

# Lutheran Herald.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. 1: 16.

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## Nur in Jesu Blut und Wunden

Now in Jesus' wounds reposing,  
I my tired eyes am closing;  
For His love and pardoning grace  
Are my only resting place.

Through the day His mercy holds me,  
And by night His arm enfolds me.  
Of Thy strong protection sure,  
Jesus, I shall rest secure.

Tr. H. Brueckner.

The season of Lent is a season of meditation and prayer. It is also a great seed-time for the Church.

It is now when the instruction of the catechumens preparatory to confirmation is at its height. It is the season when the Church contemplates especially the suffering and death of her Lord. But whether as the season of meditation and prayer or the special seed-time for the Church it centers in the love for Christ. It is not a matter of laws, not a matter of external observances, not a mere abstinence from things otherwise looked upon as legitimate. It has but one motive, to hold up Christ, the Christ of the cross, as the only hope for a dying world. The Christian accordingly prayerfully accompanies his Lord, the Man of Sorrows, as He slowly wends His way along the paths of His suffering, to that upper chamber in Jerusalem where He institutes His Holy Communion, the last heritage of His love, to Gethsemane, where His agonized cry ascends, My Father if it be possible, let this cup pass from Me, but not My but Thy will be done! to the palace of the high priest and the chamber of the high court, to the court room of the Roman governor, where despite the declarations of His innocence the sentence of death is passed, and finally to the mount of death, to Golgotha where He dies the most horrible and agonizing of deaths, the death on the cross. And all this because He is the Lamb of God that taketh away the sins of the world.

Of course, it behooves His Church not only to contemplate the facts but also to meditate upon the reason, the purpose, the deeper meaning of these facts. It involves a deep and sorrowful consciousness of sin, the world's sin, our own sin, and it involves a joyous

contemplation of grace, divine grace, which made Him who knew no sin to be sin for us in order that we might be made the righteousness of God in Him. It involves a deepening of Christian consciousness in general, of Christian faith and love, a fuller consecration of Christian life. A Christian will abstain from all things that militate against his faith and threaten a consecrated life, not only now, however, but at all times. He will confess Christ in word and deed and hold Him, the Savior of men, up to others, still not only now but at all times. He will endeavor to grow in the life hid with Christ at all times.

The observance of Lent reaches back into the early centuries of the Church. It soon assumed an ascetic character. The character of Easter, the feast of the Resurrection of Christ, demanded a season of preparation, the focal point of which was the sad celebration of the Lord's death. This period at first extended over eight days, but was afterward, after the analogy of the Lord's temptation and the forty years of Israel's pilgrimage in the wilderness, enlarged to forty days, not counting the Sundays, and closed with the Great or Passion Week, also called Holy Week. No doubt the idea of a special ascetic observance with fasting is traceable to Judaism. And the many persecutions for their faith's sake which the early Christians were forced to endure also tended to bring to their mind a more vivid remembrance of the sufferings of the Savior. All of this contributed to make the season of Lent the season as we know it today. As the Church grew in power it imposed many of the restrictions, which at first only concerned the faithful, also upon the world round about. Amusements especially were not only frowned upon but also forbidden. Lent became a closed season. Stressing this side, however, served to externalize the observance of Lent, bred formalism, superstition, tended to work-righteousness. The true and originally evangelical character was lost. Our own Lutheran Church restored to Lent its original evangelical character and gave to it its true place in the economy of the Church. It made of it not a matter of law and regulations, of formalism and external observance, but a season that focalizes in the contemplation of the passion of the Lord and seeks to strengthen faith and love, a season for the special sowing of the seed of the Kingdom of God and leading men to Christ. As such we regard and observe it. Not only does the congregation assemble in its place of worship for special contemplation of the Lord's passion, for meditation and prayer, but its people will also make devout use of special

lenten and devotional literature amply provided by the Church, and all this for the purpose of deepening Christian consciousness and life. Lent has only one purpose, to hold up the Christ of the cross, the only hope of a sin-stained world, and Christians have only purpose in Lent, to grow in grace and the life hid with Christ.

Jesus; I will ponder now  
On Thy holy passion;  
With Thy spirit me endow  
For such meditation.  
Grant that I in love and faith  
May the image cherish  
Of Thy suffering pain and death,  
That I may not perish.

Grant that I Thy passion view  
With repentant grieving,  
Nor Thee crucify anew  
By unholy living.  
How could I refuse to shun  
Every sinful pleasure,  
Since for me God's only Son  
Suffered without measure.

Grant that I may willingly  
Bear with Thee my crosses.  
Learning humbleness of Thee  
Peace 'mid pain and losses.  
May I give Thee love for love.  
Hear me, O my Savior,  
That I may in heaven above  
Sing Thy praise forever.

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On another page of this issue we reprint an article from the Lutheran Companion by Prof. Adolph Hult of Augustana College, Rock

**The Future American Lutheran Hymnbook.** Island, on the above subject. We do this because we feel that it strikes a note that finds an echo in the minds of many of our people. The article expresses what many of our pastors have been thinking. We need an American Lutheran hymnal, it must be a strong hymnal, and "this hymnal is yet unborn."

Prof. Hult broached the matter of a new hymnal, the joint product of the western synods, to the manager of our publication house. It has already been discussed by our publication board though no action has been taken to our knowledge. It has also been the subject for conference between three managers of western publication houses and is in full discussion in some circles of the Augustana, Joint Ohio, and Iowa Synods.

Of course, we do not flatter ourselves that this western-hymnal-to-be will be the American Lutheran Hymnbook, no more than we regard the new Common Service Book with all its excellencies as the American Lutheran Hymnbook. But it will be a long stride toward the desired goal.

In another article Prof. Hult calls attention to the fact that "the new Common Service Book con-

tains only eighteen per cent. Lutheran hymns (according to calculation of Theol. Student Vergil Fern, in a Church History Seminar), has seven hymns by Martin Luther, while the Methodist Hymnal has 133 hymns by the Wesley brothers, that the C. S. B. has 218 Episcopal hymns, with only 107 Lutheran, twenty-six Methodist, eleven Baptist, twenty-one Moravian, twenty-three Congregational, ten Unitarian, twenty-five Presbyterian, twelve Greek, forty-eight Latin, twenty-five Independent; further that of the Lutheran 107, ninety-eight are from German sources, two Swedish, two Danish (what a unity in American Lutheranism!)."

In view of this fact it is not altogether wrong if he concludes, "that American Lutheranism is not going to sing itself into the hearts of American Lutherans by the aid of the Common Service Book, which is really far more of an Episcopal than Lutheran hymnal," though the touch-stone for the measurement and proper evaluation of a hymn is not its source but the question whether it truly reflects and voices the faith once delivered to the saints, the peculiar genius of the Lutheran Church.

Why should not the western synods take this matter up? We understand that there has been some discussion as to the advisability of revising the Norwegian Hymnary, that the Joint Synod of Ohio is thinking about a revision of its hymnal, that Augustana contemplates a new hymnal. We of the Iowa Synod have no English hymnal at all. We are almost hopelessly at sea as to which of the existing hymnals to adopt, some using the Churchbook, others the Common Service Book, still others the new Norwegian Hymnary, etc. There is also some clamoring for a hymnal of our own. The new Wartburg Hymnal is not intended as a church book. The introduction of the form for the Common Service, now included in the word edition and to be had in leaflet form for the music edition, was an afterthought and a concession to those who demanded it.

Why should not we of the Iowa Synod give this matter serious attention?

We need the hymnal. It must be specifically Lutheran. It must be confessional. It must be not parochial but ecumenical. It must reflect the genius of our Church. It must be usable. And it will devolve upon us to produce it. And we can, if we will. Will the western synods rise to this opportunity?

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Our dear friend and pastor: We, your confirmands, do today tender you our heartiest congratulations upon your great good fortune

**Tribute to the Pastor** in selecting as a young man the calling of a minister of the Gospel. We congratulate you on the great fund of physical health and strength, the sane, wholesome mind; the fine spiritual enthusiasm; the unflagging loyalty; the great length of your work-day; all of which you have been permitted to employ in your sacred calling. We believe that for many, as life's shadows begin to lengthen, when life's sharp struggles are over, and when one can serenely



look back and estimate life at its true value, there comes the feeling of keen disappointment, the feeling that after all it has all been nothing but a battle for selfish ends; that all one's own energies and the energies of others have been directed solely to lifting self; that there is nothing but dollar values of it all to remain; that there remains but little that is permanent and constructive. As it is true that it profits one nothing to win the whole world if in so doing one be damaged in one's soul, so it must be true that he who labors to instruct, to fortify, to illuminate with Christian truth, in short, to save a human soul must be thrice blessed beyond him whose endeavors have been employed in the building up and conserving of things lesser than the human soul. May you at this hour be made to feel a peculiar sense of reward for the forty-three years of toil and prayer you have invested in us.

