

Der Lutheraner

Table of Contents (English translation)

This file is the English translation (by DeepL Translator) of the German original. Only a few corrections have been made, so one must forgive the errors in formatting and in translation. The first 5 volumes have their formatting corrected.

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2017-10-24: added page links to Baseley/Mark V English translations for volumes 1-3 in Google Books.

Note: This is not a complete Table of Contents for the whole series. It is virtually complete before 1900, then tapers off after that to selected articles until it's end. The legend following indicates there are Indexes on some volumes - see file "\$-DL-TOC and Indexes- hyperlinked.doc" which includes not only Table of Contents but also Indexes. 5/17/2003.

TI - Table of Contents/Index

T - Table of Contents

I - Index

T- - Table of Contents/No index

S - Selected Articles

* - no index in bound volume

** - TOC/indexing-not done

DL01 1844-1845 T- (smaller , 3-col)	DL31 1875 TI	DL61 1905 TI
DL02 1845-1846 T-	DL32 1876 TI	DL62 1906 TI
DL03 1846-1847 T-	DL33 1877 TI	DL63 1907 TI
DL04 1847-1848 T-	DL34 1878 TI	DL64 1908 SI
DL05 1848-1849 T-	DL35 1879 TI (1st Pieper article)	DL65 1909 S*
DL06 1849-1850 T-	DL36 1880 TI	DL66 1910 S*
DL07 1850-1851 T-	DL37 1881 TI	DL67 1911 S*
DL08 1851-1852 T*	DL38 1882 TI	DL68 1912 S*
DL09 1852-1853 T*	DL39 1883 TI	DL69 1913 S*
DL10 1853-1854 T*	DL40 1884 TI	DL70 1914 S*
DL11 1854-1855 T*	DL41 1885 TI	DL71 1915 S* (Schools)
DL12 1855-1856 T*	DL42 1886 TI	DL72 1916 S*
DL13 1856-1857 T*	DL43 1887 TI	DL73 1917 S*
DL14 1857-1858 T-	DL44 1888 TI	DL74 1918 S*
DL15 1858-1859 T*	DL45 1889 TI	DL75 1919 S*
DL16 1859-1860 TI	DL46 1890 TI	DL76 1920 S*
DL17 1860-1861 TI	DL47 1891 TI	DL77 1921 S*
DL18 1861-1862 TI (26 issues)	DL48 1892 TI	DL78 1922 S*
DL19 1862-1863 T- (25 issues)	DL49 1893 TI	DL79 1923 S*
DL20 1863-1864 TI (24 issues)	DL50 1894 TI	DL80 1924 S*
DL21 1864-1865 TI	DL51 1895 TI	DL81 1925 S*
DL22 1865-1866 TI	DL52 1896 TI	DL82 1926 S*
DL23 1866-1867 TI	DL53 1897 TI	DL83 1927 S*
DL24 1867-1868 TI	DL54 1898 TI	DL84 1928 S*
DL25 1868-1869 T-	DL55 1899 TI	DL85 1929 S*
DL26 1869-1870 TI	DL56 1900 TI (smaller , 2col)	DL86 1930 **
DL27 1870-1871 TI	DL57 1901 TI	DL87 1931 S*
DL28 1871-1872 TI (larger , 3-col)	DL58 1902 TI	DL88 1932 **
DL29 1872-1873 TI	DL59 1903 TI	DL89 1933 **
DL30 1874 TI	DL60 1904 TI	DL90 1934 **

=====
Page numbers linked to Google Books copy where available. Otherwise linked to Archive.org copy.
Asterisks (*) next to page numbers linked to Archive.org copy.
=====

DL01-1844-1845 **HOME ([Archive copy](#)) ([Baseley translation](#))**

Jahrg. 1, 1844-45 ,No. 1, September, 1

EN / Original / Baseley

Preliminary remarks on the cause, purpose and content of the sheet. (C.F.W.Walther).

[1](#) / [*](#) [1](#) / [1](#)

Testimonies of Luther: Which is the main article of Christian doctrine.

[1](#) / [1](#) / [1](#)

From the name "Lutheran. (To be continued.).

[2](#) / [2](#) / [2](#)

A proof from the history of the church assembly at Nicaea, how our faith does not insist on man's wisdom, but on God's power. .

[4](#) / [4](#) / [4](#)

Luther's own judgment on his sharp writing.

[/4](#) / [4](#)

Jahrg. 1, 1844-45 ,No. 2, September, 23

About the name "Lutheran". (Continuation - decision follows.)(B. What does it mean to be a Lutheran? .

[/5](#) / [5](#)

Ecclesiastical News from Germany. (G. H. Löber, P.).

[/7](#) / [7](#)

Luther's declaration against those who think that for the sake of love one should tolerate something erroneous in the church.

[/8](#) / [8](#)

St. Barnhardus (Sent by Fr. Schieferdecker.) .

[/8](#) / [8](#)

Jahrg. 1, 1844-45 ,No. 3, October, 5

From the name "Lutheran". (Continued.)(C. Why do we insist on retaining this name?) ...

[9](#) / [9](#) / [9](#)

Luther's prophetic view of our time. .

[12](#) / [12](#) / [12](#)

Deleted declaration.

[/12](#) / [12](#)

The last word. .

[/12](#) / [12](#)

Jahrg. 1, 1844-45 ,No 4, October, 19

The wanderer and the migratory birds. .

[13](#) / [13](#) / [13](#)

About the name "Lutheran". (Conclusion.)(C. Why do we insist on retaining this name?) ...

[/13](#) / [13](#)

Luther's activity.

[/15](#) / [15](#)

A Christian is in becoming and not in being. .

[/15](#) / [15](#)

The seige heart of an unbeliever. .

[/16](#) / [16](#)

Christian courage.

[/16](#) / [16](#)

Jahrg. 1, 1844-45 ,No. 5, November, 2

The infidels' war and victory. (H.L.C.) .

[17](#) / [17](#) / [17](#)

Beiträge zur Vertheidigung der christlichen Religion gegen die gewöhnlichsten Einwürfe der Spötter und Betästerer unserer Tage.

(To be continued.).

[/17](#) / [17](#)

Some of Luther's theses against the abuse of indulgences. .

[/20](#) / [20](#)

Word and Sacrament, the only unmistakable marks of the Church.

[/21](#) / [21](#)

Zechariah 3:2. (Sent.) .

[/24](#) / [24](#)

Year 1, 1844-45 ,No. 7, November 30

Through faith to all, man receives a gracious God and a cheerful conscience. (From Luther's interpretation of the letter to the

Galatians. See: L. Works. Halle. VIII P. 2006. ff.) .

[25](#) / [25](#) / [25](#)

Story of two Lutheran martyrs. .

[/26](#) / [26](#)

A song of the two martyrs of Christ at Brussels, burned by the Sophists of Louvain, happened in the year 1523, July 1. .

[/ 27](#)

[/ 27](#)

Religious Mengerei. (B.).

[/ 28](#) / [28](#)

Proven way to bring gushers back to rights. .

[/ 28](#) / [28](#)

Year 1, 1844-45 ,No. 8, December 14

Invitations to a blessed and joyful celebration of the holy feast of Christmas, collected from the writings of the Fathers of the

Church. .

[29](#) / [29](#) / [29](#)

Contributions to the defense of the Christian religion against the most common objections of the scoffers and blasphemers of our

days. (Continued.) .

[/ 30](#) / [30](#)

"The Plight of German Lutherans in North America." .

[/ 31](#) / [31](#)

Church News. .

[/ 32](#) / [32](#)

New German Lutheran School in St. Louis. .

[/ 32](#) / [32](#)

"They make an end with shrieking." Ps 73:19. (B.) ...

[/ 32](#) / [32](#)

Year 1, 1844-45 ,No. 9, December 28

Life History of Dr. Luther. (Sent in by Rev. G. W. Keyl, in Perry Co., Mo.) (To be continued).

[33](#) / [33](#) / [33](#)

/ 34	
The wrong and right trust in God. .	/ 35 / 35
Why does the catechism say Lutheri- "I believe a holy Christian church?" .	/ 35 / 35
Church news. .	/ 35 / 35
Strange conversion of a scoffer when he wanted to receive Holy Baptism for joking. .	/ 36 / 36
The Savior a little child - great comfort! .	/ 36 / 36
Best time to repent. .	/ 36 / 36
Song at the manger. .	/ 36 / 36
Judgment on a godless book. .	/ 36 / 36

Year 1, 1844-45 ,No. 10, January 11, 1845

	EN / Original / Baseley
Life story of Dr. Luther. (To be continued. - To be continued.) .	37 / 37 / 37
Beiträge zur Vertheidigung der christlichen Religion gegen die gewöhnlichsten Einwürfe der Spötter und Betästerer unserer Tage. (Continued.) .	/ 38 / 38
Church News. .	/ 40 / 40
Correction. .	/ 40 / 40
Song of a soul eager for salvation. (J. M. Quast.) .	/ 40 / 40

Year 1, 1844-45 ,No. 11, January 25

Life story of Dr. Luther. (Continuation.) .	41 / 41 / 41
"The Evangelical Church in North America." (Continued.) .	/ 42 / 42
"Den höret!" .	/ 44 / 44

Jahrg. 1, 1844-45 ,No. 12, February 8

"The Evangelical Church in North America." (Continued - To be continued.) .	45 / 45 / 45
On the Abolition of the Non-Lutheran Formula of Dispensation at Holy Communion: Christ Speaks 2c. (Sent in - E. G. W. Keyl.) .	/ 47 / 47
Testimonies from the previous century of the hope that America had for the Lutheran Church. .	/ 47 / 47
Instruction of a congregation for its preacher. .	/ 48 / 48
Bliss by grace. .	/ 48 / 48
Christian version. .	/ 48 / 48
Something for Mr. Ortel. .	/ 48 / 48
Receipts. .	/ 48 / 48

Jahrg. 1, 1844-45 ,No. 13, February 22

The interrupted construction of the temple at Jerusalem. (Edited from the sources by E. G. W. Keyl.) .	49 / 49 / 49
"The Evangelical Church in North America." (Continued - conclusion to follow.) .	/ 50 / 50

Year 1, 1844-45 ,No. 14, March 8

The false teacher Arius and his end. (Sent in by G. H. Löber.) (To be continued.) .	53 / 53 / 53
For the attention of the readers of the Lutheran and the so-called Truth Friend. .	/ 54 / 54
Earthly sense. (B.) .	/ 55 / 55
Consoled answer. .	/ 55 / 55
"The Evangelical Church in North America." (Conclusion.) .	/ 56 / 56

Year 1, 1844-45 ,No. 15, March 22

The first Easter celebration of the holy Jesus-boy in Jerusalem. .	57 / 57 / 57
The false teacher Arius and his end. (Sent in by G. H. Löber.) (Continuation. - To be continued.) .	/ 57 / 57
Shout-out to Lutherans who have joined other churches. (Sent in by Pastor Schieferdecker.) .	/ 59 / 59
The Jesuit who was swept away. .	/ 60 / 60

Year 1, 1844-45 ,No. 16, April 5

On Ordinary Calling to the Ministry of Preaching. (Sent in by Pastor Th. Brohm.) (Conclusion follows.) .	61 / 61 / 61
The false teacher Arius and his end. (Sent in by G. H. Löber.) (To be continued.) .	/ 63 / 63
Random thoughts. .	/ 64 / 64
Shameful prejudice. .	/ 64 / 64

Year 1, 1844-45 ,No. 17, April 19

On Ordinary Calling to the Ministry of Preaching. (Sent in by Pastor Th. Brohm.) (Conclusion.) .	65 / 65 / 65
The false teacher Arius and his end. (Sent in by G. H. Löber.) (Conclusion follows.) .	/ 66 / 66
On the evaluation of Methodism. (Sent in by Pastor Schieferdecker.) .	68 / 68
Instruction for those who are challenged because of weakness in their faith. (Taken from Nikolas Selneccers Conc. Funeb. I. page 130.) .	/ 68 / 68

Year 1, 1844-45 ,No. 18, May 3

Severed proof that the Methodists are a sect. (Sent in by Pastor Schieferdecker.) .	69 / 69 / 69
The false teacher Arius and his end. (Sent in by G. H. Löber.) (Conclusion.) .	/ 71 / 71
Voice of a layman against the polemical article published in Jahrg. 1, 1844-45, No. 16 of "Theophilus". .	/ 72 / 72
An Evangelicalische - Lutheran Christian in Perry County, Mo. .	/ 72 / 72

The Separatist.	/ 72 / 72
Psalms 91, 15.	/ 72 / 72
Doctrine and weirs.	/ 72 / 72
Year 1, 1844-45 ,No. 19, May 17	
Life story of Dr. Luther. (Sent in by Pastor Keyl),(Continuation of No. 11., to follow.) .	73 / 73 / 73
Childlike faith is lacking if one does not want to accept the high mysteries of Christian doctrine with faith. (Taken from Luther's sermons on 1 Cor. 15, 35, etc.). See Luther's works. Hall. VIII 1420. 2c.) .	/ 75 / 75
Protestants in the midst of the papacy.	/ 76 / 76
The Christian's righteousness and perfection.	/ 76 / 76
Year 1, 1844-45 ,No. 20, May 31	
Life story of Dr. Luther. (Sent in by Pastor Keyl), (continued., to be continued.) .	77 / 77 / 77
Response to the Latest Defense of the Union. (To be continued.) .	/ 78 / 78
Luther's defiance.	/ 80 / 80
Year 1, 1844-45 ,No. 21, June 18	
	EN / Original / Baseley
Life story of Dr. Luther. (Sent in by Pastor Keyl), (continued., to be continued.) .	81 / 81 / 81
Response to the Latest Defense of the Union. (Continued, to be continued.) .	/ 82 / 82
One's own conceit in the Scriptures. (Luther).	/ 84 / 84
Contempt for the laity (non-priests) in the papist church.	/ 84 / 84
Year 1, 1844-45 ,No. 22, June 28	
Life story of Dr. Luther. (Sent in by Pastor Keyl), (continued., to be continued.) .	85 / 85 / 85
Response to the Latest Defense of the Union. (Continued, to be continued.) .	/ 86 / 86
Faith is a miracle. (Luther).	/ 88 / 88
Not the crowd the church.	/ 88 / 88
Lay people must also be certain of the doctrine.	/ 88 / 88
A good answer.	/ 88 / 88
Year 1, 1844-45 ,No. 23, July 12	
The Christian's highest and greatest treasure is the dear Word of God. (Dr. Luther in the interpretation of the 23rd Psalm).	89 / 89 / 89
Recognizing Christ as a gift and an example. (Dr. Luther's Preface to the Church Postilla.) .	/ 89 / 89
"Of the Spiritual Priesthood." (Th. Brohm.)	/ 90 / 90
Mission Nachrichten. (From a correspondence.)	/ 90 / 90
From a letter from Dr. Delitzsch to the editor.	/ 90 / 90
Protest against the designation "Old Lutheran." (F. Büniger).	/ 91 / 91
Dr. Martin Luther's exhortation to the mayors and aldermen of all cities in Germany to establish and maintain Christian schools. (In excerpt., Wittenberg, 1524).	/ 91 / 91
Summa der rechten christlichen Lehre. (From Dr. Luther's interpretation of the Epistle of St. Paul to the Galatians).	/ 92 / 92
Year 1, 1844-45 ,No. 24, July 26	
The Lutheran Lebraustalt at Altenburg in Perry Co, Mo. (G.H. Löber).	93 / 93 / 93
Response to the Latest Defense of the Union. (Continued, to be continued.) .	/ 95 / 95
The General Synod of the Evangelical Lutheran Church of North America.	/ 96 / 96
The essence of faith.	/ 96 / 96
Year 1, 1844-45 ,No. 25, August 9	
Response to the latest defense of the Union. (continued.)	97 / 97 / 97
Year 1, 1844-45 ,No. 26, August 23	
Life story of Dr. Luther. (Sent in by Pastor Keyl), (Conclusion., For conclusion see enclosure.) .	101 / 101 / 101

[DL02 -1845-1846 HOME \(Archive copy\) \(Baseley translation\)](#)

Volume 2, 1845-46 , No. 1, September 6, 1845

	EN / Original / Baseley
Editor's Foreword to the second volume of The Lutheran.	1 / 1 / 1
The sacrament enthusiasts abolish the article of justification and lead to the works. (Luther).	/ 2 / 2
Rationalism and the Bible (Sent by Pastor O. Fürbringer.) (To be continued.)	/ 2 / 2
God's answer.	/ 4 / 4
Subscription to an unchanged reprint of Doctor Martin Luther's Hauspostille, after Veit Dietrich's edition.	/ 4 / 4
Volume 2, 1845-46 , No. 2, September 20 , 1845	
Rationalism and the Bible (Sent by Pastor O. Fürbringer.) (Continued; to be continued.)	5 / 5 / 5

Therefore ask those who have heard what I have said to them. John 18:21 (J. N., Perry Co.).	/ 6 / 6
Who is converted? (From Pastor D. Burk's Book of Justification. Stuttgart. 1764.).	/ 7 / 7
Christum Predigen. (Luther).	/ 8 / 8
Change in the profession. (Luther).	/ 8 / 8
A preacher who is silent on sin and error ... (Augustine.) .	/ 8 / 8
Volume 2, 1845-46 No. 3, October 4, 1845	
Rationalism and the Bible (Sent by Pastor O. Fürbringer.) (Continued; to be continued.).	9 / 9 / 9
About the healing formula: "Christ says: this is my body" 2c. . At the same time as a continuation of the "Response to the latest defense of the Union."	/ 11 / 11
"The Christian Magazine."	/ 12 / 12
Separatism. (Cyprian).	/ 12 / 12
Volume 2, 1845-46 No. 4, October 18, 1845	
The Concordia Formula. (Sent in by Th. Brohm.)	13 / 13 / 13
Rationalism and the Bible (Sent by Pastor O. Fürbringer.) (Continued; to be continued.).	/ 15 / 15
Papist upholding of the so-called holy mass.	/ 16 / 16
General Statistical Survey of the Synods of the Evangelical Lutheran Church in the United States. .	/ 16 / 16
Vol. 2, 1845-46 No. 5, November 1, 1845	
Memories of the time of the Reformation. .	17 / 17 / 17
Death's plight, the right test of true comfort.	/ 17 / 17
The Dukes George and Henry of Saxony.	/ 17 / 17
Luther, an unlearned monk.	/ 18 / 18
Luther's two grave sins.	/ 18 / 18
Reformation by the people.	/ 18 / 18
Commitment to the Creeds-Confessions.	/ 18 / 18
Rationalism and the Bible (Submitted by Rev. O. Fürbringer.) (Continued; conclusion follows.).	/ 19 / 18
Fruit of sinful complacency.	/ 20 / 18
Terrible Will.	/ 20 / 18
Volume 2, 1845-46 No. 6, November 15, 1845	
Rationalism and the Bible (Sent by Pastor O. Fürbringer.) (Conclusion.).	21 / 21 / 21
Holiness of the church. (Luther on John 1:7.)	/ 22 / 22
Methodists' false doctrine of justification, proven from their church order. (Conclusion follows.) ...	/ 23 / 23
To serve God without His word, in one's own devotion, is idolatry. (Luther's interpretation of Gal 5:20).	/ 24 / 24
Volume 2, 1845-46 No. 7, November 29, 1845	
Methodists' False Doctrine of Justification, Proved from Their Church Order. (G. A. Schieferdecker) (Conclusion.).	25 / 26 / 26
Calvin and Luther in regard to their doctrine of Holy Communion. – Answer to the latest defense of the Union. (To be continued.)	26 / 26 / 26
Doctor Luther's Interpretation of the 90th Psalm. (G. H. Löber).	28 / 28
Volume 2, 1845-46 No. 8, December 13, 1845	
What are the guiding principles for the formation of orthodox synods of the Lutheran Church in this country? A fraternal word offered for discussion and debate to like-minded people. (From the Lutheran Church Newspaper.) (To be continued.)	29 / 29 / 29
On the words of St. Paul: "That only Christ may be proclaimed." Philippians 1, 18. (Sent in by Pastor Keyl.) .	/ 30 / 30
"From his fullness we have all taken grace for grace." John 1, 16. (From Luther's interpretation of the first two chapters of the Ev. St. Johannnis. See Luther's Works Hall VII, 1591. ff.) .	/ 31 / 31
Inscription above a studio room.	/ 32 / 32
The true comfort of faith in death.	/ 32 / 32
Abuse of the doctrine of grace and good works.	/ 32 / 32
Pope Pius V	
Volume 2, 1845-46 No. 9, December 27, 1845	
Christian New Year's Observations. By Johann Gerhard. On the Name of Jesus.	33 / 33 / 33

EN / Original / Baseley

What are the guiding principles for the formation of orthodox synods of the Lutheran Church in this country? A fraternal word offered for discussion and debate to like-minded people. (From the Lutheran Church Newspaper.) (Continuation; to follow.) .

[33](#) / [33](#)

Pope Leo X .

/ [34](#) / [34](#)

Illumination of the article: Word of God and clear reasoning two pillars of Protestantism. In the Lutheran Shepherd's Voice No. 14 d. J. (Sent in - F. W. Barthel, a layman.) .

/ [35](#) / [35](#)

What do you think of Christ? (H. L. C.)

/ [36](#) / [36](#)

"His calamity shall come upon his head, and his iniquity shall fall upon his crown." Psalm 7, 17.

[36](#) / [36](#)

Right mindedness against banished church members. (Origen.)

[36](#) / [36](#)

From Saxony. (About Dr. Rudelbach.) .

[36](#) / [36](#)

Volume 2, 1845-46 No. 10, January 10, 1846

The commemoration of the anniversary of the death of Dr. M. Luther. (Sent in by Pastor Keyl.)

[37](#) / [37](#) / [37](#)

Volume 2, 1845-46 No. 11, January 24, 1846

The so-called German Catholic Church.

[41](#) / [41](#) / [41](#)

Church News.

/ [42](#) / [42](#)

The so-called "Lutheran General Synod."

/ [43](#) / [43](#)

Briefeliche Mittheilungen über den gegenwärtigen kirchlichen Zustand in Deutschland. (Sent in by Pastor Löber.) . / [44](#) / [44](#)

Ueble Ausflucht .

[44](#) / [44](#) / [44](#)

False faith (Johann Arndt.) .

[44](#) / [44](#)

Volume 2, 1845-46 No. 12, February 7, 1846

The commemoration of the day of Dr. Luther's death. Luther's last journey to Eisleben and negotiations there. (Sent in by Pastor Keyl.) (To be continued.) .

[45](#) / [45](#) / [45](#)

Luther and Calvin on their doctrine of Holy Communion. At the same time as a continuation of the answer to the latest defense of the Union. (Continuation; to be continued.)

/ [47](#) / [47](#)

Testimony of a famous English writer about the value of Luther's writings. (Johann Bunian)

/ [48](#) / [48](#)

True and false church. (Pastor J. Spener.)

[48](#) / [48](#)

Simplicity in preaching. (Luther).

/ [48](#) / [48](#)

Volume 2, 1845-46 No. 13, February 21, 1846

Säcularfeier des Todes Luthers - Luthers letzte Predigten. (Sent in by Pastor Keyl.) (Continued; to be continued.) .

[49](#) / [49](#) / [49](#)

Luther and Calvin on their doctrine of Holy Communion. At the same time as a continuation of the answer to the latest defense of the Union. (Continuation; to be continued.)

/ [51](#) / [51](#)

Dr. Martin Luther's Sermon on Preparation for Dying.

/ [52](#) / [52](#)

Weller is converted by a sermon of Luther.

[52](#) / [52](#)

Emotional Faith. (Luther's church postilion.) .

[52](#) / [52](#)

Vol. 2, 1845-46 No. 14, March 7, 1846

Säcularfeier des Todes Luthers - Luthers letzte Briefe, Sprüche 2c.. (Luther's Works XXI, 276) (Sent by Pastor Keyl.) (Continued; to be continued.) .

[53](#) / [53](#) / [53](#)

What are the guiding principles for the formation of orthodox synods of the Lutheran Church in this country? A fraternal word offered for discussion and debate to like-minded people. (From the Lutheran Church Newspaper.) (Continuation; to follow.) .

/ [55](#) / [55](#)

Lament over the decline of the American Lutheran Church.

/ [56](#) / [56](#)

A Commentary on St. Paul's Epistle to the Galatians, by Martin Luther; NY: R. Carter, 1844. .

[56](#) / [56](#)

Doctor Martin Luther's Household Postil.

[56](#) / [56](#)

Volume 2, 1845-46 No. 15, March 21, 1846

EN / Original / Baseley

Säcularfeier des Todes Luthers - Luthers letzte Stunden und seliges Ende. (Luthers Werke XXI, 276) (Sent in by Pastor Keyl.) (Continued; to be continued.)

[57](#) / [57](#) / [57](#)

Holy Absolution, saved against the blasphemies of the Methodists. (To be continued.) .

/ [59](#) / [59](#)

Luther's House Postil. To the Suscribers of this Work and to the German Lutherans.

/ [60](#) / [60](#)

Volume 2, 1845-46 No. 16, April 4, 1846

Can a Lutheran Christian in good conscience participate in such sacramental acts as prescribed by the latest "Church Agenda for the Evangelical Lutheran Congregations in Pennsylvania, New-York, Ohio 2c." 1842 happen? (Sent in by Pastor Th. Brohm.)

[61](#) / [61](#) / [61](#)

The holy absolution saved against blasphemy of the Methodists. (Continued; to be continued.) .

/ [62](#) / [62](#)

True love. (Sent in.)

/ [63](#) / [63](#)

Papist almost tragedy.

/ [64](#) / [64](#)

Doctrine and Life - See: Luther's interpretation of the letter to the Galatians 5, 10).

[64](#) / [64](#)

A Christian must also learn to bear ingratitude.

[64](#) / [64](#)

Volume 2, 1845-46 No. 17, April 18, 1846

What were evangelicals and what are evangelicals? (Sent in by Dr. Sihler.)	65 / 65 / 65
The healthy do not need a physician, but the sick do. Lucas 5, 31. (Brentius Werke. V, 774.)	/ 67 / 67
Doubter. (Luther's Works Hall. XV, 2473-74).	/ 68 / 68
Serious against heretics.	68 / 68
Rationalist praise of Christian moral teaching. (Eduard Young).	68 / 68
Fight against the infidels.	68 / 68
Frank punishment.	68 / 68
The different challenges of the church in the different times.	68 / 68
Volume 2, 1845-46 No. 18, May 2, 1846	
Of the lurkers and angle preachers. (See Luther's interpretation of the 82 Psalm.)	69 / 69 / 69
The holy absolution saved against blasphemy of the Methodists. (Continued; to be continued.)	/ 71 / 71
Volume 2, 1845-46 No. 19, May 16, 1846	
The holy absolution saved against blasphemy of the Methodists. (Continued; to be continued.)	73 / 73 / 73
Are there Old and New Lutherans? (Sent in by Dr. Sihler.) (Conclusion follows.)	/ 74 / 74
Comfort and Christian behavior in cases of serious death.	/ 76 / 76
Disunity among the faithful. (Augustine, Gerhard).	76 / 76
Volume 2, 1845-46 No. 20, May 30, 1846	
A word to the younger brethren who are connected with the General Synod as German or English Lutheran preachers. (J. G. Kunz, pastor in Indianapolis, Ind.)	77 / 77 / 77
Are there Old and New Lutherans? (Sent in by Dr. Sihler.) (Conclusion.)	77 / 77
How our German Lutherans let themselves be caught; or the foxes in the Weisberg of the HErrn. (F. Wyneken.) ...	/ 78 / 78
Did Doctor Luther consider the work of the Reformation unfinished?	/ 80 / 80
Dr. Johann Eck seeks money from the Lutherans. (B.)	80 / 80
As goes the teaching, so goes the church. (Luther on Psalm 8:3).	80 / 80
Volume 2, 1845-46 No. 21, June 13, 1846	
Can a Lutheran Christian in good conscience participate in such sacramental acts as prescribed by the latest "Church Agenda for the Evangelical Lutheran Congregations in Pennsylvania, New-York, Ohio 2c." 1842 happen? (Sent in by Rev. Th. Brohm.) (Continued.)	81 / 81 / 81
The holy absolution saved against blasphemy of the Methodists. (Continuation; conclusion follows.)	/ 82 / 82
God's word and human peace. (Luther on Ps. 120, 7.)	/ 84 / 84
Volume 2, 1845-46 No. 22, June 27, 1846	
	EN / Original / Baseley
The holy absolution saved against blasphemy of the Methodists. (Conclusion.)	85 / 85 / 85
On the inner urge to preach. (See Schinmeier's Präservativ wider die Geistliche Kinder-Pest. Page 22. ff.) .	/ 88 / 88
Testing those who boast of the Spirit. .	88 / 88
Volume 2, 1845-46 No. 23, July 11, 1846	
The Apostles' Creed and its various interpretations. (Sent in by Pastor Schieferdecker.) (Conclusion follows.)	89 / 89 / 89
Mittheilungen aus Sachsen. (Th. Brohm.)	/ 91 / 91
Inauguration of an Evangelical Lutheran Church. (Mitgetheilt - Friedrich Büniger.)	91 / 91
By faith alone the sinner is justified and saved. Testimonies that this truth has been recognized and preserved here and there even in the thickest papal darkness. .	/ 92 / 92
Volume 2, 1845-46 No. 24, July 25, 1846	
The Apostles' Creed and its various interpretations. III The Apostles' Creed as understood by the Reformed. (Sent in by Pastor Schieferdecker.) (Conclusion follows.)	93 / 93 / 93
Description of the funeral of Doctor Martin Luther. (Sent in by Pastor Keyl.)(Conclusion follows).	/ 94 / 94
Reading Fruits. (Sent - N.)	/ 96 / 96
Methodism (Answer of Methodists to C.F.W. Walther's articles on Absolution!). /	96 / 96
Volume 2, 1845-46 No. 25, August 8, 1846	
Description of the funeral of Doctor Martin Luther. (Sent in by Pastor Keyl.)(Conclusion.)	97 / 97 / 97
The Michigan Synod and its mission to the Gentiles. (Sent in.)	/ 98 / 98
Methodism. .	/ 100 / 100

The Synod of the West (Sent.)	100 / 100
Language of a Christian General. (Gustav Adolph).	100 / 100
Volume 2, 1845-46 No. 26, August 22, 1846	
Luther and the Bohemian Brethren. (Sent in by Th. Brohm.) .	101 / 101 / 101
Resignation from office. .	/ 102 / 102

[DL03 -1846-1847 HOME](#) (Archive copy) ([Baseley translation](#))

Vol. 3, 1846-47, No. 1, September 5, 1846

	EN / Original / Baseley
Editor's Foreword to the Third Volume of "The Lutheran." .	1 / 1 / 1
Synodal constitution. .	/ 2 / 2

Volume 3, 1846-47 No. 2, September 19, 1846

Doctor Martin Luther's proof that the Lutheran Church is the old church, but that the Roman Catholic Church is a new church. (Luther) (Conclusion follows.).	7 / 7 / 7
Subsequent explanations to the synodal constitution communicated in the previous number. .	/ 8 / 8
The Synod of the West - (Indianapolis) (Submitted.)	/ 11 / 11
Methodism. .	11 / 11
Verstockung der Ketzler und ihrer Secten. (Luther's Works).	/ 12 / 12

Volume 3, 1846-47 No. 3, October 3, 1846

Doctor Martin Luther's proof that the Lutheran Church is the old church, but that the Roman Catholic Church is a new church. (Luther) (Conclusion.).	13 / 13 / 13
Example of the seriousness and goodness of God against a disobedient son. .	/ 15 / 15
Reckless abandonment of congregations on the part of preachers. .	/ 16 / 16
Subscription to Doctor Martin Luther's Kirchenpostille, unaltered reprint after Walch's edition of 1737. .	/ 17 / 17
Can man by nature will the good? (See Hunnius interpretation).	/ 18 / 18
Good answer. .	/ 18 / 18

Volume 3, 1846-47 No. 4, October 17, 1846

Friedrich Myconius. An instructive and edifying life story, retold from old writings. (To be continued.).	19 / 19 / 19
Does Old Lutheranism Lead to Rome? .(To be continued.)	/ 20 / 20
(Submitted by A. C.) .	/ 22 / 22
(Submitted by Sch.)	22 / 22
Luther on the perfect sanctification which the Methodists claim to be able to attain and to some extent to have attained. .	/ 23
/ 23	
Church news. .	/ 24 / 24
Zeal of the false teachers. .	24 / 24
Test everything, and keep what is good - 1 Thess. 5,21. .	24 / 24

Volume 3, 1846-47 No. 5, October 31, 1846

Friedrich Myconius. An instructive and edifying life story, retold from old writings. (Continuation; to be continued.).	25 / 25
Sad news from the Lutheran Church in Russia. .	/ 27 / 27
Does the old Lutheranism lead to Rome? .(Continued; to be continued.)	27 / 27
The Lutheran Seminary at Fort Wayne. (Dr. W. Sihler).	/ 29 / 29

Volume 3, 1846-47 No. 6, November 17, 1846

Friedrich Myconius. An instructive and edifying life story, retold from old writings. (Continuation; conclusion follows.).	31 / 31 / 31
Justification. (Submitted.- by Wyneken, Baltimore.) .	/ 32 / 32
The (Pseudo) Lutheran Shepherd's Voice (Submitted.) .	/ 33 / 33
Does the old Lutheranism lead to Rome? .(Continued; to be continued.)	33 / 33
Some remarks on the power to set up ceremonies in a community. .	/ 34 / 34
Preliminary response. .	/ 35 / 35

Since the "light friend". . .	/ 36 / 36
The best labor of love against the terminally ill. . .	36 / 36
Volume 3, 1846-47 No. 7, December 1, 1846	
Friedrich Myconius. An instructive and edifying life story, retold from old writings. (Meurer.) (Conclusion.)	37 / 37 / 37
Does Old Lutheranism Lead to Rome? .(Continued; to be continued.)	/ 39 / 39
The Norwegians in Wisconsin. (Correspondence R.) .	/ 42 / 42
Desperate end of a denier of the truth. .	42 / 42
Union. .	42 / 42
Volume 3, 1846-47 No. 8, December 15, 1846	
	EN / Original / Baseley
The Confession. A sketch according to nature. (By W. Löhe.) (Conclusion follows.)	43 / 43 / 43
Does the old Lutheranism lead to Rome? .(Continued; to be continued.)	/ 45 / 45
Jesuitism. .	/ 46 / 46
Old Mathesii's exhortation to his listeners to remain steadfast in Luther's teaching. .	46 / 46
Power of the fair. .46 / 46	
Volume 3, 1846-47 No. 9, December 29, 1846	
The Confession. A sketch according to nature. (By W. Löhe.) (Conclusion.)	47 / 47 / 47
Collection of sayings about Doctor Martin Luther's person, teachings, writings and deeds from people of all religions. I. By Lutherans. (To be continued).	/ 48 / 48
The pure doctrine of justification, a sure test of all sects. (See Luther's interpretation of the 117 Psalm from 1530.) .	/ 50
/ 50	
And they came sharply upon one another, so that they drew away from one another, etc. Acts 15, 39 (G. Cronenwett).	/ 51
/ 51	
Response. (F. Lochner.)	/ 52 / 52
A word in its place. .	/ 52 / 52
"Where there is forgiveness of sin, there is life and blessedness. (Catechism Lutheri, IV Main St.)	/ 52 / 52
Volume 3, 1846-47 No. 10, January 12, 1847	
Strange letter of a noble lady, Mrs. von Reibnitz from Silesia, who left her fatherland and all her belongings in 1703 for the sake of the Lutheran religion with six mostly uneducated children. With a short historical preface and some notes edited by C.H. von Bogatzky. (Conclusion follows) .	53 / 53 / 53
Of the divine word as the light that leads to peace. (By W. Löhe.) .	/ 56 / 56
Ecclesiastical message from the West. .	/ 57 / 57
God's judgment on Jesuit presumption. .	/ 58 / 58
"I am a worm and not a man, a mocker of men and despiser of the people." Ps. 22:7. (Luther).	58 / 58
The Eleventh Commandment. .	58 / 58
Volume 3, 1846-47 No. 11, January 26, 1847	
Strange letter of a noble lady, Mrs. von Reibnitz from Silesia, who left her fatherland and all her belongings in 1703 for the sake of the Lutheran religion with six mostly uneducated children. With a short historical preface and some notes edited by C.H. von Bogatzky. (Conclusion) .	59 / 59 / 59
Does Old Lutheranism Lead to Rome? .(Continued; to be continued.)	/ 60 / 60
He who rejects one article of faith rejects them all and makes everything else he does good reprehensible. (From Luther's last short Confession of Holy Communion, 1544). .	/ 62 / 62
Exemplary behavior of a Christian woman against her hostile husband. .	/ 63 / 63
"How and by what means shall conversion be effected?" . .	/ 64 / 64
Certainty of faith. .	64 / 64
How highly Doctor Luther respected good works. .	64 / 64
In what sense does Scripture say of God that he has hardened certain people? John 12:37-41 (Luther). .64 / 64	
The Church Postilion Doctor Martin Luther. .	64 / 64
Volume 3, 1846-47 No. 12, February 9, 1847	
Woltersdorf's address to the sects that mock the Evangelical Lutheran Zion in his case, and to all those who separate from the Lutheran Church and turn to the sects . .	65 / 65 / 65
The Marburg Religious Discussion, evidence that the Lutheran Church has always rejected not the true but the false union. (Sent in by H. Fick.). (To be continued.)	/ 67 / 67
Correspondence from Mecklenburg-Schwerin .	/ 69 / 69
The Columbus Conference. .	69 / 69
Right way to deal with the simple-minded. .	/ 70 / 70
The German Evangelical Lutheran Synod of Missouri, Ohio and other States... (announcement of first inaugural meeting in Chicago, April 26, 1847)	70 / 70
Announcement. (about hymnal). .	70 / 70

The Jesuit Morality. .	71 / 71 / 71
Frankenmuth - A.C. .	/ 73 / 73
Justification. (Submitted - to Hamilton, Butler Co., Ohio.) .	73 / 73
Lutheran shellings. .	/ 74 / 74
The "important revelation." .	74 / 74
To the readers of The Lutheran. .	74 / 74

Volume 3, 1846-47 No. 14, March 9, 1847

The Marburg Religious Discussion, evidence that the Lutheran Church has always rejected not the true but the false union. (Sent in by H. Fick.). (Continued; conclusion follows.).	75 / 75 / 75
John Wesley, converted by Luther's preface to the Epistle to the Romans. (Sent in - B.) ...	/ 77 / 77
Does the old Lutheranism lead to Rome? .(Continued; to be continued.)	77 / 77
"I am a Lutheran." (Submitted - H. Fick.) .	/ 79 / 79

Volume 3, 1846-47 No. 15, March 23, 1847

Does the old Lutheranism lead to Rome? .(Continued; to be continued.)	79 / 79 / 79
The Marburg Religious Discussion, evidence that the Lutheran Church has always rejected not the true but the false union. (Sent in by H. Fick.). (Conclusion.).	/ 80 / 80
The "Confirmation Machine and the Pagan Sacrament" of the old father Peter Schmucker. (Submitted - H. Fick.) .	/ 82 / 82
Subscription to Doctor Martin Luther's Kirchenpostille, unaltered reprint after Walch's edition of 1737. .	/ 83 / 83
New religious magazine. .	/ 84 / 84
Announcement. .	84 / 84

Volume 3, 1846-47 No. 16, April 6, 1847

Kebret again! (Sent in - H. Fick) .	85 / 85 / 85
The right to judge doctrine belongs not only to preachers but to all Christians. (Luther).	85 / 85
Sermon preached on Sunday Judica 1847 at Trinity Church of the German Evangelical Lutheran congregation of unaltered Augsburg Confession in St. Louis, Mo. . (Must be Walther - ?)	/ 86 / 86
"Where the Lord buildeth not the house, they labor in vain that build it." .	/ 88 / 88
Corrigendum. (Lutheran Standard- Columbus) .	88 / 88

Volume 3, 1846-47 No. 17, April 20, 1847

The visitation articles, a clear presentation of the difference between Lutheran and Reformed doctrine. (Sent in by Pastor Schieferdecker.) .	89 / 89 / 89
Puseyism - Jesuitism. (A.C.).	/ 91 / 91
Intended mission of Episcopalians among German Lutherans. .	/ 92 / 92
"The Mission Messenger." .	92 / 92
Announcement. (Sent in - Ad. Conradi). .	92 / 92
From the heated preachers. .	/ 93 / 93
Luther on the necessity of sanctification. .	93 / 93
The Christians and their persecutors. .	/ 94 / 94
From the life of the ehrwürdigen Johann Brentius. (Sent in by Pastor Löber.) .	94 / 94
The soldier Marinus. .	94 / 94

Volume 3, 1846-47 No. 18, May 4, 1847

The daily catechism exercise according to Doctor Luther's counsel and example. (Pastor Keyl) .	95 / 95 / 95
Methodism. (Sent in - H. Fick.) .	/ 97 / 97
Luther on sanctification. .	/ 99 / 99
Death message. .	99 / 99
"He who hears you hears me." - Lucas 10, 16. .	/ 100 / 100
The true church does not give in, capirulate or haggle. (Luther).	100 / 100
Miserable reason for invoking the saints. .	100 / 100
Withdrawal from the Uniate Church, and Hope for Lutheranism in Prussia .	100 / 100

Volume 3, 1846-47 No. 19, May 18, 1847

The teaching of the Gospel is not false, although in Christianity there is so much error, trouble, sects and cults. (See Luther: "The Three Symbols" Tom. XXII, p. 106). . [101](#) / [101](#) / [101](#)

Parson fraud from the 16th century. (Submitted - Q). . [102](#) / [102](#)

The freedom from the Sabbath of the Old Covenant, which Christians have received through the Gospel. [102](#) / [102](#)

Some Curiosities from the Last Hours of So-Called Strong Minds or Freethinkers. (Kant, Plattner, Condercet, Blount, Hobbes, Swift, Rousseau, 2c). [106](#) / [106](#)

Usefulness and Necessity of the Sacrament. (Herberger's Postille.) . [106](#) / [106](#)

The Word alone gives rest. . [106](#) / [106](#)

Volume 3, 1846-47 No. 20, June 1, 1847

Excerpts from Luther's writings on usury. (See Luther's Works Hall A. Tom. X.) . [107](#) / [107](#) / [107](#)

The servant devil. . [111](#) / [111](#)

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Matt 7,7. [111](#) / [111](#)

Behavior against weak beliefs. (Brentius). . [112](#) / [112](#)

Lutheran Church Hymnal. . [112](#) / [112](#)

The church postilion of Dr. M. Luther; The house postilion of Dr. M. Luther; small catechism - Barthel. . [112](#) / [112](#)

Volume 3, 1846-47 No. 21, June 15, 1847

Of the Duty to Attend Congregational Meetings. An address delivered at a meeting of the Lutheran congregation at St. Louis, Mo. by C.F.W. Walther. . [113](#) / [113](#) / [113](#)

Ecclesiastical News from Missouri. (Sent in - Friedrich Bünger.) . [117](#) / [117](#)

The Doctrine of the First Church on Holy Communion. A contribution to the detection of Methodist falsification of history. (Conclusion follows.) . [117](#) / [117](#)

Amas de Bourg. . [118](#) / [118](#)

Prayerfulness of a Preacher. (Bugenhagen). . [118](#) / [118](#)

Volume 3, 1846-47 No. 22, June 29, 1847

Conversation of two Lutherans about church constitution. (Sent in.) (To be continued.). [119](#) / [119](#) / [119](#)

"The Protestant Church conceived as a convert, i.e., on the way to the Catholic Church." (Submitted.) . [121](#) / [121](#)

On the certainty of the state of grace and on the papist doctrine of doubt. (See Luther on the Epistle to the Gal. C. 4, v. 6, Works. Hall. A. VIII, 2399 ff). [123](#) / [123](#)

Correct ending. (Duke John Frederick).

From the speech: "It is against my conscience!" (Luther) [124](#) / [124](#)

Little Lutheran Martyrs. (B.). [124](#) / [124](#)

Volume 3, 1846-47 No. 23, July 13, 1847

EN / Original / Baseley

Conversation of two Lutherans about church constitution. (Sent in.) (To be continued.). [125](#) / [125](#) / [125](#)

The Doctrine of the First Church on Holy Communion. A contribution to the detection of Methodist falsification of history. (Conclusion.) . [126](#) / [126](#)

Methodism. (Sent in - H. Fick.) . [127](#) / [127](#)

Methodist angle creep. One example of many. (Scholz). [128](#) / [128](#)

Which of the weak shall you give way to? (Luther). [128](#) / [128](#)

Decrease and decay in the Methodist Church. [128](#) / [128](#)

Fraternal punishment and reconciliation. (Luther). [128](#) / [128](#)

Volume 3, 1846-47 No. 24, July 27, 1847

Conversation of two Lutherans about church constitution. (To be continued.). [129](#) / [129](#) / [129](#)

Does Old Lutheranism Lead to Rome? (To be continued.) [130](#) / [130](#)

First Synodal Report of the German Evangelical Lutheran Synod of Missouri, Ohio, and Other States, of 1847. . [132](#) / [132](#)

Luther from the angle preachers. [133](#) / [133](#)

Methodism. (Sent in - H. Fick.). [134](#) / [134](#)

Luther from the gushers and lurkers. [134](#) / [134](#)

The fourth year of "The Lutheran." . [134](#) / [134](#)

Volume 3, 1846-47 No. 25, August 10, 1847

Conversation between two Lutherans about church constitution. (Hermann Fick) (To be continued.)... [135](#) / [135](#) / [135](#)

First synodal report of the German Evangelical Lutheran Synod of Missouri, Ohio and other states, of 1847. (Conclusion) (B).

[/ 136 / 136](#)

New sample of Methodist forgeries, together with an occasional reference to the forgeries of Mr. d'Aubigne. . / [137 / 137](#)

A word about church melodies. (Sent in - F. L.) .

[/ 139 / 139](#)

The lusty little mouse. A fable. (M.) .

[140 / 140](#)

Mr. Nast. .

[140 / 140](#)

Ecclesiastical news. .

[/ 140 / 140](#)

Volume 3, 1846-47 No. 26, August 24, 1847

God with us! (Sent in - Hermann Fick.) .

[141 / 141 / 141](#)

The Lutheran Church and the Church Fathers on Holy Communion. In response to an essay by Mr. Nast . [141 / 141](#)

Methodism. (Sent in - H. Fick.) .

[142 / 142 / 142](#)

From a German private correspondence. .

[143 / 143 / 143](#)

Index for the third year of the Lutheran

[. . 143 / 143](#)

[DL04 -1847-1848](#) [HOME \(Archive copy\)](#)

EN / DE

Volume 4, 1847-48 No. 1, September 8, 1847

Foreword by the editor to the fourth year of *Der Lutheraner*. .

[1 / 1](#)

Is it right to break the peace with people just because of the doctrine of Holy Communion? (See Luther's writing, "That these words: This is my sorrow, still stand firm, against the swarming spirits.") From 1527. Works.) .

[3 / 3](#)

Report from the St. Louis District Preachers Conference of the German Evangelical Lutheran Synod of Missouri, Ohio and other states. (Herman Fick.) .

[4 / 4](#)

Johann, Huß, the holy martyr. (After Guerike.) (Conclusion follows.) .

[5 / 5](#)

Church consecration.

[6 / 6](#)

The Shepherd's Voice in Baltimore.

[7 / 7](#)

Mrs. Musica (From Luther)7

Urtheil eines Jesuiten von den Lutherischen Liedern. 7

From spiritual overdrive. (Luther - Iesai, 49,8). 7

The essence of faith.(Luther on Gen. 12:4.)7

"He who does not honor the Son does not honor the Father who sent him." John 5:23.

[8 / 8](#)

He who does not work shall not eat. 2 Thess. 3,10.8

Do not be deceived; God is not mocked. 8

Trossen. (Augsburg, 1530).

[8](#)

Vol. 4, 1847-48 No. 2, September 20, 1847

Johann, Huss, the holy martyr. (After Guerike.) (Conclusion.) .

[9 / 9](#)

Is modern chiliasm compatible with the 17th article of the Augsburg Confession? (Submitted by Th B. - [Theo. Brohm](#) per F. Pieper, [Christian Dogmatics 3, p. 527](#)).

[11 / 11](#)

A sample of how the apologist leads the Scriptures and his readers. (Sent in - F. W. Husmann.)

[12 / 12](#)

A terrible message from Saxony. 12

Traces of Lutheranism in the midst of the Prussian Uniate Church. 12

To repay one's parents in kind is pleasing in the sight of God! (1 Tim. 5,4 - Luther's Table Talks.) .

[13 / 13](#)

Punished mockery of grace.

[13](#)

He who pursues Christ's cause can always be confident and calm, whether he achieves anything or not, whether he is victorious or defeated.13

Ah! Who would be in heaven!

[14 / 14](#)

Mission News. (Sent in - A. C.; Frankenmut.)14

On private and general confession. (By Pastor Keyl).(To be continued.) .

[15 / 15](#)

Statutes of a new religious society in Germany, called Gustav-Adolphs-Verein.

[16 / 16](#)

Subscription advertisement to unaltered reprint of Concordienbuch.

[16](#)

Volume 4, 1847-48 No. 3, October 5, 1847

The Concordia Book. (Submitted by Th. Brohm.) (To be continued.) .

[17 / 17](#)

On private and general confession. (By Pastor Keyl).(Continued; to be continued.) .

[18 / 18](#)

Why are the words of institution, "This is my body; this is my blood," actually to be taken? .	20 / 20
A Reflection by Mr. Nast on the Holy Communion. (Taken from the "Apologist" No. 437) (To be continued.) .	21 / 21
To our dear friends and fellow believers.	23 / 23
The itinerary of the Methodists. (Hermann Fick.)	24 / 24

Volume 4, 1847-48 No. 4, October 20, 1847

EN / DE

"Who told you that this (the Bible) is the Holy Scripture?" (Submitted by Prof. Wolter.) (Conclusion follows.) ...	25 / 25
Why are the words of institution, "This is my body; this is my blood," actually to be taken? (Continued.; To be continued.)	27 / 27
Prophetic dream of Elector Frederick the Wise of Saxony about the Reformation. (From an original manuscript.)	30 / 30
Of the benefit that heretics bring to the church. (Luther.)	31 / 31
Bishop Martin. (A children's legend.)	.31
To the man tired of life with his lament: "Oh, who would be in heaven!" (See "Lutherans" IV, 2.)	32 / 32
To the Shepherd's Voice (or Church Messenger?) and the Catholic Church Newspaper in Baltimore.	32
Collapse of a church ribbon.	32
Church News.	32
The solemn hour of prayer.	32
How can the true church be recognized? (Luther).	32

Vol. 4, 1847-48 No. 5, November 4, 1847

"Who told you that this (the Bible) is the Holy Scripture?" (Submitted by Prof. Wolter.) (Conclusion.) ...	33 / 33
On private and general confession. (By Pastor Keyl.) (Continued; to be continued.)	34 / 34
Call to mission among the heathen Indians. (Sent in- Fick, Crämer, Barthel.) .	35 / 35
Should Gentile missionaries also be committed to the symbolic books? (Dresdener) .	37 / 37
Why are the words of institution, "This is my body; this is my blood," actually to be taken? (Continued.; To be continued.) .	37
Faith requires holy absolution.	39 / 39
Is it permissible to ridicule the opponents of truth and to mock their errors? (Pascal).	40 / 40
Rejoinder. (E. F. M. Ways.)	.40

EN / DE

Volume 4, 1847-48 No. 6, November 16, 1847

Sermon preached on the Feast of the Reformation, October 31, 1847, at Trinity Church of the German Evangelical Lutheran Congregation of the Unaltered Augsburg Confession at St. Louis, Mo.) .	41 / 41
Luther's answer to the question: Whether a layman should or may in certain cases serve Holy Communion secretly to himself and his family in his own home? (A letter to Wolfgang Brauer, pastor at Jessen.) .	46 / 46
The General Synod and history.	46
The Western District Synod of the Evangelical Lutheran Church of Ohio.	46
From a private letter to the editor.	47 / 47
Ecclesiastical message from Missouri. (Sent in.) .	47
The Apologist. (Submitted.) .	47
The beautiful lily, God's word. (H. Fick.) .	48 / 48
Excerpt -Indianapolis.	48

Volume 4, 1847-48 No. 7, November 30, 1847

EN / DE

The Concordia Book. (Submitted by Th. Brohm.) (To be continued.)	49 / 49
The Lutheran Observer on our synod. (Sent in by Dr. Sihler.) (Conclusion follows.)	50 / 50
Luther Leben by M. Meurer, in English translation.	52 / 52
Report from the Fairfield Districts Preachers' Conference of the German Lutheran Synod of Missouri, Ohio and Other States. (A. Ernst.)	53 / 53
"By their fruits ye shall know them." .	54 / 54
The Concordia Book. (Th. Brohm.)	55 / 55
The arrogant humility.	55

The miser. (Luther). 55	
A suspicious trade.	55
Of the great love that enthusiasts have for one another. (From Luther.) .55	
Bible reading. (Luther.) .	56 / 56
Testimony against the Religious Men.	56
The free spirit in mortal danger.	56
Faith sticks to the word. (F.W.H.) .56	
Gifts to Fort Wayne Seminar).	56
Volume 4, 1847-48 No. 8, December 14, 1847	
The Lutheran Observer on our Synod. (Sent in by Dr. Sihler.) (Conclusion.).	57 / 57
The Concordia Book. (Th. Brohm.) (Continued.).	60 / 60
M. Hermann Joachim Hahn, a faithful servant of God and a Maetyrian of the Lutheran Church. (Submitted-N). 61 / 61	
Ecclesiastical news from the West.	64 / 64
Hallelujah! (H. Fick.) .64	
Whether it is necessary for a man to know the time and hour of his conversion? .64	
From a German private correspondence.	64
" The Father is greater than I." (John 14:28 - Augustus.) . 64	
Volume 4, 1847-48 No. 9, December 28, 1847	
The Presentation of the Augsburg Confession. (Pastor Schieferdecker.) (To be continued.).	65 / 65
The Norwegian Lutherans in Chicago. (August Selle.).	67 / 67
Methodism. (Submitted.) (To be continued.) . 67	
Contributions to the diary of a country clergyman. (Submitted.) .	68 / 68
Reply to a stranger.	70 / 70
" Der deutsche Kirchenfreund." (by Philipp Schaf.) . 70	
"God be praised that I came to church and heard the sermon." (From Scriver's Treasury of Souls.).	71 / 71
Short proof that the Roman church is not the true church. (Translated from Johann Gerhard's Locis theologicis.)	
(Submitted.).71	
Miraculous providence of God.	72 / 72
Sad heart, be glad again! (H. Fick.) .72	
Letters of John S. Dumfer.	72
Volume 4, 1847-48 No. 10, January 11, 1848	
The Presentation of the Augsburg Confession. (Pastor Schieferdecker.) (Continuation; conclusion.).	73 / 73
Attempts at conversion. (Löhe.) .	76 / 76
Church News.	77 / 77
Thoughts on 2 Cor. 3, 4-11. (By W. Löhe.) . 77	
"With peace and joy I travel along" 2c. (Luther.) .77	
Again a defection from the General Synod.	77
Let your speech always be sweet and seasoned with salt, so that you may know how to answer each one. Col. 4,6.	
(Chrysostom.) . 77	
Testimony of a Unirt Evangelical about the nature and activities of the Methodists. (Conclusion follows.) .77	
Last will of Duke Ernst the Pious concerning the funeral sermon to be preached to him.	80 / 80
St. Raphael and the Pilgrim Christ. (Old song.) . 80	
Volume 4, 1847-48 No. 11, January 25, 1848	
	EN / DE

Testimony of a Unirt Evangelical about the nature and activities of the Methodists. (Conclusion.) .	81 / 81
On the power of the keys, absolution and confession. (From Harleß'sche Zeitschrift.) (To be continued.) .	83 / 83
New and improvement.	84 / 84
Matth. 18, 35: "My heavenly Father will also do this to you if you do not forgive your brother his sins from your heart. .	85 /
85	
Thats proof that hearing the divine word is not in vain.	85
Remembrance of the commemoration of the Westphalian Peace concluded two hundred years ago. (Pastor Löber.) .85	
"He hath commanded his angels concerning thee, that they should keep thee in all thy ways, that they should bear thee up in their hands, and that thou shouldest not strike thy foot against a stone." (Psalm 91:11-12.) .	86 / 86
Those who hope in the Lord will not fall, but will remain forever, like Mount Zion. (Psalm 125.) (on Julius, Henry the Younger, Duke of Brunswick.) .	87 / 87
Luther as Comforter of the Sick.	87
concerning Doctor Nast. (C.F.W. Walther, editor of the "Lutheraner".) .	88 / 88
" I have been in preaching." (about Naumburg preacher J. M. Schamelius.) .	88
An example from the history of papal banning of the Bible.	88
Volume 4, 1847-48 No. 12, February 8, 1848	
	EN / DE
A testimony of Luther against the enthusiasts who always insist on the "spirit" and yet despise the external word and sacrament, through which alone the spirit comes into man. (From Luther's writing "Against the Heavenly Prophets.") .	89 / 89
On the power of the keys, absolution and confession. (From Harleß's journal.) (Continued; to be continued.) .	90 / 90
Methodism. (Sent in - Hermann Fick.) (Continuation and conclusion. See: No. 9.) .	92 / 92
Why are the words of institution, "This is my body; this is my blood," actually to be taken? (Continued.; To be continued.) .	
(C.F.W. Walther per Franz Pieper, <i>Christian Dogmatics</i> 3, p. 310-311 - substantial portion translated there)	92 / 92
Reconnaissance in the virgin forests.	94 / 94
Call for a Missionary Company to Oregon. (Hermann Fick.) .	94
To Oregon! (H. Fick.) .	95 / 95
"The Missionary." (English language.) .	95
"Verily I say unto you: Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. And inasmuch as ye did it not unto one of the least of these, ye did it not unto me." Matth 25, 40. 45. (about John Hess.) .	95
The apologist.	95
Human idolatry.	96 / 96
"The Lutheran Ambassador." .	96
Church News.	96
Volume 4, 1847-48 No. 13, February 22, 1848	
Sermon preached on the 20th Sunday after Trinity, 1847, at Trinity Lutheran Church, St. Louis, Mo. (must be Walther, C. F. W. W.)	97 / 97
Why are the words of institution, "This is my body; this is my blood," actually to be taken? (Continued.; To be continued.) .	99 /
99	
On the power of the keys, absolution and confession. (From Harleß's journal.) (Continued; to be continued.) .	101 / 101
Tennessee Evangelical Lutheran Synod.	102 / 102
Church exams with youth.	103 / 103
For the sake of some, do not condemn all! (About Doctor Brochmand.) .	103
"I can't pray, I have to smoke while I do it." .	103
The hen's egg.	103
Absolution. (Luther) "No Christian and evangelical preacher can open his mouth; he must pronounce absolution." (Luther's Church Post.	103
A Contribution to the Characteristics of Methodist Preachers. (Sent in - F. Lochner.) .	103
Vol. 4, 1847-48 No. 14, March 7, 1848	
On daily home devotions. (Pastor Keyl.) (To be continued.) .	105 / 105
On the power of the keys, absolution and confession. (From Harleß'sche Zeitschrift.) (Continuation; conclusion follows.) .	106 /
106	
He (the Lord) is a redeemer and a helper in trouble, and he does signs and wonders both in heaven and on earth. (Daniel 6, 27.) (Sent - J.N.) .	108 / 108
Rejection of those who expect our church to abandon our adherence to the confessional writings! (From the October issue of the Zeitschrift für Protestant und Kirche.) .	109 / 109
Is it right to desire a bishop's office yourself? (See Luther on Psalm 8:3. Works.) .	110 / 110
Why are the words of institution, "This is my body; this is my blood," actually to be taken? (Continued.; To be continued.) .	110
Church consecration.	112 / 112
Ecclesiastical news from the West.	112
Ecclesiastical news from Hanover and Prussia.	112
Grace.	112

