Concordia Theological Monthly

Continuing
LEHRE UND WEHRE
MAGAZIN FUER EV.-LUTH. HOMILETIK
THEOLOGICAL QUARTERLY-THEOLOGICAL MONTHLY

Vol. III November, 1932 No. 11

CONTENTS

Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Woelfen *wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren und Irrtum einfuehren. — *Luther.*

Es ist kein Ding, das die Leute mehr bei der Kirche behaelt denn die gute Predigt. — *Apologie, Art.* 24.

If the trumpet give an uncertain sound, who shall prepare himself to the battle? *1 Cor.* 14, 8.

Published for the
Ev. Luth. Synod of Missouri, Ohio, and Other States
CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

Theological Observer. — Kirchlich-Zeitgeschichtliches.

I. Amerika.

Aus der Synode. Die verschiedenen Distriktsblätter legen Zeugnis ab von der Tatsache, daß unsere Synode im großen und ganzen einen regen Eifer für die Gemeindeschule zeigt. Diese Stellung wird ganz besonders betont in den Blättern aus Südamerika und aus den westcanadischen Distrikten, obgleich man auch in Iowa, in Oklahoma, in Colorado, in Nebraska und in den älteren Distrikten im Eifer nicht nachläßt. — Unter den Jubilaren, die auf fünfzig Jahre im Weinberge des HErrn zurückschauen, nennen die kleineren Blätter P. F. W. Heinke in Wiota, Iowa, P. C. H. Becker in Seward, Nebraska, Prof. D. Theo. Bünger an unserer Anstalt in St. Paul und P. G. J. Wegener in New Orleans, den langjährigen Präses des Südlichen Distrikts. — Es ist beachtenswert, daß in vielen Distrikten die Geschichte der einzelnen Gemeinden mehr Beachtung findet, so besonders jetzt in Nebraska, in Texas, in Süd-Wisconsin und in Michigan. Solche Berichte werden späterhin von großem Wert sein, da sie sämtlich den Segen Gottes hervorheben. — Im *Atlantic Bulletin* findet sich im Anschluß an die Hundertjahrfeier des Geburtstags P. C. J. Otto Hansers eine kurze Schilderung seines Lebens und Wirkens. K.

über die Verbalinspiration schreibt das „Kirchenblatt", das Organ der Amerikanisch-Lutherischen Kirche, unter dem 10. September 1932 unter anderm folgendes: „Damit kommen wir nun zu dem eigentlichen Geheimnis der Bibel, nämlich zu dem Geheimnis ihres Ursprungs, wir meinen zu ihrer Inspiration. Diese ist nach dem Zeugnis der Schrift die Tatsache, durch die Gott den Propheten und Aposteln Inhalt und Wort der Schrift eingegeben hat. Es sei nur an Hebr. 1, 1 erinnert, wo bezeugt wird, daß Gott geredet hat durch die Propheten. So sagt auch Petrus Apost. 1, 16: ‚Der Heilige Geist hat zuvorgesagt durch den Mund Davids.' Dies bedeutet: wir haben in der Schrift nicht nur göttliche Gedanken, sondern sie ist das göttliche Wort, göttliche Rede, göttliches Sagen. Die Heilige Schrift ist nicht durch Entwicklung des Geisteslebens in den vom Geiste Gottes erleuchteten Menschen entstanden, sondern sie ist diesen durch ein Wunder gegeben; das heißt mit andern Worten: der Ursprung der Heiligen Schrift ist ein Geheimnis. . . . Dabei ist es aber auch wahr, daß Gott durch diese Männer geredet hat und daß sie, solange sie inspiriert waren, nur Gottes Wort redeten, frei von allem Irrtum und aller Trübung. Daß dies bei sündigen Menschen möglich war und geschehen ist, das ist eben das Wunder der göttlichen Eingebung." *The Pastor's Monthly*, Organ derselben Synode, veröffentlicht einen längeren Artikel, "The Divine Inspiration of the Holy Scriptures", in der Septembernummer, worin es unter anderm heißt: "When we say the Scriptures are divinely inspired, we refer not only to the matter, but also to the form. The very words of the Bible are inspired. We cannot get hold of ideas except through words. A word is the oral or written sign of a thought. To say that the inspiration of the Bible refers only to the ideas and not to the words is practically to deny its divine inspiration entirely; for how can we get at the