Our venerable friend and pastor: We have a great many things for which we want to thank you, if time would permit, but we want to mention a few in particular. We thank you for the ripe scholarship, the mental endowments and your skill and enthusiasm which we have enjoyed in your work, not only in your later years, but even in the pioneer days when learning was not as accessible as now. We thank you for the good sense, judgment, stability, and your fine manliness. You came here in the day of small things, but to communities that were stable in character. You adjusted yourself to conditions. You were stable and conservative yourself. You struck deep root, and there was that quality about your work from the beginning that showed permanency. You have never cheapened your calling by resorting to any showy, shallow or temporary expedients to gain you notoriety or popularity. You have never allowed personal ambition to tempt you to use these congregations as stepping stones to higher places for yourself. You have never been soured, envious, disappointed and disgruntled to the damage of your calling because you have felt you were not rising rapidly enough in a worldly way.

—N. B. Hanson in Lutheran Church Herald.

### Meditation.

**The blood of Jesus Christ His Son cleanseth us from all sin.** 1. John 1:7.

One day of my life—and how many omissions and commissions! A member like my tongue—and how many transgressions! Every gift—and how much abuse! Any want—and how much murmuring! A God given relation of the many connections and obligations in which the divine will has placed me—and how many defilements, interruptions, and offenses through me! And I draw in others. I strengthen them in walks that are not good. Others I do not lead aright, because I have weakened myself. Whither shall I flee from Thy presence, Thou living God, from Thine eyes as flames of fire which try the hearts and reins of men? I will arise and say, Father I have sinned against heaven and before Thee, and am no more worthy to be called Thy son. When I kept

silence, my bones waxed old through my roaring all the day long. I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin. Thou forgavest me as Thou forgavest the publican who had nothing but his sin, and brought nothing but his fear and self-condemnation, and went down justified to his house, and went up into Thy house. Thou forgavest me, even as Thou purgest David with hyssop, that he became whiter than snow even though his sins were scarlet. Thou forgavest me, when my sin became powerful, through Thy grace even more powerful from the open fount against mine unrighteousness.—The blood of Jesus Christ, God's Son, cleansed me from all sin. No sin so small that it need not be washed away by this blood, no sin so large that it can not be washed away by this blood. Free from all sin! Dost hear, thou sinner, free from all sin!

(Sin is an awful mystery, and justification a blessed mystery, and the conscience of the justified knows them both.

And the proof and seal of justification is sanctification. Again, the blood of Jesus Christ, the Son of God, cleanseth us from all sin. Those who came out of great tribulation and entered Salem did not wash their robes and make them white in the tears of sorrow but in the blood of the Lamb. The horror of sin, the fear of defiling the new robe, is a thorough evidence that a cleansing has taken place.

Should some evil thought rush in,  
And provoke my soul to sin,  
Thoughts of Thy deep wounds from sinning  
Keep me in its first beginning.

He that overcometh, we read Rev. 3:5, the same shall be clothed in white raiment. As the seed, so the harvest, as the beginning, so the ending, as the conduct, so the reward. Therefore—

I'll on the cross unite me  
To Thee, what doth delight me  
I'll there renounce for aye.  
Whate'er Thy Spirit's grieving,  
There I'll for aye be leaving  
As much as in my strength doth lay.  
Amen.

—From the German by Koegel.

## Instruction and Education

By REV GEO M WENG, A.M.  
80 Central Avenue, Oshkosh, Wis.

### Our Church Extension Fund

Our fund now has a capital of \$60,015.88. So it has been growing; during the last year it has been increased by \$5963.07. It is especially to be noted, that our societies have contributed toward the fund

with a liberality never before experienced. Twenty-four of our Ladies' Societies have contributed \$225 and thirteen of our Luther Leagues gave \$70, besides the \$100 contributed by the Luther League Federation of Northwestern Wisconsin and the \$50 given by the Wartburg Federation of Illinois. This gives us the sum of \$445 which is more than double the sum given the year before (\$195). And there is a possibility that even more societies may have contributed, but that the credit was not given to them in the receipts in the "Kirchen-Blatt." These receipts are the only means by which the writer may know who the contributors are, therefore I wish to ask all pastors or treasurers to be very careful to mention the fact when sending money to the synodical treasurer, that the contribution is made by the society. We hope that this year we will have a much larger number of contributing societies, for the number of societies given above may be multiplied by ten and then it would not yet cover the number of all our societies.

One of the most discouraging things about our Church Extension Fund is, that there are so many who take no interest in it. We have a number of congregations that have not given a cent towards this fund during the twenty-eight years of its existence. But God has blessed the writer with optimism, we always like to look at the sunny side of life. And certainly there are a great many things for which we must be thankful. Up to five years ago there were less than one-half of our parishes that contributed toward the Church Extension Fund, at present there are three-fifths of our parishes that remember the fund. But we still hope, that the day will come when also those two hundred ministers of our synod who have sent in no contribution will see the necessity of our fund and arouse their people to give to the support of this important work of the Church.

Also during the year 1918 we received some large contributions. The contributions by the Luther League Federations we mentioned above. Besides these we received \$100 from a friend in Jubilee, Iowa, \$25 from Mr. F. Reinas in Lachine, Mich., and \$25 from a lady in Mendota, Ill. There were five congregations that contributed over \$50 (\$90, \$87.28, \$75, \$60.35, and \$53.47), and a large number gave sums somewhat smaller. The whole sum of contributions received during the year 1918 amounted to \$5480.53. We therefore hope, that during the present year our old friends will not forget us and that new ones may be won.

On account of the war there were not so many churches built last year, however, we had the pleasure in assisting a number of congregations in building churches. The largest sums were loaned to the congregation in Sugar City, Colo., where a handsome church was built, and to two congregations in Peoria, Ill., where very successful mission work is carried on. Smaller sums were loaned to the congregations in Robstown, Texas, Tuttle, N. D., and Bentley, N. D., to erect houses of worship. Two congregations were in great need of parsonages, the congregation in Windsor, Colo., and Bethlehem congregation in St.

Paul, Minn. We were glad, that we were in a position to help them. This year we expect a large number of applications for help; in fact several are in our hands and of several we have been notified, that we may expect them in a short time. We therefore ask all our friends: Kindly remember the Church Extension Fund in 1919.

—G. M. W.

### **Bartholomew Ziegenbalg** **The First Lutheran Missionary in India.**

On February 23rd it was two hundred years since the death of Bartholomew Ziegenbalg, the first Lutheran missionary in India and one of the greatest missionaries of all times.

During the seventeenth century Denmark acquired by purchase a fishing vilage, Tranquebar, on the east coast of southern India. There a Danish colony was established. The heart of the pious King Fredrick IV later became concerned for the spiritual welfare of the heathen in this colony. His court chaplain, Doctor Luetken, who was also deeply interested, set about securing men who would be willing to undertake the work. Failing to find anyone in Denmark, he applied to friends in Berlin. They recommended a young German, Bartholomew Ziegenbalg.

Ziegenbalg was born at Pulsnitz in Saxony on the 24th of June, 1683. Both his father and mother died so early that he could remember very little about them. Of his dying mother, however, he remembered that she called her children to her bedside and commended to them her Bible with the words: "Dear children, I am leaving to you a treasure, a very great treasure." The Bible which this dying mother left to her son he later took with him to India. And of his father he remembered that he had his coffin made during his lifetime, so that he would constantly be reminded of his death. When he was on his sickbed a conflagration laid a number of houses in ashes and also destroyed the home of Ziegenbalg. In their perplexity and excitement the people placed the sick man into his coffin and carried him out of the house and placed him in the market place, where he soon after died. Bartholomew was six years old when his father died. An elder sister took care of the boy and gave him an excellent education. He wished to prepare himself for the ministry, so he studied at Berlin and afterwards at Halle. There his poor health was a cause of deep discouragement, but Dr. A. H. Francke reminded him that though he might not be able to work in Germany he might seek a field in some foreign country with a more equable climate.

