 12, 3.

## RELATION OF CONGREGATION — CONFERENCE — DISTRICT — SYNOD

By Pastor Im. P. Frey, Denver Colo.

### The District

**W**E have spoken of the congregation and the conference. As the conference is made up of a number of congregations, so the District is made up of a number of conferences.

Why are there Districts? Since our Synod is too large to have all pastors, teachers, professors and congregations officially represented at its conventions, divisions of the Synod known as Districts have been formed, where such personal participation is still possible. That the Districts are constituted as they are is due chiefly to geographical and historical considerations. Some of the Districts bear the name of the state in which they are chiefly represented, though state lines are not strictly adhered to.

Our present Districts were formerly Synods or parts of Synods. When our present District division was made in 1917, there already existed the Wisconsin Synod, the Michigan Synod, the Minnesota Synod and the Nebraska Synod, more or less loosely joined together in the Joint Synod. With the reorganization in 1917, each of these Synods became a District, except that the old Wisconsin Synod because of its greater membership was divided into three separate Districts. At the present time our Ev.

Luth. Joint Synod of Wisconsin and Other States is made up to the following Districts: North Wisconsin, West Wisconsin, South East Wisconsin, Minnesota, Michigan, Dakota - Montana, Nebraska, and Pacific - Northwest. However, these geographical designations do not accurately describe the geographical extent of the various Districts, the South East Wisconsin District, for instance, including the state of Arizona, and the Nebraska District including Colorado as well as part of South Dakota and Iowa.

### Rights and Duties of District

The outward organization of the Church is not something that God has prescribed in the Bible but something which He has left to our Christian liberty. The Gospel, as has been previously said, creates its own forms according to time and circumstance. There is a great cry for uniformity in our day but such uniformity in forms and ceremonies is neither commanded nor perhaps desirable at all times. Difference in forms on the part of brethren in the faith is a reminder of Christian liberty.

Our District organizations differ from those in other Synods. In a sister Synod there are complete and independent District organizations with full power to ap-



appropriate and to spend funds, while our Districts have no such power, but all the monies from the various Districts flow into the common synodical treasury and from there back to the various Districts as needed. All the resources of the eight Districts are pooled and are expended without regard to geographical boundaries in such a way that the best interests of the entire field may be served. This, of course, is also the aim where a different system prevails. After all, it is not the system but the spirit that counts. Our system was adopted as best suited to our peculiar condition. Perhaps it is not the best system in the opinion of some but, for the present at least, it is our system, our vessel in carrying on the Lord's work.

Let us look at the District in action, in convention assembled. Every pastor, teacher, professor and the lay delegate from each congregation has a right to participate in the deliberations. And what are these deliberations? If you will consult the published announcements of District conventions in recent issues of the *Northwestern Lutheran*, you will notice that in each District one or more doctrinal papers were on the program. In fact, a large part of the time is devoted to the study of the Word. If the time should come when our conventions are all business, we will drift from the one thing needful. It is our common faith in the Gospel which has drawn us together. And it is only the Gospel which can hold us together and equip us for proper joint Gospel work.

In fact, one of the chief functions of the District and its officers is to watch over doctrine and practice. Outward union without inward unity is only a sham.

The true Christian faith is described by the apostle as one which worketh by love, not that our works make the faith but that true faith finds expression in works. The Christians assembled in a District convention are sincerely interested in the Lord's work. They study and discuss the reports of the various departments of the Synod and carry these reports with them into their home congregations. There is a free expression of opinion and, when necessary, recommendations and suggestions are made for carrying on the work.

The work in which the District is particularly interested is the Home Mission work in its own District. No one can know the missionary needs and opportunities in a District as well as those who live in that District. Therefore each District has its own Mission Board which reports to and receives instructions from its own District, while it helps to administer the mission affairs of the general body by virtue of the representation of two of its District Mission Board members on the General Mission Board.

The District, too, exists only to preserve the unity of the faith and to carry on Christ's assignment to the Church to preach the Gospel to every creature. I. P. F.

## BRIEF HISTORY OF THE GERMAN EV. LUTHERAN SYNOD OF MINNESOTA AND OTHER STATES

**D**URING the middle of the 19th century large numbers of German immigrants came into the Middle West, attracted by the fertile soil of that part of the United States.

One of the favored spots sought by these pioneers was Southern Minnesota. At that period Minnesota had not been admitted into statehood, but was still a territory.

This section has received its name from the river which, passing through Big Stone Lake, then flowing in a general southeastern direction and thereafter turning northeast, mingles its waters with the Mississippi River, not far from Mendota. Near the junction of these two rivers is located one of the old military outposts of Minnesota, Fort Snelling.

Among these people from Germany there were many Lutherans. This fact was known to the Lutheran Synods of the East, so they sent their missionaries to Minnesota.

Of these the one who most contributed to the founding of the old Minnesota Synod was Carl Friedrich Heyer, born at Helmstedt, Germany, July 10, 1793, known generally as "Father Heyer."

His missionary zeal became evident in various activities in America and Asia, and a study of his life is really

worthwhile. But here we are primarily concerned about his work in Minnesota.

Returning from India in 1850, he began home mission work in Minnesota, organizing a number of congregations and otherwise furthering the interest of Lutheranism.