ideas except through the words? If there is no verbal inspiration, then we can never be sure that we have God's revelation. For if the sacred writers were left to their own fallible natural powers in the expression of the truths revealed by God, then we can never know whether they succeeded in properly expressing these truths; and with this certainty gone, the Bible is no infallible guide, no perfect revelation. . . . Neither the matter nor the form of God's revelation is of human origin. God made use of human beings and of human language to give us a divine revelation, a revelation which as to form as well as substance is above human frailty. In a most eminent sense God is the Author of the Holy Scriptures. . . . When the fathers spoke of the holy writers as penmen of the Holy Ghost, they simply wanted to state the fact that what the holy men of God wrote was not their own word, but the Word of God. Just how this Word of God was given to them, we do not know, nor need we. We accept the fact that they spoke and wrote as they were moved by the Holy Ghost; the details we leave with God. So, too, it is a false conception of inspiration when men say it refers only to matters of faith and life and not to matters of science and history. But where will you draw the line of demarcation? Then some things in the Bible are God's Word and some not. Who is to determine which is which? Is Moses' account of creation divinely inspired? Is the story of Joshua divinely inspired? Are the accounts of the miracles of Jesus divinely inspired? Is the account of Jesus' birth divinely inspired? Modern science denies the truth of all these records. Are we to give them up on that account? If the Bible is mistaken in matters of science and history, what assurance have we that it is not mistaken also in matters of faith and life? There are some things in the Bible which seem to contradict the findings of science and history. But that is simply because these findings of science are false guesses and the real facts of history are not understood. Some of these discrepancies have been cleared up by modern historical research, and others will be; but even if they are not, we are willing to wait until the light of eternity clears up what is dark to us now. We would be fools to give up plenary inspiration just because we cannot reconcile the statements of the Bible with the fallible findings of men. . . . What does this imply when we say the Bible is divinely inspired? First of all, this gives the Bible authority. . . . Then again, if the Bible is divinely inspired, it must be clear. . . . It further follows that it is sufficient for the purpose for which it was intended. . . . And finally, efficiency is an attribute which follows from the divine inspiration of the Scriptures. . . ." E.

What Is Essential for a Union of the American Lutheran Church-Bodies? — The *Augustana Quarterly*, a journal of the Augustana Synod, recently asked four well-known Lutheran editors representing the various large bodies of the Lutheran Church in America to give their idea of a united Lutheran Church in America. The editor representing Missouri who was asked to contribute to this symposium was Dr. W. A. Maier of Concordia Seminary. Of the splendid article of our brother we quote two paragraphs, which indicate what a God-pleasing union will imply: —

"But complete and absolute agreement in all articles of faith is imperative. A Church in which one group insistently and unreservedly holds to the complete inspiration of the Scriptures with all the implications of

that doctrine, but in which another maintains that the Bible may be regarded as an infallible norm and rule only so far as it is inspired; in which one group denies the visible millennial presence of our Lord on the face of the earth, but in which another maintains this belief; or in which one division regards predestination as the pure and unconditioned gift of God's grace, while another division insists that we are predestined to salvation because God has foreseen our faith, — in such a Church, with all its external union, regardless of how well organized and coordinated its joint efforts may be, there can be no inner, spiritual unity. . . .

"But it would be obviously incongruous and destructive of even the most elementary conceptions of valid unity if in an outwardly united Church there were on the one hand those who insist on Lutheran clergymen for Lutheran pulpits and on the other hand those who are ready to put the privileges of their pulpits at the disposal of men who are essentially hostile to Lutheranism; on the one side the advocates of a male clergy, close Communion, the repudiation of antichristian secret societies, and the worship only with those who are truly united in faith — and on the other side the large company of those who by plain practise and profession support a female clergy, open Communion, the American lodge system, and unionism. No reputable and successful business concern would tolerate such divergence in the practical affairs of every-day business; and certainly in the King's business, which is placed under the close scrutiny of a carping generation, the effect of the Gospel must not be vitiated by the open contradiction of an antithetical *yes* and *no* when only one alternative of practise can be correct and enjoy the sanction of the Scriptures." A.