On daily home devotions. (Pastor Keyl.) (Continuation and conclusion.) .	113 / 113
On the power of the keys, absolution and confession. (From Harleß's journal.) (Conclusion.) .	115
The martyr Heinrich von Zütphen. (After Luther.) (Hermann Fick.) (Conclusion follows.) .	116
Why are the words of institution, "This is my body; this is my blood," actually to be taken? (Continued.; To be continued.) .	118
Letters to the editor - by A. Rauschenbusch.) .	119
Death indicator.	120 / 120
The spiritual priest.	120
The Weyl'sche Kirchenbote. (Church Messenger)	120
Death a good sample of religion.	120
Children.	120
Thanks - from Johannes Gustavus Schmidt, Pastor Norwegian Church- Chicago.) .120	
Volume 4, 1847-48 No. 16, April 4, 1848	
	EN / DE
Sermon preached Dom. IV P Epiph 1848 at Trinity Lutheran Church, St. Clair Co, Illinois, by Rev. A. Schieferdecker.	121 / 121
The martyr Heinrich von Zütphen. (After Luther.) (Hermann Fick.) (Conclusion.) .	123
The Martyr Henry of Zütphen. (H. Fick.) .	124
Something refreshing for all Lutheran Christians, especially for the Hanoverians from the European homeland. (A. Wolter.) .	125
Is there a significant difference between preaching the gospel and a private absolution? .	125
Of the great comfort that lies in the doctrine that Christ's body and blood are truly present in Holy Communion and are partaken of with the mouth.	126
Jaczo, the prince of the Wends.	127
The world and the gospel.	127
Sinfulness of doubting God's grace. (Cyprian.) .	128 / 128
Voltaire's hope in death.	128
Methodism. (Hermann Fick.) .128	
Church News.	128
"Above all, take hold of the shield of faith with which you can quench all the fiery darts of the evil one."(Ephes. 6:16.) (Brenz.)128	
Volume 4, 1847-48 No. 17, April 18, 1848	
Christian freedom, in relation to private and general confession and absolution. (J. N.) .	129 / 129
A German Union Man on Us Poor Lutherans. (Dr. Sihler.) (To be continued.) .	131
Ueber Wiederabdruck einzelner Schriften Dr. M. Luthers. (From a speech by Doctor and Professor G.C.A. Harleß.) .	133
Dissatisfaction with his profession and standing. (See Luther's Church Postil on the Gospel on the Day of St. John the Evangelist).	134
People who depart from God's word even in one piece and follow their own conceit deny God and his word completely. (Luther, Church Postil, on the Gospel on the Third Christmas Day.) .	135
Defeated disbelief.	135
Pastoral Wisdom. (Luther.) .	135
Blessing of intercession for an unborn child.	135
Studiren auf die Predigt. (Augustine.) .	135
Luther a weak Lutheran.	135
Lutheran News.	136 / 136
New editions of two old but not obsolete writings. (W. Keyl.) .	136
The Lord "Light Friend" .	136
Registration of communicants with the preacher.	136
Volume 4, 1847-48 No. 18, May 2, 1848	
A German Union Man on Us Poor Lutherans. (Dr. Sihler.) (Continued; to be continued.) .	137 / 137
The Wittenberg Concordia, an example of true union. (Hermann Fick.) (To be continued.) .	139
Why are the words of institution, "This is my body; this is my blood," actually to be taken? (Continued.; To be continued.) .	141
"Shout soundly, spare not, lift up thy voice like a trumpet, and proclaim to my people their transgression, and to the house of Jacob their sin." Ies. 58, 1. (About Samuel Urlsperger.) .	143
If our gospel is hidden, it is hidden in those who will be lost. 2 Cor. 4:3,	143
God's purpose in letting our children die.	143
"We do not boast about the goal in other people's work." 2 Cor. 10, 15.	143
The German Evangelical Lutheran Synod of Missouri, Ohio, et al. states.	143
Letter from a Righteous Mother in Hungary to Her Son, .143	
Volume 4, 1847-48 No. 19, May 16, 1848	
	EN / DE

A German Union man about us poor Lutherans. (Dr. Sihler.) (Conclusion.) .	145 / 145
The Wittenberg Concordia, an example of true union. (Hermann Fick.) (Conclusion.) .	147
Why are the words of institution, "This is my body; this is my blood," actually to be taken? (Continued.; conclusion follows.) .	150 / 150
Some Open Confessions of a Philosopher.	151
The Doctrine of Perfect Sanctification According to Experience, Especially at the Hour of Death. (By Wesley.) .	151
A hint for educators.	151
"A French giver is loved by God." .	152
Divine preservation of a child. (J. N.) .	152
A Word from Luther Against False Union.	152
Difference between a rationalist church and a comedic house.	152
Paul a Lutheran.	152
Comfort for preachers and encouragement for listeners.	152
The German Evangelical Lutheran Synod of Missouri, Ohio, et al. states.	152
Volume 4, 1847-48 No. 20, May 30, 1848	
EN / DE	
Conversations between two Lutherans about Methodism. First conversation. The headquarters of the disease. (By Dr. Sihler.) . (To be continued.)	153 / 153
On the education and moral teachings of the Jesuits. (Conclusion follows.)	155
Why are the words of institution, "This is my body; this is my blood," actually to be taken? (Conclusion)	156
Something from Doctor J. Albr. Bengel's educational principles.	159
Comforted! (Löhe.) .159	
The outcast father.	159
The powerful mirror.	159
Private correspondence from Eilberfeld, April 4, 1848. (Der freie deutsche Katholik.) .	160 / 160
Example of papist Marian devotion.	160
Be gentle in confessing your sins.	160
The binding and loosening key. (Luther's writing on the keys from 1530.) .	160
School from the baker. (About Prdiger Doctor Lysius.) .160	
Volume 4, 1847-48 No. 21, June 13, 1848	
Something about the custom of inviting people to participate in the celebration of Holy Communion who had not made their confession.	161 / 161
Conversations between two Lutherans about Methodism. (First conversation. The headquarters of the disease; Second conversation - The doctrine and ways of the Methodists. (To be continued..)) .	163
Methodism.	166
Church News.	168
On education and moral teachings of the Jesuits. (Conclusion.) .	168
Volume 4, 1847-48 No. 22, June 27, 1848	
Conversations between two Lutherans about Methodism. (Second conversation - The doctrine and ways of the Methodists. (Continued; to be continued..)) .	169 / 169
Franz Leopold von Reising's own account of the terrible Inquisition trial which he endured in Rome for arousing some disputes and keeping and reading forbidden books. (From the Latin.) (Submitted. - B.) .	172
Latest from Oregon. (Hermann Fick.) .	174
On which St. Bernard based the certainty of his beatitude.	175 / 175
"As the deceivers, and yet true." (2 Cor. 6:8) .	175
Example of divine long-suffering against a soul in great distress.	175
The ban is to be carried out with great fear. (Luther.) .	175
Announcement.	175
Example of a Christian believer.	175
The Derlassenen Lutherans.	175
Instruction on how Christians should send themselves in Moses. (By Dr. M. Luther.) .	175
Dear brethren, if any man be overtaken in any fault, restore him with a gentle spirit, ye that are spiritual: and look to thyself, lest thou also be tempted. Gal. 6:1 (Löhe).	176
Theological supplement to volume 4	
The Episcopal Church and Lutheranism. (Submitted.) . 176-1-4	
Volume 4, 1847-48 No. 23, July 11, 1848	
EN / DE	

Strange example of the power of faith. (Sent in.) .	177 / 177
Conversations between two Lutherans about Methodism. (Second Conversation - The Doctrine and Ways of the Methodists. (Continuation and conclusion.) .	178
Why did you do that? (Sent in.) .	182 / 182
The sincere desire for faith, a sign that faith is already present.	183
Recreation.	183
Martyrdom of a seven-year-old boy.	183
The Zehrfennig. (about Johann Friedrich der Großmüthige) ...183	
"John Frederick the Great was imprisoned in Augsburg in 1550, and here he learned that the Lutheran preachers had been forcibly deprived of their office and ordered to avoid the country. The pious prince then had one of those preachers come to him, and when he heard that the emperor had forbidden them the entire Roman Empire, he stood up in a violent movement, stepped to a window, and shed tears of pity. But soon he turned again, and said, "Has the emperor forbidden you heaven also?" - "No!" - "Well, there is no need! Be confident, heaven must remain for us. God will probably find another land where you may preach His word." Then he reached for his saddlebag and said, "Here is everything I now have on earth; I will honor you with a penny from it, which I will share with your brothers of the cross! I am also a prisoner, but my God will give me something again!	
This is the same pious prince who bowed before no man, but all the more deeply before God, and therefore trusted so firmly. When the emperor, by means of the most violent threats, wanted to force him to give his consent in religious matters that were against his conscience, suddenly, under a clear sky, there was a violent thunderclap. Then Johann Friedrich broke out into the words: "Oh yes, you old, strong God, you let yourself be heard that you are still alive, you will do it well!" Karl had to admire this steadfast, pious soul, and gave up hope of defeating it."	
Voluntary tithe. An example for imitation.	183 / 183
Volume 4, 1847-48 No. 24, July 25, 1848	
	EN / DE
Conversations between two Lutherans about Methodism.	185 / 185
Volume 4, 1847-48 No. 25, August 8, 1848	
Conversations between two Lutherans about Methodism.	193 / 193
Volume 4, 1847-48 No. 26, August 22, 1848	
About the friends of light, by Wilhelm Redenbacher.	201 / 201

[DL05 -1848-1849](#) [HOME](#) ([Archive copy](#))

Volume 5, 1848-49, September 5 #1

EN / DE

	EN / DE
Foreword by the Editor to the Fifth Volume of the "Lutheran".	1 / 1
Sent in by missionary Fr. Crämer - Frankenmuth.	3
The Light Friend.	4
Call.	5
The Weyl'sche Kirchenbote.	5
How should a Christian look at the known events in Europe, especially in Germany? (Sent in by P. Brohm.) .	6
Wink for the displeased of our days.	7
The scales.	7
Saying of John Newton.	7
The faithful baptismal witness.	7
Church News.	8
Communication of World Trade.	8
Help from Germany for our church here.	8
Volume 5, 1848-49, September 19 #2	
Foreword by the editor to the fifth volume of the "Lutheraner".	9 / 9
Correspondence from Hanover about the present ecclesiastical conditions and prospects in Germany.	11
How should a Christian look at the known events in Europe, especially in Germany? (Continuation - Sent in by P. Brohm.) . 6	11
The Lutheran Observer and the Ohio Synod. (Sent in by P. Dr. Sihler.) (Conclusion follows.).	13
Stopping Russian Proselytizing among Lutherans in Liepland. (Submitted.) .	15
Lutherthum in Nassau. (Submitted.) .	15
Oregon .(Submitted by P. Fick.) . (Conclusion follows.).	15
Vol. 5, 1848-49, October 3. #3	
The Lutheran Observer and the Ohio Synod. (Sent in by P. Dr. Sihler.) (Conclusion.).	17 / 17
Memories from the time of the Thirty Years' War.	19
"The Lord leads into hell and out again. 1 Sam. 2,6. (on Hunnius)	23
Church News.	23
Church consecration.	24
Oregon .(Submitted by P. Fick.) . (Conclusion.).	24
Communication of World Trade.	24
Volume 5, 1848-49, October 17 #4	
The Lutheran Observer and the German Lutheran Church at Detroit. (Sent in by Fr. Dr. Sihler).	25 / 25
The greens and tribulations of the Thirty Years' War.	28
Extract from the deeds of the Peace of Westphalia.	29
Communication of World Trade.	30
Church News.	31
Lutheran churches in St. Louis, Mo.	31
The Baltimore Church Messenger.	31
Methodism. (Submitted - Fick) .	31
Politics in the pulpit.	32
Proof of Christ's Divinity. (Submitted.) . 32	32
Vol. 5, 1848-49, October 31., No. 5	
A sermon: Ueber einige nöthige Stücke, die bei der Privatseelsorge in Betracht kommen. June 29, 1848 at Pastor Löber's church in Altenburg - Missouri Synod convention. (CFWWalther?).	33 / 33
The "Lutheran Standard" and the so-called General Synod of the American Lutheran Church.	36
Balaam's ass. (Deut. 22, 28) .	37
Luther's Judgment on the Saints.	37
A testimony of Calvin for the so-called confessional reports.	38
Luther on sorcery and the so-called sympathy. (See: Luther's Works. Hall. VII, 1550 ff.)	38
Gustav Adolph.	38
Which persecution is most to be feared? .	39
The deathbed of an Indian. (Submitted.) .	39
Royal Tolerance. (Emperor Ferdinand II / King Gustav Adolph) .	39
The secular power of the pope and the bishops.	39
The Emperor Shamed.	39
Luther's Greatness according to the Testimony of a Reformed.	39
How a Jesuit Student Seeks to Help Himself.	40
Weathercocks.	40
Volume 5, 1848-49, November 14 #6	
Falsehood of the Catholic Church Newspaper in Baltimore. (Submitted by Prof. P. Wolter.) .	41 / 41
Minutes of the St. Louis Districts-Preachers-Conference of the German Lutheran Synod of Missouri, Ohio, and other States	44
General Synod and the Lutheran Standard. (Submitted by Fr. Brohm.) .	45

Communication of World Trade.	46
"The words that I speak are spirit and are life. John 6:63,	47
Correspondence from Hanover's of September 4.	47
The Lutheran Church Emerging from the Union in Prussia.	47
"At that time JESUS answered and said: I praise Thee, Father and Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matth. 11,25	48
Volume 5, 1848-49, November 28 #7	

	EN / DE
Conversation of two boys about the sacred ministry of preaching. (Sent in.) .	49 / 49
Minutes of the St. Louis Districts-Preachers-Conference of the German Lutheran Synod of Missouri, Ohio, and other States	50
Cause to be terrified of Methodist doctrine and the pastoral care of their preachers. (Sent in.) .	52
The actress Pegagic.	54
The Wealth of Christians. (Boos.) .	55
Red Bird. (Sent by H. Fick.) (on need of missions to Indians)	55
How many cubits of cloth God requires for a garment.	56
Church News.	56
Ecclesiastical message from Germany. (Sent in.) .	56

Volume 5, 1848-49, December 12 #8

Excerpt from the minutes of the Fort Wayne District Preachers' Conference held at Fort Wayne on October 18 and 19. (Sent in.) .	57 / 57
William and Jenny. (A narrative by Stöber.) .	59
A word in particular to my Westphalian compatriots in North America. (Sent in.) .	61
Some rules for reading the Bible. (From the "Pilgrim from Saxony.") .	61
Of the threefold way in which men use the divine law.	62
Rejoinder. (Submitted.) .	63
Church News.	63
The Activity of True Faith.	63
Enticing reminders.	63
The divine distance.	63
Church news from Germany and Switzerland.	64
The Corn Weeder.	64
Advent voice.	64
Christmas voice.	64
The unbelieving accountant and the Christ child.	64

Vol. 5, 1848-49, December 26. #9

EN / DE

Of the marks of the true church ...	65 / 65
Margarita Marchant.	70
Teaching without example.	71
Letter from Professor Harleß to the Lutheran preachers returning from the Union who had been gathered at Gnadenberg in Silesia this year.	71
Oregon. (Fick).	71
Paul Gerhard.	71
Communication of world trade.	72

Vol. 5, 1848-49, January 9. #10

Another mourning scene from the Thirty Years' War, namely the destruction of Magdeburg, but also a monument of divine help to a preacher. (Sent in.).	73 / 73
Church News.	76
Thou shalt not bear false witness against thy neighbor. (Eighth Commandment.)(A. Selle.)	77
"The Lutheran." (Submitted - A.C.) .	78
A testimony for the registration before the celebration of Holy Communion, from M. Veit Dietrich's Sermon on the Reverend Sacrament. (Sent by Fr. Johannes.).	79
The brother speaker.	80
Song for the feast of the three kings.	80

Vol. 5, 1848-49, January 23. #11

Why should we hold steadfastly to the confessions of our Evangelical Lutheran Church even after now? .	81 / 81
Tennessee Evangelical Lutheran Synod.	84
Nea-Mathla on the creation of human beings. (Submitted.) .	85
Meaning and interpretation of the old German church building.	86
A rare Doctor.	86
"It is written: Man shall not live by bread alone, but by every word that proceedeth by the mouth of God." .	87
God's Word must come back into homes.	87
Pott krigt nichts! or From the Communists' Goods.	87
Reason and tolerance braggers.	87
Communication of World Trade.	87
The Wise Men from the East. (Sent in.) .	88
Preacher wanted.	88

Vol. 5, 1848-49, February 6. #12

EN / DE

God's Word to the People in Regard to the State of Affairs in Germany. (Sent in by Dr. Sihler.)	89 / 89
Hübner's biblical histories.	92
Letters from the "Visitor" (native missionary) of the German Lutheran Synod of Missouri, Ohio and other states to the editor. (To be continued.)	93
Warning to lost Lutheran preachers.	95
"Forgive, and "Rejoice with the joyful, and weep with those who weep." (Chrysostom, d. 407).	you shall be forgiven." 95
How a miser's evil wish was granted. .	95
The "Lutheran Standard." .	96
As Luther preaches to the simple-minded. .	96
The happy farmer. .	96

Vol. 5, 1848-49, February 20. #13

	EN / DE
Sermon preached by Dr. Sihler to his congregation at Fort Wayne, Ind. .	97 / 97
Letters from the "Visitor" (native missionary) of the German Lutheran Synod of Missouri, Ohio and other states to the editor. (Continued.)	100
Passion voices from the writings of ancient church teachers before the time of the Reformation. Eckbert, Tauler, Anselm, Bonaventura)....	102
Marc. 13, 17. .103	
The roses. (Sent in by P. Fick.)	103
Quick prudence. .	103
Nature, sin and grace. .	103
Ecclesiastical message. .	103
Communication of world trade. .	103
The Church and the German Imperial Assembly. .	104
From Germany. (Submitted.) .	104
Request. (Sent in - Th. Brohm.) .	104

Vol. 5, 1848-49, March 6. #14

Paul Gerhardt, a shining example of how the strictest adherence to the confession of pure doctrine can and should be combined with holy zeal in godliness.	105 / 105
The "Lutheran Ambassador" and the Revolution. (Sent in - A. Sch.) .	108
Mission news from Frankenmuth. (Sent in A.C.) (Crämer?).	109
What is to be preached to the Gentiles? .	110
The bird call. .	110
The miser. .	111
Do not be mistaken. God is not mocked. .	111
The shortest grace. .	111
"He who only lets the good Lord prevail." .	111
Everything already prepaid. .	112
The Weyl'sche Kirchenbote. (Sent in A.C..).	112
The Wonderful Welcome to the Heavenly Jerusalem. .	112
The evil conscience. .	112

Volume 5, 1848-49, March 20, #15

Letters from Hans. (Sent in.)	113 / 113
Letters from the "Visitor" (native missionary) of the German Lutheran Synod of Missouri, Ohio and other states to the editor. (Conclusion.)Lochner.	116
Do not be mistaken. God is not mocked. .	118
Political Correspondence from Germany. .	118
A word of Luther against unappointed preachers. (Church Postilion, Matt. 3:13-17.) .	119
What a theologian needs. .	119
Treasures of the Church. .	120
Why faith is not everyone's thing? .	120
Church News. .	120

Vol. 5, 1848-49, April 2. #16

The original order of worship in the German churches of the Lutheran confession. .	121 / 121
Political Correspondence from Germany. (Conclusion.) . .	123
The Law. (Luth. Opp. VI, 756.)	125
A Testimony of Dr. Heinrich Müller on the Power of Absolution .	125
Petalesharro. (Pawnee) (Submitted by Pastor Fick.) .	126
"The Light Friend." .	127
Law and Gospel - Luther. .	127
Church News. .	127

Communication of world trade. .	127
The Enlightened and the Church. .	128
The two blind people. .	128

Volume 5, 1848-49, April 17 317

EN / DE

As it once began with the Lutheran mission. .	129 / 129
The original order of worship in the German churches of the Lutheran confession. (Continued - Sent in by Pastor Keyl.) .	130
Instruction for a truly Christian life. (From Luther)	132
The sermon and sermon texts in the Lutheran church. .	132
The Imperial Publicity Corporal. .	133
Another testimony that every revolution or violent rebellion of the subjects against their authorities is a sin against the fourth commandment and ungodly. (Sent in by P. Röbbelen.)	133
Of the cunning attempts of the devil. (Luther Sermon) .	134
Aehnlichkeit und Unterschied zwischen der wahren Gottseligkeit und der geschmückt Scheinheiligkeit.(Scriver).	135
Right Revenge and Best Self-Help. (Sartorius' Lebensspiegel.).	135
The evil B. 135	
The truth. (After Hans Sachs: from "des Knaben Wunderhorn").	135
Pastor Grabau's pastoral letter.... .	135

Volume 5, 1848-49, May 1#18

Self-contradiction in the Catholic Church newspaper of Baltimore. (Sent in by Prof. P. Wolter.).	137 / 137
The original order of worship in the German churches of the Lutheran confession. (Continued - To be continued. Sent in by Pastor Keyl.) .	139
Three Couples and One. (Sartorius' mirror of life.) .	141
"Huebner's Biblical Histories." .	141
How necessary it is to fight against those who falsify the doctrine of the holy sacraments or any other article of faith. (From Luther's sermon ...) .	142
Support of the German Lutheran seminaries for preachers at Fort Wayne, Ind. and of the time at Altenburg, Mo. and of the high school at the latter place. (The ed. of the "Lutheran.") .	143
"Watch and beware of avarice!" (Luc. 12, 15).	143
Hie Sword of the Lord and Gideon. (Sent in - Hermann Fick.) .	143
Independence. .	143
Evangelical Lutheran Missionary Journal. Published by Karl Graul for the Evangelical Lutheran Mission at Dresden (now at Leipzig) .	143

Volume 5, 1848-49, May 15 # 19

Second sermon on Holy Baptism. (Sent in by Dr. Sihler.) .	145 / 145
The original order of worship in the German churches of the Lutheran confession. (Continued - To be continued. Sent in by Pastor Keyl.) .	147
Description of a plague. .	149
"Master, with words you also revile us." (Luc. 11, 45.) (Sent.).	150
Ecclesiastical message. .	151
Just through! (H. Miller) .	151
"The mouth of a fool is near terror." (Proverbs 10:14.) .	151

Volume 5, 1848-49, May 29 # 20

EN / DE

Heartfelt exhortation to Lutheran fathers of God-fearing and gifted young boys and boys not to withdraw them from the service of the church and school. (Sent in by Dr. Sihler) .	153 / 153
Divine preservation from the plague. (Justus Jonas) .	156
The original order of worship in the German churches of the Lutheran confession. (Continued - To be continued. Sent in by Pastor Keyl.) .	156
Old Lutheran wax candles. (Submitted.) .	157
"Be not deceived; God is not mocked." .	157
A submission against Pastor Selle .	157
On the blessedness without baptism of dying Christian children, a testimony against Methodist blasphemy of Lutheran doctrine and church. .	158
Groundbreaking. (Sent in - Aug. Selle, pastor.) .	158
How can a person overcome death? .	159
The arduous servitude. .	159
"When ye therefore shall see the abominations of desolation, then let him that is in the land of Judaea flee unto the mountains." Matth. 24, 15. 16. (Chrysostom) .	159
Which are the cousins of the end Christians? The old Lutherans, who keep some innocent ceremonies from the Roman church, or the new Lutherans, who forbid them? (Luther) .	159
The doctrine of the Christian faith is not philosophy. (Luther) .	159
A severe famine has occurred on earth, ... (Bernhard) .	159
Divine glory of Christ. (Bernhard) .	159
The great danger. .	160
Communication of world trade. .	160
Hübner's biblical histories reprinted unchanged. .	160

Satan against Christ in Germany. (Sent in by Dr. Sihler.) .	161 / 161
A comfort letter written by Dr. Nicolaus Selnecker to a good friend at the time of the plague. .	163
The original order of worship in the German churches of the Lutheran confession. (Continued - To be continued. Sent in by Pastor Keyl.) .	165
Methodism. .	166
God's works are too small for the devil and the heretics; they must invent greater ones. (Luther's Table Talks)	167
Unequal challenge. .	167
From the American Lutheran and Reformed Hymnal. (Andrew).	167
Communication of world trade. .	168
Terrifying outcome of a joke about the Cholians. .	168

Volume 5, 1848-49, June 26 # 22

EN / DE

May a Christian join the so-called secret societies? (To be continued. Sent in.) .	169 / 169
The original order of worship in the German churches of the Lutheran confession. (Continued - To be continued. Sent in by Pastor Keyl.) .	172
Announcement concerning the theological seminary, d. Z. zu Altenburg, Mo. (H. Fick) .	174
Of peacemaking in human affairs. .	174
God's Omniscience (Richard, de arca mystica II, 21) .	175
The vain addiction. .	175
The self-will. (Anselm) .	175
Ies. 7,9: If you do not believe, you will not remain. (Luther).	175
Encouragement to sing. (Valerii Herberger) .	175

Volume 5, 1848-49, July 10 # 23

May a Christian join the so-called secret societies? (Continued - Submitted.) .	177 / 177
Constitution of the Publishing Society of the German Evangelical Lutheran Synod of Missouri, Ohio and Other States. .	179
Proceedings of the pastoral conference at Fort Wayne, Ind .	180
Proceedings of the Pastoral Conference at Fort Wayne, Ind .	181
Whether the Union, as one so often hears it defended, is right or not? And whether the Union is right at all? (Sent in.) .	182
The heavens tell the glory of God, and the best declare the work of his hands. Ps. 19, 2. .	183
Vengeance is mine! I will repay, says the Lord. Deut. 32, 35.	183
Surrender to God's will in cases of death. .	183
Death notice. .	183
"I wretched man, who shall deliver me from the body of this death?" Rom. 7, 24. (M. Luther).	184
Display. .	184

Volume 5, 1848-49, July 24 #24

True story. (Submitted.) .	185 / 185
Some things about the natives of this country and what is being done for them by the Evangelical Lutheran Church. (Sent by Missionary Baierlein.) .	187
The original order of worship in the German churches of the Lutheran confession. (Conclusion. Sent in by Pastor Keyl.) .	188
That many people will be saved even without repentance and faith, a doctrine recently made public in the "Apologetics". .	191
Luther on John 16:10. .	191
Sword and plow. (Wolfgang Müller).	192
Of the American Lutheran and Reformed Hymnal - Second Epistle. (Andrew).	167

Volume 5, 1848-49, August 7 #25

"Thou shalt not make unto thee any graven image, or any likeness, either of them that are in heaven above, or of them that are in the earth beneath, or of them that are in the water under the earth. Do not worship them or serve them." Ex. 10:45 .	193 / 193
With one hand they did the work, with the other they kept the waters. Nehem. 4,17. (C.A.S.)	195
Encouraging Examples of Joyfully Dying Children at the Time of the Plague. (From Scriver's Soul Treasure. .	195
Some things about the natives of this country and what is being done for them by the Evangelical Lutheran Church. (Sent by Missionary Baierlein.) .	187
Of the American Lutheran and Reformed Hymnal - Third Letter. (Andrew).	167
Two times two and fifty selected biblical histories from the Old and New Testaments, written for the benefit of young people by Johann Hübner.	198
Also the civil communities are churches of God. (Luther on Psalm 82:1) ...	199
The Growth of Sin. (A likeness of Luther.) .	199
"Bless and do not curse." Rom. 12, 14. .	200
Ecclesiastical message. .200	

Volume 5, 1848-49, August 21 #26

Luther and the Count of Erbach. (Submitted.) .	201 / 201
Church News. (Sent in by Pastor Selle.) .	201
Of the American Lutheran and Reformed Hymnal - Fourth Epistle. (Andrew).	167

The Weyl'sche Kirchenbote. .	204
Communication of World Trade. (A.C.) .	205
"So rejoice, young man, in your youth, and let your heart be of good cheer in your youth." Eccl. Sal. 11:9. (Luther) .	205
The death penalty. (Louis XI, King of France...) .	205
Report by Preacher Kuhl of the so-called Old Lutherans in the West. .	205
False humility and right pride. .	206
Register. .	207 -208

ADD INDEX FROM PAGES 207 TO 208

[DL06 -1849-1850 HOME](#) ([Archive copy](#))

Volume 6, 1849-50, September 4, No 1

EN / DE

Vorwort des Redacteurs zum sechsten Jahrgang des "Lutheraner".

News from the old home. (II.)3

Strange experience of the power of holy baptism. (Sent in - August Selle.) . 5

Ungodly doctrine cannot exist if it does not meet with the approval of the multitude, as Ps. 73:10 testifies; but the testimony of truth does not need such approval, because it has an eternal foundation in God the Lord. (Sent in by Fr. Röbbelen.) . 6

Faith of the little children. (Luther's Church Postil) . 7

Political. (Submitted.) . 7

Price of the school teacher office. .8

Please. .8

Volume 6, 1849-50, September 18, No. 2

Foreword of the editor to the sixth volume of the "Lutheran". (Continued.)

[9 / ^ 9](#)

Concerning the cause of the mission. (August Crämer.)11

Nachrichten uas der alten Heimath. (II.) (Conclusion.)3

Political. (Sent in. .15

Death notice. (Sent in - Sihler.) . 15

Each one does not look at what is his own, but at what is the other's. Phil. 2,4. .16

Remember the Sabbath day to keep it holy. Ex 20:8. 16

Volume 6, 1849-50, October 2, No. 3

Foreword of the editor to the sixth volume of the "Lutheraner". (Conclusion.)

[17 / ^ 17](#)

May a Christian join the so-called secret societies? (Continued - Submitted.) . 18

Nonsense about nonsense. (Sent in - A. Wolter..) . 20

The Indianapolis Synod. .22

"What good would it do a man if he gained the whole world and suffered damage to his soul?"Matth. 16, 26.23

Godly contemplation of nature. .23

Importance of Holy Communion. .23

Luther from Reason. .24

Daily Testament of a Christian. (Sent in by Pastor Löber ...) . 24

Volume 6, 1849-50, October 16, No. 4

May a Christian join the so-called secret societies? (Continued - Submitted.) .

[25 / 25](#)

To the Lutheran Church in the United States of North America. (Sent in.) . 27

Another example of the Methodist unchristian spirit of judgment. . 30

A word about Union with special reference to an article in the July issue of the "Deutscher Kirchenfreund". (Sent in.) . 30

Result of the election for the professorship of theological education, currently in Altenburg, Mo. (Submitted-Fick.) . 31

Revival of Lutheranism in Alsace . 31

Partiality in punishing. (Luther on Psalm 82:1.) . 32

Volume 6, 1849-50, October 30, No. 5

Can a Christian join the so-called secret societies? (Conclusion - Submitted.) .

[33 / ^ 33](#)

What is truth? (Submitted by Dr. Sihler.) . 35

Communication of world trade. .37

A will. . 38

" But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."Rom. 4:5

(St. Bernard of Clairvaux)38

Ecclesiastical message. .39

Announcement. (F. A. Hoffmann.) .39

To our dead who died in the Lord. (Sent by Fr. Fick.) . 39

To the Lutheran Witnesses in North America. (Friedrich Weyermüller.) . 40

All believing Christians are kings and priests. (Luther).40

Volume 6, 1849-50, November 13, No. 6

Excerpt from the Minutes of the Quarterly Preachers' Conference of the Fort Wayne Conference District held at Fort Wayne on

September 26 and 27. (Sent in.) .

[41 / ^ 41](#)

Heathen Mission. (Submitted.) . 43

Inner Mission (Submitted - Sievers) . 44

On drinking brandy. (Claus Harms.) .45

The swarm spirits declare Lutheranism to be a papst, the papists to be swarm spirits. (Luther).45

The Martyrdom of Bishop Polycarpus. . 45

Counsel for Christians whom the devil reproaches for their sins and whom he thereby seeks to bring to despair. (Luther) .46

Evangelical Lutheran Mission Song. .47

Lutheran Church. ("German church friend") . 47

Laying of the foundation stone. .47

To the Electoral College of the Synod of Missouri, Ohio, and Other States. (Walther) .47

Missionary zeal of the ancient church. (Submitted.) . 48

The Weyl'sche Kirchenbote. .48

What kind of parents should be chosen for the baptism ceremony. (Sent in.) ... 48

Volume 6, 1849-50, November 27, No. 7

EN / DE

To our Lutheran Brethren in North America. (East Indian Correspondence - Tranquebar) . (Black) [49 / 49](#)

Examples of Christians who were challenged and freed from doubt, whether they would persevere to the end. .51

Merkwürdiges Zeugniß des Miethspredigers Hrn. W. Suhr in Cincinnati (Schluss folgt) (Eingesandt von Dr. Sihler.) .52

Reply. . 54

Revivals. .55

The children's procession. .55

Testimonies from Luther's writings about how necessary the ministry of preaching is and how grievously those sin who despise it and want to excuse and cover up their contempt for public preaching with their home worship. .55

Volume 6, 1849-50, December 11, No. 8

The inaugural speech of Dr. Sprechers. (Conclusion follows.) . [57 / 57](#)

Something good from the "Apologist". .59

Merkwürdiges Zeugniß des Miethspredigers Hrn. W. Suhr in Cincinnati (Schluss) (Eingesandt von Dr. Sihler.) .60

A Testimony of Luther against the Causing of Divisions in the Church . 61

The Evangelical Review. 61

The Missionary and the Weyl'sche Kirchenbote. (Sent August Crämer- Frankenmuth.) . 62

Russo-Poland. Again a dissolution of the Union. .63

Right Christmas party. . 63

Christmas talk. (From an old manuscript.) . 64

Awakening through a dream. (Sent in - Wolff.) . 64

Ecclesiastical message. .64

Theological Supplement – December 21, 1849

Some remarks on a Correspondence-artikel of the German Kirchenfreundes [64a / 64a](#)

Volume 6, 1849-50, December 27, No. 9

The inaugural speech of Dr. Sprechers. (Conclusion.) . [65 / 65](#)

Emergency Call of the Evangelical Lutheran Church in Prussia to Faith-Related Germany. (Conclusion follows)67

Continuation of the extract from the minutes of the quarterly conference of the Fort Wayne Conference District held at Fort Wayne on September 26 and 27. (To be continued.) . 68

Repudiated rejoinder. (Submitted.) (Sauer). 69

Church news. .71

Shall I not sing to my God. (Under the reign of Duke Carl von Württemberg...) . 71

St. Augustine's address to a preacher who wants to rebaptize a Christian baptized in infancy. .72

Terrible ending. (Scriver.) .72

Volume 6, 1849-50, January 8, No. 10

Emergency Call of the Evangelical Lutheran Church in Prussia to the Germany of the Faith. (Conclusion.) . [73 / ^ 73](#)

Some things about the natives of this country and what is being done for them by the Evangelical Lutheran Church. (Sent by missionary Pastor Baierlein.) . 74

On the Prussian Church Emergency and its Remedy. Thoughts from one and another missive, sent in April 1847 by Dr. de Valenti. .76

" When he speaketh lies, he speaketh of his own." John 8:44 (Submitted.) . 77

The dedication of the church at Centreville, St. Clair Co, Ill. (Sent in by Rev. Schliepsiek.) . 78

Test of Faith. (Luther?) .79

A preacher without an audience. .79

" The Messenger of Peace." .79

Volume 6, 1849-50, January 22, No 11

Missionary sermon preached on the Feast of the Epiphany of Christ 1850 at St. Louis, Mo. (Must be Walther! CFWW).

[81 / ^ 81](#)

Why do we profess the Evangelical Lutheran Church? (Strasbourg).84

" The Zuschaner on the Potomac."86

arrival of Methodism in Germany.87

" The Evangelical Review." .87

"Knowledge puffs up, but love improves. But if any man think that he knoweth anything, he knoweth nothing yet, as he ought to know." 1 Cor. 8:1, 2 (Bernard)87

The German Evangelical Lutheran Synod of Indianapolis.87

Salvation of the Pabst. . 88

Volume 6, 1849-50, No. 12, February

EN / DE

A discussion of the duty of a Lutheran Christian to affiliate with an orthodox Lutheran church congregation. (Sent in by Pastor Schieferdecker.) [89 / 89](#)

Year 6, 1849-50 ,No. 13, February 19	
Teaching of our church about the end of the Sabbath in New Testament times.	97 / ^ 97
Year 6, 1849-50 ,No. 14, March 5	
Gemeinde-Ordnung für die deutsche evangelisch-lutherische Gemeinde ungeänderter Augsburgischer Confession in St. Louis, Mo., 1843.	105 / 105
Year 6, 1849-50 ,No. 15, March 19	
How great and pernicious is the error of those who deny to the preachers of the gospel the power to forgive sins on earth. ^	113 / 113
Year 6, 1849-50 ,No. 16, April 2	
Luther from the ban.	121 / 121
Year 6, 1849-50 ,No. 17, April 16	
Confessional Loyalty of Elector John Frederick of Saxony. (Sent in by Dr. Sihler.)	129 / ^ 129
Year 6, 1849-50 ,No. 18, April 30	
Dr. Martin Luther's Short Confession of the Holy Sacrament against the Enthusiasts. (Anno 1544)	137 / ^ 137
Year 6, 1849-50 ,No. 19, May 14	
Honorary commemoration of Blessed Mr. Gotthold Heinrich Löber, faithful pastor of the Lutheran congregation at Altenburg, Perry Co, Mo, died Aug. 19, 1849. (Sent in by P. Gruber)	145 / ^ 145
Year 6, 1849-50 ,No. 20, May 28	
Honorary commemoration of Blessed Mr. Gotthold Heinrich Löber, faithful pastor of the Lutheran congregation at Altenburg, Perry Co, Mo, died August 19, 1849. (Conclusion - Submitted by P. Gruber)	153 / ^ 153
Year 6, No. 21, June 11	
Speech on the occasion of the ceremonial laying of the foundation stone of the German Lutheran College and Seminary Building at St. Louis, Mo., held November 8, 1849 *). Communicated at the request of several parties. D.R. (Walther, W.)	161 / ^ 161
Year 6, No. 22, June 25	
Nothwehr sermon on Revelation 3, v. 11., ...(Strasbourg)	EN / DE 169 / ^ 169
Year 6, 1849-50 ,No. 23, July 9	
Bartholomäus Ziegenbalg, one of the first two missionaries of the Evangelical Lutheran Church in Tranquebar. *) Danish possession in the East Indies. .	177 / 177
Heartfelt request to all cheerful givers for support of our Gentile mission. (H. Fick)	183
Year 6, 1849-50 ,No. 24, July 23	
Dr. Martin Luther's letter to two pastors, on rebaptism. Anno 1528.	185 / 185
Year 6, 1849-50 ,No. 25, August 6	
Dr. Martin Luther's letter to two pastors, on rebaptism. Anno 1528. (continued) .	193 / 193
Year 6, 1849-50 ,No. 26, August 19	
Dr. Martin Luther's letter to two pastors, on rebaptism. Anno 1528. (continued)	201 / 201
 DL07 -1850-1851 HOME (Archive copy)	
Year 7, 1850-51 , No. 1, September 3	
Foreword to the seventh volume of "The Lutheran." .	EN / DE 1 / ^ 1
Lutheran Separate Congregation in Nassau. (On Pastor Brunn)8	
Year 7, 1850-51 No. 2, September 17	

Johann Arndt's testimony against the blasphemous errors that have always been prevalent in the Reformed Church and have even been taught by its founders. . ^ [9 / 9](#)

Jahrg. 7, 1850-51 ,No. 3, October 1

The old proven measures of the Lutheran Church for the abundant practice of the Word of God. (Continuation - Sent by P. Keyl.) [17 / 17](#)

Year 7, 1850-51 ,No. 4, October 15

The old proven measures of the Lutheran Church for the abundant practice of the Word of God. (Continuation - Sent by P. Keyl.) [25 / 25](#)

Jahrg.7 , 1850-51 ,No. 5, October 29

Mission speech by the director of the Lutheran mission in Leipzig. (Strasbourg.) [33 / 33](#)

Year 7, 1850-51 ,No. 6, November 12

Mission speech by the director of the Lutheran mission in Leipzig. (Conclusion - Strasbourg.) [41 / 41](#)
Roman Church and Revolution. 47

Jahrg. 7, 1850-51 ,No. 7, November 26

Luther and Melanchton. (Sent in.) [49 / 49](#)

Year 7, 1850-51 ,No. 8, December 10

Luther and Melanchton. (Continued.) (Submitted.) [57 / 57](#)

Jahrg. 7, 1850-51 ,No. 9,

Luther and Melanchton. (Conclusion.) (Submitted.) [65 / 65](#)

Jahrg. 7, 1850-51 ,No. 10, January 7

Calvinism. . [EN / DE](#)
[73 / 73](#)

Year 7, 1850-51 ,No. 11, January 21

News from the Concordia College in St. Louis. [81 / 81](#)
Signs of the times.(Socialist labor organizations)83

Year 7, 1850-51 ,No. 12, February 4

The old proven measures of the Lutheran Church for the abundant practice of the Word of God. (Conclusion - Sent by Fr. Keyl.) [89 / 89](#)

Signs of the times.(continued)92

Jahrg. 7, 1850-51 ,No. 13, February

My dear Martin! ... Yours, Hans. (Sent in.)

EN / DE
[97 / 97](#)

Jahrg. 7, 1850-51 ,No. 14, March 4

Small cabinet of some strange historical falsifications found in the St. Louis "Messenger of Peace", together with the necessary proof. First part.

[105 / 105](#)

Three church questions to evang. Lutheran Christians on the Kirchweih zu Rothbach, in 1849. (HBr.)

107

Year 7, 1850-51 ,No. 15, March 18

A word from Luther against those who intend to promote the gospel through false compliance. Mission. (Also)

[113 / 113](#)

118

Year 7, 1850-51 ,No. 16, April 1

The Doctrine of the Holy Trinity and the Person of Christ Presented by Dr. M. Luther . Freie Blätter. An Organ for Religious Enlightenment. (Sent in.)

[121 / 121](#)

124

Year 7, 1850-51 ,No. 17, April 15

The Doctrine of the Holy Trinity and the Person of Christ expounded by Dr. M. Luther. (Continued.)
Something about the genuine, thorough Lutheranism of the former Weyl's now Anstadt'schen Kirchenboten. (A. Crämer)

[129 / 129](#)

133

Jahrg. 7, 1850-51 ,No. 18, April 29

The doctrine of the Holy Trinity and the person of Christ presented by Dr. M. Luther. (Conclusion.) . Dispatch. (H. Fick)

[137 / 137](#)

142

Year 7, 1850-51 ,No. 19, May 13

Sermon, preached on Easter Day 1851 in St. Louis, Mo., and communicated by C.F.W.W. on multiple request (The Resurrection of Jesus Christ, the Christians' good reason for a joyful confession of their faith; ...).

[145 / 145](#)

Jahrg. , 1850-51 ,No. 20, May 27

Editor's foreword to the following essays pertaining to the West Ohio Synod. . The Western Ohio Synod and Dr. Sihler's "Memorability." (Submitted.) .

[153 / 153](#)

153

Year 7, 1850-51 ,No. 21, June 10

Of the holy sacraments. (Sent.)
For the "Lutheran." (Against "Freie Blätter")
Papist Breach of the Word. 165

[161 / 161](#)

163

Year 7, 1850-51 ,No. 22, June 24

Call for the Formation of Young Men's Associations. To all pious young people of the Evangelical Lutheran Church. . [169 / 169](#)

EN / DE

Of the main part of our whole Christian doctrine: i.e. of the justification of the sinner before God through faith in Christ. From Chemnit Exam. Concil. Trid.

[172 / 172](#)

The Bible in Spain. (H. F. = H Fick)171

Year 7, 1850-51 ,No. 23, July 8

Of the main part of our whole Christian doctrine: i.e. of the justification of the sinner before God through faith in Christ; item: Most vehement opponents of this doctrine: Tridentine Synod and Jesuit Order; item: Origin and purpose of this Order. . (Continued.)

[177 / 177](#)

Jahrg. 7 , 1850-51 ,No. 24, July 22

Of the main part of our whole Christian doctrine: i.e. of the justification of the sinner before God through faith in Christ. From Chemnit Exam. Concil. Trid. .(continued.)

[185 / 185](#)

Who is to blame for the Protestant Church being so divided? 188

Von der Lebensregung in der lutherischen Kirche und für sie. (From Löhe's Mittheilungen)190

Jahrg. 7, 1850-51 ,No. 25, August 3

More and more annoying. (For the "Lutheran." - against "Freie Blätter" a Mr. Franz Schmidt)

[193 / 193](#)

Where the Denial of God Finally Leads. (Against Freie Blätter, and Schmidt)200

Year 7, 1850-51 ,No. 26, August 19

Of the main part of our whole Christian doctrine: i.e. of the justification of the sinner before God through faith in Christ. From Chemnit Exam. Concil. Trid. .(continued.) [201 / 201](#)

Touching Charity of Free Men. (Against Freien Blätter, and Schmidt)205

DL08 -1851-1852 (there is an index) HOME ([Archive copy](#))

Jahrg. 8, 1851-52 , No. 1, September 2

EN / DE

Foreword. *) ([Not Walther](#)) Since the editor has left for Germany on behalf of the Synod, one of the contributors to this journal has had to take over the preparation of the preface. Since it is impossible for him to have the same overview of the whole as the editor himself, he asks the reader for a lenient evaluation of the following preface. (Conclusion follows.) [1 / ^ 1](#)

Father Matthew in Pittsburgh.2

From the high value, due respect and right custom of our symbolic books. (From Chemnit. Exam. Concil. Trid. - Translated from the Latin by J. G. (Conclusion follows.). 4

Law and Gospel. (Luther on Zech. 5,9.) . 7

Church News. .8

Year 8, 1851-52 No. 2, September 15

Foreword. (Conclusion follows.)

[9 / 9](#)

Exhortation to Christian parents to consecrate their children to the ministry of preaching. (B.).11

John von Winkler's Leaving the Papacy for the Protestant Church. (Conclusion.) .13

The Messenger of Peace and the "Free Leaves." .14

Dedication of Lutheran church on Horse Prairie, Randolph Co, Ill. (M. Eirich.) .15

Letter from Walther & Wyneken, from New York, August 26, 1851 - sailing to Germany.... . 15

Jahrg. 8, 1851-52. ,No. 3, October

Foreword. (Conclusion.) .

[17 / 17](#)

Sermon on Peter 1:19-21 ... by A. B. (Conclusion follows.). (Biewend)18

From the angels. .22

A punitive speech by Lutheri (1) against listeners, ... (2) against preachers,23

Against the Deniers of God. Mockery against Epicurum Dr. M. Lutheri. .24

Church News. .24

Jahrg. 8, 1851-52 ,No. 4, October 14

The rise of Catholicism in England. .

[25 / 25](#)

Sermon on Peter 1, 19-21 ... by A. B. (Conclusion.). (Biewend).27

M. Johann Matthesii Ökonomia or Report on Christian Household Management. .28

Methodism. (Hermann Fick. Conclusion.)29

Comfort from the Catechism. .30

The old god. . 31

Good find. (Peter Paul Vergerius) .31

Jahrg. 8, 1851-52 ,No. 5, October 28

First news from our delegates in Germany.

[33 / 33](#)

On the faith of young children. (Sent in by Joh. Brenz.) . 34

Nature and the Bible. (Submitted.) . 35

Confessions of a God-denier and flesh-idolater toward the end of his life. . 36

M. Johann Matthesii Ökonomia oder Bericht vom christlichen Hauswesen. (Conclusion.).38

Jahrg. 8, 1851-52 ,No. 6, November 11

Dr. M. Luther's Testimony of the Evangelical Truth, What is the Church of Christ Essential and Real? In memory of October 31, 1517. [41 / 41](#)

About magic. (Submitted.) . [44](#)

Catholic Germany Gets Its Act Together. (From the "Pilgrim from Saxony.") . [46](#)

Songs of the blessed Pastor Reißner. . [47](#)

Jahrg. 8, 1851-52 ,No. 7,

Testimonies of Roman Catholic writers about the state of the church corrupted by the papacy before the dawn of the blessed Reformation. (Conclusion follows.) [49 / 49](#)

About magic. (Conclusion. Sent in.) . [51](#)

Correction of an article in the "kirchliches Informatorium" of Pastor Grabau, concerning the affairs of the Lutheran congregation at Detroit, Michigan. . [53](#)

Second message from our delegates in Germany . [54](#)

Free sheets. .	55
Church consecration.	55
Jahrg. 8, 1851-52 ,No. 8, December 9	
	EN / DE
Proof from the Holy Scriptures and the symbolic books that the office of preacher is the exercise of the spiritual priesthood in public service or office.	57 / 57
Testimonies of Roman Catholic Writers of the State of the Church Corrupted by the Papacy before the Dawn of the Blessed Reformation. (Continued.) .	60
Correction of an article in the "kirchliches Informatorium" of Pastor Grabau, concerning the affairs of the Lutheran congregation at Detroit, Michigan. (Continued.) .	62
Year 8, 1851-52 ,No. 9, December 23	
An Interpretation of John 1:1-11 by Dr. Martin Luther, preached Anno 1542.	65 / 65
How Luther does not consider him to be a believer who does not prove his faith by deed. .	71
Year 8, 1851-52 ,No. 10, January 6	
Luther's proof that he and his fellow confessors are the right old church, while the papists are a new false church. From the writing: against Hans Worst. On the Churches.	73 / 73
As the pagan Socrates shamed from the light of reason and the natural knowledge of God, so do today's God-deniers and apostate Christians. (on Socrates)76	
Correction of an article in the "kirchliches Informatorium" of Pastor Grabau, concerning the affairs of the Lutheran congregation at Detroit, Michigan. (Continued.) .	78
Jahrg. 8, 1851-52 ,No. 11, January	
Winfred or Bonifacius, Apostle of the Germans. By Karl Graul.	81 / 81
Correction of an article in the "kirchliches Informatorium" of Pastor Grabau, concerning the affairs of the Lutheran congregation at Detroit, Michigan. August Crämer. (Conclusion.)	83
Methodism. H. Fick. .	87
Jahrg. 8, 1851-52 ,No. 12, February 3	
Letters to the Lutheran parents of this country on the Christian discipline of children.	89 / 89
Kossuth fever. .	92
Jahrg. 8, 1851-52 ,No. 13, February 17	
	EN / DE
Travelogue of the editor. Löhe, etc. (To be continued.) (Walther, Wyneken)	97 / 97
Short, urgent reply to the essay contained in No. 5 of the Informatorium: "the heresies of the Missourian Lutheran and the Missourian Synod. (Sent in by Dr. Sihler.) .	102
Dr. Martin Luther's Complete Interpretation of the Epistle of St. Paul to the Galatians. Edited by Solomon S. Miles. .	103
Jahrg. 8, 1851-52 ,No. 14, March 2	
Travelogue of the editor. Löhe, etc. (To be continued. To be continued.)	105 / 105
Winfred or Bonifacius, Apostle of the Germans. By Karl Graul. (Continued.) .	109
Church consecration. .	110
The Four Basic Vests of Prayer. By Johann Gerhard. .	111
Jahrg. 8, 1851-52 ,No. 15, March 16	
Travelogue of the editor. Löhe, etc. (Continued.)	113 / 113
Mr. Pastor Winkler in Detroit. .	117
Pastor Grabau's. .	118
Mission Report.	118
Jahrg. 8, 1851-52 ,No. 16, March 30	
A word to the heart for those who do not want to know anything about a true church, unless it is visible. (Sent in.) (A. Sch.)	121 / 121
What is a synod? A word to those who are afraid of it. B-..	123
Whether the mission (i.e. the spreading of the Kingdom of Grace of Jesus Christ on earth) is still necessary today? Sierakowski. .	125
Five virtues which, according to Hieronymus Weller, Luther's friend, a preacher should have. .126	
Doctrine and Life. Luther. .	128
Jahrg. 8, 1851-52 ,No. 17, April 13	
Sermon, held Dom. Reminiscere 1852 at St. Louis,	129 / 129
Travelogue of the editor. Löhe, etc. (To be continued. To be continued.) .	132
Friendly request and reminder from the congregations of the Synod in regard to support of the Fort Wayne Seminary. . (Sent in - W. Sihler.)	134
Year 8, 1851-52 ,No. 18, April 27	
Travelogue of the editor. Löhe, etc. (Continuation, to follow.)	137 / 137
Ueber den letzten Bericht der deutschen ev. luth. synod von Pennsylvanien. .	138
Introduction of the Lutheran Order of Worship in B. (Submitted.- W.).	140
Flower reading from the "Herald." .	143

A martyr of the Protestant Church was Gilius of the Banner...	143
Year 8, 1851-52 ,No. 19, May 11	
	EN / DE
Travelogue of the editor. Löhe, etc. (Continuation, to follow.)	145 / 145
Brief History and Characteristics of All Complete Editions of Dr. M. Luther's Works	- The
Wittenberg Edition, The Jena Edition, The Eisleben Edition, The Altenburg Edition, The Halle Supplement, The Leipzig Edition, The Walch Edition, The Erlangen Edition..	147
Mission report. .	151
Jahrg. 8, 1851-52 ,No. 20, May 25	
Travelogue of the editor. Löhe, etc. (Continuation, conclusion follows.)	153 / 153
Something about the "letter of Mr. Pastor Grabau "to Mr. Pastor, Professor Winkler, in Detroit, Reverend." .157	
Pastor Winkler. .	158
The religion of the atheists. .	158
Jahrg. 8, 1851-52 ,No. 21, June 8	
Travelogue of the editor. Löhe, etc. (Conclusion.) .	161 / 161
Luther's doctrine of unjust banishment. .	165
Jahrg. 8, 1851-52 ,No. 22, June 22	
Kind return to Martinsville near Buffalo. (Sent in- L.F.E. Krause, Pastor.) .	169 / 169
Letters to the Lutheran Parents of this Country on the Christian Breeding of Children, No. 2.	172
How the Jesuits and their accomplices cite Luther's writings. .	174
Year 8, 1851-52 ,No. 23, July 17	
Sermon preached in ... Fort Wayne at the time of this year's sessions of the German Lutheran Synod of Missouri (on July 2) and communicated by order of the same by C.F.W. Walther. (1 Cor. 3, 21-23).	177 / 177
True Stories from the Evangelical Lutheran Church of Prussia. .	181
Jahrg. 8, 1851-52 ,No. 24, July 27	
Voice of the Church of God against the seductive God-deniers and flesh-idolaters of our time. (Written for the Lutheran by Dr. S.)	185 / 185
Remarkable mission sermon. Delivered by Sup. Nagel from Triglaff near Greifenberg in Pomerania at the annual celebration of the Lutheran mission in Leipzig on August 26, 1851.	188
The ship. (Sent in.) (Fick)	191
Jahrg. 8, 1851-52 ,No. 25, August 4	
Request and call for help to the members of the congregations of our synodal district.	193 / 193
Who is a heretic, and what is a Rotte or Secte?	195
Nonna, the mother of Gregory of Nazianz. .	197
The rank dispute. (Brentius).	198
Yielding to doctrine. Luther. .	198
Conversion through reading the Bible. 17th century - Jew named Gerson.198	
Nicolaus Selnecker. (on the doctrine of Holy Communion)	199
Andreas von Meyendorf.	199
Veruunft und die Glaubensgeheimnisse. (Melanchthon.) .	199
Bonifacius. .	199
Note concerning Pastor Grabau .	200
Year 8, 1851-52 ,No. 26, August 17	
	EN / DE
On the power of the sacred ministry of preaching. against Grabau. .	201 / 201
Assessment of the fight between Pastor Grabau and the Synod of Missouri, Ohio, et al. St. (Submitted.)	205

DL08 Index (register)

- The Lord's Supper, the doctrine of it, is not a small thing, about which one should not begin a dispute; that is not small, what the Lord Christ speaks, commands, ordains, institutes, testifies, confirms, gives, receives. (from Nicol. Selenecker's Schr.) 199, 1. - Communion sung by P. Fick. 144, 1.
- Superstition in the Roman. Nonsensical and boundless, especially concerning the way of salvation and God's order of salvation; example 60:1, 2.
- Idolatry with Kossuth. 120, 1.
- Absolution, Lutheran doctrine of it rejected, reviled and blasphemed by the Methodists; especially also by the apostate Mulfinger, namely by virtue of "his thorough spirit of research. 87, 1. Absolution is essentially nothing other than the gospel or the preaching of the forgiveness of sins; therefore, the absolution proclaimed by the ministers of the church is not the word of men, but the true word of God. 87, 3. Examples of apostolic absolution according to the Lutheran way, 88, 1. - therefore, the Lutheran doctrine of absolution agrees with the holy scripture. 88, 1.

Alliaeo, Peter, Cardinal, testifies to the ruin of the Church at the Council of Costnitz in 1416: "the reformation of the whole body of the Church concerns the most important pieces." 50, 2.

American ambassador, against whom even the "Lutheran Observer" warns because of his forgery of good books, in favor of the Anabaptist errors. 192, 1.

57, 3. Christ gave the ministry and the power of the keys to his community; the power of the public proclamation of the gospel along with the administration of the holy sacraments, or the church ministry, the parish ministry, is placed by Christ in the community of believers. 58,2 - It is not merely an object of the administration of this authority. 58,2.

Antichrist, a sign of him the death of heretics, according to the saying of St. Jerome. 89, 1. - sits in the temple of God; therefore also under the papacy are hidden children of God and the real church.