Another man who labored with him was the Rev. Wilhelm Wier of the Buffalo Synod. A third leader of the group, which later on met to organize the Minnesota Synod, was the Rev. Adam Blumer.

It was about the middle of the year 1860 when a number of Lutheran Pastors met in the city of St. Paul for the purpose of organizing a synodical body, realizing that combined efforts of mission work would be more productive than individual attempts.

The pastors and missionaries who met in 1860 were: Father Heyer, Wilhelm Wier, Adam Blumer, Pastors Brandt, Mallison, and Thompson.

Of these, Pastor Wier soon left the organization on account of doctrinal differences. Pastors Mallison and Thompson were unable to do any effective mission work by means of the German language, so they did not continue with the Minnesota Synod.

One of the congregations which was organized by



Father Heyer is Old Trinity, with its church now on Wabasha and Tilton Streets, in St. Paul. This congregation has been aptly designated the mother church of the Minnesota Synod.

Father Heyer served this congregation and won back many Lutherans as his members. Quite a number of Lutherans had been induced to become members of the German Methodist congregations, because their missionaries were very active and Lutheran pastors were scarce at that time in Minnesota.

On account of old age Father Heyer soon thereafter was compelled to resign, and the leadership of Synod passed into the hands of Pastor Fachtmann.

There was plenty of mission material in Minnesota, but the laborers were few. In looking about for suitable missionaries, a source was tapped at St. Chrischona, located in the village of Riehen, in the Swiss Canton Basel-Stadt.

St. Chrischona was a branch of the Baseler Missionshaus. Serious minded young men, desirous of devoting their life to the service of the Master, entered this institution where they were prepared for mission work in foreign fields.

In the early period of the history of the Minnesota Synod, the following, coming from St. Chrischona, should be mentioned:

Adam Blumer, L. Emmel, Albert Kuhn, Sr., Friedrich Hoffman, Simon Deuber, Leonhard F. Frey, C. F. Albrecht, Heinrich Braun, Friedrich Seifert, Philipp Bechtel, J. J. Hunziker, Wm. Vomhof, Reitz, Ebert, Schadegg, and Siegrist.

From Berlin Pastor Friedrich Hoffmann had come and joined the Minnesota Synod group. He was especially active in the vicinity of Stillwater, Minnesota.

#### Doctrinal Differences

Stormy days were ahead for the young Lutheran Synod. It was previously pointed out that Pastor Fachtmann had become an influential member in the work.

In the course of time it developed that both his doctrine and practice were very unionistic. It is touching to read from the report for the year 1870 what efforts had been made by the pastors to win the erring brother.

After many futile attempts, Synod resolved unanimously to sever connections with him.

Previous thereto, the Ev. Luth. Synod of Wisconsin had sent Dr. E. F. Moldehnke as a missionary to Minnesota. He is described as a man very active in the Lutheran Church. This aid on the part of the Wisconsin Synod, together with similar assistance later on, tended to consolidate the bond of common fellowship.

The Minnesota Synod had received support from the so-called General Synod of the East, but the doctrinal difference between the Eastern Synod and the Minnesota Synod was so great, especially on pulpit and altar fellowship, the lodge question and chiliasm, that the Minnesota

Synod left the General Synod and joined the General Council which had been organized in 1867.

It soon became manifest that the confessional standard of the General Council did not meet with the approval of the pastors of our Synod.

#### Synodical Relations With Wisconsin Synod

The Wisconsin Synod took the initial steps for creating a better understanding between the two Synodical bodies.

Delegates had been sent by Wisconsin as early as 1866, who, by clear statements in doctrinal matters, brought about peace and harmony. The pastors who were especially active in these deliberations were Dr. E. F. Moldehnke, Rev. Wm. Streissguth, President J. Bading, and Professor Adolph Hoenecke.

Attempts were made to unite the two bodies of the Wisconsin and Minnesota Synods. In 1869 during a synodical meeting in La Crosse, Wisconsin, it became apparent that there was unity of spirit, both in doctrine and practice.

These discussions were led on the part of the Wisconsin Synod by President J. Bading and Professor Adolph Hoenecke, on the part of the Minnesota Synod by President J. H. Sieker, Pastors Kuhn, Emmel, and Reitz.

Various deliberations about consolidation were carried on in later years. This is noteworthy in order to understand why a union was perfected as it is existing today.

In 1871 the Minnesota Synod severed its connections with the General Council and helped in organizing the Ev. Lutheran Synodical Conference of North America. This was accomplished in 1872. The Synods uniting were the following:

Missouri, Ohio, Wisconsin, Norwegian Lutheran Synod, Minnesota, and Illinois.

It was a federation of Synods assuring to each body the management of its own affairs.

#### The Founding of Doctor Martin Luther College, New Ulm, Minn.

It became apparent that the differences of opinion existing between the men coming from various European institutions would not promote harmony and cooperation in the Lord's work in this country.

Moreover, it was realized that those pastors and missionaries who were here to work on American soil should have, as much as possible, an American background.