Is It Merely "Missourian"? — In discussing the book which our colleague Prof. M. S. Sommer recently published, entitled *The Truth Which Makes Us Free*, a reviewer in the *Lutheran* (John W. Horine), while on the whole speaking of the book in favorable terms, calls the position championed by Professor Sommer with respect to announcement for Communion a "Missourian" touch. He says: "It is in connection with the last-named subject (*i. e.*, the Lord's Supper) that there occurs the only strictly 'Missourian' touch in the whole book. . . . The author says: 'The pastor should know who is to attend the Lord's Supper, . . . that he may see whether the persons applying are fit and worthy. . . . All who intend to partake of the Sacrament at any given time should therefore inform the pastor of their intention.' (This is again stressed on page 104.)" The review shows that this epithet is meant as a sticture, implying refusal to give endorsement to the view in question.

We inquire, Is it really merely a "Missourian" idiosyncrasy which is here voiced by Professor Sommer, or is not the practise which he insists on of old standing in the Lutheran Church, having been introduced at the time of the Reformation and having remained in vogue wherever Lutheran doctrine was taken seriously? We find that Article XXV of the Augsburg Confession begins thus: "Confession is not abolished in our churches. For it is not usual to communicate the body of our Lord except to those who have been previously examined and absolved." The article of the Apology treating of the Mass (Art. XXIV), says in its first paragraph: "At the outset we must again make the preliminary statement that we do not abolish the Mass, but religiously maintain and defend it; for among us

Masses are celebrated every Lord's Day and on the other festivals in which the Sacrament is offered to those who wish to use it after they have been examined and absolved." Before us lies *The Book of Worship*, issued "for the use of the United Synod of the Evangelical Lutheran Church in the South," published in 1902, in which on page 233 the authors say: "The Lord's Supper should be administered under ordinary circumstances at least four times a year: at Christmas, on Easter, on Whitsunday, and on a Sunday between Whitsunday and Christmas. The pastor should give timely notice from the pulpit of the intended celebration. Those who intend to commune may report their names to the pastor after the notice has been given, and all who have failed to do this should be required to do it at the time of holding the preparatory service. The names of the communicants should be recorded in the church-book. Immediately after the names have been taken down, the elders of the church shall examine the list, and if any suspended or expelled members shall have handed in their names, they shall be directed not to come to the Holy Communion till restored to their standing in the church. On the day preceding Communion this service should be held, and all the members should be present." This should suffice to take away from the practise under discussion the stigma (if stigma it is) of Missourianism, the last quotation showing that it was prescribed in one of the bodies which in 1917 united to form the United Lutheran Church.

The reviewer finds one more so-called "Missourian" feature which he must point out. He says: "Moreover, the author lets fly a Missourian dart or arrow against lodges and the Masonic Order on the last page." Here again we demur. It is by no means merely Missourian practise to warn people against the antichristian features and tendencies of lodges. Other Lutheran bodies have found it necessary to issue this warning in clear and unmistakable terms. If the reviewer will take the trouble of recalling what undoubtedly he himself has read in documents issued by the General Council, one of the bodies that amalgamated to form the U. L. C., he will remember that many a strong and eloquent testimony was rendered in the conventions of that church-body and in its publications warning people against membership in antichristian lodges. While we may feel ourselves honored by being considered the particular champions of the two items in question, it is with sadness that we find in the attitude of the reviewer, apparently shared by the *Lutheran*, an indication of lukewarmness or even hostility with respect to these two points of sound Lutheran practise. A.

What, then, does the United Lutheran Church Teach on Inspiration? — In a review of Dr. Wm. Arndt's book *Bible Difficulties; an Examination of the Passages of the Bible Alleged to be Irreconcilable with its Inspiration*, published in the *Lutheran* of July 28, Dr. J. W. Horine of the Lutheran Seminary at Columbia, S. C., states: "Naturally the author is a Fundamentalist, his viewpoint being that of the absolute inspiration and verbal inerrancy of the Bible in all its parts, which is the position of the Evangelical Lutheran Missouri Synod. The examination proceeds, and the conclusion is drawn, from two premises: Every single statement of Scripture is literally true; the reader of Scripture must have faith enough to believe it to be true." The animus of these statements is seen from these remarks: "The occurrence of difficult passages in the Bible the

author is obliged to admit. His task is to explain them or explain them away." So here we have another leading theologian of the U. L. C. who does not believe that every single statement of Scripture is literally true.

E.