Anthusa, mother of Chrysostom, has blessedly worked for the Church through Christian education of her son. 197, 1.

Astronomy, the true one, does not contradict the Bible; the greatest astronomers, such as Keppler, testify to this. 35,1.

Atheists are either hypocrites or blatant blasphemers and mockers of all religion and virtue; they declare "virtue to be a phantom," - "God is not to be thought of," - "the philosopher fears nothing but the executioner," - "from whom, however, he must beware." 158. 159.

Baco, Franz, born in 1560, an excellent philosopher and natural scientist, recognizes the limits of natural science and revealed religion; - as well as Keppler, Boyle and Newton; he warns against the fraud of false philosophy, which believes to be able to fathom the divine secrets and to recognize God's nature and work by observing nature. 35, 1. 2.

Bann, unjust, Luther's teaching on this from earlier times is to be distinguished from that from later times; he conceded many things earlier that he did not concede later; again later he recanted what he taught the opposite of in his father's time. 165. 166. 167.

DL09 -1852-1853 HOME ([Archive copy](#))

Jahrg. 9, 1852-53 , No. 1, August 31

Editor's Foreword to the Ninth Volume of "The Lutheran." (To be continued.)	EN / DE 1 / ^ 1
Sermon preached on the Sunday after New Year's Day, January 4, 1852, at Frankenmuth, N.A., by Rev. K.A.W. Röbbelen. (Matt. 2:13-23.) . 3	
How the pagan Caliphas, King of the Tartars, came to faith. (Herrmann Fick.).6	
Jahrg. 9, 1852-53, No. 2, September 14	
Futile victory jubilation of the Grabauian Informatorium. .	9 / 9
Whether the mission (i.e. the preaching of the Gospel among the Gentiles) is still necessary today. (Continuation) .12	
Johann Heermann, the singer of God. . 14	
Strange testimony of the influence of the Germans on the local conditions. .	15
Jahrg. 9, 1852-53 ,No. 3, September 28	
Editor's Foreword to the Ninth Volume of "The Lutheran." (Continuation and conclusion.)	17 / 17
our church on the unjust ban. .	The voice of 19
Grabauiana. .22	
The free sheets of St. Louis and the free men there. .	23
Schoolhouse dedication. (Submitted.) .	23
Jahrg. 9, 1852-53 ,No. 4, October 12	
Reformation Sermon, October 31, 1851 at Altenburg, Perry Co., Mo. (must be Walther, W.)	25 / 25
Methodism. (Sent in - Hermann Fick.)	31
The forced colloquium. .	31
Grabauiana. .	32
Jahrg. 9, 1852-53 ,No. 5, October 26	
The unirate Professor Dr. Hengstenäberg, as a pastor! (Sent - B.)	33 / 33
The Indians - Mission concerning .	38
Revelations for Mr. Pastor Grabau. .	39
Grabauiana. .	39
Jahrg. 9, 1852-53 ,No. 6, November 9	
Conversation between two neighbors, one of whom was a freeman, the other a bondman. (Rom. 6:20-22)	41 / 41
Is the Lutheran Church acting rightly by rejecting the hand of fellowship offered to it by the Reformed Church? By Professor Dr. Delitzsch in Erlangen. (To be continued.)	42
The Conversion of Victorinus. (Sent in for the Lutheran.) .	44
The little preacher. .	45

The sanctity of the popes. Pope John XIII .	46
Praise the Lord, my soul. (Hermann Fick.) .	46
Year 9, 1852-53 ,No. 7, November 23	
Why should not and cannot the belief that the true church is actually invisible and scattered over the whole world tempt us to leave the orthodox visible church? (A sermon preached at St. Louis, Mo., on the 22nd Sunday after the Feast of the Holy Trinity, 1852.)	49 / 49
Grabauiana. .	54
Jahrg. 9, 1852-53 ,No. 8, December 7	
Is the Lutheran church acting rightly by rejecting the hand of communion offered to it by the Reformed? (Continuation and conclusion).	EN / DE 57 / 57
Keep us, Lord, by your word. (Excerpt from Koch's History of the Church Hymn.) .	60
The XIV, XV, YIV chapters of St. John's preached and interpreted by Dr. M. Luther.	61
Superstition and idolatry in the Roman Church, yet again admitted in the Cincinnatian called "Truth Friend." .62	
"The sidecar." .	63
Jahrg. 9, 1852-53 ,No. 9, December 21	
Testimony of Some Members of the Synod of Missouri, Ohio, and Other States Concerning the Grabauian Controversy. (To be continued.)	65 / 65
Union with the General Synod. .	66
The Grabau Informatorium. .	67
Year 9, 1852-53 ,No. 10, January 4	
An excerpt of a tabular overview of some of Pastor Grabau's obvious errors , presented in his own words and compared with the false Roman doctrine as well as with the pure Lutheran doctrine.	69 / 69
Testimony of Some Members of the Synod of Missouri, Ohio, and Other States Concerning the Grabauian Controversy. (Continuation and conclusion.)	71
Year 9, 1852-53 ,No. 11, January 18	
An extensive tabular overview of some of Pastor Grabau's obvious errors , presented in his own words and compared with the false Roman doctrine as well as with the pure Lutheran doctrine.	73 / 73
Dedication of the Evangel.St. John's Lutheran Church in Philadelphia.	75
Jahrg. 9, 1852-53 ,No. 12, February 1	
An extensive tabular overview of some of Pastor Grabau's obvious errors , presented in his own words and compared with the false Roman doctrine as well as with the pure Lutheran doctrine.	77 / 77
News from Germany.	78
Extract from the Proceedings of the Conference of the District of N. York, Assembled at Philadelphia.79	
Response to the "open letter to Johannes Budenthal".	79
Jahrg. 9, 1852-53 ,No. 13, February	
An extensive tabular overview of some of Pastor Grabau's obvious errors , presented in his own words and compared with the false Roman doctrine as well as with the pure Lutheran doctrine.	81 / 81
Year 9, 1852-53 ,No. 14, March 1	
An extensive tabular overview of some of Pastor Grabau's obvious errors , presented in his own words and compared with the false Roman doctrine as well as with the pure Lutheran doctrine.	85 / 85
Unionist ecclesiastical views of Professor Schaff.	86
Jahrg. 9, 1852-53 ,No. 15, March 15	
An extensive tabular overview of some of Pastor Grabau's obvious errors , presented in his own words and compared with the false Roman doctrine as well as with the pure Lutheran doctrine.	89 / 89
The Rapping Spirits.(Rapping Spirits.)	90
New Leipzig Bible together with the Apocrypha. Revised by Dr. Hopf. (K.)	92
Invitation to subscribe to the following new book: Dir Märthrer der evangelisch - lutheriscen Kirche. (Fick)93	
Jahrg. , 1852-53 ,No. 16, 29	
An extensive tabular overview of some of Pastor Grabau's obvious errors , presented in his own words and compared with the false Roman doctrine as well as with the pure Lutheran doctrine.	97 / 97
The Rapping Spirits.(Rapping Spirits.)	98
Assessment. 99	
To the Worshipful Mission Commission of the Missouri Evangelical Lutheran Synod. 100	
Invitation to subscribe to the following new book: Die Märthrer der evangelisch-lutherischen Kirche	.(Fick) 102
Franciscus Alardns, the Oldenburg Reformer.	103
Year 9, 1852-53 ,No. 17, April 12	
An extensive tabular overview of some of Pastor Grabau's obvious errors , presented in his own words and compared with the false Roman doctrine as well as with the pure Lutheran doctrine.	105 / 105
Scriptural Character of the Lutheran Doctrine of the Lord's Supper. By the Rev. H. J. Schmidt, D.D.	106
For and about mission.	107

The Martyrs of the Evangelical Lutheran Church of the "Lutheran."), (Fick)	.(The editors 109
Why is the confession: I believe in the Bible! not sufficient?	110
From a private correspondence.	111
Jahrg. 9, 1852-53 ,No. 18, 26	
	EN / DE
An extensive tabular overview of some of Pastor Grabau's obvious errors , presented in his own words and compared with the false Roman doctrine as well as with the pure Lutheran doctrine.	113 / 113
Unionist - ecclesiastical views of Prof. Ph. Schaff	.(Sihler) 114
Luther on the Sacraments, or the distinctive doctrines of the ev. luth. church respecting Baptism and the Lord's Supper.	115
Why is the confession: I believe in the Bible! not sufficient?	118
Year 9, 1852-53 ,No. 19, May 10	
An extensive tabular overview of some of Pastor Grabau's obvious errors , presented in his own words and compared with the false Roman doctrine as well as with the pure Lutheran doctrine.	121 / 121
Pennsylvania Synod.	122
What about the rhythmic chorales? (G. Sch.) (Schaller)	122
Display of a new important book.	125
Year 9, 1852-53 ,No. 20, May 24	
An extensive tabular overview of some of Pastor Grabau's obvious errors , presented in his own words and compared with the false Roman doctrine as well as with the pure Lutheran doctrine.	129 / 129
Hans Egede, the Bisch of Greenland.	130
The Evangelical Review, Edited by C. P. Kranth, D. D., & Win. M. Reynolds, D	134
Out of deep distress I cry to You.	135
Jahrg. 9, 1852-53 ,No. 21, June 7	
Short instruction for those who want to go to Holy Communion.reprinted from the Gesangbuche der ev. luth. Gemeinden im Herzegthum Cleve vom Jahre 1751.	137 / 137
Baptismal customs.	138
Conversation between two friends in spring.	141
Johann Crüger, the Cantor.	143
Punishment for Luther's praise. .	143
Jahrg. 9, 1852-53 ,No. 22, June 21	
	EN / DE
The new constitution of the German Lutheran Synod of Missouri, Ohio and other states. *)	145 / 145
Christum Höre Alone! (From Luther's Works.)	151
Jahrg. 9, 1852-53 ,No. 23, July 9	
An extensive tabular overview of some of Pastor Grabau's obvious errors , presented in his own words and compared with the false Roman doctrine as well as with the pure Lutheran doctrine.	153 / 153
Unionist-Church Views of Professor Ph. Schaff. Third article. (Continuation - Dr. Sihler.) .	154
The Eastern Lutheran. District Synod of Ohio. .	156
Pastor Grabau's latest response. .	158
Year 9, 1852-53 ,No. 24, July 19	
The voice of our church in question of church and ministry. (Sent in - A. Hoyer.)	161 / 161
Whether the alternate chants in our Evangelical Lutheran service are really Roman Catholic? 163 (partially translated in Logia vol. 8, no. 1 p. 63)	
Pastor Grabau's latest response to repeated offer to negotiate verbally with him. .	163
Vivia Perpetua, the holy blood witness of the Lord JESu at Carthage in Africa, around 202 AD. (Fick.) .	166
Jahrg. 9, 1852-53 ,No. 25, August 2	
An extensive tabular overview of some of Pastor Grabau's obvious errors , presented in his own words and compared with the false Roman doctrine as well as with the pure Lutheran doctrine.	169 / 169
" But the king of Israel answered and said, Say ye, He that putteth on the armor shall not boast, as he that putteth it off."1	
Kings 20:11. (about Grabau.) (Röbbelen)	170
From the East Indies.(Letter to Pastor Hattstädt.)	172
The National Democrat.	175
Year 9, 1852-53 ,No. 26, August 16	
The first part of the book is a summary of some of Pastor Grabau's obvious errors , presented in his own words and compared with the false Roman doctrine and with the pure Lutheran doctrine.	177 / 177
Persecution for Bible Reading in the Grand Duchy of Tuscany. (K.).	178
Who can and will give us information?	180
Freemasons.	181
Consequences of using the Latin language in the Roman Church for acts of worship. .	182
The sins that the present Roman Church is sorry for	182

The Way Roman Catholic Missionaries Missionize Among the Gentiles. (in France).	182
Method of Mr. Pompallier, Bishop of New Zealand, to effect conversions.	183
Steadfast Confession of the Gospel.	183
Touching death of three children.	183

[DL10 -1853-1854 HOME \(Archive copy\)](#)

Year 10, 1853-54 , No. 1, August 30

Editor's Foreword to the tenth volume of "The Lutheran".	EN / DE
Mr. Pastor Winkler in Detroit...	1 / ^ 1
The Bloodbath of Thorn. A picture from the history of the Jesuits by K.F. Ledderhose. (To be continued.). 4 New Orleans.6	3
Jahrg. 10, 1853-54, No. 2, September 13	
The Bloodbath of Thorn. A picture from the history of the Jesuits by K.F. Ledderhose. (Continuation.)	9 / 9
The German Lutheran Central Bible Society of the West..	11
Details about the persecution of the Baden Lutherans, namely of the pastor Eichhorn. (From Dr. Petri- Hannover. .11 World Handle.(A.H.)12	
The two keys of Professor Winkler.	13
Pastor Winkler..	14
Jahrg. 10, 1853-54 ,No. 3, September 23	
The Bloodbath of Thorn. A picture from the history of the Jesuits by K.F. Ledderhose. (Continuation - conclusion follows.)	17 / 17
The pious woman and the good cup.	22
Another train from the ministry experiences of Pastor Eichhorn in Baden, told by himself. 23	
Connection of the church with the state. Hanover.	23
Year 10, 1853-54 ,No. 4, October 11	
The Bloodbath of Thorn. A picture from the history of the Jesuits by K.F. Ledderhose. (Conclusion.)	25 / 25
Our mission. Sent in. .27	
Letter from a Lutheran who had become a papist for the sake of temporal advantages, written to a Lutheran preacher in 1681. 30	
The General Synod. .31	
Year 10, 1853-54 ,No. 5, October 25	
Jesuitism. (Walther per F. Pieper, <i>Christian Dogmatics</i> 3, p. 65 n. 104).	33 / 33
Our Mission. Continued. Sent in.	34
The Political St. Vitus Dance in 1848, by Dr. Kerner.	36
Year 10, 1853-54 ,No. 6, November 9	
Lutheran Bible Society. .	EN / DE
From a letter of the Baden Lutheran pastor Eichhorn, persecuted by the Unirte, to the editor of Stade'sches Sonntagsblatt . 45	41 / 41
A history of confiscation of 'spiritual' goods. . 47	
Bloodlust of the papists of our days according to their own confession. . 47	
Mr. Anstädt's judgment on the dispute between our Synod and the Synod of Buffalo . 47	
Year 10, 1853-54 ,No. 7, November 23	
Jesuitism. (To be continued.).	49 / 49
The errors of the local German Anabaptists or Baptists. (To be continued.). 51	
News from Europe. (A.H.) (Hoyer?)53	
From the present. (Continued. For the Lutheran.) . 54	
Jahrg. 10, 1853-54 ,No. 8, December 6	
Jesuitism. (Continued.)	57 / 57
Catechism Interpretation from Dr. Luther's Writings and Symbolic Books compiled by E.G.W. Keyl, Baltimore. (A. Hoyer)60	
Negotiations ...eastern district ... Ohio Synod. .62	
Jahrg. 10, 1853-54 ,No. 9, December, 20	
Jesuitism. (Continued.)	65 / 65
About Besel's pamphlet on "Little Baptism" in this year's annual report. Br. Besel. (On the Amish)68	
Dr. Benjamin Kurtz. .69	
If I forget your Jerusalem, then I will forget my right. (poem by H. Fick)69	
World Handle. .70	

- Appeal to all Lutherans who are concerned about the plight of the poor heathen. .71
 Jahrg. 10, 1853-54 ,No. 10, January 3
- Jesuitism. (Continued.) [73 / 73](#)
 From the venerable synod of Missouri, Ohio and other states - and of Buffalo. (From the Sächs. Kirchen- und Schulblatte of 21 Oct. 1853.) . 75
 The Protestant Son-Collection (Cent Collections) in France. (For the Lutheran.) . 77
 The Emigration of the Evangelical Lutheran Salzburger in the Years 1731, 32, and 33. (Submitted.). (abridgement of book by Karl Pause)78
 Year 10, 1853-54 ,No. 11, January 17
- Jesuitism. (Conclusion.) [EN / DE](#)
[81 / 81](#)
 Furthermore, should the Apocrypha of the Old Testament be bound to the Bibles or not? (For Lutherans.) (K)... 84
 The overcome brag house. (Halle Volksblatt). 85
- Freedom or Insolence. (On local German political papers, ... immoral,
 irreligious, even atheistic tendencies.... the German revolutionaries of 1848... the editor of the "Anzeiger des Westens," the
 Jew Börnstein)85
 Urtheil der Reformation über Luther, Zwingli, und Calvin. (Reformirten Kirchenzeitung.) .86
 World Handle. .86
 Invitation to subscribe to a second volume of five booklets of Martyrs of the Evangelical Lutheran Church. (H. Fick.) .87
 Year 10, 1853-54 ,No. 12, January 31
- Statement (Reports from Germany about Grabau's bad report about Missouri) (Walther, W.) [89 / 89](#)
 Letter from a venerable conference held at Fürth in Bavaria to the Missouri Synod 2c. (Pastor Eduard Stirner.) .89
 The conference in Leipzig on August 30, 31, and Sept. 1, 1853. (about Dr. Kahnis.) .90
 The Church in Bavaria.94
 Luther on the necessity of a proper vocation to lead the holy office of preaching. 95
 Year 10, 1853-54 ,No. 13, February 14
- Most important victory and peace message together with festive program for my old friend and compatriot Martin. [97 / 97](#)
 Dear Hans, ...100
 Call to all members of our synod to take to heart the still noticeable lack of preachers and school teachers. (Crämer.) .100
 Prospectus of the Illustrated Evening School. Note by the editor of the "Lutheran". 102
 Note by the editor of the "Lutheraner" (on the "Illustrierte Abendshule")
 Year 10, 1853-54 ,No. 14, February 28
- Sermon preached at the Bible Festival, September 22, 1853, at Immanuel Church in St. Louis, Mo., communicated on
 request. .The dissemination of the Bible in the native language a good work. (Walther??) [105 / 105](#)
 New political journals. ("evangelical" "Watchmen in the West")108
 The emigration of the Evangelical Lutheran Salzburger in 1731, 32, and 33. (Continued.). 110
 Heathen Mission. .111
 The "Messenger of Peace".111
 Where is the "Messenger of the Gospel!" .111
- Prospectus. "*Cantica Saera*"
 Year 10, 1853-54 ,No. 15, March 14
- Jesuitism. (Response of Jesuit paper is silence) [113 / 113](#)
 The so-called Great Hanoverian Catechism, evaluated by Wege. (Continued.) Some samples from sacred history. (To be
 continued.) . 113
 Karl Friedrich Wilhelm Catenbusen, ... (For the "Lutheran"). 115
 The emigration of the Evangelical Lutheran Salzburger in 1731, 32, and 33. (Continued.). 116
 Request for support for church construction. (Rev. F.J. Biltz.) .119
 Year 10, 1853-54 ,No. 16, March 28
- The Honorable Ministry of the Lutheran Synod of Ohio, Western District. (Dr. Sihler.) . [121 / 121](#)
 From the Life of Pastor Flattich. . 127
 What do our confessions teach about the Antichrist? 127
 How knowledgeable the Jesuits are about the Bible. .127
 Year 10, 1853-54 ,No. 17, April 11
- How do people in Germany speak out about the teachings of the Missouri Evangelical-Lutheran Synod? . [129 / 129](#)
 A visit to Shebahyok, Mich. among the red brothers. (Sievers.) .131
 Karl Friedrich Wilhelm Catenbusen, ... (Conclusion. For the "Lutheran"). .133
 Year 10, 1853-54 ,No. 18, April 25
- The so-called Great Hanoverian Catechism, evaluated by Wege. (Continuation.) By Christ. ... [137 / 137](#)
 Books and pamphlets to have in the expedition of the Lutheran around the buried prices. .138
 School speech given at the opening of a new school. (Pastor Brohm.) (against public schools)140
 World Handles. .142
 In Christ's wounds I stand here. (H. Fick. poem) .143

How the Papal Church deals with the children of the true Church born in its domain. .143
Second Call to the Whole Lutheran Church of America. .143

Year 10, 1853-54 ,No. 19, May 9

The so-called Great Hanoverian Catechism, evaluated by Wege. (Continuation.) Of the holy 10 commandments. [145 / 145](#)
The Emigration of the Evangelical Lutheran Salzburger in the Years 1731, 32, and 33. (Continued.). .147
Lutherophilus. Old and New for the Promotion of a Fruitful Study of Theology, Edited by E.G.W. Keyl, Pastor ... Baltimore.
(A. Hoyer)149

" The confession of the Lutheran Church against the confession of the Berlin Kirchentag preserved by some teachers of
theology and canon law." .150

How the Jesuits are defended or abandoned by their "lowest stooges". .151

" The Herald of Faith." .151

Year 10, 1853-54 ,No. 20, May 23

The so-called Great Hanoverian Catechism, evaluated by Wege. (Continued.) From Our Father. [EN / DE](#)
[153 / 153](#)
Visit to Bethany Mission Station (Gratiot C. Mich.) in Feb. 1854155

How an "American Lutheran" Doctor of Theology writes of the Lutheran Church Confession. 158

Scriver's Soul Treasure.159

What it looks like now in well "catholic" countries. 159

A Jesuit play. (year 1589.)159

Year 10, 1853-54 ,No. 21, June 6

The so-called Great Hanoverian Catechism, evaluated by Wege. (Continued.) [161 / 161](#)

The emigration of the Evangelical Lutheran Salzburger in 1731, 32, and 33. (Continued.). 162

Unionist driving opportunity to Rome, recommended for directional use by **K. Ströbel** .165

The first of these is the "Sprüchwörter" (proverbs), which were once in the mouths of the people among the Pabstthum.166

Year 10, 1853-54 ,No. 22, June 20

The so-called Great Hanoverian Catechism, evaluated by Wege. (Continuation.) On Sacraments. [169 / 169](#)

Church and Ministry according to Lutheran Doctrine. In basic sentences with Luther's testimonies compiled by Dr. G. Chr.
Adolph Harleß, Oberconsistorialpräsident in Munich. (W.) (Walther)170

Lights and Shadows of the Lutheran Church in Germany. 172

Dr. Rudelbach on ordination. Another dark side of the German Lutheran Church. 174

Jahrg. 10, 1853-54 ,No. 23, July 5

On Rhythmic Singing in the Christian Church. (Pastor A. Hoyer.) [177 / 177](#)

History of the Lutheran Conference held in Leipzig on August 2. 181

The "Correction." (Disputes with Buffalo Synod.)182

Jahrg. 10, 1853-54, **No. 24 and 25**, July 29

Response to the exhortation issued [by the](#)

Leipzig Conference to the Missouri Synod, 2c. (Wyneken/Husmann) [185 / 185](#)

Response of the German Evangelical Lutheran Synod of Missouri, 2c. to the letter addressed to it by an honorable pastoral
conference held at **Fürth** in Bavaria on

September 20 of last year. J. assembled pastoral conference. (Wyneken/Husmann).193

The emigration of the Evangelical Lutheran Salzburger in 1731, 32, and 33. (Conclusion. B.; M., F. L. [Lochner])

[194 / 194](#)

Year 10, 1853-54 ,No. 26, August 15

The so-called Great Hanoverian Catechism, evaluated by Wege. (Continuation.) Of Holy Communion. Holy Communion.

[201 / 201](#)

Speech held at the grave of the blessed Pastor Eißfeldt.(no author: Walther?)204

The apostasy of the community to Shebahyonk.(Indians fall prey to English Indian trader, great sorrow!) (Sievers)206

[DL011 -1854-1855 HOME \(Archive copy\)](#)

Year 11, 1854-55 , No. 1, August 30

EN / DE

Editor's Foreword to the Eleventh Volume of the "Lutheran" (To be continued.) (W.) (no author listed must be (W.) [1 / ^1](#)

Sermon on the 7th Sunday after Trinity on the Gospel Marc. 8,1-9. (Fr. Röbbelen.)2

Comfort for parents at the early passing of their children. (K.).6

Old prayer song against the Sacramentirans.7

Capital University.8

Year 11, 1854-55 No. 2, September 12

Editor's Foreword to the Eleventh Volume of The Lutheran (continued, conclusion to follow.)

[9 / 9](#)

Completion of the Concordia College building.(B.)12	
The "free men." 13	
"The Pilgrim in the Union South." .14	
	Year 11, 1854-55 ,No. 3, September 26
Editor's Foreword to the Eleventh Volume of the "Lutheran" (Conclusion	17 / 17
The Anabaptists at Münster. (By Dithmar.) . 19	
The question of church and ministry. .21	
Pastor Eichhorn. .22	
I remain a Lutheran. (H. Fick.) .22	
	Jahrg. 11, 1854-55 ,No. 4, October 10
The Anabaptists at Münster. (Continuation. By Dithmar.)	25 / 25
How our local church and especially our Concordia College are remembered with love in Germany. Kahnis...28	
From Weimar. .30	
	Jahrg. 11, 1854-55 ,No. 5, October 24
The Anabaptists at Münster. (Conclusion.) .	33 / 33
What can we do to preserve the German language among our youth? (Submitted.) . 34	
Ephes. 4, 11-12. (Röbbelen.).35	
Mittheilungen aus einem Brief des Missionars Baierlein an unsern allgemeinen Präses. 37	
Appeal to all members and friends of the Lutheran Synod of Missouri and other states for a work of Christian generosity. (Fick, Biewend.) .38	
The ancient church fathers on the sin of drunkenness. . 38	
World Handle. .39	
	Year 11, 1854-55 ,No. 6, November 7
Johann Brenz. (Narrated exquisitely according to the article "J. Brenz" in Herzog's Theol. Real-Encyklopädie.) .	41 / 41
Instruction on church visitations. . 45	
Church News from Saxony. (Braunschweiger luth. Kirchenblatt.).46	
From Lippe-Detmold. . 47	
The Lutherans in Paris. . 47	
Unirte in the Lutheran Church and Struggle Against Them.(Kahnis...)47	
	Jahrg. 11, 1854-55 ,No. 7, November 21
Memorabilia from the last meeting of the general synod of Ohio at Thompson township, Seneca Co. Ohio in June, 1854. (Dr. Sihler.) . .	49 / 49
A testimony of Dr. Heinrich Müller about the necessary physical care of the preachers. .51	
A record, concerning the dispute between the Lutheran Synods of Buffalo and of Missouri in North America. . 53	
From Electoral Hesse. (Braunsch. Kirchenblatt.) ...55	
Death News. Georg Gottlieb Heid. .55	
Papism. . 56	
	Jahrg. 11, 1854-55 ,No. 8, December 5
On the doctrine of the church. .	57 / 57
Unirte Church. .59	
Catechism teaching on John 20, 22-23. (Röbbelen.) . 60	
Brock basket. .60	
Another example of how Germany commemorates the ecclesiastical need in North America. .61	
Clearer explanation by Pastor Röbbelen of his position on the Iowa seminary. . 62	
	Year 11, 1854-55 ,No. 9, December 19
	EN / DE
The Revelation of St. John. (Röbbelen.) .	65 / 65
Menno Simonis. .67	
Open confession concerning the state of the communities in the old German fatherland. 68	
Requirements for missionary and similar ecclesiastical papers. . 68	
Other fragments from the Reformation feast. Luc. 11, 21-22. (Röbbelen.) .69	
Boldness and Despondency in One Person. (Röbbelen.) .69	
From a Bishop of Salzburg . .69	
Despair of a Persecutor. The famous Lutheran theologian Alexander Alesse (Alesius), from Edinburg in Scotland (died 1565)... 70	
Inquisition question. .70	
	Year 11, 1854-55 ,No. 10, January 2
The Revelation of St. John. The fifth chapter. (Röbbelen.) .	73 / 73
As in Germany, those who are considered pillars within the Lutheran Church, (Gal. 2:9) teach from the Church, and regard the Augsburg Confession. Münchmeyer....74	
The new year a year of jubilation. .75	
The Effects and Necessity of Holy Baptism. The "Apologist," ...76	

Papist Superstition. .77

Resolutions of the Lutheran Synod of Tennessee, in relation to the Synod of Missouri, (Brohm)77

Something from the Turk. .78

Year 11, 1854-55 ,No. 11, January 16

The Revelation of St. John. The sixth chapter. (Röbbelen.) .

[81 / 81](#)

Why are the preachers in the holy scriptures called servants and their office a ministry, a service? Johann Gerhard... .83

The Effects and Necessity of Holy Baptism. .84

World Hands. (Pastor Hoyer.) .85

"The great red dragon. ("The great red dragon." Rev. 12:3.) . 85

The new theological journal. .86

Lehre und Wehre. Theological and ecclesiastical-historical monthly. .86

The "Lutheran Standard" . 86

Year 11, 1854-55 ,No. 12, January 30

Herrn Pfarrer Löhe's report on us and his assessment of truth and justice. (Sihler.).

EN / DE

Postscript (on Löhe)- (

[89 / 89](#)

Wyneken)94

Fr.

The Immaculate Conception of the Blessed Virgin Mary .95

Idolatry with the cross here in America. . 95

Year 11, 1854-55 ,No. 13, February 13

The Revelation of St. John. The eighth chapter. (Röbbelen.) .

[97 / 97](#)

Of political freedom. (Hoyer.) .98

Doctor Kurtz. .102

The "Lutheran Herald" . 102

Verdict on the "Lutheran Herald" . 102

Dr. Martin Luther's sämtliche deutsche Werke, nach den ältesten Ausgaben, kritisch und historisch bearbeitet von Dr. Elspenger,

Plochmann, Schmid u. Irmischer. (**Erlangen**

and

Frankfurt am Main by Heyder and Zimmer (Schick)103

Jahrg. 11, 1854-55 ,No. 14, February 27

The Revelation of St. John. The ninth chapter. (Röbbelen.) .

[105 / 105](#)

Agnes. (Pastor Fick. From: Book of Martyrs, vol. 1. p. 275..) . 106

The current Turkish war also a sign of the times. .107

A conversation about the American Ambassador. (Wolff).108

Year 11, 1854-55 ,No. 15, March 13

The plight of the Lutheran Church since Luther's death, and its salvation from it by the religious peace concluded at Augsburg on

Sept. 25, 1555. A historical contribution to this year's celebration of the anniversary of peace on September 25. (Wyneken.)

[113 / 113](#)

The Revelation of St. John. The ninth chapter. (Röbbelen.) .115

Lutheranism in Texas. . 117

" Identifying Mark of a Catholic." .118

Joan the popes. . 118

Jahrg. 11, 1854-55 ,No. 16, March 27

The plight of the Lutheran Church since Luther's death, and its salvation from it by the religious peace concluded at Augsburg on

Sept. 25, 1555. A historical contribution to this year's celebration of the anniversary of peace on September 25. (Continued.

Wyneken.)

[121 / 121](#)

The Revelation of St. John. The eleventh and twelfth chapters. (Röbbelen.) .122

Letter from an upright Lutheran mother, Landgravine Elisabeth Dorothea, Whittwe Landgrave Ludwig VI of Hesse-

Darmstadt, to her son, when he married a Catholic and consequently adopted the Catholic religion. 124

Request participation in thanksgiving and prayer to the Lord God for our fellow New Orleans believers. . 126

Invitation to subscribe to the "Luther Book," which contains a faithful description of Dr. Martin Luther, the man of God, his

life and deeds. For the benefit of Concordia College in St. Louis. (Hermann Fick.) .126

Jahrg., 1854-55 ,No. 17, April 10

EN / DE

The plight of the Lutheran Church since Luther's death, and its salvation from it by the religious peace concluded at Augsburg on

Sept. 25, 1555. A historical contribution to this year's celebration of the anniversary of peace on September 25. The

Schmalkaldic War. (Continued. Wyneken.)

[129 / 129](#)

About the purpose and meaning of the questions: Do you renounce the devil 2c.? Do you believe in God the Father 2c.? Sent in. 130

Private correspondence from Saxony. .132

World hand. (Regular submission Mr. P. H.). 133

Heinz von Lüder. .135

Expelled preacher's consolation. When Emperor Charles V expelled the preachers of Augsburg because they did not want to accept the interim, the imprisoned Elector of Saxony, John Frederick, summoned them before him, gave them a tax, and when he heard that they were forbidden to be found in the entire Roman Empire, he turned to the window and wept bitterly. At last he asked, "Has the emperor also forbidden you heaven? When they said no, he said cheerfully, "Be of good cheer, there is no need; God will give you a little ointment for your preservation here, and will give you heaven there. Remember Christ's word: In my Father's house are many dwellings, I go to prepare the cities for you and will come again and take you to me, Heaven is the highest inheritance, Pope and Emperor cannot take it away from us, if they take everything else away from us

Father and Son. Justus Jonas...135

A calculating booklet,...135

Year 11, 1854-55 ,No. 18, April 24

The plight of the Lutheran Church since Luther's death, and its salvation from it by the religious peace concluded at Augsburg on Sept. 25, 1555. A historical contribution to this year's celebration of the anniversary of peace on September 25. Moritz's invasion of Chursachsen. (Continued. Wyneken.) [137 / 137](#)

The Revelation of St. John. The twelfth chapter. (Röbbelen.) .138

An autumn day in Bethany. (Sievers.) .140

Union. ("United Brethren in Christ," "Wesleyan Methodists"). 143

Year 11, 1854-55 ,No. 19, May 8

The plight of the Lutheran Church since Luther's death, and its salvation from it by the religious peace concluded at Augsburg on Sept. 25, 1555. A historical contribution to this year's celebration of the anniversary of peace on September 25. The Elector conquers his land again. - The Battle of Mühlberg. (Continued. Wyneken.) [145 / 145](#)

The Revelation of St. John. The twelfth chapter. (Röbbelen.) .147

Lutheranism in Texas once again. . 149

Protest. (Hon. A. Henkel.) . 150

How parents should respect Holy Baptism in their children and therefore look at and treat them. (H.).150

Now let, my heart, your mourning. (Fick.)151

Year 11, 1854-55 ,No. 20, May 22

The plight of the Lutheran Church since Luther's death, and its salvation from it by the religious peace concluded at Augsburg on Sept. 25, 1555. A historical contribution to this year's celebration of the anniversary of peace on September 25. Consequences of the Victory for the Protestants. (Continued. Wyneken.) [153 / 153](#)

The pilgrim scribe, .154

Lutheran Synod in Iowa. . 156

Urtheil Herrn Pf. Löhe's about the tone in the "Informatorium" 2c. 157

Recent papist persecution in Tuscany. (Fick.).157

From a letter to a member of our synod. (Eichhorn.) .157

" Saint Louis People's Gazette." .158

World Trade (Rev. H. [Hoyer])

Year 11, 1854-55 ,No. 21, June 5

The plight of the Lutheran Church since Luther's death, and its salvation from it by the religious peace concluded at Augsburg on Sept. 25, 1555. A historical contribution to this year's celebration of the anniversary of peace on September 25. The Interim. (Continued. Wyneken.) [161 / 161](#)

The Revelation of St. John. The thirteenth chapter. (Röbbelen.).162

Tennessee Lutheran Synod. (Conclusion follows. Brohm.) .165

" Way has HE of all ways." (Pilgrim from Saxony.) .166

Year 11, 1854-55 ,No. 22, June 19

EN / DE

Sermon, at the opening of the sessions of the German Lutheran Synod of Missouri western district, April 25, 1855, at Chicago, Ills. delivered by F. Wyneken, ... [169 / 169](#)

Prospectus for the publication of a "genuinely evangelical interpretation of the Sunday and feast day gospels of the church year, translated and extracted from the Gospel Harmony of the Lutheran theologians Martin Chemnitz, Polycarp Leyser, and Johann Gerhard, ... (Crämer.) .173

The "Lutheran's" Book Report.

Year 11, 1854-55 ,No. 23, July 3

The plight of the Lutheran Church since Luther's death, and its salvation from it by the religious peace concluded at Augsburg on Sept. 25, 1555. A historical contribution to this year's celebration of the anniversary of peace on September 25. Introduction of the Interim. (continued. **Brauer**. Wyneken busy with Visitations as President) [177 / 177](#)

From India. Correction and explanation. (Baierlein. Sadras.) . 179

Ueber Heranbildung von Schullehrer. (Lochner-Dulitz-Fleischmann.) .180

What Methodists consider the Christian doctrines and sacraments to be. .181

Spiritual Movement in Turkey. (From Ehler's Kirchenblatt.) . 181

...

Luther's prophetic prophecy came true. In 1537, Duke Johann of Saxony, son of Duke Georgen, died on January 11 in Dresden. His spouse was Mrs. Elisabeth, Landgrave Philip's sister in Hesse. This duke, through Lukas Kranach the elder, had once told Luthern,...182

Year 11, 1854-55 ,No. 24, July 17

Some news of the way in which in the years 1655 and 1755 the commemoration of the Augsburg Religious Peace concluded in 1555 September 25 was festively and solemnly celebrated. [185 / 185](#)

Builds churches and schools. (Hoyer.) .188

Encouraging thanksgiving, humility, and renewed zeal. .191

Secret societies. .191

Year 11, 1854-55 ,No. 25, July 31

Some news of the way in which in the years 1655 and 1755 the commemoration of the Augsburg Religious Peace concluded in 1555, September 25, was festively and solemnly celebrated. II. How the festival was announced? [193 / 193](#)

Mormonism. (Pastor Selle.) .196

Invitation to subscribe to the "Luther Book," which contains a faithful description of Dr. Martin Lutehr, the man of God's life and deeds. For the benefit of Concordia College at St. Louis... Hermann Fick. .198

Year 11, 1854-55 ,No. 26, August 14

The plight of the Lutheran Church since Luther's death, and its salvation from it by the religious peace concluded at Augsburg on Sept. 25, 1555. A historical contribution to this year's celebration of the anniversary of peace on September 25. Introduction of the Interim in Saxony. (Continued. Brauer.) [201 / 201](#)

The position of the Iowa Synod on the symbolic books of the Lutheran Church. (H. Fick)203

Mormonism. (Conclusion. Pastor Selle.)205

World trade.(Hoyer?)207

Bylaws of the Lutheran Colonization Society in Detroit, Michigan. 207

[DL12 -1855-1856 HOME \(Archive copy\)](#)

Year 12, 1855-56 , No. 1, August 28

EN / DE

Editor's Foreword to the twelfth volume of "The Lutheran."

[1 / ^ 1](#)

The plight of the Lutheran Church since Luther's death, and its salvation from it by the religious peace concluded at Augsburg on Sept. 25, 1555. A historical contribution to this year's celebration of the anniversary of peace on September 25.

How the church nevertheless stands firm.(Continued. Brewer.)2

The position of the Iowa Synod on the symbolic books of the Lutheran Church. (Conclusion. Fick.).5

Report on the Pastoral Conference at Neuendettelsau, April 17 and 18. 6

Year 12, 1855-56 No. 2, September 11

Some news of the way in which in the years 1655 and 1755 the commemoration of the Augsburg Religious Peace concluded in 1555, September 25, was festively and solemnly celebrated. II. How the feast was announced. V. Jubilee Prayers.

(Conclusion.)

[9 / 9](#)

The Revelation of St. John. The thirteenth chapter, verses 11 to 18. (Röbbelen.).10

Lutheranism in Texas. .13

The Peace Jubilee. . 13

Laying of the foundation stone of the mission house in Leipzig. .14

The visible pure church. . 14

The "United Brethren in Christo". 14

Year 12, 1855-56 ,No. 3, September 25

The plight of the Lutheran Church since Luther's death, and its salvation from it by the religious peace concluded at Augsburg on Sept. 25, 1555. A historical contribution to this year's celebration of the anniversary of peace on September 25. "Away hath He of all ways". (Conclusion.) Brewer.) [17 / 17](#)

The

Revelation of St. John. The fourteenth chapter. (Röbbelen.).18

The poor

lantern of God and the storm winds that want to blow it out. (Luther) .20

Of the uncovering of the head, bowing and genuflection at the mention of the most holy beatifying name of Jesus. (Balthasar Meisner.) .21

Jubilant song. (H. Fick.) .22

Excerpt from a letter from the Rev. Metz of New-Orleans concerning the death of the blessed Rev. Fick. (Slater.) . 22

The "readers" in Sweden. . 23

Year 12, 1855-56 ,No. 4, October 9

The Revelation of St. John. The fourteenth chapter. (Röbbelen.)

[25 / 25](#)

On some of the soul-destroying heresies of the Roman Church. (Chicago Pastoral conference).28

" The Heidelberg Land Lie." .31

The United Brethren in Christ and the Methodists. .31	
Johann Arndt's explanation of the purpose of his books "on true Christianity" and how he wanted them to be understood. 32	
Year 12, 1855-56 ,No. 5, October 23	
The Revelation of St. John. The fifteenth and sixteenth chapters. (Röbbelen.).	33 / 33
This year's meeting of the Wittenberg Synod of Ohio. . 36	
"The Pilber in the Union South." (Texas Synod - Genral Synod.). 37	
How do we relate to Rev. Löhe? A Voice from the Missouri Synod in North America. (E. Roschke, care of Rev. Prof. C.F.W. Walther.) ...39	
Year 12, 1855-56 ,No. 6, November 6	
Do not be mistaken, God is not mocked. For whatsoever a man soweth, that shall he also reap, etc. Gal 6, 7-8(Kilian)	41 / 41
Excerpt from the proceedings at this year's annual meeting of the Norwegian Evangelical Lutheran congregations in Wisconsin and Ill. who have adopted all the symbolic books of the Lutheran Church and united on them. (A.B. = Biewend) 44	
Synodical Declaration (On "Definite Synodical Platform") 46	
The Osnabrück Consistory. (A. B. = Biewend) 46	
The London Bible Society. 46	
Year 12, 1855-56 ,No. 7, November 20	
The Revelation of St. John. The sixteenth chapter. (Röbbelen.).	49 / 49
An emergency defense of faith and love. (Freimund). 51	
News about the Lutheran Conference held in Leipzig on Aug. 22 and 23 of this year. (Kahnis, Harleß, Rudelbach) 61	
Joy of the Concordia Formula. (From Selnecker.) ...	64
Jahrg. 12, 1855-56 ,No. 8, December 4	
The Revelation of St. John. The seventeenth chapter. (Röbbelen.).	EN / DE 57 / 57
News about the Lutheran Conference held in Leipzig on Aug. 22 and 23 of this year. .61	
The Feast of the Gentiles. .	62
Year 12, 1855-56 ,No. 9, December 18	
The Revelation of St. John. The eighteenth chapter. (Röbbelen.).	65 / 65
Proceedings of the Eastern District of the Evangelical Lutheran Synod of Ohio, held Sept. 14-1870	
Jahrg., 12 1855-56 ,No. 10, January 2	
Latest News Evangelical Lutheran Mission to Leipzig ... (Leipzig Mission)	73 / 73
Catechism teaching. (Röbbelen.) .	76
Other impressions of the Leipzig days to comfort about the first. (Pilgrims from Saxony.) .78	
How Luther teaches about the church. (Röbbelen.) .	79
The Lutheran doctrine of church and ministry. (Röbbelen.) .	79
A story from the Lutheran Church of Prussia. (Pilgrims from Saxony.) .79	
Year 12, 1855-56 ,No. 11, January 15	
The Revelation of St. John. The nineteenth chapter. (Röbbelen.).	81 / 81
JEsus. (Fick.)	85
Hear the voice of nature. (Fick.) .85	
"Cantica Sacra." .86	
The lawful ban. . 86	
The spiritual winter. . 87	
Relics of the papists. .87	
Year 12, 1855-56 ,No. 12, January 29	
Sermon on the Christian discipline of children, ... (Schaller.) .	89 / 89
Whom may a Lutheran pastor admit to Holy Communion? (Hoppe.) .92	
Year 12, 1855-56 ,No. 13, February 12	
The Revelation of St. John. The nineteenth chapter. (Röbbelen.).	97 / 97
Does the saying Matth. 5,14 prove the visibility of the church? (H. Fick.) .	100
Year 12, 1855-56 ,No. 14, February 26	
The Fort Wayne Seminar. . (Sihler)	105 / 105
Of Peace. (Past. Calf.) .108	
Year 12, 1855-56 ,No. 15, March 11	
The Revelation of St. John. The nineteenth chapter.V. 17-21 (Röbbelen.).	113 / 113
Notes on the two old Easter lids "Christ is risen from the torment all" and "Christ lab in Todes Banden." .118	
Year 12, 1855-56 ,No. 16, March 25	
The Revelation of St. John. The nineteenth chapter.V. 19-21 (Röbbelen.).	121 / 121
On the Differences of the Indians in America and the Indians in East Asia 2c. (From a letter.) . 123	
Call to Mission to California. (Fick.).123	
Papist atrocities. . 127	
Year 12, 1855-56 ,No. 17, April 8	

- Luther an Anabaptist. (Sent in.) EN / DE
Tennessee Synod. (Submitted.) . 135 [129 / 129](#)
- Year 12, 1855-56 ,No. 18, April 22
- The Revelation of St. John. The twentieth chapter. (Röbbelen.) [137 / 137](#)
News from Concordia College in St. Louis. (B.) (Biewend)
By what sermons alone is a man converted? In the Methodist "Apologist" of Cincinnati...141
Joseph Schaitberger. .142
- Year 12, 1855-56 ,No. 19, May 6
- How should the largest dash between the two side buildings at our college in St. Louis be filled in? (Aug. Crämer.) . [145 / 145](#)
The "St. Louis People's Gazette." .147
Joseph Schaitberger. (Continued.) . 150
- Year 12, 1855-56 ,No. 20, May 20
- On Christian church discipline. (Interpretation of Matth. 18,15-17.) [153 / 153](#)
Joseph Schaitberger. (Conclusion.) .155
Abraham and Isaac. (Joseph Schaitberger.) .157
To all German-Evang.-Lutheran young men for their pleasing attention. .158
A pope's judgment on papal authority as long as he was not yet pope. (Pope Sylvester II). 159
Electeur August of Saxony . 160
- Year 12, 1855-56 ,No. 21, June 3
- On Christian Church Discipline. (Continued. Interpretation of Matth. 18,15-17.) [161 / 161](#)
Speech delivered on the occasion of the introduction of the director and conrector at Concordia-Gymnasium in St. Louis
March 31, 1856164
From Austria. (Pilgrims from Saxony.) .166
A Lutheran parsonage in Bohemia. .166
- Year 12, 1855-56 ,No. 22, June 17
- On Christian Church Discipline. (H.C. Swan. Interpretation of Matth. 18,15-17.). (Swan) EN / DE
The two pastors Romanowski and Habel. (Sihler.) .172 [169 / 169](#)
Journey to Bethany. (Sievers.) .173
- Jahrg., 12 1855-56 ,No. 23, July 1
- The canonical appearance of the Revelation of St. John. (Slater.) [177 / 177](#)
Confession of the Augsburg Confession with reservation. .180
Judgment of a Conference on the Proposal for a General Conference. .181
- The Lutheran Church in Austria. (Freimund.) .182
Kirchenlust und Kirchenjammer in Nassau. (Freimund.) .183
- Year 12, 1855-56 ,No. 24, July 15
- Church Jammer in the Netherlands. (Freimund.) [185 / 185](#)
Beginnings of the Lutehrian Church in Switzerland. (Freimund.) .187
"The Christian Messenger." .188
Police Precautions of a Clergyman against the Invading Lutheranism. (Freimund.) .189
The Lotto in Holy Rome. (Freimund.) .190
The emotional scripts. .190
- Year 12, 1855-56 ,No. 25, July 29
- Why no Lutheran may join a "united," or "evangelical," or even "united Reformed-Lutheran" congregation for the sake of his
soul. (Walther?) [193 / 193](#)
Laying of the foundation stone for the main building of the Fort-Wayner Seminary and for an academy building associated
with it. (Crämer.) .197
- Year 12, 1855-56 ,No. 26, August 12
- Sermon, ... Lucae 16, 1-9. (Calv.) [201 / 201](#)
Whether to recognize as brethren those who differ from us in articles of faith. .204
Immortal is the poet's fame. (Past. B.) .205
Paul a heretic because he calls Mary a woman. .206

[DL13 -1856-1857 HOME \(Archive copy\)](#)

Year 13, 1856-57 , No. 1, August 26

- Foreword by the editors of the thirteenth volume of "The Lutheran." (To be continued.) (W.) (On the Church) EN / DE
From the Church. (Church bulletin ... Prussia) [1 / ^1](#)
The Lutheran hymn. (Th. B.)5 .3

Pastor Winkler. 6	
	Year 13, 1856-57 ,No. 2, September 9
Foreword of the Editorial Board of the thirteenth volume of "The Lutheran." (Continued.)(W.) (On the Church) From G. Conrad Rieger's sermons on church discipline.12 A story for children and for old people. . 13 Care for the baptized children. . 14	9 / 9
	Year 13, 1856-57 ,No. 3, September 23
Foreword by the editors of the thirteenth volume of the "Lutheran. (Continued.)(W.) (On the Church) application to peace. .20 Conference. (Translated from the "Lutheran Standard.") . 21 foreign country. .21	17 / 17 New General Peter in a
	Jahrg. 13, 1856-57 ,No. 4, October 7
Foreword of the Editorial Board of the thirteenth volume of "The Lutheran." (Continued.)(W.) (On the Church) A story for old and for young. . 26 The dedication of the Lutheran Mission House in Leipzig, June 24.(From ... Missionsblatte.)28	25 / 25
	Jahrg. 13, 1856-57 ,No. 5, October 21
The general conference. The dedication of the Lutheran mission house in Leipzig, June 24.(Conclusion. From ... Missionsblatte.)34 Ueber Jünglingsvereine. (Freimund). 35 Miraculous preservation of two brothers who, in great distress, took their only refuge in God. 37	33 / 33
	Year 13, 1856-57 ,No. 6, November 4
The Lutheran hymn according to Koch. (Continuation. G. B.) Is a general or even a particularly excellent conversion of the Jews to be expected shortly before the Last Day? (From David Hollaz.)43 Chiliasm. (Fick.)46 1 Timoth. 5.20. (Carpzov).46	41 / 41
	Year 13, 1856-57 ,No. 7, November 18
Excerpt from Proceedings of the Free Evangelical Lutheran Conference, Assembled at Columbus, Ohio, October 1-7, 1856. . Fear of the scientifically educated preachers. .54 "The Evangelist." .54	EN / DE 49 / 49
	Jahrg. 13, 1856-57 ,No. 8, December 2
On the Doctrine of the Church. At the same time as a continuation of the "Foreword" of the editorial staff to the 13th year of the "Lutheran." (W.) (On the Church) Chiliasm. (Continued. Fick.)59 Wars and victories of the Lord up to the 4th century. (Rev. P. Beyer.) . 61 News about Rhineland and Westphalia. (Sent in.) . 63	57 / ^57
	Year 13, 1856-57 ,No. 9, December 16
Some appreciation of the Buffalo Synod. (Lochner). . Have the Jesuits become pious? (Beery).70 Wars and victories of the Lord up to the 4th century. (Conclusion. Pastor P. Beyer.) .70	65 / 65
	Jahrg. 13, 1856-57 ,No. 10, December 30
On the Doctrine of the Church. (Continuation.) (W.) Chiliasm. II. (Continued. Fick.)75 Counteranswer. (about von Rohr.) .77 The Lutheran hymn according to Koch. (Continued. Th. B.) . 78 Excerpt from Proceedings of the Free Evangelical Lutheran Conference, Assembled at Columbus, Ohio, October 1-7, 1856. . 59	73 / 73
	Jahrg. 13, 1856-57 ,No. 11, January 13
On the Doctrine of the Church. (Continuation.) (W.) The Lutheran hymn according to Koch. (Continued. Th. Br.) . 82 Good news from Baden. (Freimund.) .84	81 / 81
Of the hope of a still imminent general conversion of the Jews. (Walther per F. Pieper, <i>Christian Dogmatics</i> III, p. 532 n. 53b) Luther on 1 Moses 39, v. 21-23. . 87	84
	Year 13, 1856-57 ,No. 12, January 27
Chiliasm. III. (Continued. Fick.)	89 / 89
	Jahrg. 13, 1856-57 ,No. 13, February 10

- On the hope of a still imminent general conversion of the Jews. (Continued.) (**Walther** per F. Pieper, *Christian Dogmatics* III, p. 532 n. 53b). [97 / 97](#)
 From Hesse. (Pilgrims from Saxony.).101
 Year 13, 1856-57 ,No. 14, February 24
- On the Hope of a Still Impending General Conversion of the Jews. (Continued.) (**Walther** per F. Pieper, *Christian Dogmatics* III, p. 532 n. 53b) [105 / 105](#)
 On the Doctrine of the Church. (Continued.). (W.)107
 Year 13, 1856-57 ,No. 15, March 10
- The Lutheran hymn according to Koch. (Conclusion. Th. B.) . [113 / 113](#)
 Chiliasm. III. (Continued. Fick.). 117
 Year 13, 1856-57 ,No. 16, March 24
- Gottlieb Cober's Flowers and Apples from the Pleasure Garden of the Holy Scriptures. [121 / 121](#)
 Chiliasm.. (Fick.).122
 Are we still children of the covenant God made with our fathers? (Hermannsburg Mission Festival.)122
- " The high horse." (about Grabau).126
 From Nassau.126
 Year 13, 1856-57 ,No. 17, April 7
- Nor do we praise God for his work, the Reformation through Dr. Luther. (Beyer.) . [129 / 129](#)
 On the Hope of a Still Impending General Conversion of the Jews. (Continued.). (**Walther** per F. Pieper, *Christian Dogmatics* III, p. 532 n. 53b) [130](#)
 The Lutheran hymn according to Koch. (Continued.) . 133
 Zechariah no chiliast. (H. Fick.) .134
- " The Christian Messenger." .135
 Year 13, 1856-57 ,No. 18, April 21
- On the Hope of a Still Impending General Conversion of the Jews. (Continued.). (**Walther** per F. Pieper, *Christian Dogmatics* III, p. 532 n. 53b) [137 / 137](#)
 Will people outside the Lutheran Church also be blessed? (about Pastor Ehlers - Prussia.) . 140
- " Nothwehe-Blatt." .143
 Papist comfort in death. . 144
 Rant and Seriousness.Avarice has blinded the eyes of the pope and brought him to misfortune ...144
 Year 13, 1856-57 ,No. 19, May 5
- Still we praise God for his work, the Reformation through Dr. Luther. Article II. (Beyer.) [145 / 145](#)
 (Page 147 missing)
 Catechism interpretation from Lutehr's writings and the symbol. Writings compiled by E.G.W. Keyl, Volume II. Zeites Hauptstück. New Your by H. Ludwig. 1857. .149
 From the History of an American Lutehrian Community (Strecher.) . 149
 From Sweden. . 150
- " The Truth Friend," ...151
 " Die Reformirte Kirchenzeitung"151
 The "Informatorium". 151
 Year 13, 1856-57 ,No. 20, May 19
- From the History of an American Lutehrian Community 2nd, Victorious Progress of the Rotterians. (Strecher.) [153 / 153](#)
 The visible church. . 156
 Ies. 28, 14-15. .157
 From Westphalia. .158
 Year 13, 1856-57 ,No. 21, June 2
- On the hope of a still imminent general conversion of the Jews. (Conclusion.) (**Walther** per F. Pieper, *Christian Dogmatics* III, p. 532 n. 53b). [161 / 161](#)
 The Concordia College. (Pilgrims from Saxony.).165
 How the "truth friend" defends himself. .165
 Noble chiliastes. (Sent in.). 166
 Luther against chiliasm. (Submitted.) . 167
 Miraculous Way a Roman Priest Came to Knowledge . 167
 August Hermann Franke's Urtheil über die Union. . 167
 Year 13, 1856-57 ,No. 22, June 16
- Sermon at the dedication of the new church building of the Zion congregation near Wilshire, Van Wert Co. Ohio, "The Glory of the New Jerusalem" (Crämer.) [169 / 169](#)
 The General Synod. (Prof. B. communicated from the Lutheran Standard.) .176
 Year 13, 1856-57 ,No. 23, June 30
- On the Doctrine of the Church. (Continuation of the article removed in no. 14). (W.) [177 / 177](#)

Still we praise God for his work, the Reformation through Dr. Luther. Article III. (Beyer.).179
Proving from human writings. (W.)181
Methodist blather. .181
Little Marie. . 182
The New Testament of M. Luther. (Veit Deitrich).183

Year 13, 1856-57 ,No. 24, July 14

On the Doctrine of the Church. (Continuation.) (W.) [185 / 185](#)
Chiliasm. V. (Continued. Fick.). 187
The Augsburg Confession against Chiliasm . 189
The swivel. . 191

Year 13, 1856-57 ,No. 25, July 28

On the Doctrine of the Church. (Continuation.) (W.) [193 / 193](#)
From the East Indies. .197
The little Hinz. .198
Praying with the children. .198
The "Old Lutherans" in Cincinnati. . 199
From Baden. .199

Jahrg., 1856-57 ,No. 26, August 11

On the Doctrine of the Church. (Conclusion.) (W.) [201 / 201](#)
About the union. (Pastor Kalb.) .203
For consideration of the Lutheran Young Men's Associations in the Missouri Synod, 2c.207

[DL14 -1857-1858](#) [HOME](#) ([Archive copy](#))

Jahrg. 14, 1857-58 , No. 1, August

EN / DE

Foreword of the editorial staff to the fourteenth volume of The Lutheran. (Stephanism) [1 / 1](#)
The doctrine of the millennial kingdom. Is it according to the Scriptures?(Biewend)2
The Lutheran hymn after E. Koch (Past. Br. - Brohm?) (Johan Heß, Nicolaus Decius, Christian Scriver, Johann Chiomusus, Johann Matthesius, Erasmus Alberus)4

Year 14, 1857-58 No. 2, September 8

Is Luther Really a Donatist? (Sent in- G.S.) (G. Schaller?) [9 / ^9](#)
The Saxon Association for the Support of the Lutheran Church in North America. . 12
Lindelbach in Baden. .13
The Evangelical Alliance. .13
Lippe-Detmold. .13

Jahrg. 14, 1857-58 ,No. 3, September 22

Mission Report (Pastor Sievers.) [17 / 17](#)
How the good Lord lets the Berlin police lead a family from Pommeern to the Saxon Church in St. Louis. (Dr. G.) .19
Twenty questions posed for response to Methodists and Lutherans. (Submitted.) . 21
Chiliasm and Christianity. .22
Catholic unity. . 22

Jahrg., 14 1857-58 ,No. 4, October 6

Sermon on Gal. 6, 9-10, ... (Professor Crämer.) . [25 / 25](#)
Mission Report. Second report of missionary Clöter from a letter. (Pastor Sievers.) .28

Jahrg. 14, 1857-58 ,No. 5, October 20

Why do we baptize the little children? Pastor Hugo Hanser. . [33 / 33](#)
School dedication of St. John's - New-Orleans parishes.36
"Why does the Mennonite communi-
in so many departments?"36
"The Jews and the Christian Church." .37
The Western District Synod of Ohio. (J.P. Kalb.) .37
A retrograde movement. Informatorium - Buffalo.38