To accomplish this, the matter of having an educational institution in Minnesota where the future pastors of the Minnesota Synod should receive their training became a topic of spirited discussion, especially so when Pastor C. J. Albrecht at New Ulm was elected President of the Minnesota Synod in 1883.

Several propositions had been submitted by different congregations and cities to secure the school which the Synod was about to establish.

The congregation of New Ulm, together with the city



of New Ulm at large, offered the best proposition, namely the necessary ground and about \$4,000 in cash. The original petition, circulated in the city of New Ulm and signed by the citizens with their subscriptions, is still in existence.

It shows that locating the College at New Ulm met with approval in that community. It must be conceded that the choice was an excellent one because the grounds on which the school was eventually built are certainly well chosen.

For the sake of the historical record, it should be said that the College was not located in the southeast of New Ulm, as had been originally planned and where excavations had been started, but on an imposing hill where several modern buildings were in the course of time erected.

Furthermore, the pledged sum had never been paid in its entirety. In most of such enterprises differences of opinion frequently prove a serious hindrance to the work.

On the 25th day of June, 1884, the cornerstone was laid and on the 9th day of November of the same year the institution was dedicated. From November, 1884 until January, 1885, two professors served as instructors at the college. They were Professor G. Burk and Pastor A. Reim, the latter also serving the congregation at Sanborn, Minn.

Rev. C. J. Albrecht had taken upon himself the duties of a director for about two months. In January, 1885, Pastor Otto Hoyer of St. John's Ev. Luth. Church, St. Paul, Minn., was elected Professor and, soon thereafter, first president of the institution.

The course of study was that of an academy giving everyone an opportunity to attend the college, irrespective of religious creed.

This was in harmony with the promise made to the citizens of New Ulm at the time the petition for subscriptions was circulated in that city. Whether this position was right or wrong is not a matter of debate now, it is simply stated as a historical fact.

Besides this, there was a so-called practical seminary for young men **who would take the short course** for the ministry. Later on a classical course and a normal department were added.

The various departments of the college made it necessary to call a number of instructors who had very small

classes. Besides the Minnesota Synod published its own organ called *Der Synodalbote*.

It also had its own publishing house and attempted to publish books, but due to the fact that the field was restricted and collections were not as liberal as had been expected, deficits began to pile up each year. Attempts at liquidation did not prove successful.

#### Founding of the Ev. Luth. Joint Synod of Wisconsin, Minnesota, Michigan, and Other States

It must be noted that various attempts had been made at seeking closer affiliation with the Wisconsin Synod. This entire matter received new impetus because a number of the pastors in the Minnesota Synod had had their preliminary training in the institutions of the Wisconsin Synod.

A meeting was finally arranged for April 1, 1892, at Milwaukee, Wis., where representatives of the Synod of Wisconsin, Michigan, and Minnesota were present.

Pastor John Bading served as chairman of the meeting, and Professor G. Thiele as secretary. It was agreed to submit the proposition of these representatives to the various congregations and then to hold a meeting sometime in October of the same year.

From October 11 to 13, 1892, the delegates met in Milwaukee, Wis., and organized the Ev. Luth. Joint Synod of Wisconsin, Minnesota, Michigan, and Other States, with Professor A. F. Ernst as the first president.

The following year in 1893 the Minnesota Synod offered the building of Dr. Martin Luther College to the Joint Synod for the purpose of a normal school with a college preparatory department. At first the Academy was continued as in harmony with the original plan of the founders. Later on the last mentioned department was dropped.

The amalgamation of the three Synods, together with other districts that had been formed, was perfected in 1917.

The name now reads, "The Ev. Luth. Joint Synod of Wisconsin and Other States," and thus the Minnesota Synod virtually ceased to exist and, with changes in the redistricting of the Synod, is now known as the Minnesota District of the Joint Synod of Wisconsin and Other States.

"For the Church's sake we must have and maintain Christian Schools, for God preserves the Church through Schools, and Schools are conservatories of the Church."

Martin Luther



## ANNIVERSARIES

ST. PETER'S CHURCH, SAVANA, ILLINOIS,  
FIFTY YEARS OLD

On the 16th of June St. Peter's Church of Savana, Ill., celebrated her fiftieth anniversary. During the fifty years the following pastors shepherded this congregation in keeping with the Savior's word to Peter: "Feed My sheep, Feed My lambs": C. Trappe, P. Mayerhoff, R. Gruber, H. W. Herwig, A. Michelan, E.

Leible, F. Raetz, P. Froehlke, G. W. Fischer, G. J. Fischer, and since 1928 the undersigned.

The speakers on the occasion of the anniversary were: President H. Kirchner of Baraboo, Wis., and Pastor F. Raetz of Wabenow, Wis.

May the Lord bless and prosper this congregation in the future as He has done in the past.

Gerhard Fischer.

FOUR SCORE YEARS AND FIVE —  
GRACE FOR GRACE

On July 21 St. John's Church of Maribel, Wis., celebrated the eighty-fifth anniversary of its organization. The two services held to mark this event were unpretentious, yet most inspiring. Pastors E. Kionka, W. Keibel, and G. Barthel reminded the members of St. John's Church of the rich grace of God showered upon them in the past and exhorted them to guard against the loss of this grace in the future through ingratitude and indifference.