Religion without Apology. Die Apologetik ist heutzutage prominent geworden, und zwar ganz mit Recht. Auf dem Gebiet des christlichen Zeugnisses ist sie unentbehrlich. Doch sollten wir Christen es uns immer vor Augen halten, daß nicht das, was die Apologetik zutage fördert, unser Glaubensgrund ist, sondern daß wir durch das testimonium Spiritus Sancti zum Glauben kommen. So predigen wir denn auch. Wir verkündigen die Wahrheit als Wahrheit und überlassen dem Heiligen Geist alles andere. Was im *Watchman-Examiner* ein gewisser Dr. Frank B. Fagerburg hierüber schreibt, dürfen auch wir uns merken. Wir lesen unter anderm:

"Paul gives his own reason for not being ashamed of the Gospel — because 'it is the power of God unto salvation to every one that believeth.' He knew it, for like dynamite beneath him it had turned him upside down. It had taken a cruel, murderous, hating persecutor and made of him a gentle evangelist, who could write 1 Cor. 13. Paul's experience on the Damascus road was corroborated by the experience of many others of whom he personally knew. Wherever hearts had opened to receive the Christ, Paul had seen the miracle of God's grace.

"There are as many or more reasons to-day for a weak-kneed Christian to be tempted to 'soft-pedal' his faith. No, Christianity is no longer new nor Christians few. To-day among them we can name princes and kings. But we are living in an age of paganism, materialism, and sensualism, which is just as hard on man's faith. The materialist scorns us that we can imagine anything spiritual in this great hulk of a machine universe. The sensualist pities us that we would deliberately miss any of the wild joys of living in our strange idealism. But in the teeth of them all I assert a religion without apology, 'I am not ashamed of the Gospel of Christ.' You ask me why, and I have no other better reason than Paul's — 'because it is the power of God unto salvation to every one that believeth.'

"I need not go farther than my own experience. I have had no cataclysmic about-face such as Paul had on the road to Damascus, but in my quieter, simpler way I have known the urge of God's power in Christ. If I am anything this hour, I owe it all to the saving power of Jesus Christ."

Wir fassen das hier Gesagte in dem Sinn des bekannten apologetischen Sprichworts auf: „Die Christen selbst sind die beste Apologetik des Christentums." So verstanden, hat der Schreiber ganz recht. J. T. M.

Ein Zeugnis der Fundamentalisten. Vor der Synodalversammlung der Nördlichen Baptisten in San Francisco trat dort am 10. und 11. Juli die sogenannte *Fundamentals Preconvention Conference*, bestehend aus antiliberalen, fundamentalistisch gesinnten Baptisten, zusammen. Im *Watchman-Examiner* werden Auszüge aus den gehaltenen Hauptreden wiedergegeben. So redete ein Dr. W. B. Riley aus Minnesota über "Theological Liberty and the License of Infidelity". Er führte darin aus: "Our liberty is to believe what is written in the Law and the prophets and in the New Testament and to propagate the same. Our limitations are to a single name as Savior, to a single way of salvation, to a single Book as a revelation.

The license of infidelity has found expression in the substitution of reason for revelation, civilization for evangelization, Unitarianism for Trinitarianism." Mit dem zuletzt Gesagten ist der Modernismus kurz, aber richtig gekennzeichnet. Alle Modernisten sind Unitarier; ihr principium cognoscendi ist die Vernunft, und ihr Zweck: Verbreitung der Kultur. Auch der erste Satz ist vortrefflich: "Our liberty is to believe what is written in the Law and the prophets" usw. Unser seliger D. F. Pieper hat den Gedanken so wiedergegeben: „Die wahre christliche Lehrfreiheit besteht im Gebundensein an Gottes Wort." Wir wünschen, daß die Fundamentalisten es mit diesem Satz ernst nehmen würden; dann würde mancher rationalistische Sauerteig, der sich noch bei ihnen findet, aus dem Wege geräumt werden. J. T. M.

Vereinigung der Presbyterianer. Im „Friedensboten" lesen wir: „Die Generalversammlung der Presbyterianerkirche befaßte sich mit einem Plan, der ihre Vereinigung mit den Vereinigten Presbyterianern erstrebt. Die Frage wurde jedoch nicht erledigt, sondern dem betreffenden Komitee zur weiteren Beratung zurückgegeben. Der großzügige Plan, alle Presbyterianer und alle Reformierten zu vereinigen, ist offenbar in die Brüche gegangen. Die Südlichen Presbyterianer und die Reformierte Kirche in Amerika (holländisch) brachen im letzten Jahr die Unterhandlungen ab, und die Reformierte Kirche in den Vereinigten Staaten hat bekanntlich Unterhandlungen mit der Evangelischen Synode von Nordamerika angeknüpft. Somit bleiben nur die genannten zwei Kirchen übrig, und bei ihnen ist die Sache noch nicht spruchreif." J. T. M.