After his health had improved he went to Berlin where he for a number of months became the assistant of a pastor. During this time he formed a friendship with Henry Pluetschau, a student of theology, with whom he made a covenant "never to seek anything but the glory of God, the spread of His kingdom and the salvation of mankind, and constantly to strive after personal holiness." Here in Berlin the call to the mission field came to him. He



accepted at once, and as his friend Pluetschau was also anxious to go, the call was likewise extended to him. The two young men hastened to Copenhagen, and after receiving ordination at the hands of Bishop Borneman, sailed for India, November 29, 1705.

The journey around the Cape of Good Hope consumed seven months and on July 9, 1706, they arrived at their destination, Tranquebar, on the Coromandel Coast of India. The missionaries were regarded with suspicion by the natives and indifference by the Europeans of the colony, most of whom were Portuguese. Ziegenbalg at once set to work to learn the Tamil language, the native tongue of the people. His progress was rapid; in a year he had completed a translation of the catechism and in a few months over a year had preached his first sermon. By this time he had baptized fourteen souls. The record of his busy days seems almost incredible when we remember that he was a man of delicate health. He writes:

"After morning prayers I begin my work. From six to seven I explain Luther's Catechism to the people in Tamil. From seven to eight I review the Tamil words and phrases which I have learned. From eight to twelve I read nothing but Tamil books, new to me, under the guidance of a teacher who must explain things to me. From twelve to one I eat, and have the Bible read to me while doing so. From one till two I rest, for the heat is very oppressive then. From two to three I have a catechisation in my house. From three to five I again read Tamil books. From five to six we have our prayer-meeting. From six to seven we have a conference together about the day's happenings. From seven to eight I have a Tamil writer read to me, as I dare not read much by lamp-light. From eight to nine I eat, and while doing so have the Bible read to me. After that I examine the children and converse with them."

When the two missionaries felt that it was necessary to build a church, each gave for that purpose half of the two hundred dollars which was his salary. The church was dedicated on August 4, 1707, and by the end of the year it had thirty-five members. Now Ziegenbalg began to work in the villages of the Danish possessions outside of Tranquebar and established a school for the education of children in the city.

This mission work was not without its hard trials. When the first financial help arrived, two years after the missionaries had landed, the drunken captain upset the boat in the harbor and the chest containing \$2,000.00 for the missionaries was lost.

The work of the missionaries was opposed by the Danish chaplains and by the Roman Catholics. On account of his defense of a poor widow who had been cheated, Ziegenbalg was cast into prison for four months. In 1709 three new missionaries arrived, Gruendler, Jordan, and Boevingh. They were received with joy, however, the arrogance and ill temper of Boevingh soon became a great burden to the others, so that they were all very glad when two years later he returned to Europe. For four years the missionaries received no assistance or encouragement from home, and it seemed they had been forgotten. Discouraged Pluetschau and Jordan left the field, Ziegenbalg and Gruendler, however, remained and the former wrote, "We are glad that God has found us worthy to work here among the heathen, and we are firmly resolved to spend our whole future life here in India."



Bartholomew Ziegenbalg.

Ziegenbalg prepared an order of service and a hymnal and translated the New Testament into Tamil—the first translation of the New Testament into an East Indian tongue. An English missionary society, hearing of his labors, sent him a printing press. By 1712 he had composed or had translated thirty-eight books or pamphlets. He travelled as far as Madras and on his journeys he talked with native rulers and British governors and preached to all who would hear about the only true God.

In 1714 Ziegenbalg visited Denmark, leaving the mission in charge of Gruendler. His object was to correct false impressions, and to create, if possible, a favorable disposition towards the

mission. He found that the mission reports no longer received the attention they had so long as they were looked upon as a novelty. He even found many pastors who believed, that it was not necessary to do mission work. The king expressed his admiration for the steadfastness of the missionaries and gave orders that the opposition of the officers must cease. He also appointed Ziegenbalg provost with authority to ordain. A society was established, the object of which was to arouse the mission spirit and instruct the churches in their duty to support the work.

It was with a glad heart that Ziegenbalg in 1716 returned to India to resume his work with renewed hope. He opened a seminary with eight students and organized charity schools for such pupils who desired to obtain an education and established two new stations at Madras and Cuddalore.

In February, 1717, Ziegenbalg had the satisfac-

tion of dedicating a large native church, the New Jerusalem Church, which is used to this day. For two more years he labored, growing meanwhile aware that this life was drawing to a close. He placed Gruendler in charge of the mission, admonished his congregation to remain faithful and concluded with the words of the Savior, "Father, I will that they also whom Thou hast given me be where I am."

As the end was drawing near, putting his hands to his eyes, he exclaimed, "How is it so bright as if the sun were shining in my eyes. Soon after he asked his friends to sing his favorite hymn—

"Jesus Christ, my sure defense,  
And my Savior, ever liveth;" etc.,

and as the strains of the hymn floated on his ears, he fell asleep. This was on February 23, 1719. A tablet in front of the altar in the "New Jerusalem" Church marks his last resting place and bears the inscription—

"In Hope of a Blessed Resurrection."

Reading the record of the work of Ziegenbalg and the success he accomplished we are led to expect that he was an old man when he died. It is with a shock that we realize that he was only thirty-five. His extraordinary accomplishments have been far less well known than they deserve to be. Even if we do not take into account his frail health, the extent of his labors is little short of marvelous. His literary work alone would seem to have been enough to fill the thirteen years of his missionary activity. In addition, he preached constantly; he made long journeys; he gave constant thought and effort to his schools; he looked after the poor; he established a theological seminary. From home came many criticisms. He was criticised for making concessions to the caste system, for not gathering in converts as rapidly as did the Roman Catholic missionaries who allowed their converts to keep all their old customs. He was reproached because he paid so much attention to the schools. The criticisms, however, which caused him anxiety and grief serve today to call attention to his splendid common sense and excellent judgment, which later missionary experience has tested. The community of two hundred Christians which he left was not only converted—it was instructed and established in the faith. Ziegenbalg was not merely the first Lutheran missionary, but as far as his devotion and labors are concerned will always remain the first.

25, 1530, at Augsburg and this day became the birthday of the Evangelical Church.

But not all confessors of evangelical faith, however, adhered to the Augsburg Confession as submitted to the Emperor and the Estates on that great day. The cities of Strassburg, Constance, Memmingen, and Lindau, submitted their own confessions. Since it was signed by these four cities it is called the Confessio Tetrapolitana (i. e. the Confession of the Four Cities). It was written by Butzer and Capito, two pastors of Strassburg. Zwingli of Zurich (Switzerland) also sent a confession of his own.

How do we account for this?

At about the same time when Luther at Wittenberg was called by God to be the reformer of the Church and subsequently became the soul of this movement for the whole of Germany, Huldreich Zwingli in a similar way labored in Switzerland. He was born January 4, 1484, the son of a well-to-do peasant proprietor and deacon of a congregation, and had spent his youth free from care. He attended the schools at Basle and Berne and later the universities at Vienna and Basle. He devoted himself to humanistic (linguistic and philosophic) rather than theological studies, though he also took up the latter, and at that time as a student already belonged to the many who saw the need of a reformation of the Church. Yet this question at that time scarcely more than touched him. He entered the ministry in 1506 and was stationed as pastor at Glarus 1506—1516. It was during this period that he met Erasmus, the great scholar of his day, and through him in a more thorough way than before became convinced of the need of a reformation of the Church. Transferred from Glarus to Mariae Einsiedeln, the Mecca of thousands of pilgrims who came each year to worship at the shrine of Mary, reputed to perform miracles (the image was later robbed by the French), he received an indelible impression of the superstition and the Mariolatry (worship of the Virgin Mary) as practiced by the Roman Church. He opposed this energetically and preached, Christ said, "Come unto Me!" and not, "Come unto Mary!" 1519 he became preacher and pastor of Zurich. Carried away by the courageous attitude of Luther, Zwingli now took up his open and avowed opposition to the papacy. It is peculiar to him, however, that he at first opposed Rome not in the sphere of religion but in political affairs. But he soon also took up the battle in Church matters. And here again it was not the center of the doctrine of salvation that concerned him, rather did he find his point of departure in his opposition to the rules prescribed by the Roman Church concerning fastings. But he soon advanced more and more to the centers of the gospel. For the first Zurich Disputation appointed for 1523 he compiled 67 theses or propositions. These he defended with such acumen and power that the victory of the gospel for Zurich was decided. When an attack upon images also supervened at Zurich in the same year he held his second Zurich disputation, which led to practical reforms in

## Young Peoples' Societies

### Topics for Young Peoples' Societies.

#### How One Church Became Divided Into Several.

The final separation of the Roman Catholic Church from the Evangelical Church transpired June



regard to public worship and other ecclesiastical institutions.