The early beginning of St. John's Church was extremely humble. Yet in the past eighty-five years the congregation has grown and prospered, and today, although the church may not be considered a large one, it numbers about one hundred voting members and more than two hundred communicants. Three hundred souls receive spiritual care.

The property of the congregation includes a sizeable piece of land, a beautiful church, and adequate school house, and a comfortable parsonage.

These shepherds have watched over the Lord's flock in Maribel since the organization of St. John's Church: Pastors: G. Rehwald, 1858-1866; Chr. Meyer, 1869-1870; C. Schadow, 1871-1875; A. Keibel, 1876-1892; Chr. Sieker, 1893-1901; P. J. Kionka for thirty-five years, from 1901-1936, and since 1936 Gerhard Struck.

G. S.

## BOOK REVIEW

"Grace Greater Than Sin" by J. A. Gann, D. D., Pastor West End Methodist Church, Birmingham, Ala. — Pages 123, Price \$1.00, Zondervan Publishing House, Grand Rapids, Mich.

A booklet of sermons whose themes reveal the vigorous and practical style of the writer. We cite a few of these themes: "A Church God Can Use," "Examine Your Church," "Some Causes of Failure," "The Ninety and Nine," with reference to the latter note also the sub-heads: The Shepherd, Shepherded, Shepherdless, Shepherdlike, The Sheepfold. Several of the sermons, there are ten in all, are devoted to the discussion of the Church. In these we missed a clear presentation of the Church as the Communion of Saints, while the visible Church is overemphasized. The author is pastor of West End Methodist Church in Birmingham, Ala. A. P. V.

"The Glory of His Grace" by William Hazer Wrighton, Head of the Department of Philosophy, the University of Georgia, Pages 126, Price \$1.00. Zondervan Publishing House, Grand Rapids, Mich.

With the Epistle of St. Paul to the Ephesians "the veritable high-Gothic of sacred literature" as his basis this gifted writer in twelve glowing chapters sets forth the glory of God's grace. The purpose of the book is revealed in the sub-title "Norms of Blessing." It portrays God's grace "according to the riches of His grace," Eph. 1:7. — "Our God gives like the God He is. — His grace, not according to our merit, or even our capacity, is according to His infinite fullness, in conformity with Himself, the God of all grace." To read this booklet means to appreciate again "that through Christ we are admitted by one Spirit unto the Father, and now instead of being without God and without hope, we have an open way for constant approach into His presence. Fellow-citizens; fellow-heirs; fellow-members; fellow-partakers; we are loaded with benefits, wreathed with lovingkindness and crowned with tender mercies." — The binding, too, is most attractive. A. P. V.

Pay Day Some Day by C. B. Hedstrom, Chicago, Illinois. Pages 137. Price \$1.00. Print: Zondervan Publishing House, Grand Rapids, Mich.

The author of this book is not a minister but a successful business man in Chicago. He is the Chairman of the International Christian Business Men's Committee, Bible Teacher and Evangelist. He relates many experiences of his life. We agree with the author that too much organization, too many socials, bazaars, and entertainments have quite weakened the churches of today; otherwise we disagree quite often. The book breathes the revival spirit. W. J. S.

In the Swelling of the Jordan, edited by C. T. Caldwell, Pastor emeritus of the First Presbyterian Church, Waco, Texas. Pages 143. Price \$1.00. Zondervan Publishing House, Zondervan Publishing House, Grand Rapids, Mich.

14 sermons are presented in this volume by as many ministers of the State of Texas. The editor in his preface says, "One will hear such sermons as are here presented in any Presbyterian pulpit in Texas on any Sunday in the year." This statement is cause for rejoicing. The sermons, though one will not agree with every statement, are positive, doctrinal, scriptural in the main. W. J. S.

Statistical Year-Book of the Ev. Luth. Synod of Missouri, Ohio, and Other States for the year 1939. Concordia Publishing House, St. Louis, Mo. Pages 240.

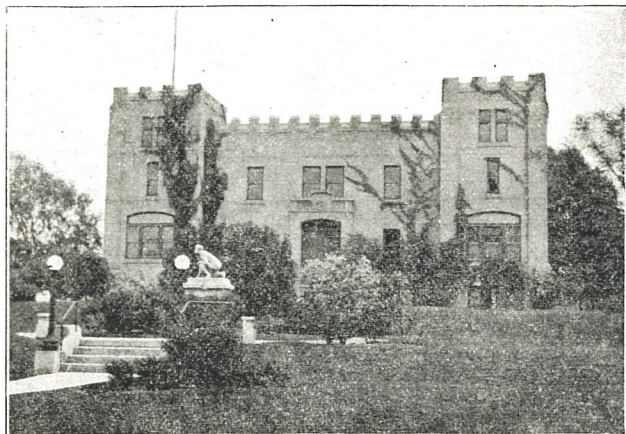
This book contains the usual statistics of all the congregations affiliated with the Missouri Synod. It ought to be of interest to all ministers. W. J. S.

Peace Through Christ by Walter A. Maier, Ph. D., Professor of Old Testament, Concordia Theological Seminary, St. Louis, Mo. Pages 364. Price \$1.50. Concordia Publishing House, St. Louis, Mo.