Jahrg. 14, 1857-58 ,No. 6, November 3

The Lutheran hymn according to E. Koch. (Continued.). (Bartholomäus Ringwaldt, Nicolaus Selneccer, Ludwig Helmbold, Martin Schalling, [41 / 41](#)
The Antichrist. (P. Selle.) . 43
Why do we baptize the little children? Pastor Hugo Hanser. (Conclusion.) . 44

Correspondence between a duke and his court preacher. (Freimund) .46	
How Duke Ernst of Brunswick kept Urbauum Rhegium. .46	
	Jahrg. 14, 1857-58 ,No. 7, November 17
Our general synodal assembly in 1857. Husmann. .	49 / 49
Luther's Letter on the Rumpel Ghosts, addressed to the Christians of Antwerp in 1526, for the Warning and Counsel of Christians, communicated anew also in these times. 51	
The Evangelical Lutheran congregation in Baltimore. .52	
	Jahrg. 14, 1857-58 ,No. 8, December 1
George Laurentius Silk Cup. (Sent in.)	EN / DE
The unjust spell. . 60	57 / 57
A very momentous slap in the face. .62	
	Year 14, 1857-58 ,No. 9, 15
Georg Laurentius Silk Cup. (Conclusion.) .	65 65
Report of Pastors Ottesen and Brandt on their trip to St. Louis, Mo., Columbus, Ohio, & Buffalo, (Prof. B.)67	
The community in Peoria, Ill .69	
In the "Informatorium". .71	
	Jahrg. 14, 1857-58 ,No. 10, December 29
Report of Pastors Ottesen and Brandt on their trip to St. Louis, Mo., Columbus, Ohio, & Buffalo, (Conclusion)	73 / 73
Our general synodal assembly in 1857. (Conclusion. Husband.) . 77	
	Year 14, 1857-58 ,No. 11, January 12
Excerpt from the proceedings of the Free Evangelical Lutheran Conference during the second meeting of the same at Pittsburg, Pa. from 29 October to 4 November 1857. (Walther present)	81 / 81
Report of the Lutheran missionary Ochs in the East Indies on the outbreak of the revolution there .85	
Testimony of Pastor Eichhorn in Baden against Chiliasm . 87	
	Year 14, 1857-58 ,No. 12, January 26
Brief notice of the proceedings of the committee appointed at the last General Synod for further proceedings in Perry Co. (A. Biewend.)	89 / 89
A piece from a mission sermon by Pastor Harms in Hermannsburg on Ies. 40, 1-8. .90	
Ecclesiastical items from Berlin and the Baltic Sea. (Freimund.) .91	
Explanation of some foreign words. II. (Rev. P. Beyer.) . 92	
Publication of the Altenburg Bible. Old Testament. Fr. Wynecken. .93	
" The Independent Christian." .93	
The Baden unirte catechism. . 94	
From the history of the present insurgency in the East Indies. .94	
Merkwurdige Vorherverkündigung. (on Georg Nitzsch.) .94	
	Jahrg. 14, 1857-58 ,No. 13, February
(missing pgs 97-98)	97 / 97
The glorious comfort of the keys. (Sent in B.-.) . 100	
" The Evangelist." .102	
The end of the song. (chiliastic...). 102	
Urgent call for help. .102	
	Jahrg. 14, 1857-58 , No. 14, February 23
Dr. Martin Luther's Small Catechism in question and answer thoroughly interpreted by Dr. Conrad Dietrich, former Superintendent at Ulm, with additions from the Dresden Cross Catechism and the Confessions of the Lutheran Church, and provided with sayings from the Holy Scriptures, together with a threefold appendix. For school and home. Published by the German Lutheran Synod of Missouri, 2c.	105 / 105
The response of "the Church Ministry of the Lutheran Synod of Buffalo" to the recent concerning resolutions of our General Synod. .107	
Explanation of some foreign words. III. (Rev. P. Beyer.) . 108	
Jesus. (H. Fick.) .110	
Who has the right love. (J.H. Jox, Pastor) .110	
How blind is the alienation from God and his word. (Pilgrim.) .110	
From Australia. (Pilgrim.) .110	
	Year 14, 1857-58 ,No. 15, March 9
	EN / DE
Excerpt from the proceedings of the Norwegian Lutheran Synod, assembled at Little Iowa, Winneshiek Co, Iowa, during the days of October 9-13, 1857. (Biewend)	113 / 113
Withdrawal from the "Evangelical Church Association of the West" as a correction of certain publications of the same. .115	
Chiliasm. (Walther?)117	
The spirit of the 19th century. (Ambrosius Henkel, Lutheran preacher..) . 118	
erudition. Emperor Ferdinand I knew that his hunting master...119	

Year 14, 1857-58 ,No. 16, March 23

- Mission hopes among the Chippeways in Minnesota. (Missionary Cloeter.) [121 / 121](#)
Withdrawal from the "Evangelical Church Association of the West" as a correction of certain publications of the same. .
(Pastor Lange. Continuation.) .123
Something for Mr. Degmeier and his ilk. .125
The converted Jewish children. (Pastor Nordmann) .125
Genuine Evangelical Interpretation of the Sunday and Festival Gospels of the Church Year, Translated and Extracted from the Gospel Harmony of the Lutheran Theologians M. Chemnitz, Polycarp Leyser and Johann Gerhard. Published by the monthly preachers' conference at Fort Wayne, Ind. first volume. St. Louis by Wiebusch and Son, 1858.127
Something from Lucas Kranach and Charles V .127

Year 14, 1857-58 ,No. 17, April 6

- Old or New? (Prof. Biewend. (B.)) [129 / 129](#)
Withdrawal from the "Evangelical Church Association of the West" as a correction of certain publications of the same. .
(Pastor Lange. Continuation.) .131
Church regiments in Brunswick. (Freimund.)133
The Luther Song. From the first Gasange. Johannes Huss and Jerome of Prague.134
The chaste Anna. In 1453, Muhammad the Second had already Constantinople... . 134
Prayers of the Buriates and Mongols. (Luth. Missionsblatt.) .134

Year 14, 1857-58 ,No. 18, April 20

- Herr von Rohr and the Pittsburgh Conference. (Sent in.) [137 / 137](#)
Response to a libel in the Methodist "Apologist" of Cincinnati. (J.A. Hügli.) .140
Death notice - Adolf Biewend. . 144

Jahrg. 14, 1857-58 ,No. 19, May 4

- The Last Oelung. (against Löhe) [145 / 145](#)
Luther's Testimony against the Jews and Chiliastes.(H. Fick.)147
Fruits of the Union in Prussia. (Freimund.)150
Royal words. . 151

Year 14, 1857-58 ,No. 20, May 18

- Inaugural sermon preached by Rev. Paul Beyer at Altenburg, Perry Co, Mo, April 4, 1858. [153 / 153](#)
A glorious princely word. 158
God's miraculous salvation from great danger. (Sent in.)159

Year 14, 1857-58 ,No. 21, June 1

EN / DE

- Wonderful thanks and request at the same time to the dear brothers in office, near and far, with regard to the sending of pupils. (Sihler.) . [161 / 161](#)
The Catechism of Dr. M. Luther. (Pastor Besel.)163
Explanation of some foreign words. IV. (P. Beyer.)164
To my dear Better Heinrich. First letter. (Pastor Müller.)165
From China. (Pilgrims from Saxony.) .167

Year 14, 1857-58 ,No. 22, June 15

- To my dear Better Heinrich. Second letter. (Pastor Müller.) [169 / 169](#)
About the church. (A section from this year's preface to the "Kirchenblatt für die ev.-luth. Gemeinden in Preußen.) .172
On the religious statistics of St. Louis174
The Lutheran Village Church Journal.175

Year 14, 1857-58 ,No. 23, June 29

- Submitted to the Concordia College lithograph. [177 / 177](#)
How the Unirt Evangelicals Exploit Löhe's Oelung. [178](#)
The "Informatorium" and our catechism.179
Pastor Münkels verdict on Löhe's Oelung. (From the Verdeschen "Zeitblatt.") [/ 180](#)
Suspension from office. .181

Jahrg. 14, 1857-58 ,No. 24, Juli 13 (**Schick** temp. editor)

- To the dear members of our synodal congregations. [185 / 185](#)
Against chiliasm. (Sent in.)186
Explanation of some foreign words. V. (P. Beyer.)188
The "Messenger of Peace."189
The right-wing church.(Sent in.)190

Jahrg. 14, 1857-58 ,No. 25, Juli 27 (**Schick** temp. editor)

- In honorary memory of our dear brother who died in a bathing accident on June 8, because. Pastor J.P. Kalb, born July 4, 1828, passed away June 8, 1858. (Sihler.) [193 / 193](#)
The Lutheran hymn according to E. Koch. Casper Melisander, ... (Submitted.)196
Jahrg. 14, 1857-58 ,No. 26, August 10 (**Schick** temp. editor)

Answer to the question: Why are the symbolic books of our church not to be written conditionally, but necessarily, by those who want to become ministers of it? Paper. Western Districts. [201 / 201](#)
The "Old Lutherans. (Weyermüller.)206
Call to the young people of our communities.207

[DL15 -1858-1859 HOME \(Archive copy\)](#)

Year 15, 1858-59 , No. 1, August 24

EN / DE

Foreword of the editorial staff to the fifteenth volume of the "Lutheran. (To be continued.).

[1 / ^ 1](#)

Report on the Indians of Bethany, especially on the "Blessed Dormant". .3

The Lutheran Church in Baden. .5

A parsonage a rescue home. . 6

Year 15, 1858-59 No. 2, September 7

Foreword of the Editorial Board to the Fifteenth Volume of "The Lutheran." (continued)

[9 / 9](#)

Luther's golden words about the importance of the pure doctrine of justification: that everything lies in it, that it saves from all other error or brings it back into order, and that all false teachers also err in this doctrine. .11

The Buffalo Critique of Our Catechism. . 12

"The Protestant Newspapers".14

Chiliasm style. . 15

Jahrg. 15, 1858-59 ,No. 3, September 21

Editorial Foreword to the Fifteenth Year of the "Lutheran." (continued). .

[17 / 17](#)

From: J.A. Steinmetz, Von der Versiegelung der Gläubigen mit dem heiligen Geist. .21

Year 15, 1858-59 ,No. 4, October 5

Foreword of the Editorial Board to the Fifteenth Year of the "Lutheran. (Conclusion.)

[25 / 25](#)

Concerning the unirt-evangelical preacher Mr. Hartmann in Chicago . 26

Extract from the proceedings of the Free Evangelical Lutheran Conference, during the third meeting of the same at Cleveland, Ohio, August 5-11 incl, 1858. Seventh and eighth sessions. .27

Correspondence from Germany. (Hermann Fick.).29

"The Reformirte Streiter." .30

Dee "Lutheran." (Submitted.) . 30

The new Lutheran calendar for the year 1859. (Pastor Brobst.) .31.

Year 15, 1858-59 ,No. 5, October 19

A word of understanding in Beaeihung of the non-inclusion of some members of the Synod of New-Your as consulting members at this year's sessions of the Eastern District of the Missouri - Synod. [33 / 33](#)

Our Mission. (Pastor Sievers.) .34

Colossians 3.17. .37

The church lives in the spirit. (H. Fick.) .39

To the dear sister congregations of our synodal association .39

Jahrg. 15, 1858-59 ,No. 6, November 2

"That no man shall publicly teach, or preach, or minister sacraments in the church, without a proper profession." Something for Methodist preachers and others. (Pastor Hügly.) [41 / 41](#)

The Lutheran hymn according to E. Koch. (Continued.). 43

What kind of people are our vulgar rationalists? .44

Iowa Synod. .45

Obituary to the dear Christian brother Ph. J. Wieland, who went to his eternal rest in the fire accident of the steamboat Austria. Wieland. (H.).47

Filling stone. Memorable verses in the monastery Norhalden. .47

Charles V a German. .47

Year 15, 1858-59 ,No. 7, November 16

EN / DE

"That no man shall publicly teach, or preach, or minister sacraments in the church, without a proper profession." Something for Methodist preachers and others. (continued) [49 / 49](#)

Ueber heimliche Verlöbnisse. (Compiled from the proceedings of the Eastern District Synod. - P Dulitz.) 50

What is a means of grace? (Submitted by Fr. H. Hanser.) . 53

The so-called Lutheran General Synod. .54

To the dear sister congregations of our synodal convention. (Sent in.) . 55

Jahrg. 15, 1858-59 ,No. 8, November 30

Question and answer in letters about our catechism. (Submitted - p.) .

[57 / 57](#)

"That no man shall publicly teach, or preach, or minister sacraments in the church, without a proper profession." Something for Methodist preachers and others.(continued)58

The Luther Song. An Epic. By Hermann Fick Printed and published by Aug. Wiebusch & Son. 1858.60

Blessed death of a poor sinner. . 61

The good fellowship. (Rev. P. Beyer.) . 62

Of the Protestants in Austria. . 62

The Kaffirs in South Africa . 63

Year 15, 1858-59 ,No. 9, December 14

Are you similar to this image. (For the "Lutheran.") .

[65 / 65](#)

"That no man shall publicly teach, or preach, or minister sacraments in the church, without a proper profession." Something for Methodist preachers and others.(continued)67

How materialism haunted Luther's time! .68

The St. Louis college thing again! .68

"The Protestant." .69

What do you call Christ good? Something for vulgar rationalists. .69

How Pilate and Herod Become Friends. ("Lutheran Church Messenger") . 71

Jahrg. 15, 1858-59 ,No. 10, December 28

The Pious Children at Christmas. (G. Schaller.)

[73 / 73](#)

Of the Birth of Christ. (Translated from Johann Michael Dillherr's Betrachtungen.) Sent in. .73

"That no man shall publicly teach, or preach, or minister sacraments in the church, without a proper profession." Something for Methodist preachers and others.(Continued and concluded.)74

Native American mission in Minnesota. Sent in. .76

A modest request to the "Lutheran Herald." Sent in - X. . 77

Life and dignified end of a materialist. .78

The Indenmissionary Wolf. .78

Call for the formation of branch Bible societies and affiliation with the Fort-Wayner Central Bible Society. (Crämer). 79

Year 15, 1858-59 ,No. 11, January 11

Native American mission in Minnesota. Sent in. (Continued).

[81 / 81](#)

" Where are the wise? Where are the scribes? Where are the worldly wise? Has not God made the wisdom of this world foolishness?" 1 Cor. 1:20 (Pastor Köstering.)82

Letters to Walther. .85

Concerning the General Synod . 86

How the Missouri Synod is portrayed in the "Olive Branch." .86

Year 15, 1858-59 ,No. 12, January 25

Native American mission in Minnesota. Sent in. (Continued and concluded. Ferdinand Sievers.) .

[89 / 89](#)

How does the "Lutheran" get the well-deserved distribution? .92

Our condition. .93

A letter from Alsace. (From the Freimund.) .94

On the Question of Absolution (Ev. K. Ztg.) .95

Jahrg. 15, 1858-59 ,No. 13, February 8

EN / DE

What do righteous Protestant Christians, especially Lutherans, have to do in view of the threatening future of their old or new fatherland? (Dr. Sihler.) .

[97 / 97](#)

A testimony of Luther against the Anabaptists, Chiliastes, Winkelschleicher and other swarm spirits. 99

Is private confession, as practiced in the Lutheran Church, a piece of Roman leaven? (Carl Fricke.)100

Two martyr stories. .102

Mr. Krebs and the Lutehrian St. Louis Hymnal. . 102

Year 15, 1858-59 ,No. 14, February 22

What do righteous Protestant Christians, especially Lutherans, have to do in view of the threatening future of their old or new fatherland? (Continuation, conclusion follows. - Dr. Sihler.) .

[105 / 105](#)

Causes why one should listen to the Passion sermons gladly and diligently. (Conclusion follows. Pastor Besel.) .107

Correction. (From the Neue Zeitblatt by Münkell in Oiste near Verden. Hermann Fick.) .109

The religion of cancer in the dinte. .110

An "American Lutheran" "whorehouse." .110

Jahrg. 15, 1858-59 ,No. 15, March 8

What do righteous Protestant Christians, especially Lutherans, have to do in view of the threatening future of their old or new fatherland? (Conclusion. Dr. Sihler.) .

[113 / 113](#)

Causes why one should listen to the Passion sermons gladly and diligently. (Conclusion. Pastor Besel.) .115

A testimony of the deplorable state of American theology within the Lutheran General Synod has recently been given by

Pastor S.W. Harkey, ... (Submitted. R. Lange) . 116

Correspondence of the "Lutheran" from Germany. (H. Fick.)117

The reprieve. . 118

Communications from consultation hours. (Sent in. X.) . 118

Year 15, 1858-59 ,No. 16, March 22

- Nature of a Union Catechism. (To be continued.) [121 / 121](#)
 The evening visit.Ober: A conversation about a chapter from the thick book von Amerikanischen Gannern und Schwindlern.
 (Conclusion follows. Pastor Müller.)124
 About the break-in of the Methodists. 126
 Year 15, 1858-59 ,No. 17, April 5
- Nature of a Union Catechism. (Continuation and conclusion.) [129 / 129](#)
 The evening visit.Ober: A conversation about a chapter from the thick book von Amerikanischen Gannern und Schwindlern.
 (Conclusion. Pastor Müller.)132
 "Remember your teachers who have told you the word of God." Heb. 13:7 (Crämer.) . 135
 How a preacher finally happily abolished church sleeping in his congregation. Johann Jacob Heinold. .135
 Year 15, 1858-59 ,No. 18, April 19
- What do the scholars at this "great time" understand by further development of the doctrine? (F. Köstering.) [EN / DE](#)
[137 / 137](#)
 A little piece of life. (Volksbl.).141
 Freemasons.142
 Lutheranism in the Principality of Lippe.142
 Peter again in the foreign country. Pastor Brobst "Lutheran magazine". .142
 Year 15, 1858-59 ,No. 19, May 3
- Dear Friend and Godfather! Johann [145 / 145](#)
 Luther on Expecting and Waiting for the Profession.147
 An Assessment. (M. Eirich.)147
 Jahrg. 15, 1858-59 ,No. 20,
- "Whether and how a pastor should not accept other parishioners, or even a parishioner should not turn from his ordinary pastor to another." [153 / 153](#)
 Appendix to above concern. 157
- "An enforced public testimony against the machinations of the Masons in the United Synod of Ohio and the English District in connection with it, laid for the purpose of preserving one's conscience inviolate and serving as a warning to the unwary Christian." (Rev. Eirich, Lithopolis, Ohio.) . 157
 The Missions of the Roman Catholic Church. (G. Sch.)158
 State of the Mission in the East Indies.(G. Sch.)159
 Münkels Zeitblatt of February 18 contains the following advertisement: Literature.159
 Year 15, 1858-59 ,No. 21, May 31
- The American Luther Association Writings for the People. (Prof. Dr. G. Seyffarth.) [EN / DE](#)
[161 / 161](#)
 Statutes of the American Luther - Association...164
- "Statement by the Ministry of the Iowa Synod of its Position on the Venerable Synod of Buffalo. (From the Iowa Synod Church Bulletin.) . 165
 Ecclesiastical Movement, Progress and Inhibition in Saxony.(Freimund.)`166
 Year 15, 1858-59 ,No. 22, June 14
- Something else for Methodists and others concerning Holy Absolution. [169 / 169](#)
 The Doctrine of the Preaching Office and the "Lutheran Standard." [171](#)
 The gap in our schoolteacher seminar on Fort Wayne. (Ph. Fleischmann.)172
 Ecclesiastical Movement, Progress and Inhibition in Saxony. (Conclusion. Freimund.) ...172
 The General Synod. 173
- Postscript. (C.F.W. Walther.) [175](#)
 Year 15, 1858-59 ,No. 23, June 28
- Martin of Tours. A life picture from the ancient church by W. F. Besser. . [177 / 177](#)
 From Prussia. From the Pilgrim from Saxony. .180
 Year 15, 1858-59 ,No. 24, July 12
- Unionist Faith. . [185 / 185](#)
 An important find. From the Pilgrim from Saxony. .188
 A chiliast on death's bed. . 189
 Ohio Synod western district and Rev. Fr. Eirich. . 190
 Elector August of Saxony. (1553-1586.) .190
 Year 15, 1858-59 ,No. 25, July 26
- To parents concerned for the welfare of their children. (X.) [193 / 193](#)
 Some of the speech of the Inspector of the F.B. Missionary Institution at the dismissal of two pupils, April 15, 1859.194
 The Heavenly Jerusalem. Valerius Herberger. Newly edited and edited. With a preface by Dr. Friedrich Ahlfeld. Leipzig 1858.195
 From the Church. From Münkels New Gazette. .197
 Statement relating to the report of our northern district of 1858.199
 Year 15, 1858-59 ,No. 26, August 9

Something about Pastor Stephan. From the Pilgrim from Saxony.

[201 / 201](#)

The "Lutheran Standard. (J.H. Werfelmann.) .203

Why Baptists want to celebrate their Lord's Supper only with Baptists. .204

From the history of an American community. (G.K. Schuster.) .205

Death notice - Friedrich Wilhelm Barthel. . 207

[DL16 -1859-1860 HOME \(Archive copy\)](#)

Year 16, 1859-60 , No. 1, August 23

EN / DE

Editorial Foreword to the Sixteenth Volume of "The Lutheran."

[1 / ^ 1](#)

Address, Western District, May 5, 1859, and following. At Addison, Ill., on the following points: 1) That the Lutheran Church alone is entrusted with the pure **doctrine of justification.** 2. 2) Where does it come from that this awareness has often dwindled even within the Lutheran Church? 3. what measures should be taken to revive this diminished awareness? [2](#)

Year 16, 1859-60 No. 2, September 6

Address, Western District, May 5, 1859, and following. At Addison, Ill., on the following points: 1) That the Lutheran Church alone is entrusted with the **doctrine of justification.** 2. 2) Where does it come from that this awareness has often dwindled even within the Lutheran Church? 3. what measures should be taken to reawaken this diminished awareness? (§2, continued) [9 / 9](#)

Excerpt from Proceedings of the **Free Evangelical Lutheran Conference**

at Fort

Wayne, Ind. held July 14-20, 1859. .10

Year 16, 1859-60 ,No. 3, September 20

Address, Western District, May 5, 1859, and following. At Addison, Ill., on the following points: 1) That the Lutheran Church alone is entrusted with the pure doctrine of justification. 2. 2) Where does it come from that this awareness has often dwindled even within the Lutheran Church? 3. what measures are to be taken to awaken this diminished awareness again? (#3, continued) [17 / 17](#)

Excerpt from the proceedings of the **Free Evangelical Lutheran Conference**

at Fort

Wayne, Ind. held July 14-20, 1859. (Continued.) .19

Year 16, 1859-60 ,No. 4, October 4

EN / DE

Address, Western District, May 5, 1859, and following. At Addison, Ill., on the following points: 1) That the Lutheran Church alone is entrusted with the pure doctrine of justification. 2. 2) Where does it come from that this awareness has often dwindled even within the Lutheran Church? 3. what measures are to be taken to awaken this diminished awareness again? (§5, continued) [25 / 25](#)

Extract from the proceedings of the **Free Evangelical Lutheran Conference**

held at Fort

Wayne, Ind. from July 14 to 20, 1859. (Continued.) .27

Year 16, 1859-60 ,No. 5, October 18

Address, Western District, May 5, 1859, and following. At Addison, Ill., on the following points: 1) That the Lutheran Church alone is entrusted with the pure doctrine of justification. 2. 2) Where does it come from that this awareness has often dwindled even within the Lutheran Church? 3. what measures should be taken to reawaken this diminished awareness? (§6, continued) [33 / 33](#)

Excerpt from Proceedings of the **Free Evangelical Lutheran Conference**

at Fort

Wayne, Ind. held July 14-20, 1859. (Conclusion.) .35

Year 16, 1859-60 ,No. 6, November 1

Address, Western District, May 5, 1859, and following. At Addison, Ill., on the following points: 1) That the Lutheran Church alone is entrusted with the pure doctrine of justification. 2. 2) Where does it come from that this awareness has often dwindled even within the Lutheran Church? 3. what measures should be taken to revive this diminished awareness? (continued) [41 / 41](#)

The stolen letter. . 43

Year 16, 1859-60 ,No. 7, November 15

Pastoral sermon, Northern Districts, Frankenmuth, Friedrich Lochner.

[49 / 49](#)

Jahrg., 1859-60 ,No. 8, December

Address, Western District, May 5, 1859, and following. At Addison, Ill., on the following points: 1) That the Lutheran Church alone is entrusted with the pure doctrine of justification. 2. 2) Where does it come from that this awareness has often dwindled even within the Lutheran Church? 3. what measures should be taken to revive this diminished awareness? (continued) [57 / 57](#)

Open letter to the editor of The Lutheran. . 59

Year 16, 1859-60 ,No. 9, December 13

Fruits of Buffalo Hierarchy. The Synodal Baucassen Scandal.

[65 / 65](#)

Public declaration of honor. (Beyer.) .69

Year 16, 1859-60 ,No. 10, December 27

JESus. (Fick.)

Address, Western District, May 5, 1859, and following. At Addison, Ill., on the following points: 1) That the Lutheran Church alone is entrusted with the pure doctrine of justification. 2. 2) Where does it come from that this awareness has often dwindled even within the Lutheran Church? 3. what measures should be taken to revive this diminished awareness?
(continued) [73 / 73](#)
Can preachers command their congregations or individual members of them to do anything that is not already commanded in God's Word? .75

Year 16, 1859-60 ,No. 11, January 10

EN / DE

Luther in Worms. (X.)

[81 / 81](#)

Address, Western District, May 5, 1859, and following. At Addison, Ill., on the following points: 1) That the Lutheran Church alone is entrusted with the pure doctrine of justification. 2. 2) Where does it come from that this awareness has often dwindled even within the Lutheran Church? 3. what measures should be taken to revive this diminished awareness? II.
(Conclusion).83
Can preachers command their congregations or individual members of them to do anything that is not already commanded in God's Word? (Continued.) . 83

Year 16, 1859-60 ,No. 12, January 24

Can preachers command their congregations or individual members of them to do anything that is not already commanded in God's Word? (Continued.) [89 / 89](#)

H. Ludwig and Dr. Stohlmann. (P. Brauer.) .90

Year 16, 1859-60 ,No. 13, February 7

Up! Up! (Fick.)97

Can preachers command their congregations or individual members of them to do anything that is not already commanded in God's Word? (Continued.) [97 / 97](#)

Year 16, 1859-60 ,No. 14, March

Can preachers command their congregations or individual members of them to do anything that is not already commanded in God's Word? (Conclusion.) [105 / 105](#)

On board the steam lichisses Lacey, ... To the present. Editor of the "Lutheran." (C.F.W. Walther)108

Year 16, 1859-60 ,No. 15, March

(Sent in.) Beloved brother! W.

[113 / 113](#)

Dr. Luther's advice concerning the introduction of a church order.118

Year 16, 1859-60 ,No. 16, March 20

Of the sin against the Holy Spirit. (Köstering.) .

[121 / 121](#)

The Lutheran Church Suffering According to E. Koch. Paul Gerhard... (continued. P. Föhlinger.) . 124

Year 16, 1859-60 ,No. 17, April 3

Confidential letters about divine secrets. .

[129 / 129](#)

The best way to furnish our churches. (Submitted.) . 131

Jacob Andreä and the Jewish Delinquent. . 133

Year 16, 1859-60 ,No. 18, April 17

Of the Duty to Attend Congregational Meetings. An address delivered at a meeting of the Lutheran congregation at St. Louis, Mo. by C.F.W. Walther. [137 / 137](#)

The best way to set up our churches. (Sent in. Continued.) . 141

Year 16, 1859-60 ,No. 19, May

Luther's People's Library.

[145 / 145](#)

The Lutheran Church Suffering according to E. Koch.(Continued.)146

The best way to set up our churches. (Submitted. Conclusion.) .148

Year 16, 1859-60 ,No. 20, May 15

EN / DE

What are the most appropriate means of a right and blessed discipline? (Teacher Roschke.)

[153 / 153](#)

Whether preachers may take another profession without the consent of their congregations. .154

Proverbs in Luther's writings. (Hoppe.) .155

Year 16, 1859-60 ,No. 21, May 29

Brief History of Concordia College in St. Louis. (by G.A. Sarer.)

[161 / 161](#)

Proverbs in Luther's Writings. 4 He who cannot lift a great stone, let him lie. (Continued. Hoppe.) . 164

Year 16, 1859-60 ,No. 22, June 12

Program of the ... Concordia College.

[169 / 169](#)

The Lutheran Church Suffering According to E. Koch. Paul Gerhard... (continued. P. Föhlinger.) . 171

Year 16, 1859-60 ,No. 23, Julni 26

Luther at the Wartburg. (X.)

[177 / 177](#)

Whether a newborn child who has received emergency baptism due to apparent danger of death, but subsequently recovers and remains alive, must also be baptized again by a preacher. 178

Catechism interpretation from Dr. Luther's writings and the symbolic books, compiled by Ernst Gerh. Wilh. Keyl - Third Volume 182

Year 16, 1859-60 ,No. 24, July 10

Letters: X.

[185 / 185](#)

Whether those are to be counted among the magicians, who heal illnesses by certain words or seem to produce other miraculous things. (Translated from Fr. Balduin's...) 187

Proverbs in Luther's Writings. 10. God is the shawl God. In God's name, all misfortune is bound to happen. (Continued. Hoppe.) . 188

Year 16, 1859-60 ,No. 25, July 24

The Lutheran Church Suffering According to E. Koch. Georg Neumark, Johann Frank... (continued. P. Föhlinger.) . [193 / 193](#)

From the ear blowers that they should not be believed. .195

Older and Newer Voices on Luther's Small Catechism (Freimund.) . 197

Year 16, 1859-60 ,No. 26, August 7

Can a Lutheran be in an ecclesiastical community in which there is no unity of doctrine and faith, and yet "stand above the partheia?" (Köstering.) . [201 / 201](#)

Traits from the Reformation History of Northern Germany. (Submitted.) . 204

[DL17](#) - Volume 17-1860-1861 [HOME](#) ([Archive copy](#))

TABLE OF CONTENTS

Year 17, 1860-61 , No. 1, August 21

EN / DE

At the beginning of the 17th volume. (Readers will excuse the fact that the first number of the new volume appears without a preface. Illness has rendered me incapable of sustained work for several weeks. However, the Lutheran will hopefully return to the hands of Professor Walther, whose arrival is expected daily, as early as the next number. Th. Brohm.) [1 / ^ 1](#)

The Lutheran Church Suffering According to E. Koch. Johann Frank... (continued. P. Föhlinger.) . 1

Traits from the Reformation History of Northern Germany. 2 Duke Ernst the Confessor of Lüneburg and Urbanus Regius. (Submitted.) . 3

A mother and three daughters. (Submitted.) . 4

Year 17, 1860-61 No. 2, September 4

Eulogy on Matth. 10, 32. to the Royal Saxon Finanzrath Franz Adolph Marbach on June 9, 1860 held by Dr. Friedrich Ahlfeld, Pastor at St. Nicolai in Leipzig. [9 / 9](#)

How do you like the preacher singing at the altar? (Submitted.) . 11

Year 17, 1860-61 ,No. 3, September 18

Municipal suffrage. (W.)

[17 / 17](#)

As a

warning. (Sihler.) .19

Church news from northern Wisconsin. (Ruhland

.) .20

Year 17, 1860-61 ,No. 4, October 2

Municipal suffrage. (Continued.)

[25 / 25](#)

Proverbs in Luther's Writings.... 17. ibi caput melancholicum, ibi diabolus habet paratum balneum. (Continued. Hoppe.) . 27

Luther Association. (Besel.) .28

The Altenburger Bibelwerk. .29

Message from California. . 30

Year 17, 1860-61 ,No. 5, October 16

Municipal suffrage. (Continued.) (W.)

[33 / 33](#)

Traits from the Reformation History of Northern Germany. 3 The Reformation in Brunswick and Duke Henry the Younger . (Submitted.) . 34

Proverbs in Luther's Writings.... It is better to be crippled in heaven than healthy in hell. It is better to have red eyes than to have dead pits. (Continued. Hoppe.) . 36

Year 17, 1860-61 ,No. 6, October 30

Pastoral sermon delivered on occasion of the meeting of the General Synod of Missouri, ... 19 Oct. 1860 (W.) (Walther) though unsigned, it is clearly Walther's sermon. [41 / 41](#)

Californische Correspondenz. 44

Year 17, 1860-61 ,No. 7, November 13

Municipal suffrage. (Continued.) (W.)

[49 / 49](#)

Traits from the Reformation History of Northern Germany. 4. duke Erich I, his wife Elisabeth, his son Erich II, and Anton Corvinus. . (Submitted.) . 51

Year 17, 1860-61 ,No. 8, November 27

Municipal suffrage. (Continued.) (W.)

[57 / 57](#)

The three angels. Revelation 14:6-11: (Sent.) . 60	Year 17, 1860-61 ,No. 9, December 11	EN / DE 65 / 65
Municipal suffrage. (Continued.) (W.) New news from California. . 68	Year 17, 1860-61 ,No. 10, December 25	73 / 73
Report on internal mission . The Lutheran Herald. . 75 Traits from the Reformation History of Northern Germany. 4. duke Erich I, his wife Elisabeth, his son Erich II, and Anton Corvinus. . (Submitted.) . 76	Year 17, 1860-61 ,No. 11, January 8	81 / 81
Municipal suffrage. (Continued.) (W.) Report on internal mission. (Conclusion.).84	Year 17, 1860-61 ,No. 12, January 22	89 / 89
Municipal suffrage. (Continued.) (W.)	Year 17, 1860-61 ,No. 13, February 5	97 / 97
Proceedings of the Twentieth Convention of the Western District,... Dayton, Oh., July 10-28, 1860 (Sihler.)	Year 17, 1860-61 ,No. 14, February 19	105 / 105
Municipal suffrage. (Continued.) (W.) Disgraceful conduct of Prof. Lehmann, Presiding Pastor Schulze, and Pastors Reichert and Groth, members of the Ohio Synod, Western District. (Sihler.)108	Year 17, 1860-61 ,No. 15, March 5	113 / 113
Municipal suffrage. (Continued.) (W.) Recent Practice of the Wiskonsin Synod in Missionary Work among the Germans. .116 Pastor Brobst. . 116 Luther's popular library. .117	Year 17, 1860-61 ,No. 16, March 19	121 / 121
Appeal in matters of the Lutheran Church in North America. (Pilgrims from Saxony., Fr. Brunn) Our National Abgott. . 123	Year 17, 1860-61 ,No. 17, April 2	129 / 129
Paper on the relationship of the church and its servants in relation to their physical provision. . (Crämer)	Year 17, 1860-61 ,No. 18, April 16	137 / 137
Hymnological walk through our hymnal for the promotion of its blessed use in church, school and home. (Lochner.)		145 / 145
The organ of the Iowa Synod. (Hoppe.) .140 Public question. . 141	Year 17, 1860-61 ,No. 19, April 30	EN / DE 153 / 153
Hymnological walk through our hymnal for the promotion of its blessed use in church, school and home. (Continued. Lochner.)		161 / 161
Californian Correspondence. 146 Lovely and alluring interpretation of the words of absolution. .147 Eben-Ezer from the Grand Duchy of Hesse. (Ehlers' church bulletin.) .147	Year 17, 1860-61 ,No. 20, May 14	169 / 169
The Christian and politics. (Brohm.) .		177 / 177
Hymnological walk through our hymnal for the promotion of its blessed use in church, school and home. (Continued. Lochner.) Lutheran Exam. (Freimund.) .155 "Are the subjects bound to obey the authorities when the same calls them to any war?" (by Johann Gerhard.) . 156 Luther's confession that Christ's body and blood are everywhere, where Christ's Supper is held according to its order and institution, let it be administered by whosoever wills .157	Year 17, 1860-61 ,No. 21, May 28	180 / 180
Conference sermon preached at Fort Wayne, January 10, 1861 (Sent by Rev. Werfelmann.)	Year 17, 1860-61 ,No. 22, June 11	177 / 177
Hymnological walk through our hymnal for the promotion of its blessed use in church, school and home. (Lochner.)164		180 / 180
Municipal suffrage. (Continued.) (W.) The Proseminar in Germany. (Fr. Brunn.)171 Hymnological tour through our hymnal for the promotion of its blessed use in church, school and home. (Conclusion. Lochner.)172	Year 17, 1860-61 ,No. 23, June 25	180 / 180
Municipal suffrage. (Continued.) (W.) That an orderly care of the poor and sick belongs to the prosperity of a Christian community. (Brohm.) .180	Year 17, 1860-61 ,No. 24, July 9	

Sermon on the Gospel on the Visitation of the Virgin Mary, preached on the 5th Sunday after Trinity in the Immanuel Church at St. Louis, Mo. and communicated by urgent request by C.F.W. Walther. (W.)185	
Foolish excuses of those who do not like to share their possessions abundantly. (Cyprian.)188	
Traits from the Reformation History of Northern Germany. 5 The Dukes Philip, Ernst and Wolfgang von Grubenhagen. (Conclusion. Sent in.) .	189 / 189
	Jahrg., 1860-61 ,No. 25, July 23
Municipal suffrage. (Continued.) (W.)	193 / 193
A song from the Ohio Synod. .196	
As it once happened to a preacher who left a congregation against their pleading to stay. .197	
	Year 17, 1860-61 ,No. 26, August 6
The municipal electoral law. (Continuation and conclusion.) (W.)	201 / 201
The Proseminar in Germany. (Fr. Brunn.).202	
Abgedrungene geschichtliche Ergänzungen zur Geschichte der chiliastischen Streitigkeiten in Altenburg. (sent.)203	

[DL18-Volume 18-1861-1862](#) [HOME \(Archive copy\)](#)

TABLE OF CONTENTS

	Year 18, 1861-62 , No. 1, August 20	
Editorial Foreword to the Eighteenth Volume of "The Lutheran."		EN / DE
Sermon on the Gospel on the eighth ... after Trinity. (Lindemann.) .2		1 / ^ 1
	Year 18, 1861-62 No. 2, September 3	
To the dear congregations of our synod. (Sihler.)		9 / 9
Two and eighty short consolation speeches by Dr. Johannes Lassenius, formerly professor and preacher in Copenhagen. .10		
John Lassenius. . 11		
	Year 18, 1861-62 ,No. 3, September 17	
Misleaders and Misbelief.		17 / 17
Walking through our hymnal. (Lochner.) .20		
	Year 18, 1861-62 ,No. 4, October 2	
Dr. Hieron. Weller's explanation of the hymn: Ein' feste Burg ist unser Gott. (Keyl.)		25 / 25
Walking through our hymnal. (Continued. Lochner.) . 28		
	Year 18, 1861-62 ,No. 5, October 16	
Sermon, on the general day of repentance, Sept. 26 of this year, Immanuel Church ... St. Louis ... by C.F.W. Walther.		33 / 33
Walking through our hymnal. (Continued. Lochner.) . 37		
	Year 18, 1861-62 ,No. 6, October 30	
"Reading Book for Evangelical Lutheran Schools."		41 / 41
Traveling Preacher Report (Crämer.) .44		
	Year 18, 1861-62 ,No. 7, November 13	
Letters: (Jost.) .		49 / 49
California Correspondence.(Bühler)51		
	Year 18, 1861-62 ,No. 8, November 27	
The German Lutheran Central Bible Society for Missouri, Illinois, and Iowa in St. Louis.		57 / 57
	Year 18, 1861-62 ,No. 9, December 11	
		EN / DE
Synodal Speech. We begin these announcements with the synodal address of the president of the aforementioned district, Pastor Schwan of Cleveland.		65 / 65
Proseminar in Germany. . 68		
General Synod. (Submitted.) . 69		
Helper call.69		
	Year 18, 1861-62 ,No. 10, December 25	
Is the Apology in conflict with the Schmalkaldic Articles concerning the doctrine of the Antichrist? (Submitted.) .		73 / 73
Walking through our hymnal. (Continued. Lochner.) . 76		
	Year 18, 1861-62 ,No. 11, January 8	
Chiliasm is false because it abolishes the difference between the world kingdom and the kingdom of Christ. (Fick)		81 / 81
Walking through our hymnal. (Continued. Lochner.) .		82
	Year 18, 1861-62 ,No. 12, February 22	
Testimonies of the oldest church teachers for infant baptism. .		89 / 89
	Year 18, 1861-62 ,No. 13, February 5	
The Last Judgment. (X.) .		97 / 97

Theses on Sanctification. . (???)98		
The deeply shaken Dr. Stohlmann. . (Brewer)100	Year 18, 1861-62 ,No. 14, February 19	
Peter Waldus and his time. (Köstering.) .		105 / 105
A Martyr's Tale. .107		
The Lutheran Slovaks in Hungary. . 108	Year 18, 1861-62 ,No. 15, March 5	
Like Waldensians. (Küchle.).		113 / 113
Dr. Stohlmann's shaken condition worsens! (Brewer.) .115	Year 18, 1861-62 ,No. 16, March 19	
On the unchristian breeding of children. He that spareth his rod hateth his son: but he that loveth him soon chasteneth him.		
Fathers, do not make your children bitter, lest they become bitter. (Sihler)	Year 18, 1861-62 ,No. 17, April 2	121 / 121
On the Christian discipline of children. (Sihler)		129 / 129
A new Postille. . 132	Year 18, 1861-62 ,No. 18, April 16	
Paul Gerhardt		137 / 137
A renewed call for help. .141	Year 18, 1861-62 ,No. 19, April 30	
		EN / DE
Paul Gerhardt. (Conclusion.) .		145 / 145
Walking through our hymnal. (Continued. Lochner.) . 148	Year 18, 1861-62 ,No. 20, May 14	
The Peace of Westphalia. (Köstering.)		153 / 153
The "Lutheran Herald" (Brewer.) . 156	Year 18, 1861-62 ,No. 21, May 28	
Sermon delivered ... (Prof. Crämer.)	Year 18, 1861-62 ,No. 22, June 11	161 / 161
To the honorary memory of the 6 May ... Mr. Johaan Georg Wolfs. .		169 / 169
The apostasy of the ten tribes from the house of David. 1 Kings cap. 11 and 12.(Keyl.) .171	Year 18, 1861-62 ,No. 23, June 25	
Call. (Crämer.)		177 / 177
Earlier attempts at union. The Colloquium at Marburg. (Carl Becker.) .178		
Testimonies against Chiliasm from Dr. Luther's Unprinted Sermons, (Past. K.) .181	Year 18, 1861-62 ,No. 24, July 9	
Earlier Union Attempts. The Wittenberg Concordia. (Carl Becker.) .		185 / 185
Is it our duty to help the Lutheran Church of North America's banen? (By Rev. Brunn.). 187		
Message from our Army Chaplain. (Richmann. Civil War - War). 189	Year 18, 1861-62 ,No. 25, July 23	
Earlier attempts at union. Windsor and Tangermünde. (Carl Becker.) .		193 / 193
St. Peter's prison and martyrdom. (Acts 13:18-24...). 197	Year 18, 1861-62 ,No. 26, August 6	
In what is Methodism wrong? (Mennicke.) .		201 / 201
H. Gilbert, preacher of the General Synod at Birmingham, Pa. ...(Past. Brewer.) .203		
Madagascar. (Freimund.) .205		

DL19 -1862-1863 [HOME \(Archive copy\)](#)

(no index)

Jahrg. 19, 1862-63, No. 1, September 3

		EN / DE
Volume XIX. (Sent in P. B.). .		1 / 1
Foreword of the editorial staff of the nineteenth volume of the "Lutheran". . (probably (W.))		1
Of the war service of Christians. .3		
To the ecclesiastical chronicle. . 4		
Ecclesiastical message. .4	Jahrg. 19, 1862-63, No. 2, September, 17	
Synodal Report of the German Lutheran Synod of Iowa. Of the year 1861. .		9 / 9
False Doctrine of Justification. (Submitted by Prof. Brauer.) ... 13		

To the ecclesiastical chronicle. . .	13	
Church consecration. - Display. - Message. .	14	
	Jahrg. 19, 1862-63, No. 3, October, 1	
Earlier attempts at union. (Continued) (Submitted by Pastor Carl Becker.) . .		17 / 17
Walking through our hymnal. (Sent in by Pastor Lochner.) .19		
Comforting news concerning our mission station in Minnesota. (Sent in by Pastor Sievers.) .20		
The Christian soldier Marinus. .	21	
Ohio Synod. (Submitted.) .	21	
To the ecclesiastical chronicle. .	22	
Correction and request. .	23	
At the grave of my little beloved Martin. From Julie Stephan. (Sent in by Past. Stephan.) .	23	
Commemorating the Missions Festival Celebration at Ebenezer Lutheran Church on Grand Prairie, Ills, July 27 and 28, 1862, containing two mission sermons and a mission history lecture.	24	
The Order of Odd-Fellows, or Strange Brethren, Examined in the Light of Holy Scripture and Reason by Joseph T. Cooper. .	24	
	Jahrg. 19, 1862-63, No 4, October, 15	
Open letter to Rev. Schieferdecker at Altenburg, Perry County, Mo.* (C.F.W. Walther). .		25 / 25
Earlier attempts at union. (Conclusion.) (Submitted by Pastor Carl Becker.) . .	29	
On the ecclesiastical chronicle. - Luther's Volksbibliothek. ...	31	
Who has the power, authority and right to appoint preachers? by Dr. Tilemann Heshusius. Reprinted unchanged from the original 1561 edition. St. Louis, Mo. 1862.....	32	
	Jahrg. 19, 1862-63, No. 5, October 29	
		EN / DE
Chiliasm is false because it further abolishes the difference between the kingdom of grace and the kingdom of glory. (Sent in by Pastor Fick.) .		33 / 33
Tilemann Heshusius' life.	35	
Short proof from St. Paul's letter to the Romans that the present Roman church is an apostate one. (From Johann Gerhard's answer to a booklet called "Morgenstern").	37	
A good political paper. (probably W.)	38	
An old Low German sermon.	38	
To the ecclesiastical chronicle. - Church news.	39	
	Year 19, 1862-63, No. 6, November 12	
Wisconsin attacks on alleged Missouri encroachments. (Submitted.) (Lochner, Steinbach).		41 / 41
Heartfelt request to the congregation of the Synod. (Sent in - W. Sihler).	45	
To the ecclesiastical chronicle.	45	
Church dedications.	46	
	Jahrg. 19, 1862-63, No. 7, November 26.	
Sermon on the Feast of the Reformation, October 31, 1862, delivered by G. Schaller. .		49 / 49
False Doctrine of Justification. (Submitted by Professor Brauer.) .	52	
To the ecclesiastical chronicle.	54	
Sympathy or Prayer? From Preiswerk's Speeches on Superstition.	54	
Church consecration. - Church news.	55	
	Jahrg. 19, 1862-63, No. 8, December, 10	
Christmas suffering. (X.).		57 / 57
Wisconsin attacks on alleged Missouri encroachments. (Continued and concluded.) (Lochner, Steinbach).	58	
Ecclesiastical message from Canada.	60	
To the ecclesiastical chronicle.	61	
Church consecration.	63	
Concerning the intended Lutheran colony .	63	
	Year 19, 1862-63, No. 9, December 24	
		EN / DE
Georg der Dritte, Fürst zu Anhaalt, ein ordinarter und predigen regierender Fürst. (Sent in by Pastor Köstering.).	65 / 65	
The "Freedom of Conscience" of the Evangelical Church Association of the West.(Sent in.)B.	67	
Walk through our hymnal. No. 21 - Praised be you Jesus Christ. No. 22 - God's Son has come. (Continuation - Sent in by Past. Lochner).	69	
To the ecclesiastical chronicle.	70	
	Jahrg. 19, 1862-63, No. 10, January 7	
George the Third, Prince of Anhaalt, an ordained and preaching ruling prince. Conclusion. (Sent in by Pastor Köstering.).		73 / 73
Admonition and punishment in times of war.	75	
Examples of false spells. (Submitted.) (H. Hanser)	76	
Walk through our hymnal. No. 23 - Thank God through all the world. (Continued - Sent in by Past. Lochner).	78	

To the ecclesiastical chronicle. .78

Who is a true Lutheran? - Prayer in time of war. - Peace and strife. - Church Consecration. - Church news. .79

Concerning the Layriz chorale book . 79

Year 19, 1862-63, No. 11, January 21

Penitential Day Sermon, preached Nov. 27, 1862, at St. Louis, Mo. and published at the request of his congregation by C.F.W.W(alther). . [81 / 81](#)

Geschicchhhtlicher Verlauf der Mission. (Sent in by Pastor Köstering.) . 83

Church chronicle. Church consecration.87

Year 19, 1862-63, No. 12, February 1

Slavery, Viewed in the Light of the Holy Scriptures. (Submitted by Prof. Sihler.) . [89 / 89](#)

Historical course of the mission. Conclusion. (Sent in by Pastor Köstering.) . 93

To the ecclesiastical chronicle. .94

The farmer's work. - Short sayings. - Church consecration. .95

Year 19, 1862-63, No. 13, February 15

Slavery Considered in the Light of Sacred Scripture. Continuation. (Submitted by Prof. Sihler.) . [97 / 97](#)

Walk through our hymnal. No. 24 - Lord Christ the united Son of God... (Continued - Sent in by Past. Lochner). .101

Subsequent remark on the account of the history of the mission given in previous numbers. .103

To the ecclesiastical chronicle. - Ecclesiastical message. - Communion - Wine. 103

Year 19, 1862-63, No. 14, March 1

Return! (Sent in by Past. P. Beyer.) . [105 / 105](#)

Slavery Considered in the Light of Sacred Scripture. Continuation. (Submitted by Prof. Sihler.) 106

An important testimony against chiliasm, by Dr. U. Rhegius, the friend of Luther and co-signer of the Schmalkaldic Articles. (Sent in.) . 107

Short correction concerning the Rhenish mission in the last issue of this paper. 109

To the ecclesiastical chronicle. - Church News. - Luther's People's Library. .110

Jahrg. 19, 1862-63, No. 15, March 15.

Slavery considered in the light of the Holy Scriptures. Conclusion. (Submitted by Prof. Sihler.) . [113 / 113](#)

Conversation about catechism classes with new communion companions. (Sent in - Keyl) . 115

To the ecclesiastical chronicle. .117

St. Louis Lutheran Hospital. (Submitted.) . 117

Church News. .119

Jahrg. 19, 1862-63, No. 16, April 1.

EN / DE

Something about the ecclesiastical revolution in the kingdom of Hanover. (Sent in by Rev. Köstering.) . [121 / 121](#)

Answer of the "Hausfreund" to the question: "Is it faith alone, or is it works alone, or is it both together that lead us to heaven." (Sent in by Pastor H. Löber.) . 123

Mr. "Jacob Conrad, pastor of the Lutheran congregation of unchanged Augsburg. Confession", ... (Submitted)124

To the ecclesiastical chronicle. .125

To the dear congregations of our synod. (Wyneken).126

Church consecration. - Ecclesiastical news. . 127

Petition to the congregations of the synod, relative to repair and improvements of the school property of the synod at Fort Wayne. .127

Jahrg. 19, 1862-63, No. 17, April 15.

From the annual report of the Past. Brunn. . [129 / 129](#)

Voices from the Lutheran Church on Dr. Luther's Postillen. (Sent in by Pastor Keyl) . 130

Walk through our hymnal. No. 29 - Praise be to Almighty God., No. 31...132

Something about colonization. (Sent by Mr. Past. Dicke.) . 133

To the ecclesiastical chronicle. .135

Luther Association. .136

Jahrg. 19, 1862-63, No. 18, May 1.

Sermon preached on the 2nd Sunday after Epiphany 1863 by C.C. Metz, pastor ... New Orleans. . [137 / 137](#)

Dear Mr. Redacteur! (Sent in.) . 141

To the ecclesiastical chronicle. .142

Church News. Where is Anton Hesselmeyer...143

Jahrg. 19, 1862-63, No. 19, May 15

Pentecost Song. (Submitted.) . [145 / 145](#)

The Temptation of Christ in the Desert, a picture of the struggles and victories of the Christian Church. (Sent in by Past. Metz.) . 145

Moral School for the People, or the Way to Happiness for Everyone. (Sent in by H. Schöneberg) . 148

Our school teachers' seminar. (Submitted.) . 149

A family history. .150

To the ecclesiastical chronicle. - Church consecration. - Church news. .151

Jahrg. 19, 1862-63, No. 20, June 1.

What is the shape of our time and what future can we expect? (Sent in by Prof. Dr. Sihler.) .

[153 / 153](#)

The Temptation of Christ in the Desert, a picture of the struggles and victories of the Christian Church. Continuation. (Sent in by Past. Metz.) . 155

To the ecclesiastical chronicle. .158

Better none, than unfit preachers. .158

He who does good for evil is the forerunner of the devil. 158

Luther on his sharp writing. .159

For a pastor. . 159

The appalling vote. . 159

Beautiful public confession. .159

Ecclesiastical message. .159

Jahrg. 19, 1862-63, No. 21, June 15.

EN / DE

What is the shape of our time and what future can we expect? Continuation. (Sent in by Prof. Dr. Sihler.) . [161 / 161](#)

The Temptation of Christ in the Desert, a picture of the struggles and victories of the Christian Church. Continuation. (Sent in by Past. Metz.) . 165

To the church chronicle. .166

Bible persecutions. (From the Freimund.) .167

Church consecration. .167

Church news. .168

Year 19, 1862-63, No. 22, July 1

The temptation of Christ in the desert, a picture of the struggles and victories of the Christian Church. Continuation and conclusion. (Sent in by Past. Metz.) .

[169 / 169](#)

To the ecclesiastical chronicle. .174

Bible persecutions. Conclusion. (From the Freimund.) .174

Comfort at death About children. .175

Ordination and inauguration. . 175

Church consecration. .175

Echt evangelische Auslegung der Sonn- und Festtags-Evangelien des Kirchenjahrs, übersetzt und ausgezogen aus der Harmonie von Chemnitz, Lehser und Gerhard. Third volume. 175

Year 19, 1862-63, No. 23, July 15

What is the shape of our time and what future can we expect? Continuation. (Sent in by Prof. Dr. Sihler.) . [177 / 177](#)

The Lutheran Herald's "Useless Chatter." (Submitted.) . 179

To the ecclesiastical chronicle. .181

Our receipt list. .182

The right shape of a local Evangelical Lutheran congregation independent of the state. (Submitted.) . 182

Church news. .183

Organ dedication, thanks and recommendation. .183

Year 19, 1862-63, No. 24, August 1

What is the shape of our time and what future can we expect? Continuation and conclusion. (Sent in by Prof. Dr. Sihler.) .

[185 / 185](#)

A walk through our hymnal. No. 34 Nun komm der Heiden Heiland. (Past. Lochner.) .189

To the ecclesiastical chronicle. .190

Year 19, 1862-63, No. 25, August 15

How a simple Christian is to send himself to stay on the right path to salvation in the midst of so many divisions in the matter of religion. .(W.)??

[193 / 193](#)

G. Grossman, the chiliastic inspector of the Iowa Synod, ... (Submitted - B.) . 195

Concordia Collegium at Fort Wayne. (Sent in by Dir. Saxer.) . 196

Display. .197

To the ecclesiastical chronicle. .198

Mission feast. .199

Church consecration. .199

DL20 -1863-1864 [HOME \(Archive copy\)](#)

TABLE OF CONTENTS

Year 20, 1863-64 , No. 1, September 1

EN / DE

Foreword of the editorial staff to the twentieth volume of the "Lutheraner. (must be W.)