Zwingli is indebted to Luther for the most important point, for the treasure of justification by grace only for Christ's sake through faith he had learned from his writings. That was and remained the tie between the two that bound them and their followers together. But at the same time great and important differences remained. Zwingli was a natural politician and remained one even in the battle (1531). Luther was also deeply interested in the social and national welfare of his people, but as his reformation took rise in the great religious question, the question of conscience, "How can I get a gracious God?" thus also for all times his supreme interest remained the safeguarding of evangelical preaching. Zwingli's concepts of religion partook more of an intellectual character. His supreme question was that about truth. Luther also sought truth, but he sought truth so as to find the salvation of his soul. Zwingli, too, recognized Christ as the Redeemer, but he saw in Him first of all the Revealer of the divine will. Luther on the other hand also recognized and accepted Him as the Revealer of the divine will, yet he accepted Him first of all as the Savior and Redeemer. Zwingli conceived of God the Father rather as the Lawgiver than as the God of salvation, while Luther conceived of His innermost nature as of eternal love which wills the salvation of men. The same difference is also apparent in the attitude of the two over against the inner and outer institutions which the Church had gained in the course of its history. Luther quietly retained all of them which did not militate against Holy Writ, Zwingli, however, abolished every one which is not expressly ordained or mentioned in Holy Writ. Thus Luther, for instance, retained the institution of the Church year, permitted images and crucifixes in the churches, provided they were not worshipped, and changed the forms of public worship only to the extent of removing unbiblical elements (compare Reu, Life of Luther, chapter 25). Zwingli on the other hand abolished all images in the churches, organ music, congregational singing, the Church year, the traditional order of worship, etc. The difference between the two is especially obvious, however, in the doctrine of the means of grace. Luther taught that the Word and the Sacraments are real means and vehicles of grace, in, with, and through which the Holy Ghost approaches man. Zwingli, however, merely recognized them as signs of grace. According to Luther the Word is the means by which the Holy Ghost approaches the heart of man and implants faith and gives salvation, as the Scriptures expressly teach (e. g. Isaiah 55:10, 11; Jer. 23:29; Rom. 1:16; 1 Peter 1:23; James 1:18, 21; Heb. 4:12; 2 Cor. 2:15, 16); according to Zwingli it is an empty sound, a true testimony of Christ and the Holy Spirit, but not the means and bearer of the same, so that a person can never know with certainty, whether Christ and the Spirit came and salvation was given or not. According to Luther **Baptism** is really and truly the washing of re-

generation, in which the triune God gives to the one baptized the whole of salvation, as Paul expressly declares (e. g. Titus 3:5; Eph. 5:26; Acts 2:38; 22:16; 1 Cor. 6:11); according to Zwingli it is merely a sign of divine grace, and an empty sign, not the vehicle and means of the Holy Spirit and His grace, so that a person might be baptized and yet have no assurance whether God is gracious to him or not. According to Luther the body and blood of Jesus is really present in **Holy Communion**, and in, with, and under the bread and wine is really and truly received by all who take Communion, as the words of the institution demand; according to Zwingli bread and wine are only the signs of the body and blood of Christ, but not means whereby the communicant receives the body and blood of Christ. What the communicant eats and drinks, according to him, is only bread and wine. Thus the Christian receives no assurance of salvation in Communion either. It is obvious at once how Zwingli's teachings concerning the means of grace militate against the Holy Scriptures, Luther's teachings, however, conform to them.

Since 1525 Luther repeatedly took a stand against this erroneous doctrine of Zwingli and wrote especially against his teachings on the Lord's Supper, but Zwingli persisted in his views and refused to submit to the Word of God in these matters. Rather did he try to find recognition for them even outside of Zurich, in Switzerland and in the southern parts of Germany, especially in Strassburg, Constance, Lindau, and Memmingen. As a result the evangelical party threatened to split up into factions. They were called in short the Wittenbergers and the Swiss. But since it was desirable that the evangelical party should present a solid front towards Rome, the Landgrave Philipp of Hesse called a meeting at Marburg, 1529, to discuss religious questions and bring about a union of the Wittenbergers and the Swiss. This is known as the Marburg Colloquy (See M. Reu, Life of Luther, chapter 31). Agreement was brought about in many of the points of difference, but not in the doctrine of Holy Communion. It was then that Luther uttered the famous word, saying to the Swiss, "You have a different spirit."

Since the Augsburg Confession not only in a general way teaches Luther's doctrine of the means of grace (Art. 5) and of baptism (Art. 9; compare Art. 2), but also expressly includes his doctrine of the Lord's Supper (Art. 10), and condemns the false teachings of the Swiss, the cities following Zwingli could not subscribe to it. This accounts for the fact that the four above mentioned cities and Zwingli submitted their own confessions. But this divided the Evangelical Church into two divisions. Later these divisions were designated as Lutheran and Reformed.

This division was necessary, because the points at issue involved important doctrines of the Holy Scriptures. But Lutherans are not at fault, for here, too, they remained faithful to the Word of God, while the Reformed in these points (*Continued on page 41*)

# Lutheran Herald

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## Contributions

### The Future American Lutheran Hymnbook

By Adolf Hult.

This hymnal is yet unborn.

Like as the future American Lutheran Church, embodying the various general synods such as the Synodical Conference, the United Lutheran Church, the United Lutheran Synod (Norwegian), the Augustana, Iowa, Ohio Synods, the Danish, Finnish and Icelanders with a few smaller bodies: Lutheran Free Church (Norwegian), Eilson Synod and Buffalo Synod,—like as that future American Lutheran Church United, has to be born, so also a truly representative American Lutheran Hymnbook, incorporating the massive treasures of hymns from German, Swedish, Norwegian, Danish, Icelandic, Russian, and (as yet pitifully scant) American sources. **We have no Universal Lutheran Hymnbook for America as yet.**

If any Church in Christendom can have such a hymnal our American Lutheran Church can. Here all parts of Lutheranism in the world are represented. Here the languages of the forefathers are still known and translations can be made. Here new creative forces will arise on the glorious hymnal traditions of our Church in Europe excelling those of any other

part of Christendom. Here, too, a refining process can set in where needed. Here textual and melodic inequalities can be corrected.

With all this unparalleled treasure of inherited hymning our future American Lutheran Hymnbook compilers can, with a catholicity of taste, avail themselves of the best of other parts of Christendom, only so that the general spirit of the American Lutheran Hymnbook is, as it should be, decisively Lutheran, like as a Methodist Hymnal in America is decisively Methodist.

We have already some splendid preparatory work.

Take the solid Lutheran Hymnals of "Missouri," United Lutheran Synod (Norwegian) and Ohio, the weightiest of our American Lutheran Hymnals; then the broader and more Reformed, but otherwise elegant Common Service Book of the United Lutheran Church; the Wartburg Hymnal (primarily for Sunday schools) and the somewhat kin Augustana Hymnal,—already material is heaping up on which to build. Our Augustana Synod is about to issue, in due time, a new hymnal. It has a marvellous opportunity of universality, as no hymnal in America so far issued, for the the other five hymnals have paved the way on toward a full universal American Lutheran Hymnal. We have also some glorious Icelandic Hymns in English form, wonderful, indeed. Have we any Finnish hymns done into English? Then there are splendid English renderings of many German hymns scattered here and there in less well known hymnals, especially, of England, which has done so much for Lutheran hymnology. In fact, were it not for the work of English (of England) translators, an American hymnal with German hymns translated would be rather scant. "Missouri" and "Ohio" have translated many, but the English minds more. The (Norwegian) United Lutheran Synod's "Lutheran Hymnary" has pioneered excellently in giving our future American Lutheran Hymnbook gems of song from Norway and Denmark. Our Augustana Hymnal has quite a little from Swedish sources. Translating ought to become a passion as it has been and is in England. Think of what Rev. John Mason Neale has accomplished from Latin hymning!!