The Evangelical Synod of North America. Ihr Vertreter schreibt über die Tagung der Generalsynode der Reformierten Kirche (die am 27. Juni den Vereinigungsplan gutgeheißen hat): „Diese guten Leute sind denen in unserer Kirche so ähnlich, daß man sich unter ihnen ganz wie zu Hause fühlt. . . . Es war nur natürlich, daß wir mit dieser Kirche brüderliche Beziehungen unterhalten sollten, ist uns doch ein gemeinsames Erbe überkommen. . . . Ihr Vertreter sprach die Überzeugung aus, daß der vereinbarte Vereinigungsplan in weitgehender und befriedigender Weise den Lehrstandpunkt und die geschichtliche Überlieferung der beiden Kirchen anerkennt." Der Plan wurde von der Reformierten Kirche einstimmig gutgeheißen. Im Herbst 1933 wird die Generalkonferenz der Evangelischen Synode endgültig zu dem Plan Stellung nehmen. (Kirchenblatt, 13. August.) E.

Wachstum des Mormonismus. Unter dieser Überschrift teilt der „Christl. Apologete" aus dem „Sendboten" das Folgende mit: „Die meisten Leute meinen, der Mormonismus sei am Absterben und sei daher von wenig Bedeutung. Es ist aber Tatsache, daß das Mormonentum sich alle zwei Jahrzehnte verdoppelt. Nach dem Zensus von 1890 gab es ungefähr 150,000 westliche Mormonen; sie behaupten, jetzt die Zahl von nahezu 700,000 erreicht zu haben. Außerdem zählt die Reorganisierte Mormonenkirche etwa 100,000 Seelen. So viel ist sicher, der Mormonismus ist immer aggressiv in seinen proselytischen Bemühungen und wird fortfahren, Massen irrezuleiten, wenn das christliche Volk sich nicht mehr bemüht, das Licht der Wahrheit leuchten zu lassen. Die Mormonen, die ungefähr 2,000 Emissäre im Felde haben, berichten, daß sie jährlich etwa 7,000 neu gewinnen. Der Mormonismus bildet daher fortgesetzt eine Gefahr für unser Land."

J. T. M.

D. L. S. Keyser tritt zurück. Wie der „Luth. Herold" berichtet, legte D. L. S. Keyser beim diesjährigen Semesterschluß zu Anfang Juni sein Amt als Professor der systematischen Theologie in der Hamma Divinity School zu Springfield, Ohio, nieder. Einundzwanzig Jahre lang hat er in dieser Professur gewirkt. Durch Vorträge über theologische Fragen ist er dabei über das ganze Land bekannt geworden. Aus Neigung ist er Apologet, und durch mancherlei apologetische Werke, wie *The Problem of Origins, The Conflict of Fundamentalism and Modernism, The Doctrines of Modernism, A System of Christian Evidence* usw., ist er in weiten Kreisen rühmlichst bekannt. Wie verlautet, wird er seine Muße dazu verwenden, Vorträge über christliche und apologetische Fragen zu halten. J. T. M.

Death of the Editor of the "Living Church." — On June 25 Frederick C. Morehouse, who since 1899 was editor of the *Living Church*, departed this life. The *Living Church* is an Episcopalian paper, and its editor made it a strong exponent of the position held by the High-church party. A contemporary, the *Congregationalist*, says of Dr. Morehouse: "The intense and uncompromising nature of his High-church convictions gave to Dr. Morehouse an aloofness in Protestant circles almost more marked than that of an ultra-independent. . . . He held views that permitted little compromise, with uncompromising tenacity, as his course at Lausanne Conference showed." His son, Clifford P. Morehouse, is continuing the work relinquished by the father. A.