This volume contains the sermons preached by Professor W. A. Maier during the radio season from 1939 to 1940. There are 26 sermons. Those who heard Dr. Maier deliver these sermons or who heard or read his sermons delivered in previous years will know what they have to expect in this volume, as to style, language and presentation. W. J. S.

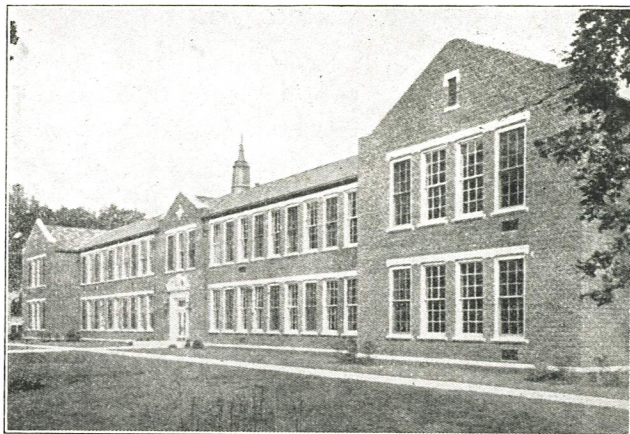


## OUR COLLEGES CALL OUR YOUNG PEOPLE



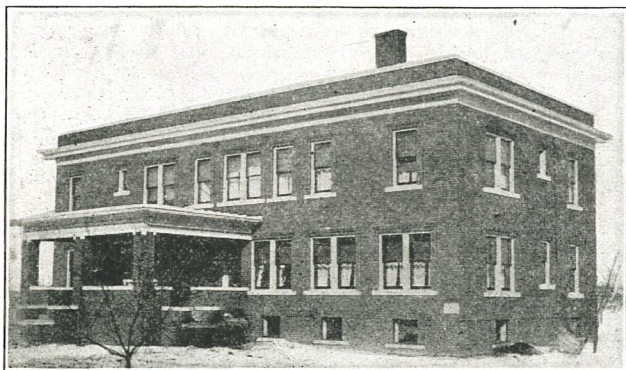
The fall term of Northwestern College will begin on Wednesday, September 4. Requests for catalogs, application blanks and information may be addressed to

Prof. E. E. Kowalke,  
814 Richards Avenue, Watertown, Wis.



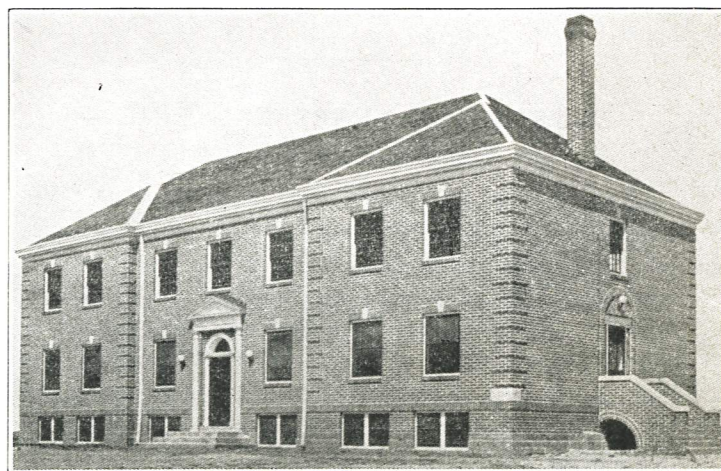
On Wednesday, September 4, at 8:30, the new school-year at Dr. Martin Luther College will begin. Dormitories will be open on the day before. Please address all inquiries for catalogs and further information to

C. L. Schweppe,  
New Ulm, Minn.



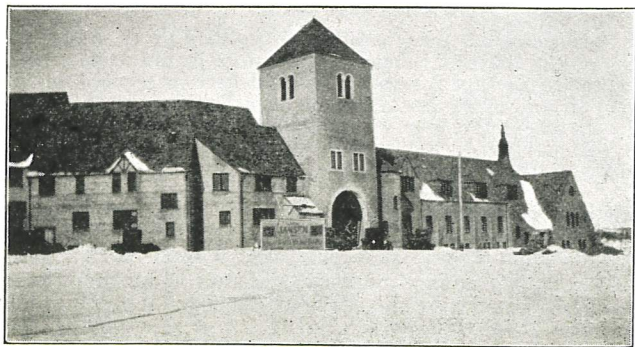
The new school-year at Michigan Lutheran Seminary is to begin Tuesday, September 3. Please, announce new scholars as early as possible. For catalogs, application blanks and information apply to

Otto J. R. Hoenecke, President,  
2204 Court St., Saginaw, Mich.



Registration and Opening Service September 9, 11 A. M. Class work begins 8:30 A. M. Tuesday, September 10. Applications for entry to be accompanied by a testimonial of the student's pastor. Address all communications to

R. A. Fenske, President  
Northwestern Lutheran Academy, Mobridge, So. Dak.



The new school year will be opened, D. v., on September 10, with service in the Seminary chapel at 10 o'clock in the forenoon.

The installation of our new professor, Adelbert Schaller, will be combined with the opening service.

You are herewith cordially invited.