Then why not original American Lutheran hymns? Are we so super-critical as to stifle originality in our Church? When we think of the fact that the work of Muhlenberg dates from about 1740 and that we have **almost** no original hymns from the realms of his labor, we are astounded. Has the harp been hung on the willows, or laid in a museum? It would be interesting to have a collection of American Lutheran hymns together in one volume. That might induce to real efforts. Miss Anna Hoppe of Milwaukee may, if it please God to begrace her further, be to us a Francis Havergal, a Fanny Crosby or a Charlotte Elliott. Miss Hoppe is, moreover, decidedly Lutheran with a good "Missouri" Lutheran indoctrination in the Word of God. Only, Lutheran brethren, let us not choke originality by a fanatical



super-critique. Produce and let the critics howl,—that is the Divine method of accomplishment!

No one could more than the writer also desire a certain amount of catholicity of choice, universality, breadth,—from Greek, Syriac, Latin, Slavonic, and then the various Reformed Churches. There is in the best hymns of these Churches a universal Christian spirit and content. I feel happy to commend the new Common Service Book for this kind of breadth, much as I before had to deplore the sad, inexplicable narrowness of outlook when it came to **Lutheran catholicity** (one single Swedish "psalm," Sv. psbk 268, a half dozen, or less, from Danish and Norwegian sources, none from Icelandic and Finnish!). Here is where the Augustana Hymnal to be has a mission as a way-preparer for the future American Lutheran Hymnbook?

Oh, for some idealism!

But idealism is laughed at, joked about, witticized into oblivion, too often. Altogether too many take to heart the detractors from idealism in the Church of Christ,—although the cardinal saving truth of Christianity, justification by faith at the throne of grace, is the boldest idealism in the entire economy of Divine and human existence! Shame on us prosaic, earth-creeping realists of the Church! In worldly affairs we froth and imitate idealism, in Divine we prune it away, sting it into agony if detected in others. And then the poor Church languishes and pines in anaemic realism!

All great Hymnal composers were idealists: Luther, Wallin, Thring (the compiler of the best of all English hymnals, "The Church of England Hymnal," of 1882); and others, idealists with spiritual discernment. The critics raved and the idealists produced, the academies objected and the idealists made the glories of kingdom come the possessions of the common man.

An American Lutheran Hymnbook,—a theme of charm!

Meanwhile the individual hymnals must do their work, a new, revised and amplified edition of the unusually interesting United Lutheran Synod (Norwegian) "Hymnary," a still smoother edition of the worthful "Missouri" Church Book, a strong revision on the literary side of the solid and good Ohio Hymnal, a new and richer one of our Augustana Hymnal, with more contributions from the glorious hymns of Sweden, and then another and more Lutheranly rich edition of the recent Common Service Book. The Iowa Synod has no full Hymnal for church worship yet. Judging from its new "Wartburg Hymnal" we expect to find the idealism of that fine synod shining even more in its future Hymnal.

It will be the task mainly of the Western Lutheran Synods, "Missouri," United Lutheran Synod, Augustana, Iowa, Ohio, Danish, Finnish, Icelandic, to create the future American Lutheran Hymnbook. Their ideals are strongest on the **Lutheran** element of a Church Hymnal for our American Lutheran Church. Nor are they afraid to use that Lutheran material which comes from across the waters. Why should

they? England's hymnals constantly look to Latin and Greek models, communions foreign to the English Church. And our heritage from Europe is our own faith.

Neither in English nor in other languages has America as yet, in any denomination whatsoever, produced any really **great** hymnist. All we have of great worth is imported, whether it be Lutheran or Reformed.

—The Lutheran Companion.

## Topics for Young Peoples' Societies

(Continued from page 39)

yielded more to their reason than to the Word of God.

**Discussion.** 1. When was the birthday of the Lutheran Church?—2. Why can we truly term this day as such?—3. Who submitted a special confession at Augsburg?—4. And who sent his own confession?—5. What can you tell about Zwingli's development up to 1519?—6. In which sphere did Zwingli at first oppose the papacy?—7. Of what importance was the first Zurich disputation of 1523?—8. Of what importance was the second?—9. In which essential doctrine did Zwingli depend altogether upon Luther?—10. Mention some of the general differences between Luther and Zwingli.—11. Where did they differ concerning the doctrine of Christ?—12. Concerning the doctrine of God?—13. What position did Luther take toward the institutions of the Church as they developed in history, and what position did Zwingli take?—14. But which is the principal point of difference between the teaching of Luther and Zwingli?—15. What did Luther teach concerning the Word of God and what was Zwingli's teaching?—16. What did Luther and what did Zwingli teach concerning Baptism?—17. Concerning Communion?—18. What could a Christian never gain if the Word of God, Baptism, and the Lord's Supper were not real means and vehicles of divine grace?—19. Show from Scripture that Luther's teaching is correct.—20. Where was the attempt made to bring about a union between the Swiss and the Wittenbergers?—21. Why did this attempt fail?—22. Which article of the Augsburg Confession teaches the Lutheran doctrine of the means of grace?—23. Which article met with the greatest opposition on the part of the Swiss and the four cities?—24. But what would the Wittenbergers have done had they acceded to the demands of their opponents concerning these points?—25. Whose fault is it then if the Evangelical Church is divided into a Lutheran and a Reformed division?

—M. R.

## The Family Circle

By Prof. H. J. Arnold, A.M.

### The Devil As Photographer.

A photographer is a clever artist. His cleverness does not consist so much in faithfully reproducing the features of anyone's face—the sunbeam does that for him—as in concealing its defects. Furrows are smoothed away; warts do not appear; scars are hidden: the photographer surely shows the bright side of things.

Such a clever photographer is the devil. The lady that is fond of having her picture taken by the artist of hell is Lady Sin. But what a difference between that lady as she is in reality and the picture as it comes forth from the studio of that camouflag-

ing photographer. In reality sin is an old hag, born when Eve allowed herself to be deceived by the tempter. We have sighed over faces and forms made repulsive by disease, such as cancer, scrofula, consumption, leprosy. Well, the most hideous disease cannot so disfigure the human body as sin disfigures the human soul, and, finally, the body as well. Just look at the bloated face of the toper! Many a form appears fair in the eyes of men; but God views the heart; and a soul filled with envy, or perverted by falsehood, or eaten up by evil desire, is hideous in the sight of God and His saints.

There are those who look with envy upon others, more comely and graceful than themselves. But why be envious? Bodily beauty passes. The scars of age will come to us all. But few are distinguished above their fellows by grace of form and beauty of feature. What of it? The soul can be beautiful in the case of everyone. That beauty does not pass as the years pass. And it is soul beauty, and that alone, which keeps us in the favor of God and of men.

—Lutheran Youth.

\* \* \*

#### —Sail and Soul.—

One ship goes east and another west,  
By the self-same gale that blows,  
'Tis the set of the sail and not the gale  
That determines which way it goes.

As the ways of the winds are the ways of fate,  
As we journey along through life,  
It's the set of the soul that determines the goal,  
And not the calm or the strife.

—Anon.

\* \* \*

#### FOR YOUTHFUL EYES.

##### Merely Mothers.

When Johnny and Jimmie and Dolly  
Are asleep in their little beds;  
Their mother goes softly among them  
And picks up the broken threads.

She mends a torn apron for Dolly,  
Then, scanning the broken-up toys,  
She wonders if any more mothers  
Have any such troublesome boys.

Then a little brown paw is uplifted,  
'Tis Johnny's—a vision he sees;  
"Teach—teacher!" he gasps, and his mother  
Is down by the boy, on her knees.

"Hush! Mother is here, love; you're dreaming;  
'Tis mother, my darling; no harm  
Can come to you here, my own Johnny;  
No teacher can hurt or alarm.

And he opens his eyes that resemble  
The ones looking into his own;  
"Aw, there! Is it you, dearest mummy?  
Don't g'way and leave me alone."

'Tis written that God made the mothers  
To help where he couldn't trust man;  
That He needed their goodness and patience  
To finish His wonderful plan.

—Selected.

\* \* \*

#### If I Were You, My Boy.

I would learn to be polite to everybody.

I wouldn't let any other boy get ahead of me in my studies.

I wouldn't go in the company of bad boys who use bad language.

I would see if I couldn't get people to like me, by being civil to everybody.

I would never make fun of children because they were not dressed nicely.

I wouldn't abuse little boys who had no big brother to be afraid of.

I would keep my hands and face clean, and hair brushed without being told to do so.

I wouldn't get sulky and pout whenever I couldn't have my way about everything.