[1 / 1](#)

What is the shape of our time and what future can we expect? Continuation and conclusion. (Continuation. by Prof. Dr. Sihler.) . 3	
Year 20, 1863-64 No. 2, September 15	
Foreword of the Editorial Board to the Twentieth Volume of "The Lutheran." (Continuation.) (W.)	9 / 9
Jahrg. 20, 1863-64 ,No. 3, October 1	
Foreword of the Editorial Board to the Twentieth Volume of the "Lutheran.(Conclusion.)	17 / 17
shape of our time and what future can we expect? Continuation and conclusion. (Continuation. by Prof. Dr. Sihler.) . 19	What is the
Year 20, 1863-64 ,No. 4, October 15	
Foreword of the editorial staff to the twentieth volume of the "Lutheraner. (End of the conclusion.) (W.)	25 / 25
Mission report on Gabitawigama in Minn. and isabella Co. Mich. 27	
Jahrg. 20, 1863-64 ,No. 5, November 1	
What should drive us as Lutheran Christians to recognize ever more vividly, ever more faithfully, the pure teaching of divine Word, which we have through God's abundant grace? (Past. Metz.)	33 / 33
Mission report on Gabitawigama in Minn. and isabella Co. Mich. 36	
Year 20, 1863-64 ,No. 6, November 15	
Sermon on the Twentieth Sunday after Trinitas by Prof. E.A. Brauer...	41 / 41
Jahrg. 20, 1863-64 ,No. 7, December 1	
For peace. (Fick.)	49 / 49
Read! Read! (Sent in.) (Lindemann)49	
Year 20, 1863-64 ,No. 8, December 15	
What is the shape of our time and what future can we expect? Continuation and conclusion. (Continuation and conclusion. by Prof. Dr. Sihler.) .	57 / 57
Year 20, 1863-64 ,No. 9, January 1	
Ecclesiastical union and its practical fruits. (Baumstark.) .	EN / DE 65 / 65
Year 20, 1863-64 ,No. 10, January 15	
The first part of the book is a book about the healthy cooperation between home and school for the benefit and welfare of the children. (Sihler.)	73 / 73
Year 20, 1863-64 ,No. 11, February 1	
The parable of the ten virgins. Matth. 25, 1-13. (X.)	81 / 81
Honorary Monument to Faithful Witnesses of the Truth, or The Life and Work of Godly Men in the Age of the Reformation. (Köstering.) .82	
Year 20, 1863-64 ,No. 12, February 15	
Obituary. Hermann Wichmann. (Sihler.)	89 / 89
" Does the Methodist Church possess all the characteristics of the true church of Christ?" (Mennicke.) 90	
The Support Fund for Lutheran Congregations in Russia.92	
Year 20, 1863-64 ,No. 13, March 1	
Sermon on the Second Advent, delivered by A. Wagner, ...	97 / 97
Year 20, 1863-64 ,No. 14, March 15	
Obituary to Hermann Wichmann...(Beyer.)	105 / 105
The United Evangelical Synod of the Northwest (Beyer.) . 105	
Report on the German Lutheran Hospital and Asylum at St. Louis. (Sent in.)108	
Year 20, 1863-64 ,No. 15, April 1	
Honorary Monument to Faithful Witnesses of the Truth, or The Life and Work of Godly Men in the Age of the Reformation. Philip Melanchthon. (Continued. Köstering.) .	113 / 113
Year 20, 1863-64 ,No. 16, April 15	
Call under Christ's Banner. (By Justus Falckner.)	121 / 121
Honorary Monument to Faithful Witnesses of the Truth, or The Life and Work of Godly Men in the Age of the Reformation. Philip Melanchthon. (Conclusion. Köstering.) .121	
From the life of Joseph Wolff, missionary to the Jews. .124	
Year 20, 1863-64 ,No. 17, May 1	
Honorary Monument to Faithful Witnesses of the Truth, or The Life and Work of Godly Men in the Age of the Reformation. Johann Bugenhagen. (Continued. Köstering.)	129 / 129
Biblia... Altenburger Bibelwerk (must be (W.)	133
Year 20, 1863-64 ,No. 18, May 15	
Honorary Monument to Faithful Witnesses of the Truth, or The Life and Work of Godly Men in the Age of the Reformation. Johann Bugenhagen. (Conclusion. Köstering.)	137 / 137
Advice and request.(Sent in.)138	
He who has mercy on the poor lends to the Lord. 141	
Year 20, 1863-64 ,No. 19, June 1	

Honorary Monument to Faithful Witnesses of the Truth, or The Life and Work of Godly Men in the Age of the Reformation. Justus Jonas. (Continued. Köstering.) Something about love.148	Year 20, 1863-64 ,No. 20, June 15	145 / 145
Sermon on the First Holy Day of Pentecost 1864 in St. Louis. Pentecost 1864 in St. Louis... by C.F.W. Walther. (Joh. 14, 23-31. Of God's indwelling of grace in the hearts of men.) Filling stones.(Sihler.)156 Heartfelt Greeting and Testimony to the Brethren of the Lutheran Synod of Missouri...(from Dresden)157	Year 20, 1863-64 ,No. 21, July 1	161 / 161
Brief outline of the history and teachings of the most important recent sects. (Sent in.) (Baumstarck?) Our small churches. (Pastor Stephan.)163 Persecution history. 166 Luther and Spener. 166 The Perjurer. A young Englishman who has a large sum of money papers...166	Year 20, 1863-64 ,No. 22, July 15	169 / 169
Honorary Monument to Faithful Witnesses of the Truth, or The Life and Work of Godly Men in the Age of the Reformation. Caspar Creuziger. (Continued. Köstering.) . Also a voice against the "Lutheran herald" and his voices. (X.)172	Year 20, 1863-64 ,No. 23, August 1	177 / 177
Travelogue by Pastor Brunn.. Fourth Missionary Festival in Northern Wisconsin. (Stecher.) .179	Year 20, 1863-64 ,No. 24, August 15	185 / 185
Young people, what are you reading? (Sent in.) (p.) Short outline of the history and doctrine of the most important recent sects. II. The Anabaptists. (Continuation. Baumstark.187		

DL 21 1864-65 [HOME \(Archive copy\)](#)

TABLE OF CONTENTS

	Year 21, 1864-65 , No. 1, September 1	EN / DE
Foreword of the Editorial Board to the Twenty-First Year of the "Lutheran". Brief outline of the history and doctrine of the most important recent sects. III The Quakers. (Continued. Baumstark.). 4	Year 21, 1864-65 No. 2, September 15	1 / 1
Jubilee celebration of the two Lutheran congregations of Altenburg and Frohna, Perry Co, Mo, July 27, 1864. (Köstering)		9 / 9
Report of a preacher from the military hospitals in Schleswig .11 Also a treatment of Conrad Dietrich's catechism.13	Year 21, 1864-65 ,No. 3, October 1	
Short outline of the history and doctrine of the most important recent sects. II. The Brethren or the Herrnhuter. (Continued. Baumstark.) Sexton service and school service. (Lochner.) .19		17 / 17
Evangelical Lutheran Prayer Treasury . Complete collection of prayers of Dr. Martin Luther and other orthodox, anointed prayers of the Lutheran Church in unchanged print. Together with a booklet of hymns for the home, containing one hundred and six old orthodox hymns for the home. Published by the ... Synod of Missouri...1864. (B.) (Google Books, 1881 edition ; English abridged 1906 Treasury of Prayers) (B.)		21 / 21
For the attention of the next meeting of the General Evangelical Lutheran Synod of Missouri... on Wednesday, October 19, 1864. .23	Year 21, 1864-65 ,No. 4, October 15	
To Lutheran Readers and all Lutheran Christians in and out of the Missouri Synod. (Sent in.) With some Methodists, it's starting to become light. .27	Year 21, 1864-65 ,No. 5, November 1	25 / 25
The city of Magdeburg during the Schmalkaldic War, an instructional and comforting picture for us in the present turmoil of time and country. (Metz.) Conference talk. 35	Year 21, 1864-65 ,No. 6, November 15	EN / DE 33 / 33
The city of Magdeburg during the Schmalkaldic War, an instructional and comforting picture for us in the present turmoil of time and country. (Continuation. Metz.)		41 / 41

Year 21, 1864-65 ,No. 7, December 1

The city of Magdeburg during the Schmalkaldic War, an instructional and comforting picture for us in the present turmoil of time and country. (Continuation. Metz.) [49 / 49](#)

Regulativ (regulation) concerning the degree of knowledge and ability that our school teacher seminarians must have attained at least before they may be dismissed from the seminar as teachers. (J.C.W. Lindemann)52

Year 21, 1864-65 ,No. 8, December 15

Historical outline of the external and internal development of Concordia College since its transplantation from St. Louis to Fort Wayne from the fall of 1861 to 1864. (Sihler.) [57 / 57](#)

Year 21, 1864-65 ,No. 9, January 1

From the emergency defense.

[65 / 65](#)

Walking tour through our hymnal. (Lochner.)67

Year 21, 1864-65 ,No. 10, January 15

EN / DE

News. Since Professor Walther, at the urgent request of all the pastors of our Synod, as well as of the Norwegian Synod, has taken on a literary work, the editing of the "Lutheran" is temporarily entrusted to the teachers' college of the theological seminary in St. Louis. All submissions should therefore be addressed to: Prof. Crämer (Fick.) [73 / 73](#)

I am a Christian! 1 Pet. 2:9-10; Rev. 1:5-6; 1 Cor. 3:21-23. (Sent.) . 73

Some thoughts on the so-called "Christian state." (Sihler.) .74

Are the faithful Christians not only priests but also prophets? .75

Year 21, 1864-65 ,No. 11, February 1

My experiences and struggles with false Lutheranism. (Schwankovsky.)

[81 / 81](#)

Brief outline of the history and doctrine of the most important recent sects. V. The Methodists. (Continued. Baumstark.)84

Year 21, 1864-65 ,No. 12, February 15

Baptism is effective as an instrument, and the effectiveness of baptism extends to the past, present, and future. (Mennicke.) .

[89 / 89](#)

On daily home devotions. (Keyl.) .91

Year 21, 1864-65 ,No. 13, March 1

Brief outline of the history and doctrine of the most important recent sects. V. The Methodists. (Continued. Baumstark.)

[97 / 97](#)

Aboutqs from the history of the Gentile mission. .98

Year 21, 1864-65 ,No. 14, March 15

The school teachers' seminary in Addison. (Lindemann.)

[105 / 105](#)

Brief outline of the history and doctrine of the most important recent sects. VI The Swedenborgians. (Continued.

Baumstark.)107

Year 21, 1864-65 ,No. 15, April 1

Are those true Lutherans who deny that the Pope is the Antichrist foretold in God's Word? (W.)

[113 / 113](#)

Short outline of the history and doctrine of the most important recent sects. VIII. The Mormons. (continued. Baumstark.). 115

Year 21, 1864-65 ,No. 16, April 15

A free spirit refuted. (After the English of Bishop Sherlock: The Trial of the Witnesses. Hügli.)

[121 / 121](#)

Dr. Stohlmann and his troops at work. While General Sherman is operating in the South and Grant at Richmond, His Honor Dr. Stohlmann is running a storm on the Yorkville community.(R.)...125

Year 21, 1864-65 ,No. 17, May 1

EN / DE

A free spirit refuted. (After the English of Bishop Sherlock:The Trial of the Witnesses. Continuation- Hügli)

[129 / 129](#)

My resignation from the Synod of Iowa. Lossageschreiben an die Ev.-Luth. Synod von Iowa, resp. an den Ehrw. Herr Präses. (Rohrlack.) .131

Paper for the next meeting of the Synod of the Western District. On the truth of the Christian religion. 133

Year 21, 1864-65 ,No. 18, May 15

Luther's seal. (According to his letter to Lazarus Spengler, Rathsschreiber zu Nürnberg, Coburg, July 8, 1530.)

[137 / 137](#)

A free spirit refuted. (After the English of Bishop Sherlock:The Trial of the Witnesses. Final- Hügli)137

Year 21, 1864-65 ,No. 19, June 1

EN / DE

Something from the last Synodical Assembly (Western Dist.) held in Collinsville, May 10-17. d.y.

[145 / 145](#)

A brief report on Minnesota. 146

A Voice from France Against the Latest French Blasphemer of the Savior. . 148

The outcome of a comedy play. In 1322, the monks in Erfurt staged the Gleichniss Christi...149

Year 21, 1864-65 ,No. 20, June 15	
Sermon preached on the first Sunday after Trinity Sunday ... Altenburg. (Köstering).	153 / 153
Year 21, 1864-65 ,No. 21, July 1	
God wants many servants now; Will you also bury your pound? (Beyer.)	161 / 161
" Small Protestant Catechism."(Sent in.)R.)161	
Report on mission among the Indians. (Sievers.)163	
Year 21, 1864-65 ,No. 22, July 15	
Sermon preached at the opening of this year's meeting of the Missouri 2c. northern district synod at Milwaukee, Wis. on June 14, and communicated by resolution of the same by C.F.W. Walther, d.Z. A. Pr.	169 / 169
Year 21, 1864-65 ,No. 23, August 1	
"Small Protestant Catechism." (Conclusion. Sent in.) (R.)	177 / 177
Who wants to help the Lord in school with these? (Lindemann or J. C. W. L.)179	
Year 21, 1864-65 ,No. 24, August 15	
Report on the mission among the Indians. (Continuation and conclusion. Sievers.)	185 / 185
To which German people do you think our Lord Christ was first preached? (W.)186	
The Thebaic Legion and its General Mauritius. Before under the emperor Constantine the Great in the 4th century, the Christian church of the many ...Diocletianus188	

DL 22 1865-66 [HOME](#) ([Archive copy](#))

TABLE OF CONTENTS

Year 22, 1865-66 , No. 1, September 1	
Foreword to the 22nd volume of the "Lutheraner. (probably W.)	EN / DE 1 / 1
Admonition to the parents and confirmed youth of our synodal congregations concerning the great importance of taking the catechism exam. (Pastor Bürger.).2	
Richmond community. (At-large.) .4	
A seafarer's account of conditions on New Zealand otherwise and now. .4	
Year 22, 1865-66 No. 2, September 15	
Lending money on interests, in the light of the commandment of charity. (B.)	9 / 9
Inauguration of the new institutional belt in Steeden. (Brunn.).11	
Jahrg. 22, 1865-66 ,No. 3, October 1	
Get ready! (From Past. Fick's "Lift up your heads!".)	17 / 17
Evil thoughts. (G. Sch.).18	
A Dying High Court Preacher and a Saxon Elector Prince. (about Dr. Jacob Weller.)19	
Year 22, 1865-66 ,No. 4, October 15	
Honorary Monument to Faithful Witnesses of Truth or The Life and Work of Godly Men in the Age of Reformation. George Spalatin. (Continued. Köstering.)	25 / 25
Jahrg. 22, 1865-66 ,No. 5, November 1	
Honorary Monument to Faithful Witnesses of Truth or The Life and Work of Godly Men in the Age of Reformation. George Spalatin. (Continued. Köstering.)	33 / 33
Luther and the son of Duke George of Saxony. (W.).38	
The blessed Consistorialrath Woltersdorf.38	
The Holy Christian Church. The ancient theologian Philipp Nicolai, ...38	
Year 22, 1865-66 ,No. 6, November 15	
What would also be very useful and salutary for us so-called Missourians at the present time? (Sihler.) .	EN / DE 41 / 41
Report of a mission trip by Past Stecher on the occasion of the installation of the Rev. Rohrlack in Rockland, Mich. 43	
Jahrg. 22, 1865-66 ,No. 7, December 1	
What is the truth with regard to the origin, the exercise and the change of the special earthly and civil profession? (Sihler.) .	49 / 49
Year 22, 1865-66 ,No. 8, December 15	

- Dedication of the College of Our Dear Norwegian Brethren at Decorah, Iowa. . (E. A. Brauer) [57 / 57](#)
 Honorary commemoration of Blessed Ernst Friedrich Husemann, faithful pastor of the ... congregation at Neu Minden, II59
 Year 22, 1865-66 ,No. 9, January 1
- Speech by the Rev. Koren at the dedication of the Norwegian College at Decorah. (U. V. Koren) [65 / 65](#)
 Speech by Prof. Brauer, delivered at the inauguration of the Norwegian Seminary at Decorah. .66
 Ehrengedächtniß des bligen Ernst Friedrich Husemann, treuverdienten Pastor der ... Gemeinde zu Neu Minden, II
 (Forsetzung.). 69
 Year 22, 1865-66 ,No. 10, January 15
- Do the secret societies of the Freemasons and Odd Fellows belong to the works of darkness?(Tirmenstein) [73 / 73](#)
 Ehrengedächtniß des bligen Ernst Friedrich Husemann, treuverdienten Pastor der ... Gemeinde zu Neu Minden, II
 (Forsetzung.). 75
 The Parisian blood wedding and the papal church. [Walther]77
 Year 22, 1865-66 ,No. 11, February 1
- Ehrengedächtniß des bligen Ernst Friedrich Husemann, treuverdienten Pastor der ... Gemeinde zu Neu Minden, II (Forsetzung.). [81 / 81](#)
- A brief rejoinder. . 84
 The American Bible Society... (Past. Wyneken.) . 85
 Year 22, 1865-66 ,No. 12, February 15
- Do the secret societies of Freemasons and Odd Fellows belong to the works of darkness?(continued. Tirmenstein) [89 / 89](#)
 Lutheran, do you have the symbolic books and do you read them? (Pastor Huga Hanser.) .91
 Something from a sermon preached in Mecklenburg. .93
 Year 22, 1865-66 ,No. 13, March 1
- Why a Christian man can heartily rejoice in his baptism received as a child. (Beyer.) [97 / 97](#)
 Lutheran, do you have the symbolic books and do you read them? (Continued. Pastor Huga Hanser.) . 99
 The Parisian Blood Wedding once again. (W.).101
 Year 22, 1865-66 ,No. 14, March 15
- Why a Christian man can heartily rejoice in his baptism, which he received as a child. (Continued. Beyer.) [105 / 105](#)
 Lutheran, do you have the symbolic books and do you read them? (Continued. Pastor Huga Hanser.) . 107
 Do you still want to support the satanic press? (For Lutherans.) . 108
 Year 22, 1865-66 ,No. 15, April 1
- Do the secret societies of the Freemasons and Odd Fellows belong to the works of darkness? (Conclusion. . Tirmenstein) [113 / 113](#)
-
- How the Popes think about the punishment of heretics. (W.).115
 Year 22, 1865-66 ,No. 16, April 15
- Why a Christian man can heartily rejoice in his baptism, which he received as a child. (Continued. Beyer.) [121 / 121](#)
 Lutheran, do you have the symbolic books and do you read them? (Continued. Pastor Huga Hanser.) . 123
 On somnambulism. . 125
 Year 22, 1865-66 ,No. 17, May 1
- Lutheran, do you have the symbolic books and do you read them? (Continued. Pastor Huga Hanser.) . [129 / 129](#)
 Why a Christian man can heartily rejoice in his baptism, which he received as a child. (Continued. Beyer.)130
 Pabstacy and Revolution. (about Gregory the Seventh- 1076.).(W.)133
 The way of dressing in church and at Holy Communion. (Luther. W.).133
 The converted religious mocker. About 200 years ago, Johann Wilmot, Earl of Rochester, lived in England. 134
 Year 22, 1865-66 ,No. 18, May 15
- EN / DE
- The rapid and wide spread of the Christian church from the beginning in the face of such powerful resistance and multiple obstacles is also a sign of the divine inspiration of the Holy Scriptures and the beatific truth of the Christian religion. (Sihler.) [137 / 137](#)
 .
 Why a Christian man can heartily rejoice in his baptism, which he received as a child. (Conclusion. Beyer.).139
 Year 22, 1865-66 ,No. 19, June 1
- The rapid and wide spread of the Christian church from the beginning in the face of such powerful resistance and multiple obstacles is also a sign of the divine inspiration of the holy scriptures and the beatific truth of the Christian religion. (Conclusion. Sihler.) [145 / 145](#)
 From the Lutheran Church in Baden. (Freimund.).146

The reader is kindly requested to head this article. 148

A short report May 7, 1866 Baltimore - English language. (C.P. Krauth.).148

Year 22, 1865-66 ,No. 20, June 15

EN / DE

Sermon delivered at the opening of the synod last year and communicated by C.F.W. Walther. Titus 3,8. That it is absolutely necessary, if we want to demand true Christian life, to keep to pure doctrine with all seriousness... [153 / 153](#)

Brotherly greetings... from Pastor Brunn. .157

Year 22, 1865-66 ,No. 21, July 1

Urgent request to parents and caretakers who intend to send children to the local institution. (Sihler.) . [161 / 161](#)

From the Lutheran Immanuel Synod in Prussia, together with a request.164

Brunn letters.166

Year 22, 1865-66 ,No. 22, July 15

A letter containing a simple answer to the question why all sects should be counted in one cake. [169 / 169](#)

Friendly reply. (Sent in.)171

Our Preaching Seminary. 172

Dr. Martin Luther as an Educator of Youth. His principles on child rearing and his method of education in his own home.

Collected from his writings and... Lindemann. St. Louis.173

Year 22, 1865-66 ,No. 23, August 1

Buffalo Synod. (Maschhop. (W.) [177 / 177](#)

Johann der Beständige, Churfürst von Sachsen. Johann der Beständige, the last of the four excellent sons of Elector Ernst of Saxony and his wife, Elisabeth of Bavaria...178

Year 22, 1865-66 ,No. 24, August 15

Brunn and its institution. [185 / 185](#)

Walther - The General Synod, Theses, True Visible Church of God on Earth. 186

"Catholic is living well, Protestant is dying well."188

[DL23 1866-67](#) [HOME \(Archive copy\)](#)

Table of Contents

Year 23, 1866-67 , No. 1, September 1

EN / DE

Foreword to the 23rd volume of "The Lutheran". [1 / ^ 1](#)

What does a Christian do who nevertheless excludes himself from a Christian congregation of which he is convinced that God's Word is preached purely and loudly in the same congregation, and that the holy sacraments are also administered properly according to Christ's ordinance? (Mennicke.) .2

The **theater**. The testimony of famous and observant pagans- Solon, Socrates, Plato, Aristotle, an Athenian, Ovid, Julian, Brumroy, . (From the "Lutheran and Missionary.") [5](#)

How a congregation that was to be reformed remained Lutheran. (W.)6

Year 23, 1866-67 No. 2, September 15

John Frederick the Magnanimous. (John Frederick the Magnanimous.) (Pastor Köstering.) [9 / 9](#)

The New Orphanage in New York. (Luth. Magazine.)12

Year 23, 1866-67 ,No. 3, October 1

Church consecration, initiation, and school dedication in Chicago, Ill. (Delayed.Beyer.) [17 / 17](#)

On the inner mission. Something to think about for orthodox preachers and congregations in large cities in this country. (F.L.).19

Masonic Lodges. (Sent in.)20

Desolation of unbelief. (W.)22

Year 23, 1866-67 ,No. 4, October 15

EN / DE

Whether the history of the Reformation should be dealt with in a special way at a certain time in the church year in the Sunday afternoon examination? (Köstering.) [25 / 25](#)

Lutheran, do you have the symbolic books and do you read them? The two catechisms of Luther. (Continued.). 27

Moral decay under the guise of Christian charity. (Luth. K.-Z.)28

When the need is greatest, God is closest! On November 17, 1485, the people of Göttingen went with their people to the court of Uslar, robbed as much as they could get, went to Dransfeld, ...(Freimund)29

A bishop of confidence.Bishop Chrysostom (+ 407) was a man ... (Freimund.)30

Various Sermons. When in the year of Christ 1529 in the month of September the Colloquium at Marburg...(Freimund.)30 Jahrg. 23, 1866-67 ,No. 5, November 1	
Mission report of the pastor F. Sievers. Death of a pope and confession of his successor. Pope Leo the Tenth, under whose reign, as is known, the Reformation began, was a very godless man. ...(W.)37 Strange prophecy. After Luther in 1519... (W.)38 Good contract of a dying man with his confessor. When Maximilian the Second was dying on October 12, 1576... (W.)38 Year 23, 1866-67 ,No. 6, November 15	33 / 33
Lutheran, do you have the symbolic books and do you read them? The Concordia Formula. (Continued.). Jahrg. 23, 1866-67 ,No. 7, December 1	41 / 41
Lutheran, do you have the symbolic books and do you read them? VIII. On the Person of Christ. (continued). How to steal money from people's pockets by deception and concealment of the truth in order to build a church. 51 The Screaming Blood. King Charles IX of France, born of an unnatural mother, the infamous Catherine de Medicis, ..53 Year 23, 1866-67 ,No. 8, December 15	49 / 49
The Buffalo Colloquium. (W.). Travel Report. (Mr. Travel Preacher Love.) . 59 Year 23, 1866-67 ,No. 9, January 1	57 / 57
Something about the expulsion of a Lutheran deacon. (Translated- file CFWDeac.txt - "Comments on the Expulsion of a Lutheran 'Deacon'." - Proj. Wittenberg, translator Mark Nispel). Lazarus Spengler. (Köstering.) .68 Travel Report. (Continuation. Mr. Travel Preacher Love.)70 Year 23, 1866-67 ,No. 10, January 15	65 / 65
Lazarus Spengler. (Continued. Köstering.) . Something about standing during prayer in public worship. learned theologian Caspar Calvör (died 1725) has a so-called "ecclesiastical ritual"(W.)75 Travel Report. (Continued. Mr. Travel Preacher Love.) . 76 Year 23, 1866-67 ,No. 11, February 1	73 / 73
First fruits of the colloquium. (Hugo Hanser.) Lazarus Spengler. 6. Spengeler and Andreas Osiander. (Continued. Köstering.) . 83 Year 23, 1866-67 ,No. 12, February 15	EN / DE 81 / 81
Memorandum, concerning Concordia College at Fort Wayne.(Building committee) and (C.F.W. Walther.) (W.). The old so-called General Synod and the Synod of Iowa. (W.)94 Year 23, 1866-67 ,No. 13, March 1	89 / 89
Guest sermon- 23 Sonnt u. Trinitatis,...Lochner. Partially saddened end of earlier colloquia. (W.)100 Year 23, 1866-67 ,No. 14, March 15	97 / 97
Chiliasm is false, VIII. because it makes something visible and temporal the object of Christian faith and hope. (Fick.) . 105 / 105	
To the Reverend Presidency of the ... Synod of Missouri...(Zeumer, Hochstetter.) Year 23, 1866-67 ,No. 15, April 1	108
The chiliasm is wrong. (Continued. Fick.) . Tenth Synodal Letter of the Lutheran Synod of Buffalo.116 Appeal of the Dresden Association of Evangelical Lutherans for Inner Mission...117 Year 23, 1866-67 ,No. 16, April 15	113 / 113
Sunday. (Beyer.) "Köstering's Scripture." Under an understanding title, the Iowa "Kirchen-Blatt" (Köstering.) brings. 122 Another pleasing fruit of the Buffalo colloquium. (King/Runkel.) . 125 Supplement to Lutheraner, No. 16 – List of books	121 / 121
List of books, which are to be had at the General Agent of the Synod of Missouri	121a / 121a

Year 23, 1866-67 ,No. 17, May 1	
Something in response to the attempted justification of the Iowa Synod in the last numbers of the "Church Journal" of the same. (W.)	129 / 129
Lazarus Spengler. 6. Spengeler as a poet. (Continuation. Köstering.)130	
Travel Report. (Continuation. Mr. Travel Preacher Love.)132	
Year 23, 1866-67 ,No. 18, May 15	
The chiliasm is false. (Continued. Fick.)	137 / 137
Travel Report. (Continuation. Mr. Travel Preacher Love.)140	
God's Visitation over the Steeden Proseminar. (Brunn.)142	
Year 23, 1866-67 ,No. 19, June 1	
Conversation about the question: Can a Christian participate in the so-called life insurances?	EN / DE 145 / 145
Lazarus Spengler. 6 My, Lazarus Spengler's, Confession of Faith. (Continuation. Köstering.)148	
The Canada Synod. 150	
Year 23, 1866-67 ,No. 20, June 15	
The latest defense of the Iowa Synod by one of its professors. (W.)	153 / 153
Year 23, 1866-67 ,No. 21, July 1	
Which congregations should be supported in their church building? (Sihler.)	161 / 161
Testimony against the secret societies on the crabwalk within the Ohio Synod. (Eirich.).162	
Year 23, 1866-67 ,No. 22, July 15	
The latest defense of the Iowa Synod by one of its professors. (Continued.) (W.)	169 / 169
Prof. S.Fritschel in the May number of the Iowa Synod's church bulletin... brought "Prof. Walther and the Iowa Synod" to a close. According to its content this article should be nothing else than an apology ..174	
Something about the meetings of the Northern District of our Synod.175	
Year 23, 1866-67 ,No. 23, August 1	
The latest defense of the Iowa Synod by one of its professors. (Continued.)(W.)	177 / 177
Some news about the way Reformation jubilee celebrations, even semicentennial ones, were celebrated in earlier times. .	181
Year 23, 1866-67 ,No. 24, August 15	
The latest defense of the Iowa Synod by one of its professors. (Continued.)(W.)	185 / 185
Some news about the way the Reformation jubilee celebrations, even the semicentennial ones, were celebrated in earlier times. (Continued.). 189	

[DL24 1867-68 HOME \(Archive copy\)](#)

Table of Contents

Year 24, 1867-68 , No. 1 & 2, September 1	
Preliminary note to the 24th volume of "The Lutheran."	EN / DE 1 / ^ 1
The latest defense of the Iowa Synod by one of its professors. (Conclusion. W.)1	
Some news about the way in former times the Reformation jubilee celebrations, also the half-centennial ones, were celebrated. (Conclusion. W.)	8 / 8
Two evening entertainments with and without dancing.(Beyer.)10	
History of the Christian Church. For Christian readers in general edited by H.M. Baumstark, professor at the Lutheran Concordia College in St. Louis, Mo. first volume. Comprehending the history of the Christian Church in the first three centuries. St. Louis... Aug. Wiebusch u. Sohn. 1867.	14
Jahrg. 24, 1867-68 ,No. 3, October 1	
The Evangelical Lutheran Zion in its hardships and salvations since Luther's death until our time. I. Section. From Luther's Death to the Concordia Formula 1546-1580 (C. C. Metz)	17 / 17.
Year 24, 1867-68 ,No. 4, October 15	
The Evangelical Lutheran Zion in its hardships and salvations since Luther's death until our time. II. Section. From the Concordia Formula to the End of the Thirty Years' War. From 1580-1648 (Metz)	25 / 25.
Iowa Synod. (H.)29	
Jahrg. 24, 1867-68 ,No. 5, November 1	
On October 31, 1867, God's Word and Luther's Teaching Vergehet nun und nimmermehr.	33 / 33

- Two evening entertainments with and without dancing. (Continued. Beyer.). 33
 Reply to the article published in No. 21, Vol. 19 of the "Protestantische Zeitblätter" (König.).36
 Year 24, 1867-68 ,No. 6, November 15
- The Lutheran Hospital in St. Louis. (Submitted.) [41 / 41](#)
- Two evening entertainments with and without dancing. (Conclusion. Beyer.).
 Jahrg. 24, 1867-68 ,No. 7, December 1
- Emigrant mission. (Föhlinger.) [EN / DE](#)
[49 / 49](#)
 Year 24, 1867-68 ,No. 8, December 15
- How should and can church, home and school work together in a beneficial way for the good of our children, especially in this day and age? (Sihler. Middle Districts) [57 / 57](#)
 Year 24, 1867-68 ,No. 9, January 1
- How should and can church, home and school work together in a beneficial way for the good of our children, especially in this day and age? (Continuation and conclusion. Sihler. Middle District) [65 / 65](#)
 Acknowledgement and request along with attached request to read both. (Sihler.) .67
 Cry for help!friendly Lutheran reader will not want to overrule the following because of the superscription.
 Year 24, 1867-68 ,No. 10, January 15
- Chiliasm is false. 3. of the blessed state of the new testament church. a. Peace. (continued. Fick.) [73 / 73](#)
 A few remarks on the Wisconsin Synod. At the same time as a reply to the "Gemeindeblatt" of Nov. 15 (Lochner).75
 Year 24, 1867-68 ,No. 11, February 1
- Is the Pope the Antichrist? (From Past. Brunn's Mittheilungen.) [81 / 81](#)
 A few remarks on the Wisconsin Synod. At the same time as a reply to the "Gemeindeblatt" of Nov. 15 (Lochner.) . 82
 Year 24, 1867-68 ,No. 12, February 15
- The chiliasm is wrong because according to the holy scripture only one resurrection of the dead is to be expected and that on the last day. (Continued. Fick.) [89 / 89](#)
 Some samples of princely godliness from the Reformation century. (1) Moving examples of princely zeal for religion and pure doctrine. (W.)90
 The Colloquium. (W.)92
 Year 24, 1867-68 ,No. 13, March 1
- The chiliasm is wrong because it contradicts the text of Revelation chapters 19 and 20. . (continued.) . [97 / 97](#)
 Is the Pope the Antichrist? (Continuation. From Past. Brunn's Mittheilungen.) .99
 Some samples of princely godliness from the Reformation century. 2) Heartfelt Prayer Offerings of Lutheran Princely Persons sammt Vorbereitungen zum todesstündlein. a) The Princess Agnes of Anhalt... (continued. W.) . 101
 Year 24, 1867-68 ,No. 14, March 15
- The chiliasm is wrong because it contradicts the text of Revelation chapters 19 and 20. . (Conclusion.) [105 / 105](#)
 Is the Pope the Antichrist? (Continuation. From Past. Brunn's Mittheilungen.) .107
 Year 24, 1867-68 ,No. 15, April 1
- The Messenger of Peace and the Antichrist. (F.) [113 / 113](#)
 Is the Pope the Antichrist? (Continuation. From Past. Brunn's Mittheilungen.) .114
 Year 24, 1867-68 ,No. 16, April 15
- Where do we stand on the Iowa Synod? (Submitted.) [121 / 121](#)
 Is the Pope the Antichrist? (Continuation. From Past. Brunn's Mittheilungen.)122
 Germany's future. 124
 Year 24, 1867-68 ,No. 17, May 1
- Modern Roman polemics against the Lutheran Church. (Past. St.) [EN / DE](#)
[129 / 129](#)
 Brunn's Annual Report. 131
- Example of princely care for the preservation of pure doctrine. (W.) [133](#)
 Year 24, 1867-68 ,No. 18, May 15
- Modern Roman polemics against the Lutheran Church. (Continued. Past. St.) [137 / 137](#)
- To live Roman is good, but to die Lutheran is good.** In the "Catholic Messenger of the Faith" of Louisville, Ky., of April 29, the old Vettelian fable is again served up to ignorant readers that Melanchthon told his dying mother,...(W.) [138](#)
 In the "Catholic Messenger of Faith" of Louisville. Kp. of April 29, the old Vettelian fable is again served up to the ignorant readers that Melanchthon had told his dying mother, who had been seduced to the Lutheran faith, that it was good to live Lutheran, but good to die "Catholic". The fable messenger tells it as follows:

"When Melanchthon's mother, who had allowed herself to be persuaded by her son to apostatize from the Catholic Church and to convert to the Reformation, lay on her deathbed, as is well known, she summoned her son and asked him solemnly and earnestly: 'My son, on your advice I have left the Catholic Church and accepted the new religion; I therefore beseech you by the living God, [page 139, col. 1] tell me without secret in what faith I shall die.' Melanchthon bowed his head and remained in silence for some time; filial love struggled in his heart with the pride of the reformer. 'Mother,' he said at last, 'the Protestant doctrine is easier, but the Catholic one is safer.' This is the most striking proof that one considers life easier and better in Protestantism, but dying in Catholicism." So much for the "Messenger of Faith."

Of all this, just the opposite is true. Melanchthon's mother, who remarried twice after the early death of Melanchthon's father, did not become Lutheran, but remained in the Catholic Church for the sake of her strictly Catholic husbands until shortly before her death. She even had one of her daughters from her second marriage become a nun in Neuchâtel. But when Melanchthon traveled with the Elector of Saxony to Speier at the beginning of March 1529 for the announced Imperial Diet, the opening of which was delayed, Melanchthon used the free time to visit his old mother and his zealous Lutheran brother, Georg Schwarzerd, in Bretten, who was the mayor there. He found the aged mother close to death. She asked the son what she should believe among the disputes of the scholars in order to be able to die blessed. What did Melanchthon do? He asked the dying woman what she was praying and what she believed. When she then confessed that she relied on nothing but the precious merit and blood of her dear Lord Jesus Christ and directed her prayers to him alone, Melanchthon strengthened her in this faith and assured her that she would certainly die blessed on this faith. She is a convincing proof that living Roman is good, but dying Lutheran is good. For in life she had relied on her miserable works and, instead of Christ alone, had called upon Mary and other saints and sought help from them; in death, however, like the dying Duke of Saxony, George, she threw all this away and wanted to become righteous and blessed before God in a good Lutheran way through faith in Jesus Christ alone. - It is amusing that the Louisville "Messenger of Faith" relates that Melanchthon said to his mother, "The Protestant doctrine is easier, but the Catholic is safer." Every good Protestant schoolchild knows, however, that the Lutherans received the name Protestants only after that incident, because they had entered a solemn written protest against the Imperial Decree of Speier on April 29, 1529. Hey, hey, you papists, something like this should not happen to you! By the way, as is known, the Frenchman Varillas was the first to invent this fable; Varillas lied even more grossly, by telling that Melanchthon had said the words given by the "Messenger of Faith" [page 139, col. 2] to his mother not on her deathbed, but on his own deathbed, thus 31 years after her death! (For, as is known, Melanchthon did not die until 1560.) However, although the Louisville "Messenger of the Faith" omits from Varillas' poetry that by which he betrayed himself, the "Messenger of the Faith" has done badly enough with his alteration. While Varillas reports that Melanchthon said to his mother: "The religion of Luther is more plausible, the Roman one safer," Melanchthon is supposed to have said, according to the "Messenger of Faith": "The Protestant (!) doctrine is easier, but the Catholic one is safer. The difference between Varillas and the "Messenger of Faith" is that the latter says that Melanchthon said those words to his mother after she had died 31 years earlier, which Varillas did not think of, while the "Messenger of Faith" says that Melanchthon called the Lutherans Protestants before their Protestation, which is about as much as if someone said that Columbus, on his voyage across the Atlantic, said: "I want to see if I can discover America! Who would believe that? - The "messenger of the faith" should take note if he wants to twist history again or invent something that did not happen. Just as, for example, the popes purely invented the story of the *Donatio Constantini*, so he must first study the history of the time to which he wants to transfer his made history, so that he does not shoot a buck by which he betrays himself, which can easily happen if he, as the scholars should call the thing, commits such an anachronism again. The "messenger of faith" does best, of course, if he prefers from now on not to invent any stories at all, but always tells everything as it really happened. This is not a Jesuit principle, but a genuine Lutheran one, but we should think that even a Jesuit need not be ashamed to act according to it. W.

John Eliot, Apostle to the Indians. 139
Emergency in Bremen. (Rupert.)141

Year 24, 1867-68 ,No. 19, June 1

Sermon, Western District - C.F.W. Walther. Ephes. 4,11-14. Why should every Christian strive to grow in the knowledge of the truth? (W.) [145 / 145](#)

A few blessed successes of the Buffalo Colloquium in Wisconsin. (Lochner.).149

Year 24, 1867-68 ,No. 20, June 15

The Messenger of Peace and the Antichrist. II. (F.) [153 / 153](#)

Modern Roman polemics against the Lutheran Church. (Continued. Past. St.)154

A Lutheran tract. (Eirich.).155

Year 24, 1867-68 ,No. 21, July 1

Modern Roman polemics against the Lutheran Church. (Continued. Past. St.) [161 / 161](#)

John Eliot, the Apostle of the Indians. (Continued.). 163

Our buildings and the support needed for them. (Piepenbrink.).165

Year 24, 1867-68 ,No. 22, July 15

Modern Roman polemics against the Lutheran Church. (Continued. Past. St.) [169 / 169](#)

Conversation between Peter and Heinrich about the 3rd commandment and its binding nature at the time of the Old and New Testament. (Past. Dicke.) .170

Year 24, 1867-68 ,No. 23, August 1	
Modern Roman polemics against the Lutheran Church. (Continued. Past. St.)	177 / 177
Conversation between Peter and Heinrich about the 3rd commandment and its binding nature at the time of the Old and New Testament. (Continued. Past. Thickness.) .178	
Year. 24, 1867-68 ,No. 24, August 15	
Modern Roman polemics against the Lutheran Church. (Continued. Past. St.)	185 / 185
Mission Report. (Conclusion. Sievers.).187	

[DL25 1868-69 HOME \(Archive copy\)](#) (no index)

Year 25, 1868-69 , No. 1, September 1	
Foreword to the 25th volume of the "Lutheran". (C.)	EN / DE 1 / ^ 1
Year 25, 1868-69 No. 2, September 15	
Modern Roman Polemic Against the Lutheran Church (Continued.) (Sent by Past. St.)	9 / 9
A Question in Eschatology (on Seiss or Seiß) (F. - Fick?)10	
Jahrg. 25, 1868-69 ,No. 3, October 1	
Speech at the celebration of the reopening of the German Lutheran secondary school in St. Louis, Mo., held in the assembly hall of the Dreieinigkeitsgemeinde there, September 20, 1868, and communicated here by C.F.W.Walther on request.	17 / 17
Jahrg. 25, 1868-69 ,No. 4, October 15	
Modern Roman polemics against the Lutheran Church (Continuation and conclusion.) (Sent in by Past. St.)	25 / 25
Jahrg. 25, 1868-69 ,No. 5, November 1	
As of October 31, 1868. By F. Doescher, pastor at Boonsboro, Iowa.	33 / 33
Sermon preached at the opening of the Missouri 2c. Western District Synod held May 6, 1868, in the Lutheran Immanuel Church at St. Louis, Mo. and communicated by order of the Synod by C.F.W.Walther33	
Year 25, 1868-69 ,No. 6, November 15	
Open questions. .	EN / DE 41 / 41
Jahrg. 25, 1868-69 ,No. 7, December 1	
Defiance and comfort of the church in this last sorrowful time. 1 Kings 18, 39. (From Past. J.F. Döscher.)	49 / 49
Jahrg. 25, 1868-69 ,No. 8, December 15	
Excerpts from Christmas sermons by St. Augustine. (W.)	57 / 57
Year 25, 1868-69 ,No. 9, January 1	
From Canada. .	65 / 65
Year 25, 1868-69 ,No. 10, January 15	
Report on this year's meeting of the Iowa Synod. .	73 / 73
Year 25, 1868-69 ,No. 11, February 1	
"Cross out my name!" .	81 / 81
Year 25, 1868-69 ,No. 12, February 15	
The "Church Bulletin of the Iowa Evangelical Lutheran Synod" .	89 / 89
Year 25, 1868-69 ,No. 13, March 1	
The last fight.	97 / 97
The Usury Question. Minutes of the proceedings of the German Lutheran congregation U.A.C. at St. Louis, Mo., on this question, together with some extracts from the writings of theologians before and after the Reformation and other documents concerning it.97	
Year 25, 1868-69 ,No. 14, March 15	
Church Policy. (Submitted by Pastor Multanowsky.) .	EN / DE 105 / 105
The Victory of the Gospel over Paganism among the Pomeranians. (Continuation, Sent.)106	
Year 25, 1868-69 ,No. 15, April 1	
The Lutheran Church Friend, Weighed and Found Too Light. .	113 / 113
Year 25, 1868-69 ,No. 16, April 15	
Emigrant Mission. .	121 / 121
Year 25, 1868-69 ,No. 17, May 1	
Open questions. .	129 / 129
Year 25, 1868-69 ,No. 18, May 15	
The Position of Professor Fritschel and His Followers on the Holy Scriptures. (Submitted.)	137 / 137
The Victory of the Gospel over Paganism among the Pomeranians.	

(Conclusion.) (F.L.) (Lochner?)140

Year 25, 1868-69 ,No. 19, June 1

Is the commandment of usury a specifically Jewish law, as Professor Fritschel thinks, or does it belong to the moral law binding all men? (Submitted.)	EN / DE 145 / 145
Year 25, 1868-69 ,No. 20, June 15	
Sermon preached at Richmond, Va. August 26, 1868, before the opening of the sessions of the Missouri Synod 2c. By order of the same communicated by W. (The task we have as fellow workers in the building of the house of God. (Walther)	153 / 153
Year 25, 1868-69 ,No. 21, July 1	
Praise God.	161 / 161
Open questions.161	
Dr. Matthäus Ratzeberger. (Conclusion)163	
Year 25, 1868-69 ,No. 22, July 15	
Sermon preached on the general day of lauds, thanksgiving and prayer, November 26, 1868 (Werfelmann)	169 / 169
The Witnesses of the Reformation in Bavarian Swabia.(A. C. Brauer)172	
Year 25, 1868-69 ,No. 23, August 1	
Iowa Synod	177 / 177
Brief news about the effectiveness of the missionary E. Baierlein in the East Indies (Sievers)178	
Year 25, 1868-69 ,No. 24, August 15	
A Voice from Germany on the Usury Question. (Brunn)	185 / 185
The Witnesses of the Reformation in Bavarian Swabia.(Continued.)188	
Open questions.189	

[DL26 1869-70 HOME](#) ([Archive copy](#))

Table of Contents

Year 26, 1869-70 , No. 1, September 1

Foreword to Volume 26 of "The Lutheran."	EN / DE 1 / ^ 1
Dr. Johann Gerhard's Meditationes Sacrae or Sacred Reflections. .2	
Memorial of the pastor Carl Röbbelen, who died blessed in the Lord. (Sievers.)3	
Evening entertainment at the Hermannsburg parsonage on the second day of Pentecost.(Brunn.)4	
Year 26, 1869-70 No. 2, September 15	
Sermon, opening of the General Synod ... H.C. Swan.	9 / 9
The ostrich stomach of the Union. (A.W.).12	
"Woe to you if anyone speaks well to you! Their fathers did the same to the false prophets. Luc. 6, 26. Luther once suggested a preacher to a city. ...14	
Year 26, 1869-70 ,No. 3, October 1	
Swarm spirit and blasphemous spirit are relatives. (R.)...	17 / 17
The Witnesses of the Reformation in Bavarian Swabia. II Eberlin of Günzburg. (Continued.) . 19	
Our Synodal Assembly this year. (C.)21	
Appeal to the dear fellow believers of our Synod in the name and on behalf of the Assembly of Deputies. .22	
Year 26, 1869-70 ,No. 4, October 15	
The Papacy.	25 / 25
To our dear synod congregations. (Sihler.).27	
Year 26, 1869-70 ,No. 5, November 1	
Can a Christian with a good conscience join the so-called mutual support associations? (Heid.) .	33 / 33
How an Iowa church light on deaconessing. (Sent in.)35	
The synodal printing, after which many of our dear brethren have so long ... (C.R.W. Walther.)38	
Year 26, 1869-70 ,No. 6, November 15	
Sermon, on 24 Sunday and Trin 1869 ...Trinity Church St. Louis for the post celebration of the Reformation feast ... by Walther. 2	
Tim. 1,8. Why should we not be ashamed of Luther, whose name we bear? ..	41 / 41
The Witnesses of the Reformation in Bavarian Swabia. (Continued.) . 45	
Year 26, 1869-70 ,No. 7, December 1	
The Witnesses of the Reformation in Bavarian Swabia. (Conclusion.) .	49 / 49
Year 26, 1869-70 ,No. 8, December 15	
Speech on the birth of Christ by Gregory of Nazianzus.	57 / 57
A bloodthirsty concil. (W.).	58
On the history of the Tridentine Council. (W.)	59
A scandalous trial over soul masses. (Little Ship of Christ in Paris.) .59	
"Why does the General Council refuse to accept the proposal of a Free Conference?" (J.G.W.).59	

Year 26, 1869-70 ,No. 9, January 1

EN / DE

The Roman Conciliar. Since the year 1563, when the Council of Trent was concluded, ... *) Mostly after an essay by K. Ströbel.
[65 / 65](#)

In reply. (Brunn.).67

Year 26, 1869-70 ,No. 10, January 15

Report on the Concordia College fire. (Sarer.) [73 / 73](#)

Inaccuracies in a report on the Missouri Synod. Dr. Mildehnke, preacher at New York, characterizes, rubricates and sketches in the "Luth. Herald", No. 14, the Missouri Synod...(Z.)74

Brunn's journey in 1869. . 76

Year 26, 1869-70 ,No. 11, February 1

The Roman Conciliar. Pope Pius writes to "all Protestants," thus not only to the Unionists and... [81 / 81](#)

Florilegium, that is, well-dusted bouquet of flowers from the maze of the "Lutheran Church Friend." .83

Year 26, 1869-70 ,No. 12, February 15

To all the members and friends of our synod for happy news! (C.F.W. Walther.) [89 / 89](#)

The little ship of Christ. (Fick.) [89](#)

Letter from a Lutheran count to his son who had apostatized. When Count Ludwig of Nassau-Saarbrücken died, he left three sons.
... (W.) (W. did many footnotes) [89](#)

Year 26, 1869-70 ,No. 13, March 1

How Rome lies to its children. (Peasant.) [97 / 97](#)

Two pieces of advice, one good and one bad, are given by the "American Lutheran"...(W.)99

Letter from California.(Bühler.)99

Termination of office. Rev. Wm. Bimhof in Davenport, Iowa... (Submitted.) . 100

Year 26, 1869-70 ,No. 14, March 15

Our synodal print shop. . [105 / 105](#)

Speech... When 430 years ago, in the year 1440, a man from Mainz named Johannes **Gutenberg**, who was staying in Strasbourg at that time, pressed the name of his coat of arms ring into a small wax tablet, as if by chance, and now the whole sublime series of letters formed in this way in an instant into his eyes... (W.) [107](#)

Year 26, 1869-70 ,No. 15, April 1

Lend that you hope for nothing in return. (H.) [113 / 113](#)

Year 26, 1869-70 ,No. 16, April 15

Christ was given for our sins and raised for our righteousness. Rom 4,25. On the basis of this saying Johann **Gerhard** raises,... in what respect does the apostle ascribe to **the resurrection of Christ our justification**, which consists in the forgiveness of sins? " [121 / 121](#)

Theses on the Doctrine of Good Works on the Basis of the

Doctrine of Free Will, of the Election of Grace, and of **Justification**. (For the sessions of our Synod Northern District . [122](#)

Our response to the Pope's invitation to all Protestants to attend his Council. (Minor - Schumann). 123

Year 26, 1869-70 ,No. 17, May 1

EN / DE

What even Roman Catholics say of the Jesuit purposes of the "Conciliar". [129 / 129](#)

How once the Lord Christ protected the dear land of Württemberg in great danger from the Pabst. (By F.W. Schmitt.)131

Year 26, 1869-70 ,No. 18, May 15

Two excerpts from two sermons by Balthasar Schuppis. I. (--ck.). [137 / 137](#)

"Life insurance" in the light of the divine Word .139

The General Council and the General Lutheran Conference. The General Council adopted the following resolution at

Chicago: "That the Venerable Dr. C.P. Krauth, as delegate of our Assembly . 141

Year 26, 1869-70 ,No. 19, June 1

A conversation between Johann and Frederick on the inner mission or seeking out and supplying preacherless congregations here in America. [145 / 145](#)

Year 26, 1869-70 ,No. 20, June 15

(missing issue) see pg 172, col 3 - Erstlich der Thesen des Herrn [153 / 153](#)

Fear of the Word of God, the mark of a true Lutheran. B.153

Why does the Pabstthum forbid the Bible? 155

Year 26, 1869-70 ,No. 21, July 1

"You are Peter, and on this rock I will build my church. As is well known, the pope and his accomplices quote these words of Christ again and again to prove that he is the infallible head of the whole holy Christian church. ... Matth 16, 13-20. [161 / 161](#)

Year 26, 1869-70 ,No. 22, July 15

"You are Peter, and upon this rock I will build my church." Matth 16, 13-20. (Continuation.) [169 / 169](#)

The western district synod. .(R.)172

Year 26, 1869-70 ,No. 23, August 1

"You are Peter, and upon this rock I will build my church." Matth 16, 13-20. (Continuation.) How One Can Twist a Thing. (H.).179 Something from Watertown, Wisconsin. .182 Year 26, 1869-70 ,No. 24, August 15	177 / 177
"You are Peter, and upon this rock I will build my church." Matth 16, 13-20. (Continuation.) On the church history of the nineteenth century. .(R.)186 Correspondence from southeastern Missouri. (Moser.).187 Theses on the right relationship to the local free school system, ... western district ..188	185 / 185

[DL27 1870-1871 HOME](#) ([Archive copy](#))

Table of Contents

Year 27, 1870-71 , No. 1, September 1

	EN / DE
Foreword to the twenty-seventh volume of the "Lutheraner". The masterly sermon by the founder of the "Lutheraner", our dear Professor Walther, which is given below, may be considered as such. For what he so eloquently praises in it, what he so urgently exhorts us to do, namely, to stand on God's Word without wavering in spite of all reproaches, that, thank God, the "Lutheran" has always done unwaveringly and will continue to do so unwaveringly, so help us God. Amen. (C.) (W.) 1 / ^1	
First Synodal Sermon in 1870, communicated by C.F.W. Walther by order of the Synod. Ps. 119, 23-25. How confident we can be in all the reproaches we experience, as long as we stand on God's word without wavering. (W.) The Pope and the Concil of Janns. 4	2
Year 27, 1870-71 No. 2, September 15	
The Pope and the Concil of Janns. (Conclusion.) The Middle District Synod. (Th. Wichmann.).12 Good advice in case of slander to be suffered. .12	9 / 9
Year 27, 1870-71 ,No. 3, October 1	
Why did France have to fall? (poem by F.) . What to make of marriage to deceased wife's sister? (H.)17 The Hungarian Curse Formula. Among all the orders and societies of the Roman pabstics, none is more abominable and appalling than that of the Jesuits, aptly called "Jesuwider" by our pious ancestors. 20	17 / 17
Year 27, 1870-71 ,No. 4, October 15	
Second Synodal Sermon in 1870, ... by W. Matth. 16, 13-19; How right and important the teaching of our church is, that the keys of the kingdom of heaven were not originally given to Petro, nor to any official person, but to the church of the believers. (W.) We must do inner mission as Christians. (by Th. W.). 29	25 / 25
Year 27, 1870-71 ,No. 5, November 1	
The Conversion of the Lieutenant General von Dyhern. Communicated by Dr. J.P. Fresenius. A letter from New Zealand.J.W.C. Heine38 What will the General Council do? Lutheran Standard.39	33 / 33
Year 27, 1870-71 ,No. 6, November 15	
Why should we Lutherans after today, like Luther once did, stick to the word without any wavering? (W.) The obedience of children and students to the commands of parents and teachers. .44	41 / 41
Year 27, 1870-71 ,No. 7, December 1	
The obedience of children and students to the commands of parents and teachers.	49 / 49
Year 27, 1870-71 ,No. 8, December 15	
Short Christmas treatise by Sebastian Schmidt, former professor in Strasbourg. (Translated from Latin by W.) The obedience of children and students to the commands of parents and teachers.58 The bold knight of the Wartburg. Sent in. 59 Both request to the Iowa Synod and to Rev. Brobst.60	57 / 57
Year 27, 1870-71 ,No. 9, January 1	
	EN / DE
The "Lutheran's" New Year's wish for his dear readers, written by Valeerius Herberger, former Lutheran preacher at the Church of Christ's Nativity in Fraustadt in Wielkopolska, ... The General Council's decision in response to the Minnesota Synod's inquiries.65 The obedience of children and students to the commands of parents and teachers. IX. (Continuation. J.C.W.L)67	65 / 65

	Year 27, 1870-71 ,No. 10, January 15	
Mr. X.X. and the Missouri Synod. In the "Lutheran Herald" of December 24 there is a long article, signed X.X. and headed: ... (W.)		73 / 73
Germany's war against France. (Sihler.) .76		
The correction of the Passavant and the final statement of the Synodal Councillor. .78		
	Year 27, 1870-71 ,No. 11, February 1	
Convention of Representatives of the Synods of Ohio, Missouri, Wisconsin, and Norwegian Lutheran. (W.). (Synodical Conference)		81 / 81
Germany's war against France. (Continued. Sihler.) . 82		
	Year 27, 1870-71 ,No. 12, February 15	
Mr. X.X. and the Missouri Synod. (Continued.) (W.)		89 / 89
Germany's war against France. (Continued. Sihler.) . 93		
	Year 27, 1870-71 ,No. 13, March 1	
Mr. X.X. and the Missouri Synod. (Continued.) (W.)		97 / 97
	Year 27, 1870-71 ,No. 14, March 15	
"Lutheran" Wassen's Armor. (G. Schaller.)		105 / 105
Of Luther's alleged great errors and mistakes. *) This is the continuation of the article: Mr. X.X and the Missouri Synod... (W.)105		
What should one answer the Catholics when they boast that their religion is the right one because it is the old one, but the religion of the Lutherans is the wrong one because it is a new one?108		
	Year 27, 1870-71 ,No. 15, April 1	
Is "Luther's polemics" really "the worst of his rich estate"? Mr. X.X. in the "Lutheran Herald" (W.)		113 / 113
	Year 27, 1870-71 ,No. 16, April 15	
Mr. X.X. and the Missouri Synod. (Continued.)		121 / 121
The American Lutheran Gospel Postilla by Prof. C.F.W. Walther.		126
	Year 27, 1870-71 ,No. 17, May 1	
Mr. X.X. and the Missouri Synod. (Conclusion. W.)		129 / 129
The work of God in the children.(A story from the present. - Pastor Scholz.)132		
Well-meant reminder to certain dear readers of the "Lutheran". . F. C. Th. Ruhland.133		
	Year 27, 1870-71 ,No. 18, May 15	
Our School Teachers' Emergency. (J.C.W. Lindemann)...		137 / 137
Petition of the Lutheran Association in Dresden and other places to a High Saxon Church Regiment concerning the admission of Reformed and Uniate Christians to Holy Communion. (From Brunn's Blatt: Ev.-Luth. Mission u. Kirche). 139		
Open letter to the editor of the "Lutheran Herald."(Sihler.) . 141		
In the "Lutherischer Kirchenfreund", ... (on accusations against Dr. Preuß) (W.)		142
Luther's popular library. (Brohm.) .142		
	Year 27, 1870-71 ,No. 19, June 1	
The Altenburg Synod. (F.C.Th. Ruhland.) (on Western Dist., 1871, on essay of Fick on Free Schools).		145 / 145
This is also one of the reasons why there are so many churchless people in this country. (Sihler.) .146		
What should one answer the Catholics, if they boast that their religion, because the old one, is the right one, but the religion of the Lutherans, because a new one, is the wrong one. (continued. B.) . 148		
Baltimore Immigrant Agency. .149		
	Year 27, 1870-71 ,No. 20, June 15	
		EN / DE
Why can't a Christian participate in the so-called life insurance companies? (Lochner)		153 / 153
The sacred duty of parents to bring up their children in a Christian manner. (Fick.).156		
The Transmission Theory. (From Brunn's Missionsblatt.) . 157		
Allerneueste Schriftauslegung und Lehre von der Kirche. (Selle.).158		
	Year 27, 1870-71 ,No. 21, July 1	
Public statement on the withdrawal of the Lutheran Synod of Illinois u.A. St. from the General Assembly of the Church. (Br. Erdmann, President of the Synod.)		161 / 161
Rejoinder. In the "Church Bulletin" of the Iowa Synod of ...162		
	Year 27, 1870-71 ,No. 22, July 15	
Friendly address of a synod member to his fellow synod members. When the foundation of our synodal community took place in 1846, the ecclesiastical condition of the Lutherans of this country was mostly in a sorry state; there were Lutheran communities, but in doctrine indecisiveness and consecration, in practice reformirte or unirte manner was the reproach which rightly struck most Lutheran congregations. ...(Sievers.)		169 / 169
"Neither make thyself partaker of the sins of others." 1 Tim. 5:22. (W.)		172
	Year 27, 1870-71 , No. 23, August 1	
"Neither make thyself partaker of the sins of others." 1 Tim. 5,22. II. After Mr. Steiger has tried to reject the reproach of the "Lutheran" that his "Monthly Report" has been an "organ of the most radical unbelievers" up to now, he continues thus: ... (continued. W.)		177 / 177

Religiousness of the local free schools. (Fick.) .	179
The secret societies in the United States. (W.)	181
Jahrg. 27, 1870-71 27, No. 24, August 15	
Readers of the "Lutheraner's" should be informed that the last number of the present volume (title page and table of contents included) will not appear as an addition until September 1, and that the first number of the new (eighth and twentieth) volume will be issued in enlarged format on October 1. The editors.	185 / 185
"Neither	make thyself
partaker of the sins of others." 1 Tim. 5,22. III. Finally, Mr. Steiger writes the following in the essay mentioned above: ...	
(Conclusion. W.)185	
Grains of gold from Luther's writings. .187	
Golden rules about reading the Bible. (about Dannhauer.).188	
Volume 27, No. 25, September 1	
Sermon from Christian Education, -- Chicago Local - Teachers - Conference (Lindemann.) 2 Cor 12:14 .	193 / 193

[DL28 1871-1872 HOME \(Archive copy\)](#)

Table of Contents

Jahrg. 28, 1871-72 , No. 1, October 1	
	EN / DE
Foreword to the twenty-eighth volume of the "Lutheran". (A Word Against the Union of the Church with the World.)	1 / ^
1	
Testimony of the Holy Spirit. 3	
The Indianapolis Synodical Meeting. (Discussion- proposed Synodical Conference.) (Wichmann.).4	
Jahrg. 28, 1871-72 No. 2, October 15	
Strange story of the old Frederick Myconius , how he once, when he was still in the papacy, wanted to have the indulgence for free out of God's impulse, but could not obtain it, but then received the assurance of the forgiveness of his sins through the Holy Spirit in his heart. (W.)	9 / 9
What love the great God has shown us in our baptism. .12	
Jahrg. 28, 1871-72 ,No. 3, November 1	
Fire sermon, on Sunday Exaudi 1849 after the great fire in St. Louis, Mo., in the Lutheran Church of the Holy Trinity there held by C.F.W. Walther. Hosea 8, 14. *) With reluctance we submit to the urgent call of the St. Louis District Pastoral Conference assembled at Springfield, Ill., last month... Fire disaster in Chicago and Wisconsin...(W.)	17 / 17
Chicago. (Fire) (W.) .19	
Something about emigrant mission. (Gottlieb.) .19	
An attempt at inner mission in Minonk and its surroundings.(Core.)21	
Can you answer for it? (Evil.) . 21	
Jahrg. 28, 1871-72 ,No. 4, November 15	
Mrs. Argula von Grumbach, née von Stauffen, the great heroine of the faith. .	25 / 25
Luther's verdict on religionless schools. As the reformer called by God, Luther restored not only the church but also the school to its original purity. Illumined by the Holy Spirit, he recognized the deep corruption that had penetrated the schools. ...(Fick.) .28	
Jahrg. 28, 1871-72 ,No. 5, December 1	
Letter of a young man to his brother, who is about to convert to an Anabaptist sect and boasts of having even right "apostles". (F.W.)	33 / 33
"Synodal Conference". As dear readers know, several local faithful Lutheran synods want to unite under the name of "Synodal Conference". For this purpose, representatives of the Ohio Synod, the Norwegian Lutheran Synod, the Wisconsin Synod and the Missouri Synod held a convention in Chicago on January 11 of this year and the following days and drafted the constitution of the church body to be formed. ... (W.).36	
All kinds. (W.).38	
Jahrg. 28, 1871-72 ,No. 6, December 15	
To hear and sing along with one to whom God lends an ear at Christmas: "Praise be to Jesus Christ! It was Christmas Eve in the year 1703, and Father Knesebeck, a beggar, was ...	41 / 41
Letter from Ernst to Jakob. (F.W.).41	
Dr. Johann Gerhard's life, according to E. Rud. Fischer, Vita J. Gerhardi. (Past. Günther.) .43	
Some Thoughts on the Glory and Preciousness of the Holy Bible Book. (W.).45	
Jahrg. 28, 1871-72 ,No. 7, January 1	
Dr. Johann Gerhard's life, according to E. Rud. Fischer, Vita J. Gerhardi. (Continued. Günther.) .	49 / 49
The law as a bar. (H.S.).53	

Reflection on Ceremonies. (Christophorus).53

Jahrg. 28, 1871-72 ,No. 8, January 15

The delicious thing, a firm heart. Sermon, at the opening of the Missouri 2c. Western District Synod at Altenburg, ... May 3, 1871 ... C.F.W. Walther. [57 / 57](#)

Dr. Johann Gerhard's life, according to E. Rud. Fischer, Vita J. Gerhardi. (Continued. Günther.) . 59

Rechtfertigung und Zeugniß der aus der sächsischen Landeskirche ausgetretenen Lutheraner. (Dresden, 1871).60

Memorandum of the Fort Wayne Synodal Conference. (Columbus Kz.)63

Reminder, request for financial support for the operation of the so-called inner mission. (Walther.).63

Jahrg. 28, 1871-72 ,No. 9, February 1

EN / DE

Ueber den Beruf des Weibes und seine Entartung. (Sihler.)