Applications for enrolment are to be addressed to

John P. Meyer,  
Box 934, Thiensville, Wis.

Lutheran High School is a Christian institution, owned and controlled by Milwaukee churches of the Synodical Conference, and is glad to serve such young people of our church at large as wish to enjoy the benefits of a Christian high school training. The new school-year will begin Wednesday, September 4. Four-year academic and commercial courses. Numerous extra-curricular activities. General tuition is \$40 a year. For information address

E. H. Buerger, Lutheran High School,  
1859 No. 13th St., Milwaukee, Wis.



## MISSION FESTIVALS

## Third Sunday after Trinity

St. John's Church, Frontenac, Minn.  
Offering: \$129.44, Karl A. Nolting, pastor.

## Fifth Sunday after Trinity

Immanuel's Church, West Florence, Minn.  
Offering: \$159.05, Karl A. Nolting, pastor.

## Sixth Sunday after Trinity

St. John's Church, Bear Valley and Mazeppa, Minn.  
Offering: \$152.00, Theo. Haar, pastor.

## Seventh Sunday after Trinity

St. Paul's Church, St. James, Minn.  
Offering: \$80.00, E. C. Birkholz, pastor.

## Eighth Sunday after Trinity

Emanuel's Church, Grover, So. Dak.  
Offering: \$270.50, W. F. Sprengeler, pastor.  
St. Paul's Church, Manistee, Mich.  
Offering: \$66.47, E. E. Rupp, pastor.  
St. John's, Rauville, So. Dak.  
Offering: \$117.81, Marin H. Lemke, pastor.

## Ninth Sunday after Trinity

St. Paul's Church, Algoma, Wis.  
Offering: \$325.00, Karl F. Toepel, pastor.  
Trinity Church, Coleman, Wis.  
Offering: \$90.91, W. G. Fuhlbrigge, pastor.  
St. Matthew's Church, Town Beaver, Wis.  
Offering: \$49.51, W. G. Fuhlbrigge, pastor.

## ANNOUNCEMENTS

## WINNEBAGO LUTHERAN ACADEMY

On September 3, at 9 A. M., the new school year of Winnebago Lutheran Academy will begin.

G. E. Bergemann.

BETHANY LUTHERAN COLLEGE,  
MANKATO, MINN.,

an accredited school, owned and operated by the Norwegian Synod of the Synodical Conference, invites our Lutheran boys and girls to pursue their academic training in its midst. This school offers the regular high school and junior college curricula, as well as commercial subjects and music. A faculty of Synodical Conference Lutherans insures Christian instruction, Christian discipline, and Christian relationships. Students who wish to enter should send their previous school records to the Registrar before the opening of the school. Registration will take place on Tuesday, September 3. Opening exercises will be held on Wednesday, September 4, at 10:30 A. M. For further information address

Dr. S. C. Ylvisaker, President,  
Bethany Lutheran College,  
Mankato, Minn.

## CHANGE OF ADDRESS

Rev. Edmund Sponholz, R. 3, Slades Corners, Box 7, Burlington, Wis.

Pastor Arthor Matzke has resigned from membership in the Wisconsin Synod. He is serving a congregation of the A. L. C.

Wm. Lueckel, President,  
Pacific Northwest District.

## ORDINATIONS AND INSTALLATIONS

Authorized by President W. T. Meier Pastor F. Ehlert ordained his son, Cand. Theol. Gerh. Ehlert, in Christ's Ev. Luth. Congregation, Bison, So. Dak., and the undersigned installed same in above named congregation and in Zion's Ev. Luth. Congregation, Date, So. Dak., on July 14, 1940.

H. Rutz.

On the eleventh day after Trinity (August 4, 1940) the undersigned ordained and installed Candidate Emil F. Peterson as assistant Pastor of Immanuel Ev. Luth. Church, Mankato, Minn. Pastors Raymond A. Haase, Clarence Hanson, and E. F. Lorenz assisted in this service.

Address: Rev. Emil F. Peterson, 521 No. Broad St., Mankato, Minn. A. Ackermann.

Authorized by President K. F. Krauss the undersigned installed Mr. William Arras as teacher of Bethel Ev.-Luth. School at Bay City, Mich., on Sunday, July 21, 1940.

Address: Mr. William Arras, 236 No. Farragut St., Bay City, Mich. M. C. Schroeder.

Authorized by President A. Ackermann the undersigned installed the Rev. E. A. Binger in Zion's Church, Lynn Township, Minn., on Sunday, June 30 last. Rev. J. Schulze, Rev. Martin Schuetze, and Rev. W. Voigt assisted. God bless pastor and congregation. A. C. Krueger.

Authorized by President W. Meier of the Dakota-Montana District, the undersigned installed Pastor W. Dorn of Goodwin, So. Dak., as pastor of St. Paul's of Havana Twp., So. Dak., on the eleventh Sunday after Trinity. May the Lord bless both pastor and congregation. William Lange.

Authorized by President K. Krauss, the undersigned installed his son, the Rev. Edmund Leyrer, as pastor of St. John's Church, Clare, Mich.

Address: Rev. C. Leyrer, 1002 Mc. Ewan St., Clare, Mich. C. G. Leyrer.