I wouldn't conclude that I know more than my father before I had been sixty miles away from home.

I wouldn't be ashamed to do right anywhere. I wouldn't do anything that I would not be willing for everybody to know.

I would try to learn something useful every day, and whenever I saw anything made I would watch and see how it was done.—Selected.

\* \* \*

#### Practical Thanksgiving and Bookkeeping.

A lady once came to her pastor and gave him \$7.50 towards missions. She said in explanation—does it not need explanation when any of us give such as sum? Unusual things need explanation: "In former years my doctor bill generally amounted to so much. This year no manner of sickness entered my household. Therefore I offer this gift to the Lord".

Reader, let us study—and practice—this noble art of Christian bookkeeping!

—The Lutheran.

\* \* \*

#### The Conscience Fund.

The United States Treasury has a curious account upon its hands. This is known as the "Conscience Fund". The sums entered to its credit are repentance-money received from persons who at some time or other have defrauded the government, and whose consciences have compelled them to restore their dishonest gains. No questions are asked when a penitent declares his sin in this practical way. Some penitents return the amounts unlawfully taken, and leave them to tell their own story; but oftener letters of confession accompany the money. These are kept on file. A letter from a clergyman, who signed his name and enclosed four dollars and a fraction, stated that the money was owed the government as duty and accrued interest on several cheap watches smuggled into this country a number of years ago by a man who confessed



his wrong to him. "The man who pays this money," writes the clergyman in substance, "entered upon a religious life a few weeks ago. This act attests the genuineness of his purpose to live in obedience to both human and Divine law."

Another letter from an old veteran reads: "Sir: Please find my thirty dollars, to be placed to the credit of the Conscience Fund, from the awakened conscience of an old veteran, who has been laying aside a little at a time for some time, and who has not been able to figure yet just what it is, but who hopes to light on the data yet, and restore it before he is called to meet his God".

The simplest fact in an upright character is its acute sense of right and wrong, and the honesty that pays secret as well as open debts.

—The Lutheran.

## The Synod and Church

### Boston Service Club.

A Service House for Soldiers, Sailors, and Marines in Boston was formally opened on February 22nd by a reception attended by a large number of Lutherans and other interested people including the Governor of the Commonwealth of Massachusetts. This latest Service House, situated at 24 Mt. Vernon Street, is near the historic Boston Common and the dignified State House in a most accessible part of the city. There are admirable accommodations for fifty men who will find every comfort,—reading and rest rooms, shower baths, good beds, palatable food. The local committee in charge—Dr. Henning Jacobson, Mr. Obert Sletten, and Mr. August Johnson, have by their untiring efforts created another Service House of which the Lutheran Church may well be proud.

\* \* \*

### Eureka Lutheran College.

Eureka Lutheran College, Eureka, S. D., reports progress along all lines. Though closed from October 19 to Nov 20 on account of the "flu," it enrolled more pupils than before, the total enrollment numbering 88, not including resident music scholars. There has been but little sickness so far. Yet one fact still mars the harmonious development: the institution has not yet found a president to take the place of President Schaeffer, who resigned in the fall. At a meeting of the board of directors held the last week in February it was resolved to extend a second call to the Rev. K. Ermisch of St. Paul. Nominations will be asked for in the near future to fill the positions of professor of mathematics, including bookkeeping. A new Hausmeister will also become necessary at the end of the present school year.—It is hoped to have five graduates at the end of the year, three young men who will continue their studies

at Wartburg College, Clinton, Iowa, with the ministry in view, and two young women. The girls' dormitory is practically filled, housing eighteen young women besides the attendants.

\* \* \*

### Installations.

The Rev. F. Suhren was installed as pastor of Trinity Church at Chenoa, Ill., February 23.

G. A. Fandrey.

The Rev. George Zapf was solemnly inducted into office as pastor of Zion Church at Greeley, Colo., March 2.

H. E. Wunderlich.

\* \* \*

### New Addresses.

Rev. H. Krause, Belleville, Texas.

Rev. George Zapf, General Delivery, Greeley, Colo.

Rev. E. A. Bischoff, Otis, Kansas.

Rev. O. H. Groth, General Delivery, Peru, Ill.

### MISSIONS.

By Prof. H. J. Arnold, A.M.

### Prayer for Missionary Success.

O Great Lord of the Harvest: Send forth, we beseech Thee, laborers into the harvest of the world that the grain which is even now ripe may not fall and perish through our neglect. Pour forth Thy sanctifying Spirit on our fellow Christians abroad, and Thy converting grace on those who are living in darkness. Raise up, we beseech Thee, a devout ministry among the native believers, that all Thy people being knit together in one body in love, Thy Church may grow up into the measure of the stature of the fullness of Christ; through Him who died, and rose again for us all, the same Jesus Christ, our Lord. Amen.

\* \* \*

### Here and There With the Missions.

Dear Reader: Are you a member of the New Guinea Mission Auxiliary Society, better known as "Missions-Hilfsverein fuer Neu-Guinea," the organization within our synod which has done, and is still doing, such a splendid work for the large mission field of New Guinea? It costs only one dollar to become a member and your dollar is well invested when it is invested in the service of the Lord. Send in your name and address to Rev. R. Taeuber, Tripp, S. D., as soon as possible, and he will send you the Society's Mission paper. Do not put it off, for tomorrow never comes.

South America is the land with a big future. From all indications it will soon experience a large immigration. About 15 pastors from Neuendettelsau and their congregations have organized a synod. Our synod should fraternize with them and assist them in every possible way.

—Die Missions-Stunde.

The Lutheran congregations in South America, numbering over 450, are served by 170 pastors. There is a great dearth of pastors in this country. If you wish to know the exact status of the Lutheran Church in South America, then order No. 4, of Volume I, "Lutherans in All Lands," Box 253, Minneapolis, Minn., a pamphlet that is decidedly worth reading.

The Lutheran Inner Mission Society of Minneapolis now conducts three institutions and has in all fourteen workers. The society's income from all sources has increased from \$16,000 in 1917 to \$22,125 in 1918. Let the good work continue.

The Evangelical Lutheran Church of France, official name, Evangelical Church of the Augsburg Confession (*Eglise evangelique de la Confession d'Augsburg*), is composed of the following organizations: I. The General Synod of the Church of the Augsburg Confession in France, consisting of two district synods, that of Paris and that of Montbeliard, representing 67 congregations and 73 pastors with services mostly in French with some in German. They represent largely the people and spirit of the Evangelical Lutheran Church in Alsace Lorraine. II. "The Conference of German Evangelical Pastors in France," a much smaller organization. III. The Scandinavian Lutheran Congregations and Seamen's Missions, including The Swedish Lutheran Church in Paris, The Swedish Lutheran Seamen's Missions in Calais and Bordeaux, The Scandinavian Lutheran Seamen's Missions in Marseilles and Havre. IV. The Dispersion, the thousands of Lutherans scattered all over France, especially in the large cities, without any spiritual care. The Lutheran churches in France have suffered many distractions during the war and need help badly. The Lutheran drive has raised the funds for this work.

\* \* \*

#### Our Synod's Home Mission Work in Peoria, Illinois.

Peoria is an important city in the state of Illinois, claiming a population of more than 100,000. Having its own transportation lines to the West and East,—which, contemptuously, pass by the proud city of Chicago and give it direct connection with the Eastern states—, Peoria has escaped being a mere suburb of Chicago and paying tribute to this giant on all its commerce. No wonder, Peoria feels a bit "cocky" and has not given up hopes of, some time, attaining to metropolitan proportions. One glory (?) of Peoria, indeed, has departed; for it once boasted of being the greatest internal revenue producing point in the United States on account of a number of large distilleries, which turned the corn of the rich Illinois prairies into alcohol. Let us hope, that they shall now be turned to a more useful work. Indeed, I remember having noticed an item in a Peoria paper to the effect, that the Peoria distilleries would turn to the manufacture of sugar out of the same corn from which they formerly distilled alcohol. Shall we regret the change, dear reader? I think not. I am sure that you shall join me in casting your vote for the sugar every time. It seems impossible

that the superintendent of home missions should pass by the curious and interesting fact, just mentioned, without moralizing a bit. Does this fact not drastically point to the truth that from the same human material may be developed immense forces for evil or great forces for good? It all depends on the agencies which are brought to apply on the same human material. If the Evil Spirit is the transforming agency the hands, tongues, eyes and other organs of man become instruments of fearful destruction; how beneficent on the other hand, become activities of these same organs if, by the agency of the Holy Spirit, they are become servants of God.