[65 / 65](#)

Dr. Johann Gerhard's life, according to E. Rud. Fischer, Vita J. Gerhardi. (Continued. Günther.) . 67

About aftertalk. .68

"Even my friend in whom I trusted, who ate my bread, tramples me under his feet. Ps. 41, 10. This word, as we see from Joh. 13, 18, is a prophecy about Christ, who was betrayed by Judas, his own disciple. (W.)....69

Jahrg. 28, 1871-72 ,No. 10, February 15

Apostasy. We have just read the following in the Catholic "Herald of Faith" of 4 Feb, published here: ... Dr. (**Ed. Preuß goes to Catholic Church...**). We would have liked to spare our readers the task of reporting to them how the apostasy of Dr. Preuß went; but since the above has been published here, of course with the approval of the aforementioned, we cannot remain silent either. ... *) As I said, this is our judgment not only after Preuß' apostasy. As often as Preuß had to read out his polemical (controversial) articles in the meeting of the Redactions-Committee before their publication, it was as a rule the uncharitable, judicial, frivolous, and sometimes bordering on the vulgar that he had to delete. It was not from us that he learned his fighting style, but rather from us that he was continually chastened in this. However, even if we removed the most offensive passages here and there, we could not completely take away the character of his spirit from his essays. It was therefore with sadness that Schreiber found out that the essay of Dr. Preuß in "Lehre und Wehre": "Was lehren die neueren orthodox sein wollenden Theologen von der Inspiration?" had been published in Germany under his, the writer's, name in pamphlet form. For although we professed and still profess the judgment which is passed in that essay on the false teaching of newer German theologians, we could not and cannot profess the spirit which expresses itself in the way it is treated and in the judgments about persons in it. Even if Preuß had to delete, change and add much in this article, it could not have been given a completely different character, and as Preuß stood at that time, instantly ready to improve everything according to our wishes, we hoped for the best from the future, until it finally became apparent that Preuß, in his blindness, thought that by his zeal with ignorance he could lure away from us the confidence in his earnestness for the truth. Unfortunately, he has shown a gift which the Jesuits will now know how to utilize better than we, who have been deceived by him. (W.) [73 / 73](#)

Our Emigrant Mission in 1871.75

Dr. Johann Gerhard's life, according to E. Rud. Fischer, Vita J. Gerhardi. 8. Gerhard's family life. (Continued. Günther.) . 77

Jahrg. 28, 1871-72 ,No. 11, March 1

The seven words of Christ on the cross. (Fick.)

[81 / 81](#)

Dr. Johann Gerhard's life, according to E. Rud. Fischer, Vita J. Gerhardi. 9. Gerhard's Freud und Leid.(Continued. Günther.)81

From Pennsylvania. .83

Jahrg. 28, 1871-72 ,No. 12, March 15

The seven words of Christ on the cross. (Continuation. Fick.)

[89 / 89](#)

A Christian's soliloquy, when he awakes in the morning, about the godly beginning of the day, by Johann Michael Dillherr. (W.) .89

How to start the day in a godly way. 90

About fairs and lotteries for "good causes". (Submitted.) . 90

Dr. Johann Gerhard's life, according to E. Rud. Fischer, Vita J. Gerhardi.11. Gerhard's blessed Conclusion (continuation. Günther.)91

On Aftertalk. (Continuation and conclusion.) .92

Catholic Organization in the United States. (From the New Orleans German Newspaper 20 Feb.)(W.)93

Catechetical instruction comes back into favor. (S.)93

Dominicus Dietrich. Under the regiment of this Ammeister, the Elsasser "Evang.-luth. Friedensbote" tells, the old free German imperial city of Strasbourg, in consequence of the Capitulation of September 30, 1681, came under the suzerainty of Louis XIV, King of France. ...

Jahrg. 28, 1871-72 ,No. 13, April 1

Petrus Paulus Vergerius, oder wie ein päpstlicher Nuntius und römisch-katholischer Bischof zur Erkenntnisniß der Wahrheit gekommen und in den Dienst des HErn JESu getreien ist. (Guenther.) [97 / 97](#)

Fundamental heresies taught at the "Missouri Seminary of the United German Protestant Synod of the West". .98

Year 28, 1871-72 ,No. 14, April 15

How do the special civil professions relate to the other table of the divine commandments, to the love of one's neighbor? (Sihler.)

[105 / 105](#)

Two and twenty theses to answer the question: Is it right to reproduce books by printing which have the purpose of spreading falsifications of the Word of God? . (W.) (in footnote)106

The spirit of the papal so-called "Sisters of Mercy" . 110

Governing sentences for the proceedings of the Lutheran Synod of Missouri at St. Louis on April 27 and the following days.110

Constitution of the Evangelical Lutheran **Synodal Conference of**

North

America. *) This is the previously communicated Constitution in its revised and final form. D.R. .111

Jahrg. 28, 1871-72 ,No. 15, May 1

Peter Paul Vergerius, or how a Papal Nuncio and Roman Catholic Bishop came to the knowledge of the truth and entered the service of the Lord Jesus. 2. taken by Christ. (Continued. Günther.) [113 / 113](#)

The first part of the book is a book on the history of the church, and the second part is a book on the history of the church. (Sievers.)114

About fairs and lotteries for "good causes". (Continuation and conclusion. Sent in.) .116

Year 28, 1871-72 ,No. 16, May 15

What do we Lutheran Christians, whether natives or immigrants, have to do now in view of the terrible damage and corruption, as in the civil community, so in the social conditions and the threatening future of our fatherland? (Sihler.) [121 / 121](#)

Letter Communication. In a letter dated Dresden, April 15, 1872, Pastor Ruhland writes...124

"Community" Conferences. (E.R.) .126

Jahrg. 28, 1871-72 ,No. 17, June 1

EN / DE

Franziscus Alardus, the Reformer of the County of Oldenburg. Around the year 1500, a nobleman named Wilhelm Alardus of Canthier lived in Brussels in Brabant in a merry marriage with his wife. [129 / 129](#)

From the "Bännisch-Holding" of excluded church members. (New York Local Conference.) .130

What is probably the main cause that many who are themselves diligent hearers of the divine word, nevertheless only lead a sickly, infirm life of faith and never become quite sure of their state of grace? (K.)132

Old mandate against banker otters. .133

Year 28, 1871-72 ,No. 18, June 15

Peter Paul Vergerius, or how a papal nuncio and Roman Catholic bishop came to the knowledge of the truth and entered the service of the Lord Jesus. 3. in the service of the Lord Christ. (Continuation. Günther.) [137 / 137](#)

From the "Bännisch-Holding" excluded members of the congregation. II. How is the pastor, as public representative of the congregation, to act against a banned member? (Continued. New York Local Conference.) . 138

Where do all the Catholics get the money to build so many and magnificent churches and to erect their magnificent buildings? .139

Castle Garden Missions Committee Report. .140

Year 28, 1871-72 ,No. 19, July 1

Leonhard Kayser. Among the martyrs who fell for the sake of the Gospel at the time of the Reformation in Bavaria was

Leonhard Kayser, ...(died August 16, 1527.) (no author, [see also this blog post for reference](#)) [145 / 145](#)

From the "Bännisch-Holding" excluded members of the congregation. III. How should a member of a Christian congregation behave toward one who has been banned from his congregation? (Conclusion.) (Fick. Brauer.)148

The Evangelical Lutheran "Synodal Conference of North America" will meet, beloved's God, on Wednesday, July 10, 1872, at 9 o'clock in the morning, at Milwaukee, wis. the Rev. J. Bading's Sanct Johannis Church. Duration: 6 days at most. Those of the honored members of the Synod who, either by resolution or otherwise, have to submit certain works, treatises, theses, drafts of doctrinal pieces 2c. to the "Synodal Conference", are requested to send them to the Reverend President, Professor C.F.W. Walther, by July 1 at the latest. At the same time, all those who intend to attend the "Synodal Conference", be they delegates or guests, are urgently requested to report this by letter to Sr. Birmingham, Pa., June 3, 1872. F.A. Herzberger, Secr. [151](#)

Year 28, 1871-72 ,No. 20, July 15

Speech of Vice-President Rev. Brohm at the opening of the meeting of the General Synod of Missouri at St. Louis, Mo. on April 27, 1872. [153 / 153](#)

A submission about Father Brockhagen's rubble. No. 1 (F.W.) . 153

Petrus Paulus Vergerius, oder wie ein päpstlicher Nuntius und römisch-katholischer Bischof zur Erkenntnisniß der Wahrheit gekommen und in den Dienst des HErrn JESu getreien ist. (Conclusion. Günther.) .156

Communion wine. (Partenfelder.) .157

The battle between light and darkness in Spain. Spain, the fatherland of the Inquisition, has been open to the Gospel for several years. From Seville, the "evangelical society" spreads its activity over the whole country. It prepares a number of Spanish preachers in a seminary, and has already purchased a former Roman church in the middle of the city...(Elsasser Briedensbote.)159

Year 28, 1871-72 ,No. 21, August 1

First official meeting of the "Evangelical Lutheran Synodal Conference of North America". (Sent in by P. A.C.) . [161 / 161](#)

"The second item

before the **Synodal Conference for** discussion were the following **theses on justification**, written by Prof. F.A. Schmidt, which were unanimously accepted by the Conference as their faith and confession: ... [162](#)

The first part of the book is a book about the relationship between religion and morality, together with a historical appendix and a contemporary proof of how morality necessarily falls away with religion. (Sihler.) .163

A new secret society. (Seuel).166

Year 28, 1871-72 ,No. 22, August 15

From grace. (Chr. Körner.)

[169 / 169](#)

Christian Friedrich Schwartz, missionary in the East Indies .170

To the dear readers of the "Lutheran" (Bünger.) .173

Evangelical Lutheran high school in St. Louis. (Schaller. Walther.) .174

Jahrg. 28, 1871-72 ,No. 23, September 1

School Sermon, delivered July 24, 1872, at St. Stephen's Church, Milwaukee, Wis. before the Teachers' Conference ... Lochner.)

[177 / 177](#)

A free conference of English and German Lutherans in Missouri. Gravelton, Mo.

[180](#)

Jahrg. 28, 1871-72 ,No. 24, September 15

Christian Friedrich Schwartz, missionary in the East Indies. (Conclusion.)

[185 / 185](#)

A letter from our brother Pastor Ruhland in Saxony. 187

The first part of the book is a summary of the life of the venerable Evangelical Lutheran pastor Ernst Gerhard Wilhelm Keyl. (Walther.)189

[DL29 1872-1873 HOME \(Archive copy\)](#)

Table of Contents

Jahrg. 29, 1872-73 , No. 1, October 1

	EN / DE
Foreword to the twenty-ninth volume of "The Lutheran." . Walther, "Missourian!"	1 / 1
A submission about Father Brockhagen's rubble. No. 3.	2
(Goliath's speech.) .	3
In memory of our blessed brother, the pastor A. Wüstemenn. ... Johannes Nikolaus Adelbert Wüstemenn. (H. F.).	4
Brief outline of the life of the brother Mr. Pastoor F.W. Eisenbach, who passed away blessedly on July 23. (Böttcher.).	5
My reasons for attending church even on rainy Sundays. .	6
Jahrg. 29, 1872-73 No. 2, October 15	
Foreword to the twenty-ninth volume of The Lutheran. (Continuation and conclusion.).	9 / 9
A submission about Father Brockhagen's rubble. (Continued.)	11
The Ace Religion. A conversation held in Arizona about it, put into dainty rhyme by one man. Manville, Arizona, 1871.	14
Jahrg. 29, 1872-73 ,No. 3, November 1	
Persecutions of Lutherans in Silesia in the 17th and 18th centuries.	17 / 17
Whether or not mission ships should be insured. .	20
Something of Anselm, Archbishop of Canterbury, died 1109. (Citizen.) .	20
Why is it that the Scriptures so often call upon man to convert, since he cannot convert himself? .	21
How highly the means of grace ordered by God are to be respected is testified by Luther in his famous writing "Von Conciliis und Kirchen"...21	
Friendly Inquiry. In the Lutheran magazine of 19 October we read that the Missouri Synod had claimed: "Because in Germany the Scriptures are not recognized word for word as God's Word,.(W.)21	
Jahrg. 29, 1872-73 ,No. 4, November 15	
Youthful years of the Jewish missionary Stephan Schultz.	25 / 25
Something about dealing with your neighbor. (H. Hanser.) .27	
Gushers' vocation to the preaching ministry. (W.) .	30
Jahrg. 29, 1872-73 ,No. 5, December 1	
How two neighbors talk about home services. First evening. (Lochner.)	33 / 33
Something about dealing with one's neighbor. (Conclusion. H. Hanser.) .	35
Good news from the Saxon regional church. (W.).	36
Jahrg. 29, 1872-73 ,No. 6, December 15	
How two neighbors talk about home services. Second evening. (Lochner.)	41 / 41
"The Catholic Lutheran." (For "Professor" M. Oertel in New York.).	43
Proceedings among Unirt Evangelicals. .	44
Our college in Fort Wayne. (Fleischmann.).	45
The first of these is the "Theories of the American Statesman on the Affiliation of Secret Societies. .	45
Christ and Mary. As late as 1534, Heinrich Wackerbeck preached at Muchow near Neustadt in Mecklenburg: . 46	

Jahrg. 29, 1872-73 ,No. 7, January 1	
The Church of the Reformation, the exemplary prophesied second temple of the New Covenant. Sermon preached on the Reformation Feast, October 31, 1872, in the church of ...Trinity at St. Louis... C.F.W. Walther.	49 / 49
How two neighbors talk about home worship. Second evening. (Conclusion. Lochner.).	52
A royal punishment speech given to the authorities themselves. In the "Kölnische Zeitung" of November 8, there is a reprint of a decree of King Frederick the Second, the so-called "old Fritz", of December 11, 1779 ...(W.) .	54
A Lutheran Confessor. - Dr. Anton Reiser. 1686. (W.)	54
Cast all your care upon him. 1 Petr 5:7,54	
Jahrg. 29, 1872-73 ,No. 8, January 15	
Our Emigrant Mission in 1872. (S. Keyl.)	57 / 57
Warning! In these very last, especially swift and dangerous times, the devil is walking around more than ever like a roaring lion, ...	59
The answer to our "friendly inquiry" in the "Lutheran" of November 1 concerning.(W.)	61
Jahrg. 29, 1872-73 ,No. 9, February 1	
This is also one of the reasons why our much preaching and teaching has so little success with some of our church children. .	65 / 65
News from and about the Bavarian Regional Church, from two private letters. .	66
Jahrg. 29, 1872-73 ,No. 10, February 15	
The antichristic papal ban on reading the Scriptures in the mother tongue. Among the innumerable proofs that the Roman Pontiff is the Antichrist and the Church of the Pontiff is an antichristian one, ...	73 / 73
Report of the Emigrant Agency in Baltimore. .	75
An important company. (C...s.).	77
Turner, Religion, school, state, and society. (A.W.).77	
A governor on fairs and lotteries for ecclesiastical 2c. Purposes.77	
From the old box. (Evangelical Lutheran Messenger of Peace from Alsace.).	78
Jahrg. 29, 1872-73 ,No. 11, March 1	
The antichristic papal ban on reading the Scriptures in the mother tongue. (Continued.)	81 / 81
The Transportation of the Unirte on the Way to Rome. (Hochstetter.).	83
Communion. .	85
Good and bad things Luther said and wrote about the German people. Thus Luther writes in his interpretation of the 101st Psalm from 1534...(W.)	87
Jahrg. 29, 1872-73 ,No. 12, March 15	
The antichristic papal ban on reading the Scriptures in the mother tongue. (continued. W.)	89 / 89
The Saxon Separation. (Brunn.).	90
That only through the doctrine of the Lutheran church all glory is given to God alone, an irrefutable proof that the doctrine of the same is the only true one. (Walther!).	94
Ecclesiastical provision for colored people in the United States. (W.).94	
The book of all books. (W.) .	95
The Weimar Bible Works. (W.).95	
Jahrg. 29, 1872-73 ,No. 13, April 1	
	EN / DE
It's me! (H. Ruhland.) .	97 / 97
"It is done!"(Elpizon.)97	
"He is risen!" (Elpizon.).97	
"On the Justification of Christ through His Resurrection." On the above subject, the old special superintendent of Stuttgart, M. George Cunrad Nieger, preached an Easter sermon, ...	98
The fatal either-or for the rationalists or believers in thinking with regard to Christ. (Sihler.) .	99
The Lutheran Secondary School in St. Louis. (C.F.W. Walther, Chairman of the Board of Directors.	101
Annual report on the Lutheran hospital, orphanage and asylum in and near St. Louis. (Bünger.).101	
Year 29, 1872-73 ,No. 14, April 15	
Luther flashes. (Hasta.) .	105 / 105
Are not many communities to blame for the fact that some of their members still believe themselves dependent on the support of secret societies or other associations in times of need? (P. Brand.) .105	
Ueber die bairische Landeskirche. (Brunn.) .	107
Jahrg. 29, 1872-73 ,No. 15, May 1	
Luther flashes. 2. Our Father - Amen. (Hasta.) .	113 / 113
Latest news from Saxony. (Ruhland in Dresden.).113	
The anti-Christian Autumnal Bible Ban once again. (Mulanowski.).	116
Year 29, 1872-73 ,No. 16, May 15	
How does it look over in Germany now? (Sihler.)	121 / 121
The Jesuit Order. (Günther in Chicago.) .	123
Jahrg. 29, 1872-73 ,No. 17, June 1	

How does it look over there in Germany now? (Continued. Sihler.)	129 / 129
The Jesuit Order. (Continued. Günther in Chicago.)	131
The Synod of Missouri,...Western Districts. (Kleppisch.)	132
Year 29, 1872-73 ,No. 18, June 15	
How does it look over there in Germany now? (Conclusion. Sihler.)	137 / 137
The Jesuit Order. (Conclusion. Guenther in Chicago.) .	138
Restoriarism in the journal of the Rev. Brobst. (G.) .	140
Travelogue. (Keyl.) .	141
Year 29, 1872-73 ,No. 19, July 1	
School Sermon, May 9, 1873 ... Western District ... (A. Wagner.)	145 / 145
Year 29, 1872-73, No. 20, July 15	
Lecture on socialism given at meeting of Iowa Conference at Dubuque by Cl. Seuel	EN / DE
Open letter to the dear congregations of our synodal association. (Sihler.)	153 / 153
A converted Jesuit. (Günther.) .	156
Year 29, 1872-73 ,No. 21, August 1	157
Synodal sermon, delivered in 1873 by W. .	161 / 161
Also something about the conditions of the congregations of the Missouri Synod at Detroit, Mich. (Huegli.)	164
Assembly of the Northern District of the Missouri Synod. (Partenfelder.)	166
To our dear communities. (Walther, Schuricht.)166	
A visit to the examination in the higher citizen school in St. Louis. (Bünger.).166	
Seventeenth Synodal Report of the Western District, 1873.	167
Year 29, 1872-73 ,No. 22, August 15	
How Satan once brought a German Lutheran prince into the claws of the Antichrist and God's grace pulled him back into Christ's kingdom. A Jesuit play. I. Childhood and youth of Moriz Wilhelm von Naumburg-Zeiz. (F.W. Schmitt.)	169 / 169
How Pastor Hörger in Memmingen was induced to separate from the Bavarian State Church. .	172
The Synodal Conference. The recent meetings of the Synodal Conference, which were held in Fort Wayne from July 16 to 22, gave the participants cause for sorrow and joy, for deep humiliation before the Lord and for fervent thanksgiving for His grace.The congregation was very saddened by the fact that the dear Professor Walther, who had been the president of the Synodal Conference, was prevented from attending the meetings due to overwork during the latter period. She deeply felt what she lost through his absence. It was most gratifying, however, that even at these meetings it became clear how the members of the Conference (Selle.)	174
Jahrg. 29, 1872-73 ,No. 23, September 1	
How Satan once brought a German Lutheran prince into the claws of the Antichrist and God's grace pulled him back into Christ's kingdom. A Jesuit play. III. How God's grace drew Duke Moriz Wilhelm back into Christ's kingdom. (F.W. Schmitt.)	177 / 177
What do Christian parents owe their confirmed children? (Sihler.) .	181
Dedication of the first wing of our new orphanage near St. Louis, Mo.(Bünger.).	182
Jahrg. 29, 1872-73 ,No. 24, September 15	
What do Christian parents owe their confirmed children? (Conclusion. Sihler.) .	185 / 185
Persecutory fury of the papists. (Crull.).	187
Deaf and Dumb Institution and Orphanage at Royal Oak, Oakland Co, Mich. (Speckhard.).	188
The Synod of Middle Districts...	190
Jahrg. 29, 1872-73 ,No. 25, October 1	
Paulus Odentius. 1570. .	193 / 193
The reading books in use in the free schools here. (Fick.) .	194
Does Luther reject infant baptism as Baptists claim? (Janzow.).	195
Another new orphanage! (Selle.).	196
Jesuitica.	197
Year 29, 1872-73 ,No. 26, October 15	
The new secret society of the Patrons of Husbandry. (H. Sprengeler, Jr.) .	201 / 201
Letters from Steeden by Pastor Brunn. .	203
The Evangelical Alliance. .	204
Jahrg. 29, 1872-73 ,No. 27, November 1	
Opening sermon, delivered at the Eastern District Synod in 1873 by Bro. King. .	209 / 209
Secondary school and seminary for female teachers. .	211
Jahrg. 29, 1872-73 , No 28, November 15	
Is Luther's inflexibility really to blame for the disastrous division of the so-called evangelical Protestant church? (Sermon, Gesamtgemeinde 31 October 1873 by C.F.W. Walther.)	217 / 217
The Chiliasmus in Bavaria. (Brunn.) .	220
Once again, the secondary school and seminary for female teachers. .	221
Jahrg. 29, 1872-73 , No 29, December 1	

+ Friedrich Wilhelm Hermann Hattstädt. + . (W.)	225 / 225
Well-meant warning against seduction. (Hanser in Baltimore.) .	227
"Saul Among the Prophets." General Council. (Crispus.)	228
Warning against reading false-believing and godless writings. (Chemnitz.)	229
Jahrg. 29, 1872-73 , No. 30, December 15	
Thanksgiving for the Incarnation of the Son of God. (From Dr. J. Gerhard's "Täglicher Urbung der Gottseligkeit. "	233 / 233
The Wroclaw Synod. (Brunn.) .	233

[DL30 1874 HOME](#) ([Archive copy](#))

Table of Contents

	Jahrg. 30, 1874 , No. 1, January 1	
		EN / DE
Foreword to the Thirtieth Year of the "Lutheran". (G.)		1 / 1
" For even the stones in the wall will cry out, and the beams on the bar will answer them."(Janzow.)3	Jahrg. 30, 1874 No. 2, January 15	
A word to our congregations about pastoral conferences. (Mießler.)		9 / 9
Witnesses to the truth before the Reformation. In Strasbourg, in 1212, the Mominican monks discovered a numerous congregation separated from the Roman Church, which undoubtedly consisted mostly of Waldensians. 11		
Ignorance of the Roman priests at the time of the Reformation. When Elector Joachim II ordered a church visitation in Brandenburg in 1541, the visitators asked a priest in a village near Stendal in the Altmark, among others, what his peasants ...13		
	Jahrg. 30, 1874 ,No. 3, February 1	
Our emigrant mission in 1873. (S. Keyl.) .		17 / 17
	Jahrg. 30, 1874 ,No. 4, February 15	
Appeal concerning Lutherans of English tongue moving to the West. (Handle.)		25 / 25
Against the Baptists. .26		
	Jahrg. 30, 1874 ,No. 5, March 1	
Johann Friedrich Ferdinand Winter. (Köstering.)		33 / 33
A word about Sunday catechism exams or children's teachings. .38	Jahrg. 30, 1874 ,No. 6, March 15	
The Löhians and the Doctrine of the Antichrist. (W.)		41 / 41
Letters from Steeden by Pastor Brunn.42		
Strange example of how God still gave a scoffer grace to repent on his deathbed. (By laymen.).45	Jahrg. 30, 1874 ,No. 7, April 1	
Who are the monks? (W.)		49 / 49
	Year 30, 1874 ,No. 8, April 15	
Lutheranism and Union. (Conversations.) First evening.		57 / 57
Theses about daily research in the Scriptures		
	Jahrg. 30, 1874 ,No. 9, May 1	
		EN / DE
A contribution to the examination of the so-called "misunderstandings" between Missouri and Iowa. (W.?)		65 / 65
A new reading book. (Lindemann.)69		
Northern District - 1874.71	Jahrg. 30, 1874 ,No. 10, May 15	
How the "Lutheran Observer" makes the Lutheran church a sect, but the sects good churches. (G.)		73 / 73
Is it permissible according to God's Word for a person who has broken his marriage vows to marry in another way afterwards? Matth. 19, 3-9. (Köstering.) .76		
Urtheil eines lutherischen Theologen über die Freimaurerei, vom Jahre 1742. 76	Jahrg. 30, 1874 ,No. 11, June 1	
A contribution to the examination of the so-called "misunderstandings" between Missouri and Iowa. II.		81 / 81
	Jahrg. 30, 1874 ,No. 12, June 15	
A contribution to the examination of the so-called "misunderstandings" between Missouri and Iowa. III.		89 / 89
The new Synodal Printing Office building.91		
Power of Holy Absolution. (Luther's People's Bibl. 4, 61. H.) .91	Jahrg. 30, 1874 ,No. 13, July 1	
Lutheranism and Union. (Conversations.) Second evening.		97 / 97
Annual Report - Hospital...(Bünger.)99		

A world monkey,..Joseph Hartmann (A.W.)100

Theses on the Doctrine of Christian Liberty in Relation to Mean Things, with Special Regard to Fairs, Pic-Nics, Secular Associations, etc. .(Lochner.)101

Year 30, 1874 ,No. 14, July 15

Sermon, ... Western and Northern Districts.... What does the relationship between our American Lutheran Church and the state here call us to do? (C.F.W. Walther.) [105 / 105](#)

National Christian Association. (H.W.D.)109

A contribution to the question about pulpit fellowship. (Dr. Butler in Washington and Dr. Stork in Baltimore are in any case not on the side of the exclusive Lutherans. ...109

Jahrg. 30, 1874 ,No. 15, August 1

A contribution to the examination of the so-called "misunderstandings" between Missouri and Iowa. IV. [113 / 113](#)

The Colloquium of the Synod of Central Illinois. .116

Year 30, 1874 ,No. 16, August 15

Dancing has its time. Eccl. 3,4. (G.) [121 / 121](#)

The Colloquium of the Synod of Central Illinois. .122

Johann Arndt's, weiland Generalsuperintendenten des Fürstenthums Lüneburg, Mysterium iniquitatis, oder Geheimniß der Bosheit, ...124

Jahrg. 30, 1874 ,No. 17, September 1

Thomas of West, the apostle of the Lapps and Finns.

EN / DE

Are all Christians saints/ What are "dead members of Christ's church"? (Schmitt.) .131

[129 / 129](#)

The Synod of Missouri Middle Districts,133

Jahrg. 30, 1874 ,No. 18, September 15

Convening of our Synod of Delegates. [137 / 137](#)

Sermon on the Middle and Eastern Districts by C.F.W. Walther. 1 Cor. 5, 1-13. What should move a Lutheran congregation to practice Christian discipline on those who want to be its members? [/ 138](#)

Two specimens of perfect Methodist saints. 140

Eastern Districts Synod. (Hanser.).141

Jahrg. 30, 1874 ,No. 19, October 1

... Prince of Anhalt, ... 1492. [145 / 145](#)

According to something from the history of the Colloquium in Morgan Co, Ill.(Töse.)147

In memory of the Holy Methodists. (A.W.)149

Jahrg. 30, 1874 ,No. 20, October 15

Should a Lutheran stay with his church and not let anything move him to fall away from it? [153 / 153](#)

The persecutions under Charles Emmanuel II, Duke of Savoy, namely in 1655. In 1650, under Pope Innocent X, a propaganda was established in Turin, as it had been in Rome in 1622, an institution. 155

Chinese Mission in St. Louis. (Vogel.).157

Ies. 55, 10-11. (Tramm.).159

Year 30, 1874 ,No. 21, November 1

Should a Lutheran stay with his church and not let anything move him to fall away from it? (Continued.) [161 / 161](#)

The religious viewpoint of the "Weltbote". 163

The Archpastor JEsus Christ seeks that which has gone astray.(Sent.)164

The first delegate assembly of the Missouri Synod...(G.)165

Year 30, 1874 ,No. 22, November 15

Should a Lutheran stay with his church and not let anything move him to fall away from it? (Conclusion. **W.**) [169 / 169](#)

Methodism. . 171

Something for the "Messenger of Peace" published by the "Evangelical Synod of the West". .172

Jahrg. 30, 1874 ,No. 23, December 1

Lutheranism and Union. (Conversations.) Third evening. [177 / 177](#)

Pastor L. Harms. (Sihler.) .178

Thou shalt not bear false witness against thy neighbor...(Hörger in Memmingen.)179

Jahrg. 30, 1874 ,No. 24, December 15

The Saxon Regional Church. . (**W.**) [185 / 185](#)

How long will the Iowans continue their dishonest, phony game? .187

DL 31 1875 [HOME \(Archive copy\)](#)

Index

Year 31, 1875, No. 1, September 1

	EN / DE
Foreword to the Thirty-First Year of the "Lutheran". (G.)	1 / 1
The city of Rome. Since the pope has lost his temporal rule, the Roman clergy have been singing one lament after another about it, trying to arouse the interest of the simple-minded people in the poor, as they say, imprisoned pope. (G.).3	
Year 31, 1875, No. 2, September 15	
Some guiding principles regarding the so-called opposition communities.	9 / 9
Pastor L. Harms. (Continued. Sihler.) . 10	
The "World Messenger", (F.W. Stellhorn.).12	
Something from the history of the Lutheran Church in Australia. (W.).14	
Year. 31, 1875 ,No. 3, October 1	
Frumentius was in the hand of God the blessed instrument through which the Christian doctrine was brought to Abyssinia at the beginning of the 4th century. ...	16 / 17
Samuel Urlsperger, court preacher in Stuttgart... was born on August 31, 168517	
Pastor L. Harms. (Conclusion. Sihler.) .18	
To my dear synod nephew, the dear Lutheran! .18	
Year. 31, 1875 ,No. 4, October 15	
This year's anniversary of the Antichrist's indulgences. In the year 1300 A.D. a man named Bonifacius the Eighth sat on the papal chair. ... (W.)	25 / 25
Some guiding principles regarding the so-called opposition communities. (Continued.) . 27	
Mittheilungen aus unserer americanischen Correspondenz. (Köstering.) .28	
Year. 31, 1875 ,No. 5, November 1	
Lutherthum und Union (Conversations.) Fourth Conversation. .	33 / 33
A fair talker who, by God's grace, is a preacher and bearer of the cross of Christ... (Lochner.)34	
Brief notice of the present status of the "German-American Evangelical Lutheran Tract Association". (Köstering.) .36	
The converted boy Zigenner. .38	
Year 31, 1875 ,No. 6, November 15	
Spanish martyrs under the Saracens. In 711 Spain fell into the hands of the Saracens.	41 / 41
To my dear synodal nephew, the dear Lutheran! (Continuation and conclusion.)42	
Christ was raised for the sake of our righteousness. Rom. 4,25. (From J. Gerhard's Homiliae sacrae. G.). 44	
An old song by Luther. . 46	
An Unbeliever on His Deathbed. (G.).46	
A Strange Confirmation. . 47	
The Evangelical Lutheran Secondary Citizen School and the Associated Secondary Daughter School at St. Louis, Mo.47	
Year. 31, 1875 ,No. 7, December 1	
	EN / DE
Toward illuminating the most recent Iowa effort to defecate. .	49 / 49
A few words from the faith community. (S.)51	
Christian August Lehmann. (Johannes G. Walther.)...53	
The first resurrection. The Protestant "Westfälischer Hausfreund" tells in No. 43 as a "true story", ... 55	
Year. 31, 1875 ,No. 8, December 15	
On the illumination of the latest Iowa effort to defecate. II..	57 / 57
How the Reformed in Frankfort once came into possession of a Lutheran church, ...61	
Year. 31, 1875 ,No. 9, January 1	
On the illumination of the latest Iowa effort to Bemoan. III. (S.)	65 / 65
Open letter to the dear rural congregations of our synod. (Sihler.). 68	
Theses on the Purpose and Use of Holy Communion, ... Illinois District - Rev. R. Lange70	
Year. 31, 1875 ,No. 10, January 15	
On the illumination of the latest Iowa effort to Bemoan. IV. (S.)	73 / 73
Rome's machinations. (G.).77	
Thesen, betreffend Lehre unserer kirchlichen Bekenntnisse von der Gewalt der Schlüssel und ihre practische Wichtigkeit, ... nordwestlichen District ... von Pastor W. Krauß.78	
Year. 31, 1875 ,No. 11, February 1	
Dr. Jacob Heilbrunner. (Conclusion follows.).	81 / 81
About the visit of the theater. In 1770, the pious and learned senior of the Lutheran city ministry in Hamburg J. Melchior Göze...(To be continued.) . 83	
Thesen über die nöthige Vorsicht und Gewissenhaftigkeit im Bannverfahren, ... 16 Juni... von Pastor F.A. Ahner.)83	
To my dear synodal nephew, the dear "Lutheran"! (Sent in.) . 84	
Confession of an American Statesman. Daniel Webster, the famous American statesman, had organized a great banquet one day and invited many guests. ...(Chr. Botsch.) .86	
Year 31, 1875 ,No. 12, February 15	
All respect to the blessed Lauis Harms! Only no idolatry of men, and no cultus of living or deceased saints in the Lutheran church! (F. Wyneken.)	89 / 89

Letters from Steeden by Pastor Brunn. (Brunn. Walther.)92	
The Synodal Assembly in Chicago, Ills. The first meeting of the Illinois District of our Synod was held at Zion Church, Chicago, May 19-25, Ill.94	
The confident pilgrim from the Babel of the Saxon regional church to the Lutheran Free Church. By F.C.Th. Ruhland, Lutheran pastor at Niederplanitz. (W.).95	
	Year. 31, 1875 ,No. 13, March 1
News from Saxony. (Conclusion follows. Ruhland.)	97 / 97
Dr. Jacob Heilbrunner. (Continued.). 98	
Unchristian practice of a preacher associated with the General Council. (Counter.)99	
	Year 31, 1875 ,No. 14, March 15
Sermon at the opening of the synodal district assemblies in 1875.	105 / 105
News from Saxony. (Conclusion. R.= Ruhland.).107	
Northern District. 109	
Central District essay - F.W. Stellhorn. . 109	
How the old innocent Lutheran ceremonies were once abolished in Prussia by force. 110	
A universalist preacher dispatched. 110	
	Year. 31, 1875 ,No. 15, April 1
My resignation from the Iowa Synod. (G.A. Schieferdecker.)	113 / 113
What to think of starting a sick support association in a Christian community. .116	
	Year 31, 1875 ,No. 16, April 15
Statement. ... Synod of Iowa...(Döhler.)	121 / 121
Iowa oddities. (F.W. Stellhorn.).122	
Dr. Jacob Heilbrunner. (Conclusion.).123	
	Year. 31, 1875 ,No. 17, May 1
	EN / DE
This year's session of the Iowa Synod from May 27 to June 2. (Conclusion follows. Allwardt.)	129 / 129
Free conference of pastors resigned from Iowa Synod at Madison, Wis. (Matter.) .131	
Fourth Assembly of the Synodal Conference.(H.)133	
Middle District. (G.R.)134	
	Year 31, 1875 ,No. 18, May 15
Pieces from "Luther song". V. Song. (Luther's eight sermons in Wittenburg after his return from Wartburg to quell Carlstadt's unrest.)	137 / 137
This year's session of the Iowa Synod, May 27-June 2. (Conclusion. Allwardt.).137	
From the annual report of our traveling preacher in Minnesota. .138	
The comfort of baptism - also a reason against the Union. .140	
	Year. 31, 1875 ,No. 19, June 1
The refusal of the Iowa Synod to recant its former doctrinal position. I.	145 / 145
To whom do we owe our religious freedom? This is the title of a writing which the author of the same, a Baptist preacher known to us, ...(K.)147	
Luther's prophecies. (Wuggazer.).148	
Introduction of Pastor Wagner in Hesse. (Brunn.) .149	
Once again a word to the members of the congregations within our synod. (C.F.W.Walther.).149	
	Year 31, 1875 ,No. 20, June 15
The refusal of the Iowa Synod to recant its former doctrinal position. II. (S.)	153 / 153
Dr. Justus Jonas. .155	
The answer of the Lutheran church orders of the 16th century to the question: Who can be accepted as a baptismal godparent? .157	
	Year. 31, 1875 ,No. 21, July 1
To the testimony. (F.W.).	161 / 161
The refusal of the Iowa Synod to recant its former doctrinal position. III. (S.).161	
Bavarian State Church. (164	
Wilhelm Hosens, a Lutheran Martyr. . 165	
	Year 31, 1875 ,No. 22, July 15
The refusal of the Iowa Synod to recant its former doctrinal position. IV. (S.)	169 / 169
	Year. 31, 1875 ,No. 23, August 1
Who is a true Lutheran? Sermon on the Reformation Feast, October 31, 1875 - St. Louis - by W. Ps. 116, 10. (Walther.)	177 / 177
Letters from Steeden by Pastor Brunn. .179	
Erfreuliche Stimmen aus dem Großherzogthum Hessen, ... von A. Wagner, Pastor in Kleinlinden bei Gießen. 181	
	Year 31, 1875 ,No. 24, August 15
York, Pa. This ancient Pennsylvanian city, 58 miles from Baltimore, recently saw more so-called Old Lutherans in its midst than had probably been the case for a long time. ...(H. H...r.)	185 / 185

From the **Norwegian Synod**

. (S.).187

The "honest general synod." (Hirschmann.)188

Second Annual Report on the Institute for the Deaf and Dumb at Norris, Wayne Co, Mich.(Hügli.)189

DL 32 1876 [HOME](#) ([Archive copy](#))

Table of Contents

Jahrg. 32, 1876 , No. 1, January 1

EN / DE

Foreword to the thirty-second volume of the "Lutheran". (W.)

[1 / 1](#)

Proceedings of the Free Lutheran Conference held at Wilton, Iowa, on the 10th and 11th of October last. (Conclusion follows. Sent in.) .2

A mean and impudent Pabst lie. (G.).4

Jahrg. 32, 1876 No. 2, January 15

The Blessed Christian. (E.W.K.)

[9 / 9](#)

Our institutions. .9

Proceedings of the Free Lutheran Conference held at Wilton, Iowa, on the 10th and 11th of October last. 4th thesis. (Continued. Sent in.) . 12

Jahrg. 32, 1876 ,No. 3, February 1

Explanation. (about Brunn.)

[17 / 17](#)

Proceedings of the Free Lutheran Conference held at Wilton, Iowa, on the 10th and 11th of October last. 7th thesis. (Conclusion. Sent in.) .18

How a Roman priest is freed from the bonds of the Pabst. (G.).19

A Lutheran martyr. The Westphalian city of Paderborn had been an episcopal see since the beginning of the ninth century. When in 1527 the Elector Prince John Frederick of Saxony traveled through here with the well-known friend of Luther Frederick Myconius, ...(W.)21

Jahrg. 32, 1876 ,No. 4, February 15

Our Emigrant Mission in 1875. (S. Keyl.)

[25 / 25](#)

Something from Davenport, Iowa.27

"Evening School" and "Germania."(Lindemann.)28

Proposal. (Submitted.) . 29

Jahrg. 32, 1876 ,No. 5, March 1

Two speeches delivered by F. Lochner in 1871.

[33 / 33](#)

Bavarian State Church. . 35

Jahrg. 32, 1876 ,No. 6, March 15

Two speeches delivered by F. Lochner in 1871. II.

[41 / 41](#)

A pair of sample pieces of Fritschell's "Vertheidigung". (about Fritschel. p.)44

Correction. (about Australia. (W.).45

Jahrg. 32, 1876 ,No. 7, April 1

Invitations to a joyful Easter celebration. From the writings of the Church Fathers. Gregory of Nyssa. Maximus. Augustine. Justin Martyr. Chrysologus. Bernardus. (died. 396.)

[49 / 49](#)

Catechesis on the doctrine of the office of preacher, delivered in Germany at an installation.50

How wolves seek to destroy a herd. (From Iowa Synod. W.T. Strobel.)51

Year 32, 1876 ,No. 8, April 15

Blood witnesses to Christ's eternal divinity. I. Urbanus and his companions, or the eighty martyrs of Constantinople (died 370.)

[57 / 57](#)

The certainty of the resurrection of Christ. (Athanasius de incarnat.).60

From Bavaria.60

Explanation. (Iowa Synod - Slate-Decker -. X.). 61

Jahrg. 32, 1876 ,No. 9, May 1

EN / DE

The Christian Church. (Matth. 8, 23-27.). (L.E.K.)

[65 / 65](#)

The East Indian Missionaries.(W.)65

Antonius de Sandoval, a Spanish knight,

first in the

service of the King of Spain, then of the King of Denmark, around the middle of the 17th century, (G.)67

On the duty of every Christian to help promote, extend, and maintain the kingdom of God. (W.)68

My dear Lutheran! (A.W.F.)69

Year 32, 1876 ,No. 10, May 15

- Death notice - F.C.D. Wyneken, sen. (W.) [73 / 73](#)
 The first testimony of the pure doctrine in the city of Brunswick. (G.).74
 About Iowa. I. The events in Wilton and Professor S. Fritschel . 75
 Theses on the articles and analogy of faith. *) Compare the booklet: The Evangelical Lutheran Church the True Visible Church of God on Earth. S. 104-108. 114-123. 100-104. .78
 Theses on Union or Fraternal and Ecclesiastical Fellowship (A Bill for the Illinois District. 78
 Resolutions of the Western District concerning the General Presiding Officer. (about Walther. C.F.W. Sapper.)80
 Jahrg. 32, 1876 ,No. 11, June 1
- The True Lutheran. (E.W.K.) [81 / 81](#)
 By what is Christ and His Word denied? (To be continued. G.)81
 A story as it probably often occurred twenty-five years ago, but still occurs today. (---r.)84
 Annual Report - Hospital. (Bünger.)85
 Theses. What are the characteristics of a well-established, truly Lutheran congregation that Lutheran preachers and their congregations must strive to achieve? Northwestern District86
 Jahrg. 32, 1876 ,No. 12, June 15
- The Catechism Case in the Hanoverian Regional Church. [89 / 89](#)
 Experiences on the Mission Field in Leelanaw Co, Mich.91
 + Pastor A.H. Burkhardt. + (Bensen.).92
 + Pastor J.E.A. Gottlieb. + .93
 Year 32, 1876 ,No. 13, July 1
- Sermon at the opening of our Synod of Western Districts. ... by Walther. [97 / 97](#)
 "The Illustrated Family Bible for Home Edification and Instruction." Under this title, a large German Bible has recently appeared in this country, which is being distributed in large numbers by traveling agents. (Lindemann.)100
 Year 32, 1876 ,No. 14, July 15
- Summary of the life of the Hon. Weiland Herr Friedrich Wyneken, faithful Lutheran pastor of the congregation in Cleveland-West, Ohio, who fell asleep in the Lord in San Francisco on May 4 at the age of nearly 66. (Sihler.) [105 / 105](#)
 A testimony against the German regional churches, especially against the Saxon one, ... published by G. Stöckhardt in Planitz in Saxony. .108
 Ten theses on several questions concerning the doctrine of sin. - Middle District by E.W. Kähler. 109
 Some sentences about the doctrine of eternal life. Baltimore - Eastern Districts. . 109
 Australia. (W.).110
 Jahrg. 32, 1876 ,No. 15, August 1
- Summary of the life of the Honorable Weiland Friedrich Wyneken, faithful Lutheran pastor in Cleveland-West, Ohio, who died in San Francisco on May 4 at the age of nearly 66 years. (Conclusion. Sihler.) [113 / 113](#)
 How is Christ and His Word denied? (Conclusion.).114
 The "Devil's Prayer" at Baptism in the Hanoverian Regional Church. . 115
 The Illinois District. .116
 Year 32, 1876 ,No. 16, August 15
- Rest for my soul. [121 / 121](#)
 The comfort of baptism - also a reason against the union. (Conclusion.) (B.).121
 He who lies once is not believed, even if he speaks the truth. (Prof. S. Fritschel)(Bräuer.).123
 All kinds of unhealthy and unLutheran things in the "Lutheran Magazine" of the pastor S.K. Brobst. .124
 The German Methodists. (G.).125
 Memories for those who once emigrated for the sake of religion. Such memories can be found in the "Lutheran Church Messenger for Australia" of July 3...125
 The Synodal Conference. .126
 Jahrg. 32, 1876 ,No. 17, September 1
- Rest for my soul. II. Now I have rest. [EN / DE](#)
[129 / 129](#)
 Second sermon at the opening of the sessions of our District Synods in 1876. (W.) (see No. 18, p 144)129
 May a Christian join a secular workers' support association? .132
 Year 32, 1876 ,No. 18, September 15
- A "Preface." We have just received Nos. 1 and 2 of a new ecclesiastical bulletin entitled: "Die Evangelisch-Lutherische Freikirche." Here issued by Lic. G. Stöckhardt, Lutheran pastor in Planitz in Saxony, it is to be initially the organ of the Lutheran Free Church emanating from the Saxon regional church. (W.) [137 / 137](#)
 The new doctrines of the Missourians. (Brunn.).140
 False Christians are hostile to preachers not because they preach the sweet gospel, but because they preach the strict law and thus punish sins. (Thus Luther writes...)141
 Jahrg. 32, 1876 ,No. 19, October 1
- On the ecclesiastical situation in Germany. (Sihler.) [145 / 145](#)
 The Hymnals of the "Evangelical Lutheran" Regional Church of Hanover. 147
 Dr. Til. Heshusii Urtheil von Dr. M. Lutheri deutscher Uebersetzung der heiligen Schrift.148

Roman relics. (G.)149

Consolation for orthodox Christians who have been deprived of their church house by the false believers. (W.)149

Lutheran Response and God's Judgment. When Margrave Alberecht in 1548...(W.)150

A Fable. It was in the good old fable time, when the animals still talked, and in words their affairs...150

The heart-changing power of true faith. Thus Luther wrote in 1530:150

Jahrg. 32, 1876 ,No. 20, October 15

Sermon for the opening of the Synod of the Eastern District held on August 16, 1876 ... by C. Groß.

[153 / 153](#)

Mathesius on Dr. M. Luther. 155

The memory of the righteous abides in blessing. Prov. 10,7. ... school teacher Peter Nickel.157

From the history of the Reformation.1. When Luther went to Worms in 1521, ...(W.)159

What is most important when a church is to be reformed? (Luther...)159

" They will all be taught by God." Blessed Martin Boos (died 1825)...(W.). 159

Apocalyptists are called those who occupy themselves much with the Apocalypse, that is, with the Revelation of St. John, and from it predict the future of Christ's

kingdom...(W.)159

How long there will be no need for the purity of doctrine. That is certain, as long as Lutherus, Brentius, Chemnitius ...

(Polykarp Leyser.)159

Jahrg. 32, 1876 ,No. 21, November 1

On the Reformation Day. E.W.K.

[161 / 161](#)

A beautiful testimony of Lutheran confessors in Venice, from the year 1542.161

Report on the work of the inner mission in the Northwestern Synodal District. (Loeber).163

A missionary feast.Springfield, Ill.164

Philipp Jakob Spener's Urtheil über Veröffentlichung von Privatbriefen ohne Einwilligung des Schreibers derselben. When Luther once wrote a private letter to Pastor Link in Nuremberg ... (W.)166

A Lutheran Martyr. Year 1815. Simson Hiller166

The most important office experience of a village schoolmaster. .167

Our help is in the name of the Lord who made heaven and earth. Ps. 124,8. John Huss.167

Year 32, 1876 ,No. 22, November 15

Obituary to our unforgettable blessed F. Wyneken. (H.F., Fick?)

[169 / 169](#)

The pope's murders. ... according to the provisions of the Council of Toulouse in 1229.169

America now also has a place of pilgrimage. .172

Golden Words of Luther on Bible Reading. 173

External mission within Christendom. Duke Ernst the Pious. .173

An old bishop's unequal compliment. Amphilochius at Lycaonia the Christian Emperor Theodosius the Great often humbly ... (Freimund.)174

Jahrg. 32, 1876 ,No. 23, December 1

The false teachers of the first five centuries after the birth of Christ. (W.).

[177 / 177](#)

Why is it not indifferent whether one teaches rightly about church and ministry? (Köstering.) .179

Jahrg. 32, 1876 ,No. 24, December 15

How the Lutheran blood in Dr. Luthardt at Leipzig, who is regarded as "a pillar" of the Lutheran church over there, still remains watery and what a weak, yes, shameful proposal he has therefore made with others to the sitting state synod. (Sihler. - W.).

[185 / 185](#)

Why is it not indifferent whether one teaches rightly about church and ministry? II. (Köstering.) .188

DL 33 1877 [HOME \(Archive copy\)](#)

Table of Contents

Jahrg. 33, 1877 , No. 1, January 1

Foreword. (G.)

EN / DE

[1 / 1](#)

On the age of our children at their confirmation. (A Friend of Children.)3

Jahrg. 33, 1877 No. 2, January 15

+ H.A. Grubert. + (Free church.)

[9 / 9](#)

On the ecclesiastical situation in Germany. (Sihler.).11

Third Annual Report on the Institute for the Deaf and Dumb at Norris, Wayne Co, Mich.12

Jahrg. 33, 1877 ,No. 3, February 1

On the ecclesiastical situation in Germany. (Continued. Sihler.).

[17 / 17](#)

Message and thanks from Hesse. (Conclusion follows.).18
Why is it not the same whether one teaches rightly from the church? (Köstering.) .19

Jahrg. 33, 1877 ,No. 4, February 15

Dr. Martin Chemnitz. (G.). [25 / 25](#)

On the ecclesiastical situation in Germany. (Conclusion. Sihler.).28

News and thanks from Hesse. (Conclusion. A. Wagner.).29

Jahrg. 33, 1877 ,No. 5, March 1

Our Emigrant Mission in 1876. (S. Keyl.) [33 / 33](#)

Papal heresies of the pastors of the 2nd and 3rd Conferences of the New York Ministry. (F.).34

Michigan City. (Niethamer.).36

A Word from the Hanover Regional Church to the Dear Members of the Evangelical Lutheran Free Church. . 38

Jahrg. 33, 1877 ,No. 6, March 15

Dr. Jacob Andreaä, . [41 / 41](#)

The four East Indian missionaries. (H.).43

Muhamed and Muhamedanism. (K.B.).44

A word of sympathy from the Pastoral Conference of the Norwegian Synod, prompted by the death of Pastor F.

Wyneken. .45

Year 33, 1877 ,No. 7, April 1

EN / DE

The Church of the Reformation. [49 / 49](#)

Nicolaus Selnecker, (G.).49

Report on the emigrant mission in Baltimore. .51

Why I didn't stay with the Texas Synod. 52

Theses. On the Difference between the Law and the Gospel According to the 5th Article of the Epitome of the Formula of Concord. Presented to the Synod of Missouri Eastern District for its proceedings in 1877. . 53

Year 33, 1877 ,No. 8, April 15

Potamniäna, the martyr, and her guardian. I. [57 / 57](#)

David Chyträus,.57

Andreas Musculus, .58

Why is it not indifferent whether one teaches rightly from the church? .58

Unionist way of fighting. One unirate pastor, Mr. J. Grunert, does not let it rest, already once he has tried his hand at our synod, now again. ...(H.R.).60

.life insurance. (Ph.St.)61

Remembrance of the dear congregations of the Lutheran Synodal Conference of North America in regard to the tercentenary of the Formula of Concord. . 62

Jahrg. 33, 1877 ,No. 9, May 1

Something from the history of the Concordia jubilee celebration. (E.W.K.) [65 / 65](#)

Theses on secret societies, with special reference to the Druids. (Conclusion follows.)66

A likeness. (G.S.).69

The Concordia Formula, Core and Star. C.F.W. Walther. .71

Year 33, 1877 ,No. 10, May 15

Jubilee song. [73 / 73](#)

Theses on secret societies, with special reference to the Druids. (Continued.). 73

The Weimar Bible. . 75

Annual Report - Hospital - St. Louis.(Bünger.)77

Year 33, 1877 ,No. 11, June 1

The Nördlingen Prayer, which was once read after each sermon at the celebration of the jubilee of the Reformation on October 31, 1617, was also adapted for the celebration of the jubilee of Concordia by omitting some words. [81 / 81](#)

The Concordia Formula and the so-called Lutheran General Synod. (G.).82

The Weimar Bible. (Continuation and conclusion.) (J.C.W. Lindemann.).83

Theses on secret societies, with special reference to the Druids. (Continued.). 85

Year 33, 1877 ,No. 12, June 15

Sermon preached on the tercentenary of the Formula Concordiae, May 29, 1877, at Trinity Church, St. Louis - C.F.W. Walther.