## CALENDAR OF CONFERENCES

## RED WING DELEGATE CONFERENCE

The Red Wing Delegate Conference will meet at La Crescent, Minn., Rev. E. G. Hertler, on September 17, 1940. First session at 9:00 A. M.

Confessional sermon: Th. Albrecht; alternate: A. Eickmann.

Essays: The Duties of the Church Elders, P. E. Horn; The Offering an Essential Part of the Public Worship, E. G. Hertler; Ministerial Leadership, C. Hinz.

Pastors are kindly asked to register with Pastor Hertler and to state the number of delegates who will attend.

T. E. Kock, Sec'y.

## CHIPPEWA VALLEY DELEGATE CONFERENCE

The Chippewa Valley Delegate Conference will meet Sunday afternoon, September 29, 2 o'clock, at Bruce, Wisconsin, Rev. S. Fenske, pastor.

Essay: The Duties of the Church Officers, L. Winter.

Please announce before the 20th of September and state the number of delegates coming! E. E. Prenzlow, Sec'y.

## SOUTHERN NEBRASKA DELEGATE CONFERENCE

The Southern Nebraska Delegate Conference will meet on September 24 and 25, Clatonia, Nebraska, with Pastor E. Monhardt. Sessions begin 10:00 A. M. Following program: Art. III. "Son of God"—Rev. Vollmers; "Voting Membership"—Rev. Degner; "Exposition of Galatians" by Rev. Hahn; Unfinished paper by Rev. Lehmann on Ladies' Aid. Sermon: German, Rev. Degner (Vollmers). Confessional English, Lehmann. Rev. H. Spaude, Sec'y.

## CROW RIVER VALLEY PASTORAL CONFERENCE

The Crow River Valley Pastoral Conference will meet September 24 and 25, beginning at 10:00 A. M., in Bethany Lutheran Church, at Malta, Pastor Chr. Albrecht, vacancy pastor.



Sermon by Pastor Wm. Haar; Alvin Leersen.

Papers: Unlutheran Trends in Connection with our Ministerial Acts, Pastor W. A. Voigt; Exegesis 1 Cor. 12:4-11, Pastor Chr. Albrecht; Exegesis 1 Tim. 3:8-13, Pastor Martin Schuetze; Individual Communion Cups, Pastor W. J. Schulze; What Stand Does our Church Take Toward Cremation, Pastor Im. Lenz; The Conduct of the Pastor in Common Church Service, Pastor A. Kell.

Please, send your announcement to Rev. Chr. Albrecht, Johnson, Minn. Karl J. Plocher, Sec'y.

**MANITOWOC PASTORAL CONFERENCE**

The Manitowoc Pastoral Conference will assemble September 10 and 11, 1940, beginning at 9:00 on the morning of the 10th, at Cleveland, Wis.

Confessional Address: Kionka, Braun.

Sermon: Schinck, Koeninger.

Essays: Essence of Church, Haase; Giving Offense, Grunwald; Argumentation of Book of Job, Zell; Das 6. Send-schreiben, Schaefer; 1 Timothy, Froehlich; Unworthy Eating and Drinking (1 Cor. 11:23), Voigt; Historical Treatise on Sponsorship and Vow, Struck; Continuation of Work, Kionka; Isaiah 40:6 and Galatians 2, 10 assigned to all members of the Conference. Please announce in due time.

H. H. Eckert, Sec'y.

**ST. CROIX PASTORAL CONFERENCE**

The St. Croix Pastoral Conference will meet on Tuesday, September 17, at Prescott, Wis., with Pastor E. W. Penk. The Sacrament of the Altar will be administered at the opening service beginning at 9:00 A.M.

Essays: Frey, "Problems Created by Society Life in the Congregation"; Mayer, "God's Great Amen"; Pieper, "Galatians"; Ernst, "Holy Communion."

Sermon: O. Klett (A. E. Frey). P. R. Kurth, Sec'y.

**NORTHERN MICHIGAN PASTORAL CONFERENCE**

The pastors of the Northern Conference of the Michigan District will meet at St. Bartholomew Church, Kawkawlin, Michigan, C. Frey, pastor, on September 17 and 18, beginning at nine o'clock in the morning.

Papers: Exegesis of John 4, 18ff, A. W. Hueschen; Wie wird es sein in der Auferstehung? W. Schaller; Objective and Subjective Justification, A. Schwerin; What is the Use of the Law according to the Scriptures, O. J. Eckert.

Sermon: A. Westendorf (H. Zink).

Confessional: R. Kaschinske (A. W. Hueschen).

Please notify the local pastor by September 10, if you want quarters or meals, or both. A. W. Voges, Sec'y.

**LAKE SUPERIOR PASTORAL CONFERENCE**

The Lake Superior Pastoral Conference will meet September 24-25 in St. Matthew's Church, Beaver, Wis., Pastor Wm. Fuhlbrigge. First Session September 24, 9:30 A.M., C. S. T.

Conference Sermon: K. Geyer (C. Henning).