Fremasonry Statistics. — The *Revue Internationale des Societés Secrètes* (November 22, 1931) publishes the following figures for the Masonic Order on the face of the globe: United States, 3½ million; Great Britain and Ireland, 470,000; Canada, 198,534; Australia, 192,000; Germany, 76,000; France, 50,000; South America, 50,000; Sweden, 22,000; Norway, 10,000; Holland, 8,000; Spain, where Freemasonry was forbidden before the revolution, 7,000. These figures do not represent general lodge-memberships, but are restricted to Freemasons. R. W. H.

II. Ausland.

An Interesting Bit of Australian Church History. — On May 1 the congregation *Zum Weinberg Christi* at Lobethal, Tweedvale, South Australia, celebrated its ninetieth anniversary. Three years before our own pilgrim fathers from Saxony came to Perry County, Missouri, in 1836, the first Lutherans went to Australia for the same reasons. There are many points of similarity between the two Lutheran emigrations, and the account of the founding of the Lutheran church given in the *Australian Lutheran* is most interesting and instructive. Pictures are added showing the old church, built 1845 at a cost of $650 and still in use, as well as the parsonage and college, erected in 1845, and the memorial tablet of the first pastor of the congregation, the Rev. Gotthard Daniel Fritsche.

The Lutheran emigrants of the Lobethal parish hailed from the province of Posen, which they left May 6, 1841, in all 274 souls. On May 24, before embarking for Australia, the organization of the congregation was effected at Hamburg, and on June 14 they embarked on the *Skiold*, a sailing vessel of four hundred tons' register. The reason why they left their homes

in Posen are summarized as follows: "We would but mention that true Lutheran worship was forbidden and that those who refused to obey the royal decree which enjoined unscriptural unionism were punished with confiscation of goods, imprisonment, and fines. Rewards even were offered for information which would lead to the arrest of the leaders. Petitions to the authorities were in vain. To all the reply was that they must obey the decree of the king to worship with those of the Reformed faith or suffer punishment. Lutherans persecuted because of their Lutheran faith! But their escape from tyranny and oppression was at hand."

Owing to contrary winds the emigrants were compelled to remain at the Cuxhaven anchorage till July 11. As the ship started on its momentous voyage, Pastor Fritsche prayed: "O Lord Jesus, be Thou our Compass, Rudder, and Mast, and may Thy breath speed us on our way!" During the voyage fifty-two deaths occurred, an average of three deaths a week! On October 28, 1841, Port Adelaide was reached, and after a thanksgiving service the pilgrims disembarked. Now the flock dispersed; some went to Klemzig, some to Hahndorf, and some to Bethany. But later those at Hahndorf decided to form a separate settlement. With the financial help given by Mrs. Nehrlich, Pastor Fritzsche's mother-in-law, 168 acres of land were purchased in the Tweedvale Valley. The land was divided among eighteen families, and on May 4, 1842, each was assigned its portion. On this day and occasion the locality was named Lobethal. The first houses of the immigrants were either dugouts, hollow trees, or huts with roof and walls of bark. Only two of the settlers were in a position to erect comfortable homes. Their produce, butter, eggs, etc., they carried to Adelaide for sale, a distance of fifteen miles, as the crow flies, being made on foot. Services were first held in the open, logs and limbs of trees serving as altar and pews. When the residences of the brethren Hoffmann and Preiss were completed, divine services were held in them. These soon proved too small, however, as the community grew rapidly. In 1843 the congregation resolved to build a church. Contrary to custom in new settlements a large and commodious church, sixty-two by thirty-two feet, by seventeen feet high, was built. The members, including the women, made and conveyed the bricks to the building site. The brethren Kleinschmidt and Klar agreed to erect the church for $650. It was completed in 1845. To-day it is still the house of worship for the congregation *Zum Weinberg Christi*, now, after ninety years, still a striking monument to the zeal and self-sacrificing spirit of the pioneers. At first the church had neither altar nor pulpit and floor. Planks on blocks served as pews. What a contrast with the beautiful churches which these fearless emigrants had known in Germany! But here they had liberty of worship and the preaching of the Word of God in its purity; so in spite of the primitive conditions and the many inconveniences their hearts were filled with joy. In 1854 the present altar and pulpit, beautifully carved out of wood, were made by a man named Altmann. Pastor Fritzsche served the congregation most faithfully till 1863. His successors were Pastors Strempel, Hellmuth, Krause, Ey, Kriewaldt, Schulz, and Lutze. The last-named is the pastor of the Lobethal church to-day. The jubilee services were attended by more than a thousand people. J. T. M.