[89 / 89](#)

Theses on secret societies, with special reference to the Druids. (Continued.). 92

Session of our Eastern District Synod. (H.H.) .93

Theses on the Analogy of Faith, submitted for discussion at this year's sessions of the Northern District of our Synod. . 94

Year 33, 1877 ,No. 13, July 1

Mission. (Sievers.). [97 / 97](#)

From the Hanoverian. Regional Church.98

Theses on secret societies, with special reference to the Druids. (Continued.). 99

- The synodal sessions of the Illinois district. (J.C.W. Lindemann.).101
 Health status in our high school at Fort Wayne. (Swan.). 101
 Theses on some questions concerning the doctrine of sin. (For this year's **Middle District** meetings.) .102
 Year 33, 1877 ,No. 14, July 15
- Report on this year's meeting of the northwestern district of our synod. ... The main subject of the proceedings was a paper by our reverend general president, Professor Walther, on the question: "What are the characteristics of a well-established, truly Lutheran congregation, after which Lutheran preachers must therefore strive with their congregations as their goal?" The answer is given in 28 theses, the first 4 of which were already discussed last year. (H.A.A.) [105 / 105](#)
 The Steeden Proseminar. (Brunn.)106
 Theses on secret societies, with special reference to the Druids. (Continued.) Thesis III. The alleged good works of the secret societies prove to be spurious.(Continued.). 107
 In honor of the faithful Jnechtes des hErrn, who passed away in Christo on June 20, because. Mr. Pastor G. Jäbker, Adams Co., Ind. (Sihler.)108
 Year 33, 1877 ,No. 15, August 1
- A shout-out to the unconverted who want to adorn themselves with the "pure doctrine" and turn their backs on the Lutheran Church. . [113 / 113](#)
 Voices from the papacy about the papacy, especially before the Reformation. The archbishops of Cologne and Trier addressed the pope Nicolaus I around 860: Arnulph, Bishof of Orleans, Bernhard, John of Salisbury, first in England, ..113
 Theses on secret societies, with special reference to the Druids. (Continuation.) Thesis IV. The present spread of secret societies is especially due to the prevailing contemporary sins of selfishness, hedonism and greed, born of unbelief. .114
 Monroe, Mich. **northern district** synod .116
 How and what can we talk to the Jews? .117
 Historical. I. From the Reformation history of Brunswick. II. Evil Time In Bohemia in 1624.(W.)118
 Year 33, 1877 ,No. 16, August 15
- How the Lutheran Palatinate was made Reformirt. I. How the Palatinate became Lutheran. (G.) [121 / 121](#)
 Thesis on secret societies, with special reference to the Druids. (Continued.) Thesis VI. Members of the church who now enter secret societies, if all instruction and admonition (Matth. 18:15-18) are fruitless, are to be put under ban according to the order of Christ, or, if they evade discipline, are to be declared as those who have excluded themselves. .122
 The Lutheran (?) Pastors in Bavaria and the Papists. (F.) .124
 The Synodal Conference. (T. John Great.). 125
 "The tiresome borrowing." Under this heading, we read the following remark in a local political newspaper, taken from a German newspaper: ... 126
 A miraculous rescue. (From The Little Ship of Christ in Paris.) At the beginning of November 1875, a painter named Lucien Delaire was working on a high house in the Rue du Bac in Paris127
 Jahrg. 33, 1877 ,No. 17, September 1 EN / DE
- Pastoral sermon, ... Middle Districts, Philipp Fleischmann. [129 / 129](#)
 The Bible in Iceland. Christianity came to this distant island around the year 1000. ...(G.).131
 Theses on secret societies, with special reference to the Druids. (Conclusion. Hasta.).132
 Some martyr stories. I. Our Lord and Savior did not say in vain: "Do you think that I came here to bring peace on earth? ... So could the three brothers, Claudius, Asterius and Neon, who lived in the small town of Aegea at the beginning of the reign of Emperor Domitian, ...133
 Middle District. (E.W.K.)133
 From Hesse. (Brunn.)134
 Year 33, 1877 ,No. 18, September 15
- Some martyr stories. II. Also in Persia, where once the sun was worshipped, we find early a great multitude of those who bend their knees in the name of the Lord Jesus. ... At the beginning of the fourth century Sapores, or Shapur the second, reigned in Persia. This king wrote his name in the book of history with countless streams of Christian blood. . [137 / 137](#)
 "Socialdemocratic Windbaggery and What Helps Against It." Brunswick. 139
 Theses, Western Districts. Even with its doctrine of election by grace, the Lutheran Church gives all glory to God alone.Thesis I.140
 With regard to my "Nothgedrungene Rechtfertigung" the Leipziger Missionsblatt of July 1 and 15 p. 218 f. comments in a note. (C.M.Zorn.) .141
 Jahrg. 33, 1877 ,No. 19, October 1
- A conversation between Peter and Heinrich about the marriage with the deceased women's sister. (Thickness.) [145 / 145](#)
 The Importance of the Doctrine of the Antichrist. (Free Church.).147
 Fervent request for long life. (r.).148
 The New Paganism. (Brunswick.)149
 News from Spain.
 Year 33, 1877 ,No. 20, October 15
- Reformation. (J.P.B.) [153 / 153](#)

Dr. Joachim Mörlin. (Conclusion follows.).153
 A conversation between Peter and Heinrich about the marriage with the deceased women's sister. (Conclusion. Thickness.).155
 Pastor Severinghaus.(r.)156
 No more debt in the synod treasury! (H.G.S.).156
 God's judgment on a preacher's enemy. (W.) .158
 Divine Justice. Berlin..158
 Roman clergy. Martin Cromer, d. 1589, bishop in Wermeland,...159
 Year 33, 1877 ,No. 21, November 1

"A stronghold is our God." (A.R.) [161 / 161](#)
 Sermon ... western district on October 10, 1877, G. Schaller. 161
 Dr. Joachim Mörlin. (Conclusion.).164

Year 33, 1877 ,No. 22, November 15

On the ecclesiastical lodge in Germany. (Sihler.) [169 / 169](#)
 Inner Mission. (Köstering.).171
 The Lutheran songs of the 16th and 17th centuries. (S.)173

Jahrg. 33, 1877 ,No. 23, December 1

In honorary memory of Pastor Christian Jakob Weisel, a servant of Christ from the House of Israel. [177 / 177](#)
 The fraudulent mission. (A.Ch.B.).179
 Pastor Severinghaus and his lies. .Fr. Lußky.180

Year 33, 1877 ,No. 24, December 15

The angel's Christmas sermon. (Dr. Tilemann Heshusius.) [185 / 185](#)
 Of fraternal punishment. (Sihler.)186
 Testimony of a convert to the Presbyterian Church, but who by God's grace has returned to the Lutheran Church. .188
 Good answer to an invitation to dance. When Duke Karl von Württemberg once asked the pious prelate Bengel to dance with the duchess at a court celebration, the prelate replied: "I am willing to do so if the song is played for the dance: A narrow road leads to life." The dance did not take place. (W.) .189
 Piece of an Advent sermon from the sixth century. .(W.)190

[DL34 1878 HOME](#) ([Archive copy](#))

Table of Contents

Jahrg. 34, 1878 , No. 1, January 1

Foreword to the thirty-fourth volume of the "Lutheran". (W.) EN / DE
[1 / ^1](#)
 The Christian community school a missionary institution. (Ch.L.).2
 Ein Kindelein so löblich, Ist uns geboren heute - (F.L.). 4
 In Schleswig-Holstein. (W.).4

Year 34, 1878 ,No. 2, January 15

Foreword to the thirty-fourth volume of The Lutheran. (Continued.) (W.) 9 / 9
 On the abuse of the tongue in general and especially on certain sins against the eighth commandment. (Sihler.).11
 Year 34, 1878 ,No. 3, February 1

Foreword to the thirty-fourth volume of the "Lutheran". (Continued. (W.) [17 / 17](#)
 Our Negro Mission. (C.F.W.S.)20
 How a Roman newspaper writer chats out of school. .21

Jahrg. 34, 1878 ,No. 4, February 15

Only the true Lutherans are also the true Protestants. A sermon preached on the Reformation Feast, October 31, 1877, at St. Louis, Mo. [25 / 25](#)

Our Negro Mission. (Continued. C.F.W. Sapper.)28
 Mr. Heinrich J. Naumann's Buchhandlung, No. 36 Pirmalsche Strasse in Dresden. (J.C.W.L.).29

Year 34, 1878 ,No. 5, March 1

Our Emigrant Mission in 1877. [33 / 33](#)

"All their doctrine is harmful and false."Psalm 36:4. (W.)35
 This year's meeting of our Synod of Delegates. (C.F.W. Walther.).36
 The Lord will not let him go unpunished who misuses his name. The godly Johann Hermann, ...37
 Princely Confessional Courage. When in 1530 John, rightly called the Constant, Elector of Saxony, was about to leave Torgau for Augsburg, where the confession of faith of the Lutherans was to be presented to the Emperor, the theologians who were to accompany him explained to the Elector: ... (W.).37

- "A newer Pabst!" (G.R-l.).37
 Is this ignorance or malice? The Lutheran Herald, Jan. 24, 1878...38
 Year 34, 1878 ,No. 6, March 15
- The Privilege of Good Death in the Papacy. [41 / 41](#)
 Our Negro Mission. (Conclusion. C.F.W. Sapper.).42
 "How they come to nothing so suddenly! They perish, and come to an end with terror." Ps. 73, 19 (Dr. J.H. Beidler.).44
 Roman Superstition. Jesuit Francis Xavier (Xavier)...46
 Year 34, 1878 ,No. 7, April 1
- The holy nightingale. [49 / 49](#)
 How a Jewish Rabbi Finds and Faithfully Confesses the Messiah. .50
 Of a single high-mindedness, ambition and competitive zeal. (Sihler.).51
 Year 34, 1878 ,No. 8, April 15
- The resurrection of Christ is the reason for our justification and absolution. (C.H. von Bogatzky (1750.). [57 / 57](#)
 Easter devotion.(By Dr. M. Luther.).Exposition 18,19, 20 Chapt John.57
 The biblical miracles. (B.B.) .58
 From the life and death of a Planitz Latin student. (Free Church. St.)60
 Doctor Moldehnke. (Lindemann.).62
 Year 34, 1878 ,No. 9, May 1
- Communion guests. (Rohrlack.) [EN / DE](#)
[65 / 65](#)
 Fifth Annual Report on the Institute for the Deaf and Dumb at Norris, Mich. (Bünger.).67
- Miraculous salvation from adversity and death is no proof that one is in God's grace. Luther writes in his interpretation of the first
 book of Moses:...(W.). [71](#)
 Bible reading of the laity.Gregory I, whom the papists count among their popes, says in his third sermon about the story of
 Lazarus: ...(W.)71
 Year 34, 1878 ,No. 10, May 15
- Herr Pastor Theodor Harms's false teaching on marriage. (W.). [73 / 73](#)
 The pabstry - nothing else but a world full of idolatry. . 74
 Communion guests. (Continued. Rohrlack.). 76
 The young servant and his temptation. (From Braun, Mitgabe für Confirmanden.).78
 God's word is more precious than gold and much fine gold, sweeter than honey and honeycomb. Ps. 18, 1179
 From one who had not heard the gospel, but had seen it. (W.).79
 Year 34, 1878 ,No. 11, June 1
- Victory Song. (C.H.) [81 / 81](#)
 Assembly of the General German Lutheran Synod of Missouri...81
 The Pabstthum - nothing else but a world full of idolatry. (Continued.). 82
 Communion guests. (Conclusion. Rohrlack.).83
 M. Balthasar Kademann. 1533 born. (L.)84
 Singularia from Luther's life - 1521. (W.). 86
 Unconscionability. 1530. (W.)86
 Year 34, 1878 ,No. 12, June 15
- The Pabstthum - nothing else but a world full of idolatry. (Continued.). [89 / 89](#)
 To my dear conference brother Omnes. (From B. in Minnesota.).90
 Our negro mission. (Sapper.).92
 Year 34, 1878 ,No. 13, July 1
- The Pabstthum - nothing else, but a world full of idolatry. (Conclusion. G.) [97 / 97](#)
 Something about the divinity of sacred scripture. (Köstering.) .99
 I believe what JEsu word promises, I feel it, or do not feel it.(G.) . 101
 Year 34, 1878 ,No. 14, July 15
- Sermon, ... Central Bible Society at St. Louis, April 24, 1878 by W(alther). (Ps 119:98) What unspeakably great treasure those
 have who possess a Bible; [105 / 105](#)
 The proseminar in Steeden. (Brunn.).107
 Voices on Dr. Luther's Small Catechism. Prince George of Anhalt, Justus Jonas,108
 Explanation. In the last February number of "Lehre und Wehre" the booklet of the undersigned "Die heilsame Lehre" (The
 sound doctrine) is displayed. It contains about church and ministry, about justification, about the doctrine of Sunday, about
 marriage and several other points partly misunderstandable, partly downright wrong sentences, to which the dear brothers in
 America, as in general every right-believing Lutheran, had to rightly take offense. ...(G. Stöckhardt, P. in Saxony.)110
 Year 34, 1878 ,No. 15, August 1
- The Augsburg Confession. [113 / 113](#)
 Our negro mission. (Sapper.).114
 Synodal Conference. (G.).115

Iceland. (Iceland.) We read the following in the Nördlinger Freimund: Still somewhat larger than the kingdom of Bavaria is the island Iceland according to the circumference....116

Year 34, 1878 ,No. 16, August 15

EN / DE

Speech at the Celebration of the Twenty-fifth Anniversary of the Office of Mr. Cantor J.S. Simon in Monroe Mich. July 30, 1878. (Sent in by Dir. Lindemann.) [121 / 121](#)

The Augsburg Confession. (Conclusion.)123

Our Negro Mission. (Conclusion. Sapper.)124

Honorary Commemoration. (J.F.B.)125

Resolutions and Instructions of the Venerable Synodal Conference Concerning the Publication of Luther's Small Catechism in English. (C.A. Frank.)127

Jahrg. 34, 1878 ,No. 17, September 1

"Have a good conscience!" 1 Peter 3:16. (W.) [129 / 129](#)

The Word of the Lord: "Let the little children come to me" . 132

"He that walketh uprightly shall recover; but he that is perverse shall at once fall to pieces."(Proverbs 28:18.) (Pastor D.)133

Year 34, 1878 ,No. 18, September 15

Lord of Cobham, a Lutheran before Luther. When Henry V ascended the English throne, the head of Wycliffe's followers, the so-called Lollards, was Sir John Oldcastle, Lord of Cobham, a man of the highest military fame, who had served with great distinction in the French wars. ...(Rev. B.B.) [137 / 137](#)

How faithful preachers have brought dancing at weddings out of their congregations. (Past. Fr. S.)138

The papacy is apostasy from God's written word and from Christ. (Messenger of Peace from Alsace-Lorraine.)139

Our Negro Mission. The first church consecration. (F.Berg, missionary.)140

How a pastor cleared himself of the suspicion of being a temperance worker. (Pilgrims from Saxony.)142

Use of false books in church and school - and home. 142

A false prophet in sheep's clothing. (G.A.F.)142

How a Lutheran congregation was once reformed. (W.)143

Jahrg. 34, 1878 ,No. 19, October 1

The Indulgence Stuff of the Roman Church, the Cause of the Blessed Reformation. [145 / 145](#)

Lord of Cobham, a Lutheran before Luther. The second interrogation. (Continued.) 146

Strange experiences in a synod that wants to be Lutheran. 147

A lovely story from the kingdom of peace of our Lord Jesus Christ. (Pastor Knief.)147

Year 34, 1878 ,No. 20, October 15

The Indulgence Stuff of the Roman Church, the Cause of the Blessed Reformation. (Conclusion.) [153 / 153](#)

Lord of Cobham, a Lutheran before Luther. (Continued.) 155

Daniel Webster. A gentleman passing by a church with the statesman Daniel Webster asked him: "How can you unite the doctrine of the Trinity with reason? Webster replied by asking: Do you understand the arithmetic of heaven? 156

The victims of the epidemic in New Orleans.157

Year 34, 1878 ,No. 21, November 1

Open letter to the Christian domestic fathers of our synod. (Sihler.) [161 / 161](#)

Lord of Cobham, a Lutheran before Luther. (Conclusion.) .162

Our negro mission. (Sapper.)163

The institution in Steeden. (Brunn.)164

A bit of American church history. (J.S.)165

Year 34, 1878 ,No. 22, November 15

Open letter to the Christian house fathers of our synod. (Continued. Sihler.) [169 / 169](#)

The General Synod of the "Breslauers". (W.)170

The new General Council hymnal. .171

A Papal Breve. .Pope Clement XIII . 174

Jahrg. 34, 1878 ,No. 23, December 1

Serene. (H.F.) [177 / 177](#)

What could and should probably be done for the dissemination of the "Lutheran"? (Köstering.) .177

Open letter to the Christian domestic fathers of our Synod. III. (Conclusion. Sihler.)179

The "Deutsche Warte". (A. Wagner.)180

The "Mission Pigeon". (F. Lochner.) .181

"Away' have you all the way"181

Year 34, 1878 ,No. 24, December 15

Stay with me. (Translated for the "Lutheran" by A.C.) [185 / 185](#)

A little child so löblich, Is born to us today. (From a children's sermon by the old faithful Caspar Aquila on this song). 185

Parochial schooling in the Lutheran Synod of Pennsylvania. (Sihler.)186

From the life of the "old mountain preacher" at Jáchymov. (F.L.)188

Against those who want to master Dr. Luther's books and writings. Aegidius Hunnius.189

[DL35 1879 HOME](#) ([Archive copy](#))

Table of Contents

Jahrg. 35, 1879 , No. 1, January 1

EN / DE
[1 / ^1](#)

The Lord will provide. (translated by A.C.)

Foreword. (F.P. **FRANZ PIEPER**) (This appears to be the first *Der Lutheraner* article by F. Pieper) [1](#)

Well-meaning advice to all congregations that are in need of a new church building. 3

+ Pastor Wilhelm Michael Karl Sommer. +(H. Hanser.)4

Lutherthum before Luther. In a story from the eighth century, published in Stuttgart, which tells of missionaries who came from Ireland to Germany and of their work, the evening hymn of the Irish church is also included, the first four verses of which read thus: ...5

Jahrg. 35, 1879 No. 2, January 15

Foreword. (continued. F.P. **FRANZ PIEPER**) [9 / 9](#)

Well-meaning advice to all congregations that are obliged to build a new church. (Conclusion: Köstering).10

Comparison of the teachings of Christ and the Roman Antichrist.(From the great theologian Dr. Joh. Ludwig Hartmann of Rothenburg.)11

From the ministry experiences of a Roman Catholic priest. 12

On the history of the catechism.(W.)12

Jahrg. 35, 1879 ,No. 3, February 1

Preliminary death certificate- **J.C.W. Lindemann**. (W.) [17 / 17](#)

Foreword. (continued. F.P. **FRANZ PIEPER**) [\)18](#)

From the Report of the 18th Meeting of the General Synod of the Norwegian Lutheran Church in America, Held in the Western Church of the Congregation of Koschkonong, Wis. from May 30 to June 5, 1878. (Translated from the Norwegian by Dr. W. S.)18

Memorial to the Reverend Pastor and President of the Seminary of School Teachers + Adolph Gustav Gottlieb Francke. +. (20

Jahrg. 35, 1879 ,No. 4, February 15

Foreword. (Conclusion. F.P. **FRANZ PIEPER**) [25 / 25](#)

Sermon, for the introduction of the pastor C. G. **Stöckhardt**, Lic. theol., held on the 17th Sunday after Trinitatis 1878 in the church of the holy Creuz in St. Louis and communicated at the request of the local pastoral conference by W. (**Walther**).)26

Memorial to the Reverend Pastor and President of the Seminary of School Teachers + Adolph Gustav Gottlieb Francke. +. (Continued.) . 28

Valuation of pious and godly preachers. After Luther had read the words of Pauli... (W.).30

Jahrg. 35, 1879 ,No. 5, March 1

Memorial to the Reverend Pastor and President of the Seminary of School Teachers + Adolph Gustav Gottlieb Francke. +. (Conclusion. T.J.G.) [33 / 33](#)

Our emigrant mission in 1878. (S. Keyl). 34

Refusal of a Christian burial with ecclesiastical honors. (W.).36

Jahrg. 35, 1879 ,No. 6, March 15

To the dear brothers of the Synodal Conference.(L.M.Wagner.) [41 / 41](#)

Synod and synodal union. (Sihler).41

Saving and adding to the report on the Michigan Synod: "A little piece of American church history." (J.S.).43

Jahrg. 35, 1879 ,No. 7, April 1

When did Dr. Martin Luther's Small Catechism first appear? (W.) [49 / 49](#)

Why must a Christian believe without any doubt and also cheerfully confess that the last day can come at any moment? (Köstering).50

Is the commandment of charity also given to merchants? .52

Something about forgiveness. (W.) .54

Pastor Claus Harms and the bookbinder Möller.54

A Swedenborgian Preacher. .54

Jahrg. 35, 1879 ,No. 8, April 15

The Lord is risen. (Dr. K. Dieterich.) [57 / 57](#)

That Christ's body can be in the holy supper, although he is not spatially and tangibly present in it. 57

Theses on the Doctrine of the Person of Christ. .61

- A story from Italy. Giovanni Santucci. (Bible Leaves.). 61
 Jahrg. 35, 1879 ,No. 9, May 1
- The Bohemian and Moravian Brethren, from the time of the Reformation to 1670. Johann Augusta. (died 1572.)
 Is the Reformed Church really a "sister church" of the Lutheran Church? (Sihler.)66
 Jahrg. 35, 1879 ,No. 10, May 15
- The baptism of the New Protestants. (Stöckhardt.)
 From Allendorf in Hesse. (Free church. Stallman.) .75
 The Synodal Assembly of the Canada District. .76
 Jahrg. 35, 1879 ,No. 11, June 1
- The Baptism of the New Protestants. (Continuation. Stöckhardt.)
 School distress in the Australian Lutheran Church. (W.).83
 Jahrg. 35, 1879 ,No. 12, June 15
- A mourning history. C.F.Th. Ruhland. (W.)
 + J.H.F.W. Kanning. +. (J.G.G.)90
 The Baptism of the New Protestants. (Continued. Stöckhardt.) . 91
 Annual Report - Hospital, Orphanage (Bünger.) . 93
 Jahrg. 35, 1879 ,No. 13, July 1
- The Baptism of the New Protestants. (Conclusion. Stöckhardt.)
 What kind of demands does a Lutheran Christian make on a political newspaper that wants to be edited in a Christian sense?
 (G.)98
 Assembly of the Eastern District. ...(H.H.)99
 The Synodal Assembly of the Illinois District. (B.B.).99
 Year 35, 1879 ,No. 14, July 15
- Sophistry. Henry the Fourth, King of France, born in 1553, held the doctrine of the Reformed Church...(W.)
 "God the Father, dwell with us." (Lochner.).106
 Jahrg. 35, 1879 ,No. 15, August 1
- Can a Lutheran Christian participate in the worship of false believers with a clear conscience? (G.)
 Something about the last synodical meeting of the Northwestern District. 114
 Good stuff from the Synodical Conference. .115
 Missing the time of grace. (G.).117
 Jahrg. 35, 1879 ,No. 16, August 15
- Can a Lutheran Christian participate in the worship of false believers with a clear conscience? (Conclusion.G.)
 Conversation of two friends on the interpretation of the scripture passage Phil. 2,5-8. (Franz W. Schmitt.).122
 Some Beautiful and Curious Provisions from the Hesse-Darmstadt School Regulations of 1733.125
 Inner mission in northwestern synodal district. (Melcher. Löber.).125
 Jahrg. 35, 1879 ,No. 17, September 1
- Some thoughts on the morbid way in which "inner mission" is carried out in Germany. (Sihler.)
 Rebirth through Holy Baptism. (G.).
 Reading orthodox scriptures and dealing with orthodox experienced Christians. (F.L.).132
 "The Blood of Jesus Christ.An Event from My Life. "132
 Report on the Synodal Assembly of the Middle District. (G. R-l.).133
 Brief report on Iowa district negotiations. . 134
 Jahrg. 35, 1879 ,No. 18, September 15
- How one who revoked the pure doctrine rose again from his fall and became a faithful confessor and defender of it. Jacob Spreng,
 also called Provost, ... year 1519. (G.)
 The legal and the evangelical Christian. (Köstering.) .139
 God's gracious protection in a great danger to life. (E.B.).141
 Jahrg. 35, 1879 ,No. 19, October 1

EN / DE

[65](#) / [65](#)

[73](#) / [73](#)

[81](#) / [81](#)

[89](#) / [89](#)

[97](#) / [97](#)

[105](#) / [105](#)

[113](#) / [113](#)

[121](#) / [121](#)

EN / DE

[129](#) / [129](#)

[131](#)

[137](#) / [137](#)

- Scottish Martyrs. Patrik Hamilton, David Straiton, Thomas Forrest, Alexander Kennedy, [145 / 145](#)
 Reflection on the words of Christ Matth. 18:17-20. (Pastor Matuschka.).148
 The right behavior of believing Christians toward public and unrepentant sinners, who had to be excluded from the Christian community or put under ban. 148
 Report on the Western District meeting. (G.).149
 Jahrg. 35, 1879 ,No. 20, October 15
- Luther's Translation of the Bible. An address delivered on the occasion of the annual celebration of the ... Central Bible Society at St. Louis, Mo. (O. Spehr.) [153 / 153](#)
 Reflection on the words of Christ Matth. 18:17-20. (Conclusion. Pastor Matuschka.).156
 A Word from Dr. Luther Against Quick Judging and Adjudication. (F. Sch.)158
 Jahrg. 35, 1879 ,No. 21, November 1
- Luther flashes. Private confession. (Continuation. Hasta.) [161 / 161](#)
 Sermon on the Constituting of the Iowa District of the Lutheran Synod of Missouri 2c. H.C. Swan. 161
 Response of the Second Lutheran Congregation at Pittsburgh, Pa. to the Pittsburgh Synod publication concerning them. (Br. Lindemann. Ender.)163
 The English ... Missouri Conference. (L.M. Wagner.).165
- "Keep us, O Lord, by thy word, And withstand the murder of the Pabst and the Turk." When Luther sang this song for the first time in 1542, he ... (W.)**
 "Keep us, O Lord, by your word.
 And steur des Pabsts und Türken Mord."
 When Luther had this song printed for the first time in 1542 on a special sheet, he gave it the following title: "**A Children's Song to Sing Against the Two Archenemies of Christ and His Holy Church, the Pope and the Turks**. As a signature, however, the song bore the following address of Luther to the children: "Dear Christian children, sing and pray confidently against the two right and greatest arch-enemies of Christ and His members, that God the merciful Father may continue to give peace for the sake of Jesus Christ. Do your best in this, for, alas, there are few poor people who are earnestly concerned about this. Grow in the grace and knowledge of our Lord and Savior Jesus Christ. Amen." From this time on, this hymn has been prayed and sung almost daily by the children in the Lutheran city and village schools, mostly on their knees. This children's prayer has been wonderfully answered. The Turks, those bloodhounds who lusted after the blood of the Christians and from whose attack Christianity was once not safe for an hour, have prayed that children's love sick and to death, so that now Christianity, if it only continues to pray against the Turk, is safe from him. As for the other archenemy of Christ and Christianity, the pope, our "children's song" has also put a stop to him at least to such an extent that he can no longer, as he once did, murder Christians who do not want to worship him, as much as he would like to. Cf. Ps. 8, 3. w. [167](#)
 Jahrg. 35, 1879 ,No. 22, November 15
 EN / DE
- The Synod of the Evangelical Lutheran Church of Saxony and Other States. Free Church of Saxony and other states. (Rev. O. Willkomm. [169 / 169](#)
 How the "Lutherische Kirchenbote für Australien" (Lutheran Church Messenger for Australia) judges the Hermannsburg Separation .170
 A new edition of Luther's works according to J.G. Walch. *) From the Conference, Lic. Pastor Stöckhardt has been appointed as Marriage Editor and Pastor Kähler as his assistant in this work. (Stöckhardt.).171
 Brief more detailed news of the last days of Blessed Pastor Frederick in New Orleans. 172
 Papist Idolatry in France. . 173
 Saving lives. (Pilgrims from Saxony.).173
 "Do not get drunk on wine, schnapps or beer.(Strasbourg.)174
 Jahrg. 35, 1879 ,No. 23, December 1
- Dies irae, dies illa. Translated from the Latin of Thomas de Celano. Preliminary remark. - It is a comforting and uplifting thought to know that the Church... 13th century by a Franciscan friar...(Rohe.) [177 / 177](#)
 Synodal sermon. Communicated by decision of H.C. Schwan. 1 Cor. 10,12. 177
 The area and needs of the inner mission in our western synodal district. (Submitted.). 180
 Jahrg. 35, 1879 ,No. 24, December 15
- Short revival speech in preparation for the celebration of the Holy Christmas by Dr. Martin Luther. 1544 . [185 / 185](#)
 The Pabstthum is a vain lie. (G.).186
 The last great persecution of Christians under Emperor Discretian and his co-rulers. After the defeat of the counter-emperor Macrianus, the Christians finally achieved complete tranquility throughout the empire, ...(Book of Martyrs.)187
 What is the cause? (F.P.).189

[DL36 1880 HOME \(Archive copy\)](#)

Table of Contents

	EN / DE
Year 36, 1880 , No. 1, January 1	
Foreword to the thirty-sixth volume of the "Lutheran" (G.). From South America.3	1 / ^ 1
"What needs to be improved in our church here in the East if God's blessings are to flow again for its upbuilding."(W.)3	
Athanasius, the brave defender of the divinity of Christ. (S.)5	
Man is no more than what God makes him to be. old theologian Olearius writes:5	
Dr. Joh. Conrad Dannhauer's last days and blessed death. (W.)	6
Year 36, 1880 No. 2, January 15	
Foreword to the thirty-sixth volume of The Lutheran (continued. G.).	9 / 9
What we believe, teach and confess about the election of grace . (per Hochstetter , this is Walther) (W.)	11
Papist stupidity. (F.P.)11	
+ Georg Philipp Speckhard. +(C.H.Rohe.)13	
Year 36, 1880 ,No. 3, February 1	
Foreword to the thirty-sixth volume of the "Lutheran" (Conclusion. G.).	17 / 17
What we believe, teach and confess about the election of grace . (Continued.). 19	
Year 36, 1880 ,No. 4, February 15	
What we believe, teach and confess about the election of grace . . (Continued.).	25 / 25
Our Emigrant Mission in 1879. (S. Keyl.)29	
Inspector Deinzer. (G. Goßwein.)30	
Year 36, 1880 ,No. 5, March 1	
What we believe, teach and confess about the election of grace . . (Continued.)	33 / 33
What is the ecclesiastical situation like over there in our old fatherland? (Sihler.)34	
Report on our emigrant mission in 1879. (Sallmann. H. Hanser.)36	
The community in Houston, Texas. .37	
Year 36, 1880 ,No. 6, March 15	
	EN / DE
What we believe, teach and confess about the election of grace . . (Continued.).	41 / 41
What is the ecclesiastical situation like over there in our old fatherland? (Sihler.)43	
The two different rhymes of an unbelieving child of the world and a believing child of God at the thought of death. (Luther. W.).	46
Year 36, 1880 ,No. 7, April 1	
Synod Sermon. H.C. Swan. 2 Tim 1, 12.	49 / 49
What we	believe,
teach and confess about the election of grace .	.
(Continued.). 52	
Indulgence stuff in America. ... American newspapers, the following can be found: The Cross of St. Benedictus. 54	
Fifty-day Easter celebration.When once Johann Gerhard...(W.)55	
Why did the risen Savior appear only to His own and not to all the people and not before all their enemies? ... J. Gerhard. .55	
Year 36, 1880 ,No. 8, April 15	
What we believe, teach and confess	about the
election of grace . . (Continued.).	57 / 57
Johann Pistorius, burned in Holland in 1525 for the sake of the Lutehrian faith by the henchmen of the Antichrist. 60	
Year 36, 1880 ,No. 9, May 1	
What we believe, teach and confess about the	election of
grace . .(Conclusion. W.)	65 / 65
Johann Pistorius, burned in Holland in 1525 for the sake of the Lutehrian faith by the henchmen of the Antichrist.	
(Continued.)67	
Theses on Sanctification, submitted for discussion at this year's meetings of the Illinois District of our Synod by H.S.. 67	
Festive gift for the jubilee year 1880. concordia book. (G.).68	
A faithful witness of our Lutheran faith, who received Christ and confessed Him tren and did not deny Him. .69	
Year 36, 1880 ,No. 10, May 15	
On the anniversary. News about how it was celebrated in the past. A. The jubilee of the handing over of the Augsburg	73 / 73
Confession. .	
Johann Pistorius, burned in Holland in 1525 by the henchmen of the Antichrist for the sake of the Lutehrian faith.	
(Continued.). 74	
Mittheilungen über die Missionsarbeit in unserem westlichen Synodaldistrict. .75	
Preliminary News of the Proceedings of the Eastern District Synod. (H. Fick.).76	
The Antichrist in New York. (Ad. vol.).77	
Year 36, 1880 ,No. 11, June 1	

Jubilee song from the year 1730.

[81 / 81](#)

On the anniversary. News about how it was celebrated in the past. A. The Jubilee of the Presentation of the Augsburg Confession.(Conclusion.)81

Johann Pistorius, burned in Holland in 1525 by the henchmen of the Antichrist for the sake of the Lutehrian faith. (Continued.). 83

Information on missionary work in our western synodal district. (Conclusion. O.H.).84

This year's synodical convention of the Illinois District. . 85

Year 36, 1880 ,No. 12, June 15

Johann Pistorius, burned in Holland in 1525 by the henchmen of the Antichrist for the sake of the Lutehrian faith. (Continuation and conclusion. G.).

[89 / 89](#)

On the occasion of the jubilee. A. Announcement of the feast. According to the Altenburg form 1630.) .91

Report on Iowa district hearings. (S.).92

Short report on this year's meetings of the **Northwest District**

. The

reverend presidents of the General and District Synods called at the beginning with powerful, eloquent and forceful words for the struggle for pure doctrine and for their own fortification in it. The best time, namely that of the morning sessions, was devoted to doctrinal discussions. We continued in consideration of the theses "Which are the ...". and took up the ninth thesis: ... It was shown and also proved that the Lutheran Church as such also elevates the Christian life, yes in truth higher than any other church community, -- but that it must place doctrine above life, because "the doctrine of God, but the life are ours", because also the right life flows only from pure doctrine and is conditioned by it. The dear Mr. Speaker had chosen and arranged the material very well, so that everyone had a clear, captivating and, I would like to say, ravishing picture of the matter before his eyes. God grant that we may resemble this picture in fact and truth. (C.M.)93

Year 36, 1880 ,No. 13, July 1

EN / DE

The visible protection and support of God, which Luther once enjoyed, is irrefutable proof that Luther's work was not the work of man, but the work of God. (W.)

[97 / 97](#)

A Catholic service. (Hermann.)

[98](#)

This year's Northern District Negotiations...(F. Sievers.)99

Sentences for the evaluation of the question whether a Christian can exclude himself from one of the local secular workers' support associations with a clear conscience.100

From the army camp of the Antichrist. .101

Copernicus, born 10 years before Luther and died 3 years before Luther, is known to have taught first that the sun does not move around the earth, but stands still. Therefore, he is now highly praised by the unbelieving world. One thinks, Copernicus has clearly proved with his teaching, that it is not true, when the Bible tells, that the sun stood still at Joshua's prayer (Joshua. 10, 12-14). . But if this is not true, then the whole Bible is not true either. But if the world knew Copernicus more exactly, it would not regard him as one of its kind and venerate him. For Copernicus was a believer from the heart. A proof for it is that he made himself the following epitaph:

**It is not the grace that Paul received that I desire,
Nor the grace with which you forgave Peter,
The only one you granted to the thief on the cross,
I only ask for them.**

*) The epitaph was written in Latin and read as follows:

Non parem Pauli gratiam requiro,

Veniam Petri neque posco, sed quam

In crucis ligno dederas latroni,

Sedulus oro. (Franz Pieper's gravestone marking! see Lutheraner, Jahrgang 87, pg 331. W.)

[102](#)

Year 36, 1880 ,No. 14, July 15

The visible protection and support of God, which Luther once enjoyed, an irrefutable proof that Luther's work was not the work of man, but the work of God. (Conclusion. W.).

[105 / 105](#)

Disputation and struggle of the poor sinner with severe spiritual temptations and his victory over them. (Nic. Selnecker in Part II.)107

What does our confession teach about the transfer of the pastorate? Middle District. 109

Two stories about reading the Bible. Once upon a time there was a rich family man who had long been devoted to unbelief and lived in the world without God, indeed, had already mocked his Savior. ...109

To the dear congregations of the Honorable Synodal Conference. .110

Year 36, 1880 ,No. 15, August 1

Why should we read Dr. Luther's writings diligently? The Lutheran theologian M. Conrad Porta gave an excellent speech on this question in Eisleben in 1570. ..

[113 / 113](#)

The Synodal Assembly of our Brethren in Germany. (Free Church.) (St-n.). 115

+ Hans Jürgen Schwensen. + . (C.C. Brandt.) .116

Year 36, 1880 ,No. 16, August 15

Opening Sermon - Illinois District, May 20, 1880. by C. Gross.

[121 / 121](#)

How should a Lutheran living alone, far from Lutheran congregations, feel about the use of the means of grace? .123

Praise of Luther's writings. .125

God's word does not come back empty. (Freimund.) .127

Year 36, 1880 ,No. 17, September 1

Why does God allow false prophets to come? (Luther.)

[129 / 129](#)

Heartfelt recommendation of the Unterstützungscasse for our pastors' and teachers' widows and orphans. .130

Inner Mission in the Northwest District. (Sievers.) .131

The Evangelical Lutheran Church in Russia. . 132

Roman Catholicism in Brazil. . 133

To the Feast of the Knights Templar. (r.).134

Year 36, 1880 ,No. 18, September 15

"I believe an eternal life. Amen." (Free Church.)

[137 / 137](#)

The second Psalm and our time. (Sihler.) .139

Inner Mission in the Northwest District. (Continued. Sievers.) . 140

+ Franz Wilhelm Schmitt. + (Joh. Wilh. Weinbach.) .141

Death notice - Pastor W.S. Stubnatzy.) .142

Henrique Gomes - Brazil. (Bbl.).142

Year 36, 1880 ,No. 19, October 1

EN / DE

In honorary memory of the faithful pastor and president of the Middle District, who was suddenly brought home by the Lord on

September 13 by a heart attack, because. Mr. W.S. Stubnatzy. (Sihler.)

[145 / 145](#)

"Sustain us, O Lord, in thy word." .147

The Second Psalm and Our Time. (Continued. Sihler.) . 148

Inner Mission in the Northwest District. (Continued. Sievers.) . 149

The second meeting of the Canada District of the Lutheran Synod of Missouri,.(Chr.H.)149

God cleansed their hearts through faith. Acts 15:9 (Luther). 150

Year 36, 1880 ,No. 20, October 15

Luther's Bible Translation and the Papists. (G.)

[153 / 153](#)

The Second Psalm and Our Time. (Continued. Sihler.) . 155

"Keep us, O Lord, by your word." (Conclusion. F.L.).156

Inner Mission in the Northwest District. (Continued. Sievers.) . 158

A Crude Word Against Debt-Making by Louis Harms. . 159

Year 36, 1880 ,No. 21, November 1

Friedrich Myconius. (Luthers Werke, Walch Vol. XV, pp. 447-455.)

[161 / 161](#)

The Second Psalm and Our Time. (Continued. Sihler.) . 162

Conversation between Peter and Henry about Christian community schools. . 163

Western District. (G.).164

Faith is not for everyone. (Luther.).166

What Dr. Luther says about serving a Christian maid. (Luther. / G.L.).166

From a former Chamber of Estates in Holland. . 166

Wanting to get rich. A German political paper wrote some time ago: "'Personal wealth is the only success in life' - this has become the generally prevailing principle in the United States. The normal type in all American professions is the graded, ... (W.).166

Year 36, 1880 ,No. 22, November 15

Conversation between Peter and Heinrich about Christian community schools. (Continuation and conclusion. P.H.D.).

[169 / 169](#)

The second Psalm and our time. (Conclusion. Sihler.) .171

Mission report from California. . 172

New printed matter. Dr. Martin Luther's Sämtliche Schriften, Walch. First volume. ... New revised stereotype edition. 1880. (W.) [\[St. Louis Edition.\]](#) [176](#)

Year 36, 1880 ,No. 23, December 1

Faith. (G.G.)

[177 / 177](#)

Sermon - Western District, October 13, 1880 - C.H.R. Lange. 177

Conversation between Peter and Heinrich about Christian community schools. (Continuation and conclusion. P.H.D.).179

Mission Report from California. (Conclusion. C. Louis W. Wagner.).180

The evangelical Lutheran schools in Chicago. (J.T.G.).181

"Because I call out and you turn away, I will also laugh at your accident and mock you when it comes that you fear. In the Thirty Years' War, the Austrian general Holk was the terror of the Protestant countries, even of the imperial ones, by his unsparing violence and cruelty. . (Proverbs 1. D.)182

Year 36, 1880 ,No. 24, December 15

Review of the 31st of October at the parting of the jubilee year 1880. (Hasta.)

[185 / 185](#)

The Christmas Festival, (W.).185
 Conversation between Peter and Heinrich about Christian community schools. (Conclusion. P.H.D.).186
 Peter Spengler, the blood witness for Lutheran truth. [187](#)
 The fraternal punishment. 188
 Luther's Bible translation and the papists once again. (G.).188
 Celebration of Concordie Jubilee in Australia. 189
 From the Ulmthal. (Free church.).189

[DL37 1881 HOME](#) ([Archive copy](#))

Index

Jahrg. 37, 1881 , No. 1, January 1

EN / DE

The source of joy.

[1 / ^ 1](#)

Foreword to the thirty-seventh volume of the "Lutheran." (W.).1

Patrik Hamilton, Scotland's first Lutheran martyr. . 3

The inner mission of our Western District. (O.H.).4

Inner Mission in the Northwest District. . 4

An example of state school coercion. (Rademacher.) .5

Jahrg. 37, 1881 No. 2, January 15

The Colloquium. (From the previous number of the "Lutheran" our readers will have seen that the present President of the Synodical Conference, Mr. Professor L. Larsen at Decorah, Iowa, has invited the theological faculties within the Synodical Conference to hold a colloquium at the Seminary of the Wisconsin Synod on January 5 of this year and the following days...
 Grace Election. (W.). [9 / 9](#)

Jean Chatelain, a Lutheran martyr. (Jan. 12, 1525.). Jean Chatelain or Johannes Castellanus, a native of Tournay in what is now Belgium, an Augustinian friar and Doctor of Sacred Scripture, was ..10

Inner Mission in the Northwestern District. (Conclusion. Fr.S.).11

+ Wilhelm Friedrich Lehmann. + of Ohio Synod. . 12

What is a Christian? (Luther.) .13

J. A. Bengel on the Freemasons. .13

The Bible in the Papacy. (Luther.).13

Jahrg. 37, 1881 ,No. 3, February 1

Sermon - Iowa District May 19, 1880 by C.H. R. Lange. [17 / 17](#)

A Riddle in World History. (H.K.).19

Schleswig-Holstein. (W.).19

Church News from Poland. (W.).20

Luther's advice for those who would like to pray but feel unskilled to do so. (Luther.) .22

How dangerous it is to take the word "is" for "means". (Luther.) .22

Prophecy of our time. (Luther.) (W.).23

How a Turk became a faithful Lutheran pastor. .23

Jahrg. 37, 1881 ,No. 4, February 15

Can a faithful Lutheran keep it with the Herrnhutters (Moravians)? (Conclusion follows. G.) [25 / 25](#)

Our emigrant mission in 1880. (S. Keyl.). 26

Proposals of the Board of Supervisors of Concordia Seminary at St. Louis, Mo. (C.J. Otto Hanser.) .29

Another request! (Rolf. Sievers.).29

Jahrg. 37, 1881 ,No. 5, March 1

As Moses lifted up a serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have everlasting life. (H. Loßner.) [33 / 33](#)

Can a faithful Lutheran keep it with the Moravians? (Conclusion. G.)33

A heartfelt wish regarding the current doctrinal dispute. (Phalakroteros.).35

Sunday schools. (A teacher. R.L.). 36

Report on our emigrant mission to Baltimore in 1880. (H. Hanser.) . 36

+ Theodor Julius Biltz. + (August Schüßler.). 37

Year 37, 1881 ,No. 6, March 15

The first Lutheran separation pleasing to God. (C.C.E. Brandt.) [41 / 41](#)

The Redeeming Love of God. A Passion Reflection by Dr. Heinr. Müller. .43

The apostate confirmand. (Prussian-Lutheran K.-Bl. of 1 Feb. of this year).44

Mission report from Kansas. (G. Tönjes.)45

To the holders of interest-free shares issued by Trinity Lutheran Parish in Cincinnati, O. 46

Jahrg. 37, 1881 ,No. 7, April 1

Bernard of Clairvaux. (G.).

[49 / 49](#)

The first Lutheran separation pleasing to God. (Conclusion. C.C.E. Brandt.)50

The Redeeming Love of God. A reflection on the Passion by Dr. Heinr. (Conclusion.)51

As is well known, the Jesuits, these satellites of the pope, consider the murder of princes not only permissible, but even a praiseworthy act, if the life of a prince is detrimental to the church of their pope or if a prince otherwise rules tyrannically in the judgment of the Jesuits. In 1589, a young fanatic by the name of Clement assassinated King Henry III of France, after the latter had assured reformists of free religious practice. The jesuit Mariana writes about this: ... (W.)52

"A fool, if he kept silent, would also be counted wise, and prudent, if he kept his mouth shut." (Prov. Sal. 17,28.) (G.G.)53

Year 37, 1881 ,No. 8, April 15

Easter hymn. (Jener'sches Gesangbuch 1754.)

[57 / 57](#)

Easter Sermon, communicated by C.F.W.W. Mark 16:1-8.57

A voice from the "English Conference of Missouri" concerning the doctrine of grace election. (G.R./ L.M.W.)59

Letter of a so-called layman, concerning the doctrine of the election of grace. (W.)60

From the Mission to the Jews. .60

Jahrg. 37, 1881 ,No. 9, May 1

The old father heart.

[65 / 65](#)

Sin and Grace. (To be continued. F.P.).

65

Christian unity. Eph. 4,1.f66

The visit of the pastor.(Ad.Bd.)67

The Irish milkman and his Bible. 68

Luther, no patron saint of drunkards. (W.)68

Even the wicked will one day rise from the dead. - Johann Gerhard. (W.)69

A terrifying waste. - David Strauss. 69

Year 37, 1881 ,No. 10, May 15

The certainty of election. (From the Bavarian hymnal.)

[73 / 73](#)

Presidential address delivered at the opening of the general synod at Fort Wayne, May 11, 1881. (Swan.). 73

Sin and Grace.

(Continuation. F.P.)74

Gregory, the apostle of the Armenians.A cruel king, Tiridates, sat on the throne of Armenia...76

Dishonest polemics. (W.)76

Death News. - Pastor F.W. Husmann. (W.)77

You parents, Send your children early to a Christian: school. in 1658 ... Prof. Dr. Johann Schmidt.77

It is appointed unto men once to die, but after this the judgment. (Ebr. 9,27.) (W.)78

Certainty of faith. old theologian J. Benedict Carpzov writes in his introduction to the symbolic books of the Lutheran Church:78

Good dispatch of an impudent beggar. Luther. 78

Year 37, 1881 ,No. 11, June 1

Brief Report on the Synod of Delegates at Fort Wayne, May 11-21, 1881.(O.H.)

[81 / 81](#)

Sin and Grace

. (Continued.

F.P.). 82

Why should we willingly and gladly contribute to the establishment, maintenance and promotion of churches and schools according to our means?82

Adolph Clarenbach, Lutheran martyr. + 1529. (Conclusion follows.)84

We should hold fast to our confessions. (J.C. Pfeil, †1636.)87

The enthusiasts consider Luther to be worse than the pope and the papists to be the worst of the rotten spirits. .87

To those who have converted from Protestantism. (Hans Jacob Epp.) .87

Two unbelievers overcome. 87

Year 37, 1881 ,No. 12, June 15

Calling all members of our synodal congregations. (C.F.W. Walther.)

[89 / 89](#)

- Can and should a Christian be sure of his blessedness? (Answered by Pastor V. Koren in the **Norwegian Lutheran** "Kirketidende", and translated from it by Fr.S.) †) Like us, our dear readers will certainly be very grateful to Pastor Sievers for taking the trouble to translate this essay from the journal of our **Norwegian** brethren from **Norwegian** into German and to share it with us in the "Lutheraner". Unfortunately, there is now all too much talk and writing about the certainty of blessedness, whereby one immediately notices that the person speaking or writing is without inner experience, follows only his reason and therefore talks about this high object of Christian experience like the blind man talks about paint, which is then followed by others who are just as blind, until they both finally fall into the pit. But from the essay of Mr. Pastor Koren shines such a bright light of scriptural understanding and rich heart experience that every experienced Christian must immediately say yes and amen to everything he reads in this essay. May no reader overlook this precious gift from the Norwegian Lutheran Church, but may everyone read and reread the essay with attention, so that he will be promoted in wholesome knowledge as well as strengthened in faith. The editors. 91
In honorary memory of the blessed Pastor Husmann. (H.C.S.).94
Year 37, 1881 ,No. 13, July 1
- History of a small German Evangelical Lutheran Bible Society in America. [97 / 97](#)
(missing pages 97-104)
- Year 37, 1881 ,No. 14, July 15
- History of a small German Evangelical Lutheran Bible Society in America. (B.) [EN / DE](#)
[105 / 105](#)
What does the recent assassination attempt against the President give us Lutherans to think about? (Sihler.) .106
The care of orphans and widows, so earnestly commanded by God. (Gottlieb Traub.).107
Adolph Clarenbach, Lutheran martyr. † 1529. (Continued.). 108
- The **II Volume of Luther's Sämmtliche Schriften**, July 15,
1881.112
- Jahrg. 37, 1881 ,No. 15, August 1
- Dr. Martin Luther's Interpretation of the First Book of Moses. Second Part. Edited in German by Dr. G.G. Walch. Published anew on behalf of the Ministry of the Missouri Synod (W.) [St. Louis Edition]** [113 / 113](#)
The "Lutheran Standard" and our last delegate synod once again. (F.P.).114
What does the recent assassination attempt against the President give us Lutherans to think about? (Conclusion.Sihler.) .115
Strange. (A.W.).116
The internal mission of the Western Synodal District. .117
A letter. Ernst August. .117
- Year 37, 1881 ,No. 16, August 15
- Sin and Grace. (Continued. F.P.) [121 / 121](#)
Some Pieces of Hermannsburg Theology. . 123
- Can and should a Christian be certain of his blessedness? (Continued. By Pastor V. Koren in the **Norwegian Lutheran** "Kirketidende" e.)124
Adolph Clarenbach, Lutheran martyr. + 1529. (Conclusion.).125
A progymnasium in the South. (P.Th.C. Rösener.).126
Jahrg. 37, 1881 ,No. 17, September 1
- Sin and Grace. (Continued. F.P.) [129 / 129](#)
Confession. - Election by grace.(J.F. Döscher.)130
Open letter to Professor F.W. Stellhorn at Columbus, Ohio. (J.F. Döscher.).130
- Can and should a Christian be certain of his blessedness? (Continued. By Pastor V. Koren in the **Norwegian Lutheran** "Kirketidende").132
Some Pieces of Hermannsburg Theology. (Continued.). 133
Year 37, 1881 ,No. 18, September 15
- Speech at the funeral of the blessed Pastor G. Streckfuß, held by Pastor F. Wolbrecht. [EN / DE](#)
"Judenmission." (-st-). [137 / 137](#)
[138](#)
Something about reading secular newspapers. (W.).139
Some Pieces of Hermannsburg Theology. (Conclusion. E.B.).140
Jahrg. 37, 1881 ,No. 19, October 1
- Can and should a Christian be certain of his blessedness? (Continued. By Pastor V. Koren in the **Norwegian Lutheran** "Kirketidende"). [145 / 145](#)
Luther's lament and consolation when he was also attacked by false brethren. .147
To the Theological Faculty of Concordia Seminary, St. Louis, Mo. (Communicated at the unanimous request of the Conference. Löber. Schlerf.) .148
Jahrg. 37, 1881 ,No. 20, October 15
- In praise of the Holy Trinity. (Ph.A.W.) [153 / 153](#)

Sermon preached on the day of the funeral of President Garfield. (Put into print at the request of the editors.). 153

"What does Missouri teach of the wah of grace?" (W.).156

Jahrg. 37, 1881 ,No. 21, November 1

"Jewish Mission." (Continued. -st--.) .

[161 / 161](#)

The German Lutheran Synods in Australia. . 163

The procedure of Pastor Rohe and those who profess him. .164

Reasons why I have suspended communion with the General Synod of Ohio u.a. St. until further notice. .(F. Kügele.)166

Year 37, 1881 ,No. 22, November 15

"Jewish Mission." (Continued. -st--.) .

[169 / 169](#)

Can and should a Christian be sure of his blessedness? (Conclusion by Pastor V. Koren in the **Norwegian Lutheran**

"Kirketidend

e")170

The Evangelical Lutheran congregation at Evansville, Ind. and the Ohio Synod. (F.P.).

[172](#)

New printed matter. **Popular Symbolism. Martin Guenther. (W.).**

176

Jahrg. 37, 1881 ,No. 23, December 1

Has the Roman Church never shed martyrs' blood? (G.)

[177 / 177](#)

"Jewish Mission." (Continued. -st--.) . 178

A fearful statistic (Sihler.) . 179

Luther's Interpretation of the Epistle to the Galatians. The editor of the "Church Paper" tells of a Presbyterian preacher,.(G.).

181

New printed matter. **Stories from Church and World on Dr. M. Luther's Small Catechism. by Hermann Fick. With a preface by C.F.W. Walther. (G.).**

[184](#)

Jahrg. 37, 1881 ,No. 24, December 15

Invitation to a Merry Christmas Party. Luc. 2,16.

[185 / 185](#)

"Jewish Mission ." (Conclusion. -st--.) .185

"How shall I receive you?" (F.L.).188

In honorary memory of the blessed pastor Th.J.Brohm. (J.F. Bünger.).188

[DL38 1882 HOME](#) ([Archive copy](#))

Table of Contents

Year 38, 1882 , No. 1, January 1

Foreword. (G.).

[1 / ^ 1](#)

Interior mission in Minnesota and Dakota. (Paw Paw.). 2

A good confession. (Pilgrim of Reading, F.L.)4

Basil the Great and the Jew. . 5

Luther, ready to become a martyr, but not considering himself worthy of martyrdom. (W.) [When in 1519 his friend

Spalatin wrote Luther a letter in which the latter expressed the fear that the papists would kill him for the sake of his

outspoken writing, Luther finally answered him, among other things, as follows: "In short, if I perish, nothing of the world

will be lost. The Wittenbergers, praise God, have already learned so much that they no longer need me. What do you think? I

poor man only fear that I am not worthy to suffer and be killed for the sake of such things; for such happiness there will have

to be better people than such a shameful sinner." (See Luther's Works according to Walch, XV, 991.)]

[5](#)

A testimony against the position of the Ohio Synod. .5

Jahrg. 38, 1882 No. 2, January 15

The Christian Church. (G.)

[9 / 9](#)

What is a Lutheran? (Sihler.) .10

To our dear correspondents. .12

The Lord's Prayer as a Home Note. . 13

Year 38, 1882 ,No. 3, February 1

May God alone in the highest be ours. (G.G.)