Essays: "The Doctrine of Election with Reference to the Lutheran Union," Th. Thurow; "O. T. Quotations in the Gospel of St. Matthew," M. Croll; "The Prophet Micah," H. Hopp; "Exegesis 1 Cor. 7," A. Engel; "Suspension from Holy Communion," Wm. Lutz; "Catechesis on the Second Commandment," L. Lehmann; "Isagogical Survey of Galatians," C. Henning; "The Pastor at the Sick-bed," K. Geyer.

C. J. Henning, Sec'y.

**MIXED CONFERENCE OF WEST CENTRAL MINNESOTA**

The Mixed Conference of West Central Minnesota meets August 27 and 28 at Johnson, Minn., the Rev. Christ. Albrecht, pastor. Communion service 9:30 A.M., August 27, H. Brammeier giving the address.

Papers: Wm. Hartman, F. Traub, W. Boumann, A. Gierke, Chr. Albrecht.

Please announce to the host-pastor before August 24 whether you will be present or absent.

H. Brammeier, Sec'y.

**SOUTHWESTERN PASTORAL CONFERENCE**

The Southwestern Pastoral Conference meets September 10 at Ridgeville, Wis., with Pastor C. E. Berg. Conference

session opens with divine services at 9:00 A.M. in which Pastor H. Paustian (W. Paustian) will deliver the sermon.

Papers: Exegesis: 1 Tim. 4 — A. Winter; 1 Tim. 5 — M. Glaeser. Isagogics: Colossians — F. Gilbert; 1 Thessalonians — C. W. Siegler. Principles for Right Interpretation of Scripture — R. Siegler. Ordination — H. Kirchner. Three Baptisms, JOHN, JESUS, HOLY GHOST — H. Schaller. L. M. Bleichwehl, Sec'y.

**NEBRASKA DISTRICT**

April, May, June, 1940

Reverend	Rosebud Conference	Budgetary	Non-Budgetary
N. M. Mielke, Platte, So. Dak. ....	\$ 7.56	\$	
L. F. Groth, Colome, So. Dak. ....	29.48		
L. F. Groth, McNeely, So. Dak. ....	2.45		
E. A. Kniel, Herrick, So. Dak. ....	83.37		
E. A. Kniel, Carlock, So. Dak. ....	15.85		
H. Fritze, Zion, Valentine, Nebr. ....	10.60		
H. Fritze, Calvary, Valentine, Nebr. ....	37.75		
R. Stiemke, Mission, So. Dak. ....	59.50		1.00
R. Stiemke, Whiteriver, So. Dak. ....	5.00		
L. Gruendeman, Burke, So. Dak. ....	78.10		
F. C. Knuettel, Naper, Nebr. ....	117.11		
G. Geiger, Witten, So. Dak. ....	21.19		
G. Geiger, Wood, So. Dak. ....	7.86		
W. J. Oelhafen, Winner, So. Dak. ....	33.14		
W. J. Oelhafen, Hamill, So. Dak. ....	1.45		

**Central Conference**

J. Witt, Norfolk, Nebr. ....	314.00	98.66
R. F. Bittorf, Hoskins, Nebr. ....	120.33	
L. Sabrowsky, Sioux City, Iowa ....	15.46	
N. M. Mielke, Merna, Nebr. ....	10.40	
N. M. Mielke, Broken Bow, Nebr. ....	10.24	
L. Tessmer, Hadar, Nebr. ....	45.43	
H. Hackbarth, Stanton, Nebr. ....	74.16	

**Southern Conference**

H. H. Spaude, David City, Nebr. ....	22.20	
H. H. Spaude, Rising City, Nebr. ....	34.80	
A. T. Degner, Plymouth, Nebr. ....	375.00	
R. H. Vollmers, Geneva, Nebr. ....	22.74	
R. H. Roth, Grafton, Nebr. ....	59.61	
J. Raabe, Shickley, Nebr. ....	13.37	
E. C. Monhardt, Clatonia, Nebr. ....		132.30
E. F. Hy. Lehmann, Firth, Nebr. ....	15.68	
Mr. August Stienbeck, York, Nebr. ....	200.00	

**Colorado Conference**

H. Schulz, Fort Morgan, Colo. ....	20.90
W. H. Siffring, Deer Trail, Colo. ....	3.00
V. Tiefel, Platteville, Colo. ....	1.90
O. Kreie, Hillrose, Colo. ....	11.49
W. A. Krenke, Mancos, Colo. ....	47.55
A. C. Baumann, Sugar City, Colo. ....	11.21
A. C. Baumann, Ordway, Colo. ....	40.33

Totals .....\$1,980.21 \$ 231.96

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**Budgetary**

General Administration .....	\$ 203.94
Supervision, Promotion, and Publicity .....	7.69
Finance .....	1.75
Educational Institutions, General .....	235.95
Theological Seminary .....	13.94
Northwestern College .....	20.08
Dr. Martin Luther College .....	24.85
Michigan Lutheran Seminary .....	7.99
Northwestern Lutheran Academy .....	38.80
Missions, General .....	1,033.75
Indian Mission .....	5.10
Home Mission .....	155.86
General Support .....	4.26
To Retire Debts .....	26.25
Church Extension Fund .....	200.00

Total Budgetary .....\$1,980.21

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**Non-Budgetary**

Church Extension Fund Debt Retirement to Rev. K. Timmel .....\$ 231.96