And this is the object and purpose of our home mission work, to bring the great human material of this and other cities of our country under the influence and guidance of the Spirit of God, that their great powers and talents may be turned to the beneficent service of God and their fellowmen; that, instead of poison, that kills, there may be drawn out of them the sugar, that sweetens the lives of their fellowmen.

The work of our synod in Peoria is of long standing. In the center of the city stands St. Paul's, one of the old congregations of our synod. The present pastor, Rev. F. Bess, has been its pastor for 40 years, more or less. The hundreds of communicants of this congregation are scattered all over the city. The beautiful church of this congregation has been thoroughly renovated, yes, practically rebuilt,—the congregation choosing this manner of celebrating the 400th anniversary of the Reformation.

Many years ago two other congregations of our synod were organized: Zion's in the South and Redeemer's in the North. These missions, for a good many years, struggled hard and had a checkered career. No doubt, the great personal popularity of the pastor of St. Paul's made it difficult for young pastors to build up other self-supporting churches. No one, certainly, regretted this fact more than the pastor of St. Paul's himself. However, Zion's has become self-supporting a good many years ago under the leadership of its present energetic pastor, Rev. S. Altpeter.

Not so fortunate was the younger of these two missions, the Church of the Redeemer. The location proved unfortunate and a hindrance to the prosperous development of this mission. The attempt to make this church serve two different districts of the city by planting it on the boundary line between these districts proved impractical. All efforts by different missionaries seemed to be in vain. The conviction, gradually, took hold of the minds of the home mission board of the district that radical action was imperative. Either the mission would have to be discontinued altogether,—something, that they, naturally, would be loath to do—or a change in location and a reorganization would be necessary. The writer had the opportunity and duty, in the first exercise of his official duties, to investigate the situation and to make recommendations as to the action to be taken. The reader will realize that he felt the responsibility keenly. On the one hand, it would have appeared a



very inauspicious beginning of his work, if his first official act would have been a recommendation to discontinue a mission of his own district, on which much money and effort had been spent. On the other hand, a change of location and reorganization would involve the outlay of great sums of money. Would he dare to recommend such action, when the risk of another failure always had to be reckoned with? The great need of Lutheran mission congregations in two different sections of the growing city, faith in God's help and the confidence, that was inspired in him by the personality of the young missionary, Rev. E. Duerschner, who already had proved himself a faithful and efficient worker in another field, however, outweighed all doubts and misgivings in his mind, and he found the courage to recommend that, in place of Redeemer's which was to be discontinued at the present location, two different missions should be opened in different locations,—Rev. Duerschner, temporarily, to serve as pastor of both congregations. The plan, agreed on, was the following: The old church building was to be removed to a well located lot at Averyville, a manufacturing suburb of Peoria. This mission would have all Averyville and the adjoining residence district of Peoria to draw from. At the same time, a bungalow was to be built on the Bluff, a fast growing, beautiful residence district of the city. The ground floor of this building was to serve as chapel for the mission, whilst the pastor, with his young wife, was to live on the upper floor. The advantage of such a plan consists in this, that all risk of financial loss, in the event of failure, would be eliminated, because such a property would always be marketable at its full value. The writer is glad and thankful to be able to report that the plans have, in a great part, materialized. Two mission congregations have been organized months ago: Martin Luther Church on the bluff and the Church of the Reformation in Averyville. Very auspiciously the chapel of Martin Luther's congregation has been dedicated to divine service on the 10th of November, Luther's birthday. The event had not been planned for this date, but God overruled previous plans. With a glad heart the writer participated in the dedication exercises. May God's blessing rest on this young congregation. As it proved too expensive to move the old church to the new location in Averyville, it was taken down to be newly erected. The work was much delayed, because the authorities would not give permission to do the work during the war, because such a building was not considered essential to the winning of the war. However, when the writer on the morning after the dedication of Martin Luther's chapel, was roused from his slumbers by an informal din of whistles and other noise producing devices it, at once, dawned on him, that the armistice had been signed by the warring nations. God had again overruled man. Now the construction of the church home for the "Church of the Reformation" could proceed. When the writer was called to Peoria last week by the imminent death of his father-in-law, he found the carpenters busily engaged in the work. The work had proceeded far enough to show that the young

congregation would enjoy the benefits of a beautiful church home. Dear reader, fond hopes fill my heart in regard to this work and I ask you to join your prayers to mine for God's blessing on it.

The growth of these two young congregations, no doubt, would have been faster, but for unavoidable difficulties. The services in Averyville have to be conducted in the city hall, until the building shall have been finished. So many services also had to be dropped in both of these missions on account of the influenza, that necessarily the work was hampered and retarded.

One other circumstance works against the rapid growth. It is the fact that one pastor has to serve both congregations. In Averyville services are conducted every Sunday morning, therefore only evening services can be held in Martin Luther's Church on the bluff. Sunday school in Averyville is under the leadership of the pastor, whilst his young wife, who is eminently fitted for this work, is superintending the Sunday school of the other congregation. However, the pastor plans and hopes to become owner of a car, which would enable him to conduct services in both churches in the forenoon. We may expect great advantages from such a plan.

Dear reader, I have written at greater length than I had intended. I sincerely hope, I have not tired you. If so, I beg your pardon.

—John F. Reinsch.

#### BREVITIES.

**The Rev. H. Niederwimmer**, formerly of Greeley, Colo., has accepted a call to Syracuse, Neb., rural.

**The Rev. L. Gehret** was installed as pastor at St. Sebald, Iowa, February 16, to succeed the Rev. H. Fuehr, retired.

**Plans are under way** to establish a Lutheran Service Club with social rooms, dormitory, etc., in the "loop district" of Chicago.

**The Rev. Wm. Kraushaar** of Aberdeen, S. D., has been called as pastor by St. Peter's Church, Dubuque, Iowa, to succeed the Rev. V. Albert.

**The St. Donatus Church**, Bellevue, Iowa, rural, has resolved to erect a fine new church to cost approximately \$25,000. The Rev. Theo. Janssen is the pastor. Work will be started immediately.

**The Rev. E. H. Caselmann** formerly of Charles City, Iowa, but now retired, and for many years general secretary of the synod, passed away at Mt. Vernon, N. Y., February 28. The funeral was held at Charles City, March 6.

**Pastor L. Nikolai** of Llano, Texas, reports a gift of \$50.00 from Mr. Aug. Evers of Leiningen to be used in part for the support of aged pastors and in part for the support of needy students at the Lutheran College, Seguin, Texas. An example worthy of imitation.

**The Cedar Rapids—Timber Creek, Neb., parish**, presented its pastor with a purse of over two hundred dollars to defray his expenses caused by prolonged

illness of Spanish Influenza and its after effects. The Rev. H. G. Neemann is the pastor. It speaks well for pastor and parish.

**Zion Church, Gillespie, Ill.,** the Rev. L. Krekeler, pastor, at its recent meeting increased its pastor's salary to \$1200 per year. The congregation numbers 155 voting members and owns a splendid church property. Pastor Krekeler has now served this charge for the past twenty-three years.

A well attended and eminently pleasant banquet was held by the Federation of Lutheran Brotherhoods of Toledo, Ohio, March 3rd, at LaSalle and Koch's Auditorium. Mr. H. C. Bitter acted as toastmaster and kept the evening amoving with clock-like precision. The feature of the evening was a masterful lecture by the Hon. Luther M. Feeger of Richmond, Ind., who spoke for nearly an hour on "Loyalty and Co-operation."

At a well attended meeting of the First Lutheran Church of Waterloo, Iowa, held February 16, it was resolved by an overwhelming majority of the members to use the English language only at all its main services, two services to be held on alternate Sunday afternoons in German. All catechetical instruction as well as the Sunday school and the young people's society have been conducted in the English exclusively for some time past. The Rev. H. Mueller is the pastor.

**Trinity Congregation of Fond du Lac, Wis.,** hitherto supported by the Mission Board became self-sustaining January 1 of the present year. The congregation also voted its pastor, the Rev. J. H. Becker, a salary increase of \$120.00. The congregation owns a fine church property.—Immanuel Congregation of the same parish also voted an increase of salary of \$300.00. The latter congregation also liquidated the major portion of its indebtedness. \$5200 was raised within two weeks. Both congregations are progressing rapidly.

### BOOK REVIEW.

*The Idealism of the French People.* By Louis Seymour Houghton. Cloth, 80 pages. The Gorham Press. Richard G. Badger, Boston. Price 75c, net.

A glorification of the French people by an ardent admirer, and the book an attempt to show that the character of the French of today "is a consistent development, progressively animated by a high idealism from the days of the Druids, who taught France to speak the truth and practice fortitude!" It is interestingly written.

*The Leipzig Debate in 1519.* Leaves from the story of Luther's life. By W. H. T. Dau. Cloth, vii and 235 pages. Concordia Publishing House, St. Louis. Price \$1.00, postpaid.

A valuable contribution to Reformation literature and singularly pertinent this year, the four hundredth anniversary of the famous debate between Luther and Eck at Leipzig. It is a compendious volume, vividly descriptive, not merely a tedious and dry-as-rot account of a great and far reaching historical event, but an interesting and positively gripping narrative, so that the attentive reader can not but visualize the scenes and episodes that helped to make history. The book includes a valuable appendix containing in the author's own translation the Theses against the Scholastic Theology, 1517, Theses for Luther's debate at Heidelberg, 1518, a summary of Eck's Obelisks and Luther's Asterisks, a topical index, all of which serves to increase the value of the work.

*Luther League Topics.* Their effectual use. By C. C. A. Jensen, B.D. A pamphlet of 37 pages. Augsburg Publishing House, Minneapolis.

A simple but to the point discussion of the way in which

Luther leagues can get the most out of their topics and thus the most out of their meetings. Though the topics referred to are those of the Norwegian Church, yet our own leagues can get many valuable suggestions from the pamphlet. For this reason we call attention to it.

*I long for Home.* A song for Medium Voice, comp. by Carl Eissfeldt, River Grove, Ill. 75 cents.

Gerok's well known song of longing has been provided with a new musical setting for medium voice and piano accompaniment by the composer, so far as we are aware a newcomer among the craft. The melody is singable and offers no vocal nor instrumental difficulty to even the merest tyro musically speaking. J. W. Theiss has done the original into English. O. H.

*Principles of Expressive Reading.* Impression before expression. By Olaf Morgan Norlie, Ph.D., Pd.D., S.T.D., Lit. D. Cloth, 190 pages. Richard G. Badger, Boston. Price \$1.50, net.

A book of real merit setting forth the history, theory, and art of reading aloud, many of the things set forth applying, mutatis mutandis, equally as well to public speaking. It is not simply a text book and yet it is a book that must be more than simply read, it must be studied. Perhaps many a case of "preachers sore throat" could be cured if its rules were carefully followed. The book is divided into four parts: I. Getting a Perspective, II. Getting the Details, III. Drill, IV. Criticism. The book is worth while and we heartily recommend it.

*Morale.* By Harolds Goddard. Cloth, 118 pages. George H. Doran Co., New York City. Price \$1.00, net.

"Morale" is one of the terms the great world war pushed into the forefront. Never has the term been more frequently used by the present generation than during the past few years. It is however only another term for the mental state of a body of men, as an army for instance. It is spiritual power. The present volume is a spirited discussion of morale, the power that won the war, and that will win and make doubly effective when rightly used the fruits of peace. After an introductory chapter on morale in general the author discusses the preliminary morales, such as the morale of health, of gregariousness, of humor, the major morales, such as the morale of pugnacity, adventure, work, communal labor, revenge, etc., the composite morales, such as pride, victory, fatalism, etc., the supreme morale, namely the morale of creation. The two final chapters discuss sex and morale and morale and reconstruction. It is a book rarely vigorous and gentle withal, commanding the interest from beginning to end.

*The Marburg Colloquy.* By Nils Forsander. Augustana Book Concern, Rock Island, Ill. Price 15c per copy, \$1.44 net per dozen.

A pamphlet of forty pages treating of the famous Colloquy of Zwingli and Luther, discussing the doctrinal differences and their causes, the record of the colloquy, and the results. Luther has often been condemned for the uncompromising stand which he took over against the Swiss at this meeting, and yet he merely stood forth as a man of true evangelical convictions. Marburg is the logical sequel to Worms. Read this pamphlet and see.

*Brief Catechism and Bible History.* By P. H. Bristau. New revised edition. 48 pages. Concordia Publishing House, St. Louis. Price 30 cents.

A short compend containing a brief explanation of Luther's Small Catechism with biblical illustrations, explanations and Scripture passages intended as a textbook for the instruction of adults, semi-adults, Sunday schools, catechumens, and Bible classes. Can be used to good advantage by pastors and teachers in preparing for their catechetical classes. A very meaty pamphlet.

*The Peerless Christ.* By Rev. William Schoeler. Handsome paper covers, 74 pages. Lutheran Book Concern, Columbus, Ohio. Price 30 cents, net.

In short and yet comprehensive chapters the peerless Christ is set before the reader from every angle, in His representative capacity, moral excellence, superiority to human judgment and intercession, in His attitude to moral evil, toward physical and social evil, in His intellectual superiority, His teachings, and finally the great alternative is put, either accept Him as a God and the Redeemer of men, or turn from Him altogether. There is nothing in between. No man will read this little book without being benefitted.

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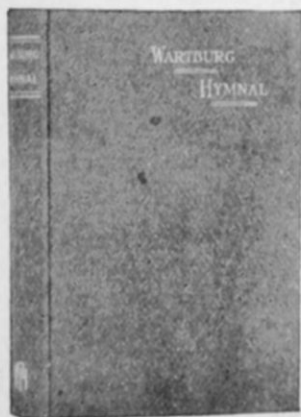
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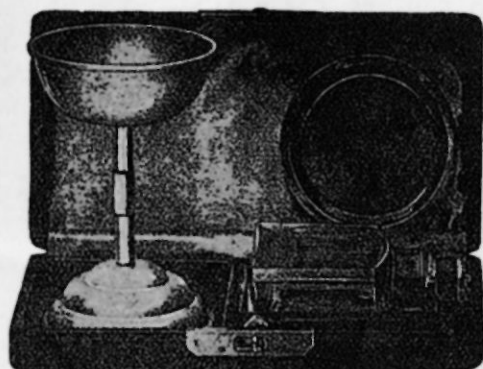
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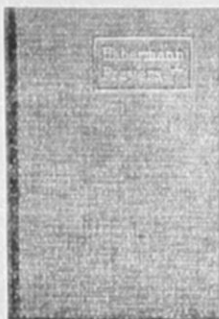
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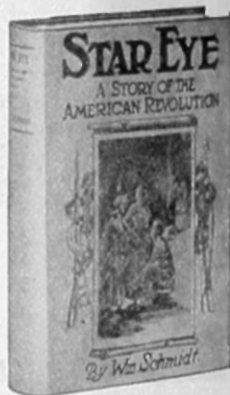
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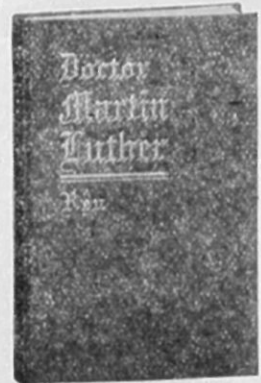
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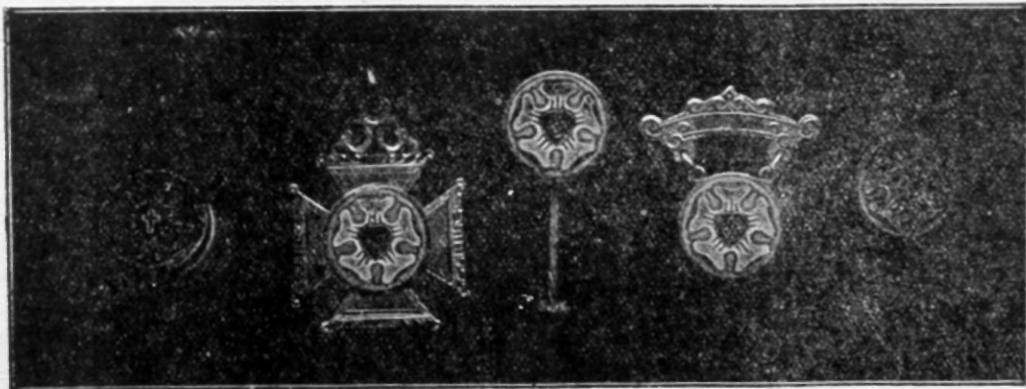
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