[17 / 17](#)

Inner Mission in the Northwest. (Fr.S.).17

The spiritual refreshment of the sick and dying by the ministers of the Word. (F.L.).19

Dr. Paulus Luther, Dr. Martin Luther's youngest son. (W.)21

The true and the sham faith. (Luther.)21

Preliminary **death notice.** It is with a breaking heart that we herewith inform our readers that it has pleased the Almighty to take our dear and dear **Johann Friedrich Bünger**

,... (W.)21

Year 38, 1882 ,No. 4, February 15

What about the fasts? (G.S.)	25 / 25
Our Emigrant Mission in 1881. (S. Keyl.)26	
Luther's comfort in danger of persecution.(W.)29	
Preparation for death. (W.)30	
Blessed are those who are persecuted for righteousness' sake.Matth. 5,10. (W.)30	
Year 38, 1882 ,No. 5, March 1	
Speech at the Introduction of Director R. Bischoff at Concordia College, Fort Wayne, Ind. delivered by H.G.S.	33 / 33
For Gregory's Day. (F.L.)35	
Annual Report of the Baltimore Emigrant Mission of 1881. . 36	
The newly formed southern synodal district. (P.R.)37	
God's word cannot be heard and read enough. Luther. (W.)38	
True Christians do not revoke the teaching by which they have become Christians. When Luther was attacked in Augsburg in 1518 by the Cardinal and Papal Legate Cajetan...(W.)38	
" How then must one begin to become pious?" Luther..38	
The Origin of All Heresy and Sectarianism. (Luther.)38	
Year 38, 1882 ,No. 6, March 15	
Pastor Johann Friedrich Büniger, .(To be continued.).	41 / 41
What a wonderful beginning the Christian church has had. (G.)42	
The Promised Land as it is now, compared with once. . 43	
How once a poor pious Pastor's wife betrothed her son to the Lord. Year 1639 - Nicholas Jacobi.(W.)44	
Sympathy. (From the Gotthold Calendar for 1882.)45	
Wasn't that God's finger? Father S.G. Siegert, who went home a year ago...45	
A judgement and testimony of Johannis Brenzii written by our dear father and Praeceptor (teacher) Martin Luther to Johann Hesse. .45	
The Edict of Tolarence. In the spring of 1781, Emperor Joseph II traveled to Bohemia under the name "Count von Falkenstein"... (Hanover).46	
Year 38, 1882 ,No. 7, April 1	
Pastor Johann Friedrich Büniger, .(To be continued.).	49 / 49
The apostle Peter. (G.)51	
From the time of twilight. In the dark night of the papacy, a ray of light of grace can be perceived now and then. ..53	
"I praise you, Father and Lord of heaven and earth, that you have hidden these things from the wise and understanding, and have revealed them to babes. (Luther.)54	
Random thoughts. (W.) .54	
Acknowledgement. (Brunn. Hempfing.).55	
Year 38, 1882 ,No. 8, April 15	
Pastor Johann Friedrich Büniger, .(To be continued.).	57 / 57
"How is our Negro mission?" (C.S.)59	
English inner mission. (C.L. Janzow).61	
Theses on the rights and duties of the clerical priesthood. (G.St.)62	
Dr. M. Luther's Complete Writings. Volume XI.64	
Year 38, 1882 ,No. 9, May 1	
The new seminar. (H. Dümling.).	65 / 65
Pastor Johann Friedrich Büniger, .(To be continued.). 66	
The rope is broken, and we are free. Quirinus Ritz, well instructed by Jesuits and Franciscans in the statutes of the pope, became, after he had been...(G.)69	
A faithful servant of the Lord. (G.).69	
Reimbursement. (Dannhauer.).70	
Speech and Report - Hospital and Orphanage Society - St Louis, Mo..(C.C.E. Brandt.)70	
Year 38, 1882 ,No. 10, May 15	
Pastor Johann Friedrich Büniger, .(To be continued.).	73 / 73
The Bible and the Catechism of the "Evangelical Community." (H. S..ck.)74	
The Apostle John. . 75	
Theses on the question: "What should move us to establish Christian schools and use them faithfully for our children? (G. Mezger)76	
Search the Scriptures. Joh. 5,39. (Luther.) .77	
A witness of Jesus, murdered by the papists. .77	
Year 38, 1882 ,No. 11, June 1	
Dr. Martin Luther's Sämmtliche Schriften, edited by Dr. J. Georg Walch. New edited on behalf of. (Eleventh volume. Church Postilla. Gospel Part. St. Louis, 1882.(W.) [St. Louis Edition.]	81 / 81
Pastor Johann Friedrich Büniger, .(To be continued.). 82	
Eastern District Synodical Assembly. (Lindemann.) .84	
A new English Lutheran family journal. "The Lutheran Witness." (W.).	/ 84

- Matthias Weybel, Lutheran martyr. 1525. This dear witness was a pastor in a village near Kempten in Allgau. [see [this blog post on Waibel - Weybel](#)] / .85
 There is no such thing as coincidence.(Freimund.)86
 Letters from Germany- O. Willkomm, etc.86
 Year 38, 1882 ,No. 12, June 15
- Pastor Johann Friedrich Büniger, .(To be continued.) [89 / 89](#)
 The urgent obligation which Christian parents have towards the growing youth. (C. Great.)90
 The real point of contention.(W.)92
 The Lutheran Progymnasium of the South in New Orleans, La.92
 "By grace are ye saved through faith; and that not of yourselves, the gift of God is; not of works, lest any man should boast."
 Ephes. 2:8-9. (Luther.)95
 About Argernis take. 95
 The sin of church schism. (W.).95
 Year 38, 1882 ,No. 13, July 1
- Pastor Johann Friedrich Büniger, .(To be continued.) [97 / 97](#)
 The Apostles James the Elder and James the Younger. . 98
 Brief report on Iowa district hearings. (T. John Great.). 99
 The Concordia Synod. (K. Walz.).100
 Ohio synod western districts. (H.H. Jox.)100
 Unity with false teachers is by no means a laudable thing. Lutheran medico Matthäus Ratzeberger, Luther's sincere friend. (W.).102
 Justus Jonas. .102
 The most beautiful Luther picture we have ever seen came to us a few days ago. ..(W.).104
 Year 38, 1882 ,No. 14, July 15
- Pastor Johann Friedrich Büniger, .(Conclusion. End of conclusion follows.) [105 / 105](#)
 The Wisconsin and Minnesota Synods' doctrine of election by grace. (W.).106
 Michigan District Synodal Assembly. (J.F. Müller.)107
 Minnesota and Dakota District Synodical Assembly. . 108
 Summary report of the Wisconsin district synodical convention. (H.).108
 Year 38, 1882 ,No. 15, August 1
- Pastor Johann Friedrich Büniger, .(Conclusion. W.) [113 / 113](#)
 How one thinks to stand among the sects in the last judgment. (N.P.N.H.)114
 "Unity of the teachers against the false spirits" is very necessary. (A.W.).114
 Mission report.(C. Purzner.)115
 The Progymnasium in New York. (Principal E. Bohm.).116
 Unte and to Wehle's image of Luther. .117
 Ninth Annual Report on the Lutheran Institute for the Deaf and Dumb at Norris, Wayne Co, Mich .117
 Year 38, 1882 ,No. 16, August 15
- The main parts of the Word of God. (According to the Lutheran Catechism.) [121 / 121](#)
 A cry for help in great need. (O.H.).121
 Paul, the Apostle to the Gentiles. .123
 Professor Stellhorn. (J.H. Jox.).124
 Jeremiah 17:5. When in the year 1539 those German princes, ... Duke George...(W.). 125
 How once a poor tailor's apprentice was moved by a song to study for pastor. The Alsatian Lutehrian Messenger of Peace tells: Magister Johann Erhard Möckel, who died around the year 1762 as a pastor at Lausa near Dresden, was the son of very poor parents in Zwickau....125
 Year 38, 1882 ,No. 17, September 1
- Paul, the Apostle to the Gentiles. (Conclusion.) [EN / DE](#)
[129 / 129](#)
 The persecutions of Christians in the first three centuries. .130
 Luther and the Methodists. (H. ...ck.).131
 Dear young readers, which image do you resemble? (C.L.J.).132

Synodal Assembly of the Nebraska District. ... Our dear Dr. Walther had been kind enough to promise to conduct the doctrinal negotiations and also to take over the lecture for the same. From hour to hour, from day to day, one waited eagerly for him. An incoming dispatch brought the enlightening news that he was being held back by a flood in Missouri, but at the same time increased the concern for his dear life. What became of the doctrinal negotiations at the synod? Good counsel would have been expensive here had not Mr. Biedermann, at the request of the assembly, presented his theses on conversion, prepared for such an emergency on behalf of the Northern Pastoral Conference. In spite of the speaker's hurried preparation, under God's blessing the discussion of the theses nevertheless proceeded well. **New life came into the meeting when, to everyone's surprise and joy, Mr. Walther arrived on Saturday.**

The last

two days of the meeting were days of rich blessing and refreshment, during which Dr. Walther, after giving guidance to the theses he had begun, presented the important and comforting doctrine of conversion, which touches the foundation of our Christian life, in words of holy conviction from God's Word and the symbolic books, as well as the writings of our faithful fathers, so clearly that every layman, indeed every child, could follow. (--g.)133

How a Christian can forestall his preacher, that he may not punish him for the sake of his sins. Duchess Elisabeth of Mecklenburg - Heshusius..(W.)134

Each one does not look at what is his own, but at what is the other's. (Phil. 2,4.) (W.)134

Who is the Bible for? 134

Inscription of a papal monument of honor. - Pope Hadrian the Sixth, died 1523.(W.) 134

What should a Christian thank God for on his birthday? Plato, Socrates (W.)134

Year 38, 1882 ,No. 18, September 15

The persecutions of Christians in the first three centuries. Emperor Nero, years 64. Emperor Domitian (81-96). Emperor Trajan (since 98). Simeon, bishop of the church of Jerusalem, 120 years. Ignatius, Bishop of Antioch; Emperor Hadrian (since 117), Antoninus Pius (since 138). Mark Aurelius (since 161), Bishop Polycarpus, 90 year old Bishop Pothinus, Deaconus Sanctus, Attalus, slave Blandina, Septimius Severus (since 193), Vivia Perpetua to Carthage, Potamiäna to Alexandria, [137 / 137](#)

The Apostasy of the Ohio Synod.Conversion and election by grace...(F.P.)139

A foundation stone laid in Germany. (Free Church.)(W.)139

An admonition by Luther not to despise even the sermons of less gifted preachers. 140

The seventh commandment. .141

New printed matter: First Synodal Report - Concordia Synod. (W.)144

Year 38, 1882 ,No. 19, October 1

The persecutions of Christians in the first three centuries. Emperor Caracalla (since 211), Heliogabalus (218), Caiiser Alexander Severus (since 222), Gordianus (since 238), Philippus Arabs (since 244), Emperor Decius (249), Gallus, Emperor Valerianus (254), Cyprian, the bishop Carthago, martyred by the sword on 14 September 258; Deacon Laurentius, Valerian's son, Gallienus (259); Emperor Diocletianus; Galerius (of 298); Nicomedia, Peter; the other co-regent in the West (Gaul, Spain, and Britain), Constantius Chlorus; co-regent Maximinus (306); who later openly professed Christianity, Constantine, Constantius Chlorus' son. (Conclusion.) [145 / 145](#)

Über das weltübliche Tanzen. (Mennicke.)146

Professor Stellhorn and the truth. (A.W.)147

The Canada District. (F.D.)148

Confession Registration. (W.)149

Year 38, 1882 ,No. 20, October 15

Preliminary news from the last meeting of the **Synodal Conference. Grace election.** (G.St.) [153 / 153](#)

Über das weltübliche Tanzen. (Continued. Mennicke.)153

Ohio and the Hahn trade once again. (J.H. Jox.)155

History of Concordia Seminary. 155

Laying of the cornerstone at the **new Concordia Seminary** .(G.)156

Luther's Reformation - God's Cause. 157

Marian Deification in the Papacy.157

God's Word and Luther's Doctrine.157

New printed matter. **American Lutheran Epistle Postilla. C.F.W. Walther** .(O.H.)160

Year 38, 1882 ,No. 21, November 1

On the Day of St. Martin Luther. (E. Neumeister.) [161 / 161](#)

Über das weltübliche Tanzen. (Conclusion. Mennicke.)161

How does Aegidius Hunnius teach about conversion?(A.W.)162

A bit of church history from Rockville, Connecticut, and a request. (N. Sörgel, P.)163

Brief report of the building committee on the new seminary.(C.J. Otto Hanser.)164

The ninth meeting of the Evangelical Lutheran Synodal Conference. Prof. Schmidt, (E.A.W.K.) [165](#)

Western District. (G.)166

Year 38, 1882 ,No. 22, November 15

Speech at laying of cornerstone for new Concordia Seminary building in St. Louis, Mo. on 1 October 1882. (W.) [169 / 169](#)

The Iowa Synod. (C.W. Baumhöfener.)170

History of Concordia Seminary. (Continued.)171

A friendly word to the dear congregations and their pastors within our synodal association. (Köstering.).171
 Middle District Synod Assembly. (G.R.).172
 Rebuttal. Prof. Schmidt. (G.St.).173
 New printed matter. Grains of gold. Sermons by C.F.W. Walther. Zwickau 1882.176
 Jahrg. 38, 1882 ,No. 23, December 1

"I'm coming soon!" (Chr. Rodiger.) [177 / 177](#)
 What alone does true faith have to do with the promises of God in His words? (Sihler.).177
 Did Professor Schmidt "try to cause divisions and schisms" in communities?(A.W.)178
 A church consecration in the Grand Duchy of Hesse. (Free church. Stallmann.).179
 Life and work of Ernst Gerhard Wilhelm Keyl. by J.F. Köstering. 184
 New books. The Pagans' Christmas. A tale from life in the far West. By Hermann Fick. 1882 (W.). 184
 Year 38, 1882 ,No. 24, December 15
 The Christmas Gospel. Luc. 2,1-14. Augustus. Mary and Joseph. God in the manger,.... (F. Weyermüller.) [185 / 185](#)
 History of Concordia Seminary. (Continued.)186
 What alone does true faith have to do with the promises of God in his words? (Conclusion. Sihler.).186
 Dedication of the new church for our Negro Mission in New Orleans, La. (P.R.)188
 Christmas thoughts, taken from Luther's collected sermons.189

DL39 1883 [HOME](#) ([Archive copy](#))

Table of Contents

Year 39, 1883 , No. 1, January 1

Foreword thirty-ninth volume of the "Lutheran". [EN / DE](#)
[1 / 1](#)
 New Year's Sermon. (Blessed Pastor J.F. Bünger's last sermon delivered on New Year's Day 1882. 2
 History of Concordia Seminary. (Continued.) . 4
 Pope Paul III, died 15496
 Jahrg. 39, 1883 No. 2, January 15
 Foreword to the thirty-ninth volume of The Lutheran. (Continuation. Conclusion follows). [9 / 9](#)
 History of Concordia Seminary. (Continued.) . 12
 Has Professor Schmidt "caused confusion and division" in our communities?(H.F. Pröhl.)13
 Jahrg. 39, 1883 ,No. 3, February 1
 Foreword thirty-ninth volume of the "Lutheran". (Conclusion.) (W.) [17 / 17](#)
 Dedication of progymnasium in Milwaukee, Wis.(T. John Great.)19
 Lutheran deathbed. (T.S.)20
 Jahrg. 39, 1883 ,No. 4, February 15
 Synodal Sermon on John 15:1-8. (H.C.S.) [25 / 25](#)
 Our emigrant mission in 1882. (S.Keyl.). 28
 Jahrg. 39, 1883 ,No. 5, March 1
 Report of the Baltimore Emigrant Mission for the Year 1882. (W. Sallmann., H. Hanser.) [33 / 33](#)
 Invitation to California. . 34
 English Mission. (A. Bäpler.).35
 Where Has the Lutheran Church Ended? (Kirchlichen Volksblatt, Lower Saxony.). 36
 Year 39, 1883 ,No. 6, March 15
 From the cross on which our dear Savior died. (Köstering.) [41 / 41](#)
 History of Concordia Seminary. (Conclusion.).43
 Something from the inner mission in western New York. (H. Sieck.).44
 Something about life insurance. (H. Jüngel.).45
 The Aaronic Blessing. (W.).46
 "I and the Father are one." John 10:30. (Luther.).47
 Year 39, 1883 ,No. 7, April 1
 Luther, the swan prophesied by John Hus. (W.) [49 / 49](#)
 Correspondence from Germany. (W. Hübener, P.)50
 To the tax of truth. (R. Herbst.).53

Good outcome of a monk fraud. Polish Prince Christoph Radzivil, extremely distressed that under King Sigismund August the Reformation was becoming more widespread in Poland,...54

Some lesser known things from Dr. Martin Luther's life and from the history of his writings. .54
Year 39, 1883 ,No. 8, April 15

Something about divorce.

[57 / 57](#)

The apologists (defenders of Christianity) in the first three centuries. (G.).58

The German Assaph of his time. Johann Crüger. (F.L.)59

Inner Mission. .60

Some less known things from Dr. Martin Luther's life and from the history of his writings. (Continuation.)(W.)61

What hinders the ban now in our time? (Luther.)61

The worst in pabstum. (W.).62

Should a Christian stay away from the Lord's Supper if he realizes that he still bears resentment in his heart against his offending party? Dr. Hieronymus Weller...62

Verbum Domini Manet In Æternum, that is in German: Gottes Wort bleibet in Ewigkeit. John the Constant, Elector of Saxony, once chose these words as his motto and had the initial letters of the same V.D.M.I.Æ. embroidered on the sleeves of their skirts by his servants, which Landgrave Philip of Hesse then also did. ..(W.).62

New printed matter. **Dr. Martin Luther's Complete Writings. Volume XII. Der Kirchenpostille Episteltheil**, nebst vermischten Predigten. [[St. Louis Edition.](#)]

[64](#)

Year 39, 1883 ,No. 9, May 1

Something about divorce. (Continued.)

[65 / 65](#)

Inner mission. (Conclusion.).66

Progymnasium in New York. .68

Southern District Synod. (P.R.).69

Short message about our seminar building. (O. Hanser.).69

New printed matter. **Dr. Martin Luther**. Life portrait of the reformer drawn to the co-religionists in America by **A.L. Gräbner**. (W.)

.72

Year 39, 1883 ,No. 10, May 15

EN / DE

Dr. Martin Luther's life described by M. Johann Mathesius, former Lutheran pastor at Joachimsthal in Bohemia. New edition, revised according to the original prints, with a complete index. Commemorative publication for the jubilee year 1883 (must be W.)

[73 / 73.](#)

Something about divorce. (Continued.)(W.)74

Mission to the Jews.(Gottlieb Traub.)75

Report on the Synodal Assembly of the Eastern District. (M. Hein.)76

New printed matter. **Dr. Martin Luther's Complete Writings. Volume XII. Der Kirchenpostille Episteltheil**. (G.) [[St. Louis Edition.](#)]

[80](#)

Year 39, 1883 ,No. 11, June 1

Dr. Martin Luther's life described by M. Johann Mathesius, former Lutheran pastor at Joachimsthal in Bohemia. New edition, revised according to the original prints, with a complete index. Commemorative publication for the jubilee year 1883 (Conclusion.) (W.)

[81 / 81](#)

Something from California again. (Tisza.). 84

Year 39, 1883 ,No. 12, June 15

Something about divorce. (Continuation and conclusion.) (W.).

[89 / 89](#)

Arrived!. (W.).91

"Yes, should God have said?" Gen. 3:1 (R. Herbst.). 91

The Concordia Synod. (K. Walz.).92

Iowa District. (Th. Bräuer.)93

Protest with some questions. Ohio "Church Newspaper". 93

Year 39, 1883 ,No. 13, July 1

Also a fruit of rationalism and union. (Sihler.)

[97 / 97](#)

"Yes, should God have said?" Gen. 3:1 (continued and concluded. R. Herbst.). 98

Brief report...Minnesota and Dakota districts. (G.P.A. Schaaf.).99

The warning about d'Aubigne's Reformation history in the ...100

New printed matter. **Dr. Martin Luther's Sämtliche Schriften**, edited by Dr. Joh. Georg Walch. - **Thirteenth volume. First part. The house postilla** according to Veit Dietrich. 1883. (W.) [[St. Louis Edition](#)]

[104](#)

Year 39, 1883 ,No. 14, July 15

Also a fruit of rationalism and union. (Conclusion. Sihler.)

[105 / 105](#)

"Yes, should God have said?" Gen. 3:1 (Conclusion. R. Herbst.).106

Christ's obedience. . 107

A correction. Norwegians, Ohio Synod...(A fellow believer in the Norwegian Synod. 108
Michigan District Report.(J.F. Mueller.)109
New printed materials. Illinois District.112

Year 39, 1883 ,No. 15, August 1

Synodal sermon by Rev. P. Brand, President of the Concordia Synod.

[113](#) / [113](#)

Luther and the Organ. (G.).115

Call. Mission money. (H.C. Schwan.)116

The inauguration of our new seminar. .117

Jesuits. (G.).117

Year 39, 1883 ,No. 16, August 15

We need more pastors and therefore more students for our seminary. (O.H.).

[121](#) / [121](#)

Please, urgent request for young people who want to devote themselves to the teaching profession. (E.A.W. Krauß.).122

The Inner Mission of the Western District. (O.H.).123

Report on the second meeting of the Wisconsin district.(H.)124

"Has Professor Schmidt caused confusion and division in our communities?" again. .125

Jahrg. 39, 1883 ,No. 17, September 1

Synod Sermon. Psalm 127, 1-2.

[129](#) / [129](#)

What is to be thought of this year's Luther celebration on the part of the Uniates in Germany? (Sihler.).131

Missionary festivals at Crete, Ill. (E.A.W. Krauss.).133

Year 39, 1883 ,No. 18, September 15

Speech delivered at the opening of the ceremonial dedication of the new Concordia Seminary building in St. Louis, September 9, 1883, and communicated by W. [137](#) at the request of the preachers present at the occasion.

[137](#) / [137](#)

Festive greetings and congratulations from the New York District Conference on the dedication of the new Concordia Seminary building...139

Inauguration of the new Concordia seminar building. (A.Reinke.).140

Year 39, 1883 ,No. 19, October 1

On the occasion of the 400th anniversary of Luther's birth. (H. Ruhland.)

[145](#) / [145](#)

The "Children of the Prophets" to Springfield, Ill. (F.Lochner.)146

What are the disadvantages of overcrowded school classrooms for teachers and students?..(Northwest Teaching Conf.)147

The Canada District. (A.Chr.G.)148

The stronghold. Melanchthon recounts: When Count Ernst von Mansfeld heard the song sung for the first time in 1531, "Ein feste Burg ist unser Gott," he cried out angrily, "I will help shoot down the castle, or I will not live." Three days after that he died suddenly, but the castle still stood, and it still stands today. (W.)

[149](#)

Year 39, 1883 ,No. 20, October 15

EN / DE

How Luther is blasphemed by the papists. (G.)

[153](#) / [153](#)

Traits from the Lives of Our Traveling Preachers in the Northwest. (Fr. Sievers.).154

On the mission to the Jews.(Edmund Bohm.)156

A Jewish legend of Dr. Luther's birthday. (Evg. Kzt. 1854. p. 1006.).158

A story about the defense against worry. When Martin Luther was under the Emperor's and the Pope's spell...(Narrated by Rocholl.).158

What Lutehr testifies of his monastic life. (XIX, 2299.).158

The hat in the church. Duke Ernst the Pious of Gotha, around the middle of the 17th

century,...158

Year 39, 1883 ,No. 21, November 1

Invitation to public celebration of Luther's birthday.

[161](#) / [161](#)

How Luther is blasphemed by the papists. (Conclusion. G.).162

Wartburg home in East New York.162

A Reformation Sermon on the First Psalm. Berlin, 1539; the Brandenburg cure.164

Purgatory. (From a report by a German traveler on a May festival in London. Evg. Kzt. 1854.).164

Shortage of preachers at the time of the Reformation. (G.).164

A judgment of God. Simon Turnajus was a priest in England. He came to Paris, became a doctor at the Sorbonne, and lectured there in the early 13th century on philosophy and theology to an immense audience. 164

Difference of Papal and Christian Indulgences. When in 1524 Matthäus Alberus, who was rightly called the "Reformer of Reutlingen"... (W.). 164

Sermon, for the celebration of the 400th anniversary of Luther's birth on the evening of November 10, 1883. *) *) We are not sharing this sermon with our readers without reluctance, since there is no doubt that other jubilee sermons held in our synod are by far more worth printing than ours. Since, however, in the opinion of many brethren here, it seemed indispensable that the "Lutheran" should communicate at least one testimony given in our synod at the celebration of Luther's birthday immediately after the same, and since no other sermon could be obtained, the undersigned has, to a certain extent, allowed his own to be forced from him. May this not be misinterpreted to him! (W.) [169 / 169](#)

Judgments about Luther by Lutherans and non-Lutherans. Count Friedrich Leopold von Stolberg † 1819, Johann Albrecht Bengel.173

The Bible a forest of fruit trees. (Luther.).173

Jahrg. 39, 1883 ,No. 23, December 1

Why should we Lutherans, teachers and listeners, be particularly moved by the Luther celebration that has just passed? (Sihler.) [177 / 177](#)

Luther, clothed in the armor of God. (Conclusion follows.).178

The Concordia Orphanage. 180

K. Walz. 180

An art journey - and its end!. 181

Year 39, 1883 ,No. 24, December 15

Why should we Lutherans, teachers and listeners, be particularly moved by the Luther celebration that has just passed?

(Conclusion. Sihler.)

[185 / 185](#)

Our mission to the Jews. (-st-).

[186](#)

Luther, clothed in the armor of God. (Conclusion. H. Weseloh.).187

Cardinal Peter Bembus, a very learned man who wrote many books, asked Georg Sabinus, the later daughter of Melanchthon (the latter had recommended him to Bembus), among others at the table,...189

"Hold what you have spoken" - Elector John Frederick the Magnanimous in his younger years...(W.)190

DL 40 1884 [HOME](#) ([Archive copy](#))

Table of Contents

Jahrg. 40, 1884 , No. 1, January 1

	EN / DE
Foreword. (G.)	1 / 1
The law as a mirror. (H.C.S.).3	
The last popes before the Reformation. (Elsasser Friedensbote.).5	
The intimate communicant. As Balthasar Meisner, Prof. Theology Wittenberg...(W.).	6
Jahrg. 40, 1884 No. 2, January 15	
Foreword. (Conclusion.)(G.).	9 / 9
The great, general mission feast of all Christendom on earth - Epiphany. (C.J. Otto Hanser.)10	
Message from Steeden. (Brunn.).13	
"Something Ohio." (Autumn.).14	
Jahrg. 40, 1884 ,No. 3, February 1	
The miracles of the Roman church. (Conclusion follows.)	17 / 17
What are the most distinguishing characteristics of a healthy and vigorous congregational life in the Lutehrian Church in this country? .18	
The fey Lutheran congregation at Dresden in Saxony. (G.G.).19	
A national church picture. . 20	
The Lord hears prayer. (Elsasser Messenger of Peace.).21	
"Do not make yourself partaker of the sins of others. 1 Tim. 5,22. The court preacher of the Count of Neuss, Kisch, tells of a conscientious preacher, that he was once told by a distinguished member of his congregation ...(W.)	21
Courtesy. When once William Grols, Governor of Virginia, ...(W.)21	
"The righteous shall live by faith; but he that shall depart, in him shall my soul have no pleasure." Ebr. 10, 38. When Charles the Third, King of Spain, proposed to the Lutheran Princess Wilhelmine Charlotte von Anspach to become his wife, but under the condition that she would become Catholic, this was a heavy temptation for her to deny her faith. ... (W.)21	
Happy dying. When in 1688 the pious professor of medicine Etmüller lay in Leipzig in his final throes, and he was now being sung to from the song: ...(W.)21	
Jahrg. 40, 1884 ,No. 4, February 15	
Our emigrant mission in 1883. (S. Keyl.).	25 / 25
Pastor Tressel and his "Letters from Baltimore" sammt "Herold und Zeitschrift." (Hugo Hanser.)26	

- What are the most distinguishing characteristics of a healthy and vigorous congregational life in the Lutharian church in this country? (Continued.). 28
- The miracles of the Roman church. (Conclusion.) (G.)28
- "Coals are well there, but the fire is still missing." M. Gottlieb Seeger, pastor at Rietenau in Württemberg, died in 1743, was an exceedingly zealous preacher, ...(W.). 29
- New printed matter. **Sermons on the Passion. By G. Stöckhardt** , ...(W.)32
 Jahrg. 40, 1884 ,No. 5, March 1
- Our emigrant mission to Baltimore in 1883. (Sallmann. Hugo Hanser.) [33 / 33](#)
 What are the most distinguishing characteristics of a healthy and vigorous congregational life in the Lutharian church in this country? (Continued.). 35
- The Apostle John. The histories say that at the time of John the Evangelist there was a heretic named Cerinthus, who first preached against the apostles' doctrine... (Luther, 9:33). 36
- Protection of God.Stephanus Agricola (Kastenbauer), confessor of the wife of Emperor Ferdinand I. ...(G.)37
 Jahrg. 40, 1884 ,No. 6, March 15
- What are the most distinguishing characteristics of a healthy and vigorous congregational life in the Lutharian church in this country? (Conclusion.) (Sihler.) [41 / 41](#)
 What influence does the family have on the Christian community school? (Lke.).42
- Our Sing- und Betbüchlein für Kinder evang.-lutherische Schulen. (W.).43
- A beautiful testimony against the invocation of the saints. In 1543, 28 people, men and women, were imprisoned as Lutheran heretics in Louvain in the Netherlands. .45
 Jahrg. 40, 1884 ,No. 7, April 1
- Aonio Paleario. († 1540.) [EN / DE](#)
[49 / 49](#)
- Something about the present apostasy from biblical Lutheran doctrine of election by grace. (Autumn.).50
- Our Negro Mission. **(F.Pieper**).51
 Stundists. In Russia there is a small religious community called Stundists. (W.).52
- Something about secular hustle and bustle. In the preface to Dr. Heinrich Müller's "Geistliche Erquickstunden," it says: "Does the world hold dances? Herodia's little daughter dances nothing good: John's head is valid. (W.).52
- The custom of the world. (Luther.).53
- Obituary. † **Martin Stephan**. †. (G.M.). [53](#)
 Year 40, 1884 ,No. 8, April 15
- "They searched the Scriptures daily.".(Conclusion follows. G.) [57 / 57](#)
 Something about the present apostasy from biblical Lutheran doctrine of election by grace. (Continued. Autumn.). 59
- The Papal Declaration of Infallibility,...(Sihler.). 60
- Can those who have sworn falsely obtain forgiveness and be saved? (Communicated on request.) (W.). 62
 Jahrg. 40, 1884 ,No. 9, May 1
- "They searched the Scriptures daily." (Conclusion.) (G.) [65 / 65](#)
 Something about the present apostasy from biblical Lutheran doctrine of election by grace. (Conclusion. Autumn.).66
- Open letters - to traveling preacher.(Sihler.)67
- Easter joy in and from Israel. (--st--).
- Theses for discussion at the Synod of Delegates 1884, submitted on behalf of F.P.. Sentence 1:** A doctrine is only scriptural doctrine if it is based on the express words of Scripture or, which is the same, if it is taken and judged solely from the passages of Scripture which deal precisely with this doctrine. (A.) What we say herewith. Not that all the words with which we speak of a doctrine (or the ecclesiastical and theological expression) must be in the letter of Scripture, but that all that is said in a doctrine must be revealed in the words of Scripture. (B.) What we hereby reject: (a.) The deduction of a doctrine from the so-called whole of Scripture or from passages which do not deal with this doctrine; (b.) The rejection or modulation of a doctrine clearly expressed in the words of Scripture for the sake of so-called necessary conclusions or in the interest of a so-called system. ... **Sentence 2:** Only if we hold to this, (a.) the individual articles of Christian doctrine remain and faith still exists; only then (b.) is there a divine certainty in our hearts and the right decisiveness towards all error; only then (c.) are Christians left the right given to them by Christ to examine all doctrine; only then (d.) do we have the promise that God, in our teaching, will also give people and listeners who will accept it (Luther.)69.
- Converted by a Sermon of Luther. Dr. Hieronymus Weller von Molsdorff, ...70
 Year 40, 1884 ,No. 10, May 15
- Synodal speech. . [73 / 73](#)
- "Gradezu - gives the best racers!" When Duke George of Saxony, this fierce enemy of Luther and persecutor of the Lutherans, saw death before his eyes in 1539, he sent for his confessor, Father Eisenberg. ..(G.)74
- Nunia and Nonna. I** . Nunia, a Christian virgin, God's instrument for the conversion of the Iberian people. During the reign of the Emperor Constantine, a pious virgin, named Nunia, was in the midst of an invasion of the warlike Iberians, who had taken up residence on the Black Sea in the ... II. Nunia, the pattern of a truly Christian wife and mother. She came from a respectable, long Christian family in Cappadocia and had been brought up in Christianity with care. Her husband Gregorius, on the other hand, a man...77

Jahrg. 40, 1884 ,No. 11, June 1

Sermon, - Opening of the General Synod of Missouri ... by E.A.W. Krauß.

[81 / 81](#)

From the life of a cross bearer. Countess Maria Katharina Sophie von Hohenlohe und Gleichen, born on March 12, 1680 in Waldenburg ...84

"It is better that you vow nothing, than that you do not keep what you vow." Eccl., 5:4. Samuel Meier, a Holstein preacher, ... (W.). 86

How Luther bids farewell to the pope....86

To my unfriendly correspondents from the camp of our opponents in the doctrinal dispute over the choice of grace.

C.F.W. Walther.

[87](#)

Year 40, 1884 ,No. 12, June 15

EN / DE

Sermon, - Opening of the General Synod of Missouri ... by E.A.W. Krauß.(Conclusion.)

[89 / 89](#)

Our mission in Kansas City, Mo. 91

Rochester, N.Y. (H. Sieck.)92

Are we in communion with the German so-called Lutheran churches? (Brunn.)92

The bookseller of Avignon. . 93

A martyrdom in 19th century. The following story happened in the thirties in a village of southern Germany. . 94

Poor students in Wittenberg at the time of Luther. (G.)94

Luther and his teachings. .95

Chiliasm. (Luther.)95

Self-knowledge. one of his letters, the pious Bernhardus makes the following judgment about the highly famous scholar Abälardus: ... (W.)95

Recording of a punishment sermon. When once the court preacher of the Saxon Elector Duke Frederick had punished with great seriousness in a sermon the sins that were also rampant at the court, and some now suspected that this sermon would cost the court preacher his office, ...(W.). 95

New printed matter. Dr. Martin Luther's Complete Writings, ... Thirteenth Volume. Second Department. The house postilla according to Georg Rörer. While the publication of the splendid new Weimar edition of Luther's works was very soon delayed, despite high imperial protection, we have the great pleasure to bring our readers the news that the second part of the thirteenth volume of the new St. Louis edition after Walch is now ready for dispatch. (W.). [[St. Louis edition](#), Weimar edition.] [96](#)

Year 40, 1884 ,No. 13, July 1

Honorary Commemoration. - Wilhelm Hattstädt.

[97 / 97](#)

Beginning and progress of the inner mission in Arkansas. (J. Schaller.)98

What to think about mutual support associations in the communities? .99

A sad story together with a useful application. (E.S.).100

This year's graduates of our Concordia Seminary on St. Louis, Mo.101

Year 40, 1884 ,No. 14, July 15

Honorary Commemoration. - Wilhelm Hattstädt. (Continued.)

[105 / 105](#)

A chapter on the removal and transfer of preachers. (To be continued.)(W.). 106

What should we think of mutual support associations in the communities? (Conclusion. Köstering.).107

A wager. (Luther.).108

Public revocation. *) Since most readers of the "Lutheran" have probably seen from the newspapers that I have brought an action before the secular court against a certain Mr. Fruchtenicht, a member of a congregation belonging to the Ohio Synod, for spreading slanderous statements, I consider it appropriate, indeed imperative, to inform the readers of the "Lutheran" also of the recantation of the aforementioned, upon which I have immediately dismissed the initiated lawsuit. (W.). [109](#)

Jahrg. 40, 1884 ,No. 15, August 1

A Chapter on the Calling Away and Transfer of Preachers. (continued) (W.)

[113 / 113](#)

Something about social democracy, communism and nihilism. (Sihler.).114

Honorary Commemoration. - Wilhelm Hattstädt. (Conclusion.)(S.)115

"The word of God is living and powerful and sharper than any two-edged sword. Heb. 4:12. At the time of King Frederick III of Prussia, there was a lady at the Berlin court whose mind was quite thwarted in worldly matters. 117

"He will mock the scoffers, but give mercy to the miserable."Proverbs 3:34. It was on June 18, 1733, when two soldiers on leave, one of whom was named Gräbe, the other Zimmermann...(W.)118

What is the value of a seat in heaven? The Prussian King Frederick II (old Fritz) was once on his estate near the city of Cleve and had the philosopher Voltaire with him, who made blasphemous speeches over the table and finally said: "I sell my seat in heaven for a Prussian Thaler." ...(Freimund.).118

Year 40, 1884 ,No. 16, August 15

EN / DE

A Chapter on the Calling Away and Transfer of Preachers. (continued) (W.)

[121 / 121](#)

Something about social democracy, communism and nihilism. (Sihler.).122

To all the dear congregations of our synod. (H.C. Schwan.).123

Ambition the mother of all heresies. (Luther.).125

- How far a believing Christian is holy. (Augustine.). 126
 Jahrg. 40, 1884 ,No. 17, September 1
- A Chapter on the Calling Away and Transfer of Preachers. (Conclusion.) (W.) [129 / 129](#)
 How frightening it is that one teaches in the papacy that a Christian should and can neither be sure of his state of grace nor of his blessedness.(Messenger of Peace from Alsace...)130
- " Come, let us strike Jeremiam dead with the tongue."Jer. 18:18. (G.A. Schieferdecker.)131
 News from Steeden. (Brunn.).132
 The Lutheran Synodal Conference of North America. ... The Conference devoted not only all of the morning session, but also almost an entire afternoon session to the doctrinal negotiations. At the request and urgent plea of the Reverend President Bading, Dr. Walther finally agreed to present a paper to the Conference. Unfortunately, Professor Gräbner, who had also worked on a subject, could not appear. The conference therefore only took up Doctor Walther's theses, which not only filled up the time, but for the sake of other business, the third thesis could also only be discussed very briefly. Doctor Walther had chosen the following subject: ... (T. Johannes Große)133
 Antonius and the cobbler. (Luther.)135
 Year 40, 1884 ,No. 18, September 15
- Mission song. (H. Fick)**
- Can even the underage Kings believe?.(G.) [137 / 137](#)
 Some praise for Dr.
- Martin Luther's translation of the Bible. In his description of Luther's life, Johannes Mathesius writes of Luther's Bible translation: ... 139
 Luther against false union. .142
 J.M. Moscherosch, who died in 1669 as president of the Hanau chamber, wrote in 1641 ... 142
 I thank thee that thou hast humbled me, and hast helped me. Ps. 118, 21. (Luther.).142
 Pope Leo X was a lavish, splendor-loving, unbelieving worldling. In order to beautify Rome and complete St. Peter's, he needed a lot of money. 143
 A princely letter. Prince Joachim Ernst of Anhalt, who died in 1586, addressed a letter to one of his courtiers, ...143
 The religious mocker Voltaire once delighted in bringing a penitential psalm, 51, into verese. ..143
 Jahrg. 40, 1884 ,No. 19, October 1
- My dear John!. (Carl.) [145 / 145](#)
 Brief report from the Addison Board of Supervisors. (T. John Great.). 147
- An appeal concerning our Negro mission. (F.Pieper.).** 148
 Jahrg. 40, 1884 ,No. 20, October 15
- On the occasion of the Reformation. (Fr. Lindemann.). [EN / DE](#)
[153 / 153](#)
 The Parisian Blood Wedding. (Conclusion follows.).153
- " Test the spirits, whether they are of God."1 John 4:1,155
 How terrible it is to deny the truth we have recognized.(p.)157
 Jahrg. 40, 1884 ,No. 21, November 1
- The Parisian Blood Wedding. (Conclusion. G.S.) [161 / 161](#)
 What above all belongs to a true reformation of the church? Luther answers this question in his interpretation of the 1 Book of Moses as follows: (W.).163
 "Test the spirits, whether they are of God. 1 John 4:1 (continued). 164
 From the history of the popes. Pope John XXII († 1316) declared those...165
 Preliminary death notice. Martin Wyneken. (W.).165
 Year 40, 1884 ,No. 22, November 15
- "Test the spirits, whether they are of God. 1 John 4:1. (Conclusion.) (G.) [169 / 169](#)
 What was it all about, above all, in the work of the Reformation? (To be continued.). 170
 Luther's Small Catechism a good defense and weapon against the latest falsifiers of the doctrine of conversion 2c. (A.W.).170
 Report on the life and work of Blessed John Kilian, former pastor in Serbin, Texas. (Conclusion follows.).171
 Heartfelt thanks - Dresden church building ...(W. Hübener, P.)173
 Twelve martyrs from the city of Scillita. In the province of Numidia in North Africa, a fierce persecution of Christians was raging. The then governor of this country, Saturninus, was later struck by the hand of the Lord and deprived of his sight. In the year 200, under...174
 People's justice against usurers. A Viennese usurer had granted the farmer Köpf in Gottwiesen a loan of several hundred guilders, which grew to thousands in a short time. (Pomm. Hausfreund.). 174
 Darkness in the Papacy. ... Mag. Friedr. Faber tells in his Jubilee Sermon, held in the St. Leonhard Church in Stuttgart in 1717: ... 174
 Four things that seem to contradict each other, and yet agree with God's Word in the most glorious way. Luther writes: .174
 Cardinal Richelieu obviously made fun of Purgatory. He said that he believed that as many masses were needed to deliver a soul from purgatory as snowballs were needed to heat an oven. 174
 Jahrg. 40, 1884 ,No. 23, December 1
- Blumenlese aus Berichten unserer Reiseprediger vom Jahre 1884. (Fr. Sievers.). [177 / 177](#)

2. 1 Moses 40,9 ff it is reported that the chief tavern keeper crushed grapes in Pharaoh's cup and gave it to the king to drink. Now the very respected and old Greek writers Herodotus and Plutarch report that in Egypt no vineyards are and no wine is used. On the basis of this report some "scientists" held the report of the Bible for an error. Now, however, a subterranean death chamber has been discovered in Egypt with the most different pictures from the life of the old Egyptians already some centuries before Joseph's time. Among them are also pictures of grapes being picked, trodden and pressed. Who is right now?

Proverbs 23:31 says: "Do not look at the wine, because it looks so beautiful in the glass. The poisonous Bible-hater Voltaire thought he could use this passage to make a case against Christianity, since, as he said, glass had not yet been invented in Solomon's time. But what about now? The more recent discoveries in Egypt have proven that glass was prepared in various forms even before Abraham's time. .

Some time ago, scholars in Germany wrote that the third book of Moses was not written by Moses, but about a thousand years later. As a reason they gave, among other things, that the sins of the heathen nations, which are mentioned in chapters 18 and 20, would not have prevailed in Moses' time. Now, however, the newer investigations have proved that the moral condition of the Egyptians and the surrounding peoples was just at Mosi's time so as the mentioned chapters represent it. While the oldest monuments give a very good testimony to the ancient Egyptians, the monuments from Moses' time testify to the great immorality and shamelessness that had set in. The Pharaoh, under whom Moses had to flee, lived in incest with his own daughter.

Turkish martyrs of the seventeenth century in Thyatira.... (A.Ch.B.)46
Not sad like the others. (F.L.).46

Year 41, 1885 ,No. 7, April 1

Easter song. (G. Schaller.)

[49 / 49](#)

Invitation to a joyful Easter celebration. (Br. S.).49

Did Christ rise from the dead while the stone rolled and sealed in front of the door of his tomb was not yet rolled away, thus the tomb was still closed? (J. Gerhard.) (W.).

[50](#)

The so-called "Evangelicals" or Unirten and their catechisms. (Continuation.)50

" Another Collecte!".(Junior.)52

Now let's go and kick. .53

† Karl Friedrich Theodor Harms. † .

[54](#)

Duke Ernst of Brunswick. 1527.55

Luther on the Acre of God. (W.).56

Year 41, 1885 ,No. 8, April 15

I know that my Savior lives. (H. Fick.).

[57 / 57](#)

The so-called "Evangelicals" or Unirten and their catechisms. (Conclusion.).(G.)57

The Pfalter, the most beautiful heart mirror for believing Christians. (Sihler.).59

Once again from roller skating. (C.D.).60

Whoever confesses me before men, him will I confess before my heavenly Father. Matth 1,32. - Around the year 360 Fabius

Marius Victorinus taught the art of oratory in Rome with great acclaim. .62

How the Antichrist Interprets the Bible. .62

A true Bible Christian. The preacher Johannes Kaspar Aquila was so at home in his Bible that he could recite it almost by heart, hence Luther... (W.). 62

Why does he who has come to faith not die immediately? Luther. (W.).62

Year 41, 1885 ,No. 9, May 1

EN / DE

On the blessing of our conferences. (H. Succop.)

[65 / 65](#)

The Small Catechism of Luther. (A. Rohrlack.).66

The seven martyrs at Samosata. . 68

The Unlearned Preacher. Luther. (W.).

[70](#)

Year 41, 1885 ,No. 10, May 15

We cannot be in church fellowship with the so-called evangelicals or unirrets. .

[73 / 73](#)

The Small Catechism of Luther. (Continued. A. Rohrlack.). 74

Why should we hold on to our German Evangelical Lutheran Church? (Pastor Zorn.).76

I hate the assembly of the wicked, and sit not with the wicked. Ps. 26:5 (Luther.).

[78](#)

Year 41, 1885 ,No. 11, June 1

May branch on the green hill of the poet Herrmann Fick, erstwhile pastor in Boston. (Hasta.)

[81 / 81](#)

Something from Luther's writings concerning the old good church ceremonies. In his writing "Von den Conciliis und Kirchen" from 1539 Luther writes: (W.)81

The Small Catechism of Luther. (Continued. A. Rohrlack.). 82

A May festival in the church?.83

Luther on Mission.(G.)84

Sebastian. Sebastian was born in Narbonne, France, and was educated in Milan, from which city his family originated... years 283. 86

The influence of a newspaper.86

Does a truly faithful Christian need rules of morality? When Johann Bugenhagen towards the end of the year 1520 ... (W.) [87](#)

Clothes yard art in the church. (Luther.) (W.).87

Brotherhood. Luther writes of Zwingli ... in Marburg: .87

How Augustine so sweetly exhorts to the reading of sacred Scripture. .87

Year 41, 1885 ,No. 12, June 15

Can the deceased reappear? Spiritualism, Andrew Jackson Davis...(Conclusion follows.)

[89 / 89](#)

The Small Catechism of Luther. (Conclusion. A. Rohrlack.).90

How can congregations help to make frequent changes of preachers more and more a rarity? (Conclusion follows.).91

Our mission in Kansas City, Mo.,92

Notes on this year's meetings of the Illinois District. (G. John.). 92

Visiting wine taverns and alehouses. Chr. Scriver writes: (W.).94

World history and sacred history. The history of the nations is a powerful sermon for the living. Unfortunately, however, the top of it is often broken off. (G.G.). 94

Marital fidelity and infidelity. When in 1523 the disgraceful Danish king Christian II was deposed and expelled from the country, his wife Isabella, however, ... (W.). 94

Year 41, 1885 ,No. 13, July 1

Our Lutheran Brethren in Germany. (From the "Witness to the Truth of 15 May. Sieker.)

[97 / 97](#)

How can congregations help make frequent preacher changes more and more of a rarity? (Continuation instead of conclusion.).98

Can the deceased appear again? (Conclusion.) (G.)99

Dr. Johann Bugenhagen. .100

Our Mission to the Jews.(H.S.)101

The ... Wisconsin Districts. (G.H.A. Loeber.).101

Iowa Districts. (A.D. Greif.)101

Pabst Pius V. The Hamburg Pastor Erdmann, known for his edification writings and church hymns...102

Year 41, 1885 ,No. 14, July 15

Dr. Martin Luther's Sämmtliche Schriften, - Tenth Volume. Containing Luther's catechetical writings. 1885. (W.) [[St. Louis Edition](#)] [105 / 105](#)

How can congregations help to make frequent changes of preachers more and more a rarity? (Conclusion. C. Dreyer.)106

Dr. Johann Bugenhagen. (Continued.). 108

How could the continuing need of our brothers over there best be remedied in a lasting way? (Sihler.).109

Minnesota and Dakota District Assembly. (G.E. Ahner.)109

New printed matter. The history of the Lutheran Missouri Synod in North America and its doctrinal struggles from the Saxon emigration in 1838 to 1884, presented by **Chr. Hochstetter**, pastor at Wollcottsville, N.Y.. Dresden, published by Heinrich J. Naumann. 1885. (G.). [112](#)

Year 41, 1885 ,No. 15, August 1

Dr. Johann Bugenhagen. (Conclusion.)(G.)

[113 / 113](#)

What does the rapid increase in strikes suggest? (Sihler.).115

The Michigan District. (J.F.M.).116

Year 41, 1885 ,No. 16, August 15

In honorary memory of the faithful, now blessedly completed servant of Christ, the Honorable Father W.G.H. Hanser.

[121 / 121](#)

From the sin of slandering and after-talking. (W.).124

New printed matter. **Dance and theater attendance. C.F.W. Walther.**

(G.).128

Year 41, 1885 ,No. 17, September 1

On the actual task of a Christian community school. (by C. Holst.)

[129 / 129](#)

Letters. - Prof. Schmidt - Stellhorn. (Conclusion. R. Herbst.).131

Something to study for studied and unstudied Bible Christians. (W.).133

The Middle District. . 133

Death notice. We have to inform our dear readers of the highly saddening news that it has pleased the all-wise God, according to His wonderful counsel, to take from the side of our dear **Dr. Walther his dear companion in life, Mrs. Christiane Emilie** Büniger...(G.)135 , née

Year 41, 1885 ,No. 18, September 15

EN / DE

Faith and feeling.

[137 / 137](#)

The Eastern District. (Chr. H.).139

A victory of the cross over the crescent. In 1881, Christian street preaching in Calcutta was temporarily banned. ...(General Missionary Journal.)141

Benefits of the dissemination of tracts. On March 6, 1524, a clothier, poor and old, stepped into the marketplace of Magdeburg in front of the statue of Emperor Otto with a pack...(G.)141

Year 41, 1885 ,No. 19, October 1

Luther in Worms. 1521. (Fritz Schwerin.) [145](#) / [145](#)
"Keep us, O Lord, by thy word, And prevent the pabst and the Turk's murder." (G.G.) [145](#)
Faith and Feeling. (Conclusion.)(G.)147
Reformation in Lippe. 149
Papal Infallibility. Pope Clement XIV abolished the Jesuit Order by a bull in 1773...150
Mary in the Pabstthum. .151

Year 41, 1885 ,No. 20, October 15

A Day of the Lord in our Negro Mission. (P.R.) [153](#) / [153](#)
News from our mission to the Jews. (Countryman. (W.)).154
Who has a heart and a hand and a mouth for our practical theological institution in Springfield?.(F.L.)155
Rev. J.R. Moser † .(C.L.Janzow.)156
Canada District. 157
The Nebraska District. (H. Frincke.).157
Book Review - 2 books by O. Willkomm. (W.).160

Year 41, 1885 ,No. 21, November 1

"Keep us, O Lord, by thy word, And prevent the pabst and the Turk's murder." (continued. G.G.)... [161](#) / [161](#)
Luther and Fluttering Spirits. (A. Scüßler.).162
Western District. (G.).163
In the Columbus "Lutherische Kirchenzeitung." (P.Th. Rösener.)164

Death News. W. Sihler. . / [165](#)

Year 41, 1885 ,No. 22, November 15

The dragonades. *) At the request of our Synod Western Districts from this year's Synodal Report communicated here in advance. EN / DE
(W.). At the time of the reign of King Louis XIV of France (1660-1715), there were over a million Reformed people, called Huguenots, in his kingdom. The king's religion consisted of nothing but exact external observance of the religious customs prescribed by the Roman Church. The Duchess of Orleans, his ... [169](#) / [169](#)
Prayer and free will. (G.G.).170

"Keep us, O Lord, by thy word, And prevent the pabst and the Turk's murder." (Conclusion. G.G.)... [171](#)
Rev. P.W. Weigle. †.(H. Sprengler.)171

Something from the realm of the Roman Antichrist. In the years 1598 to 1621, Philip, surnamed the Third, was King of Spain. Weak as he was, he let himself be guided entirely by the papal clergy and was therefore always ready to condemn to death those who were handed over to him as heretics by the Inquisition for punishment. .(W.)173

Jahrg. 41, 1885 ,No. 23, December 1

Cremation or burial of corpses. (Submitted to the Eastern District Synod and left to print by resolution of the same).

[177](#) / [177](#)

Death notice. Professor Gustav Seyffarth. (W.). [180](#)

The dedication of the Martin Luther Orphanage at Wittenberg, Shawano Co., Wis. (C.J.S.)181

Stephan Agricola, (Pilgrim from Saxony.)182

"He sitteth himself in the temple of God as one God." 2 Thess. 2:4. (W.). [182](#)

What some Roman Catholics themselves confess to have to owe to Luther. pious theologian Philipp Jakob Spener writes in his Evangelische Postille, which has the title ...(W.)182

Year 41, 1885 ,No. 24, December 15

Synodal Sermon. Col. 3,3-4. [185](#) / [185](#)

Conversations of the Heart with the Infant Jesus. In preparation for Christmas. (Drawn from Valerius Herberger's writings by J.J. Weigel. *).)(W.)188

"Livestock drunk."If one says of a man who drinks himself mad and full, so that in his drunkenness he is deprived of the use of his reason, he is drunk as a beast, that is quite rightly spoken.

DL 42 1886 [HOME](#) ([Archive copy](#))

Table of Contents

Jahrg. 42, 1886 , No. 1, January 1

Foreword to the forty-second volume of the "Lutheran". (G.) EN / DE
[1](#) / [1](#)

A princely avenger. Margrave Albrecht Alcibiades of Brandenburg was for a long time a paragon of godlessness. From his fifth year until his maturity, he was under the guardianship of his uncle, Margrave George, that faithful confessor at the Imperial Diet in Augsburg. (G.G). 2

From our mission to the Jews. .4

Belated news about our dear unforgettable Dr. Gustav Seyffarth. (Sent in by his last pastor.)(H.)5

A Christian should not only not keep things whose use serves sin, but also not sell them to others, but destroy them, even if they have a great monetary value. The old Marburg theologian Daniel Arcularius (died 1596) makes the following two important remarks: (W.)5

Psalm 8:3. In his doctrinal dispute with the eloquent, witty and learned Erasmus about the election of grace, Luther consoled himself in the following words. ..(W.).6

People should be exhorted to repentance, although God works the same.(Luther.).6

"I am a worm and not a man, a mocker of men and despiser of the people." Psalm 22:7 (Luther.).6

"This shall be his name, that he shall be called: LORD, who is our righteousness." (Jer. 23:6.) (Luther.).6

Jahrg. 42, 1886 No. 2, January 15

How an atheist believed in different gods. Not long ago, a pastor in Mxxxx visited a materials dealer (grocery keeper) of his congregation. When he was about to say goodbye in the store, a Jew unknown to him just came in and heard the merchant say to his pastor: ...(H.S.) [9 / 9](#)

A word of comfort for our poor students. (Junior.).10

Something about associations. (Ch.L.).10

Money and Rome - Rome and Money.(A. Schü.).11

The story of a German Bible and what it accomplished in India. "It was," recounted Captain Chapman, "in the year 1848, that a friend of mine, an officer of genius, on recuperative leave... (Ev.-Luth. Missionsblatt..). 12

Jahrg. 42, 1886 ,No. 3, February 1

In honor of Dr. W. Sihler, faithful pastor of St. Paul in Fort Wayne, Ind. *), who died blessedly on October 27, 1885. The dear readers and especially the relatives and friends of the deceased will kindly excuse this delay. (To be continued.) [17 / 17](#)

Various Jews. (From the "Witness of Truth" of 1 January.). The Reform Jews throw the Talmud overboard with the Bible, the so-called Orthodox Jews twist and falsify the Bible through the Talmud. (Landsman.). 18

Bloodlust of the Papists. (G.).19

Obituaries. Fr. Johann Georg Sauer(--i--).21

"He must keep the field." When Luther, the angel with the everlasting gospel, came to the nations, ...21

Why Luther Once Burned Papal Canon Law. (W.).22

Jahrg. 42, 1886 ,No. 4, February 15

Our emigrant mission in 1885. (S. Keyl.). [25 / 25](#)

In honorary memory of Dr. W. Sihler, faithful pastor of St. Paul in Fort Wayne, Ind. who died blessedly on October 27, 1885. 26

Jahrg. 42, 1886 ,No. 5, March 1

Emigrant mission to Baltimore in 1885. (W.Sallmann.). [33 / 33](#)

In honorary memory of Dr. W. Sihler, faithful pastor at St. Paul in Fort Wayne, Ind. who died blessedly on 27 October 1885 (continued). 34

The Mission to the Jews among Jews. (D. Landsmann.).35

The Langnuth of God. .36

The Southern District. (L.G.).37

The Christmas party in Rome. .38

Proven by fire. (G.G.).38

The religious mocker Voltaire, who wrote to a friend in 1758, "Twenty years more and not a single altar will remain to the God of the Christians," and ...39

Jahrg. 42, 1886 ,No. 6, March 15

Can a Christian participate in the movement of the so-called labor fraternities and knights of labor? (Knights of Labor.) (G.) [41 / 41](#)

In honorary memory of Dr. W. Sihler, faithful pastor at St. Paul in Fort Wayne, Ind. who died blessedly on 27 October 1885 (continued). 42

Is there also a kind of man on the moon? When I was still a tutor in C. in 1834, I sometimes argued with my principal about whether everything in the Bible was reliable, divine truth. My principal was not at all hostile to Christianity, but in his youth he had ... (W.)46

Prayer for the conversion of the Jews.The blessed Dr. Münden, who died as a senior in Frankfurt am Main in 1741, had left the following prayer, which ..46

Jahrg. 42, 1886 ,No. 7, April 1

The Transfiguration of Christ. (A.G.G.). [49 / 49](#)

In honorary memory of Dr. W. Sihler, faithful pastor at St. Paul in Fort Wayne, Ind. who died blessedly on 27 October 1885 (continued). 50

Form for the appointment of a pastor and a teacher. (F. Lochner.).51

Christ alone our righteousness. German Emperor Maximilian II, mild-mannered and quietly inclined to the Lutheran doctrine, which is why under his reign the greater part of the Austrian nobility together with53

Can a man by his own efforts rid himself of his wanton sins? It was around noon on a hot July day in 1850 when a number of stone setters were working on the repair of the pavement in Kanonierstrasse in Berlin. 53

What old Michael Dillherr has to say against the newfangled theologians who no longer want to recognize the Holy Scriptures as God's Word. (D.).54

Jahrg. 42, 1886 ,No. 8, April 15

EN / DE

On the Workers' Question. A conversation. .

[57 / 57](#)

In honorary memory of Dr. W. Sihler, faithful pastor at St. Paul in Fort Wayne, Ind. who died blessedly on 27 October 1885 (continued). 59

Francisco San Roman. A Lutheran martyr. Francisco came from pious and respected parents in Burgos, Spain, and was raised in the deepest superstition. ...In 1540. 60

A Lutheran princess, who had a splendid knowledge of the biblical Lutheran doctrine and ... Electress Anna of Brandenburg, who, when her husband, Elector Sigismund, converted to the Reformed Church in 1613, remained faithful to the Lutheran truth. ..(G.)62

Lutheran deathbeds. Dr. Vitus Winshemius, professor of law at Wittenberg, was a staunch Lutheran and signed the Concordia Formula in 1581. 62

Jahrg. 42, 1886 ,No. 9, May 1

From the History of the Loving Activity of the Ancient Church. (J.A.H.)

[65 / 65](#)

From our mission to the Jews. (D. Landsmann.). 65

In honorary memory of Dr. W. Sihler, faithful pastor at St. Paul in Fort Wayne, Ind. who died blessedly on 27 October 1885 (continued). 67

Self-Help and Self-Revenge. In Luther's time there lived in Berlin a man named Hans Kohlhasse,...(W.).

[69 / 69](#)

A Mother of God. In the papacy, the Psalter, in which God is invoked and praised, has been turned into a Marian Psalter.

When David says: "Praise the Lord, all nations; praise him, all peoples! - the Marian Psalter says: "Praise our Lady, all the nations, praise her, all the peoples". 71

Jahrg. 42, 1886 ,No. 10, May 15

Lutheran Martyrs in Spain. Antonio Herezuelo and his wife. In the Auto-da-Fe (Act of Faith - papists call the spectacle of heretic execution) at Balladolid in Spain in 1559, Antonio Herezuelo died a martyr's death among others. Juan Ponce de Leon.

[73 / 73](#)

About the trouble. (Conclusion follows. A.Rohrlack.).74

"The speech of the Lord is pure, as silver in an earthenware crucible, proven seven times.Ps. 12,7. The old faithful Magister Johannes Mathesius, former preacher at Jáchymov in Bohemia, puts these wonderful words of the Holy Spirit76

He who does not want to pay back what he has stolen remains a thief. In the Apology of the Augsburg Confession, it says:

"He is not sorry that he stole, who still steals. 77

God's Courts. The godly Elector Ottheinrich of the Palatinate was the last of his dynasty of the older Heidelberg lineage. 77

New printed matter. Communism and Socialism. C.F.W. Walther. (G.)80

Jahrg. 42, 1886 ,No. 11, June 1

A shameless slander of the Missouri Synod. "Herold und zeitschrift" of May 8 of this year carried the following under the title "Missouri in the East": (F.P.)

[81 / 81](#)

In honorary memory of Dr. W. Sihler, faithful pastor at St. Paul in Fort Wayne, Ind. who died blessedly on 27 October 1885 (continued). 83

"The speech of the LORD is pure, as silver refined in an earthen crucible, proved seven times."Ps. 12:7. (Continued.)84

The pilgrim house of our emigrant mission. J.P. Beyer.85

Two wills from different times. (J.J. Rambach.).86

Monica, a pattern for women. Luther.86

You do not know what I am doing, but you will know later. John 13:7. Luther87

Why could the holy witnesses of Christ's blood go so happily to their death? In 1550, a citizen of Aemilia in Italy was captured and condemned to fire by Pope Julius III, ...87

Jahrg. 42, 1886 ,No. 12, June 15

From the trouble. (Continuation. A.Rohrlack.).

[89 / 89](#)

"The speech of the LORD is pure, as silver refined in an earthen crucible, proved seven times."Ps. 12:7. (Conclusion.)90

In honorary memory of Dr. W. Sihler, faithful pastor at St. Paul in Fort Wayne, Ind. (Conclusion.)(J.H. Jox. Logansport, IN.), who died blessedly on 27 October 1885. 91

Wisconsin Districts. (Otto Hattstädt.).92

The community in Utica, N.Y.. (F.P.).94

Jahrg. 42, 1886 ,No. 13, July 1

A Chaldean pastor. (Pastor Angerstein's in Lodz in Poland.)

[97 / 97](#)

On the cause of trouble. (Conclusion. A.Rohrlack.).98

Lutheran Martyrs in Spain. Juan Gonzalez, his mother and siblings.99

The Lutheran Church in Poland. 100

Encouraging Luther words to support poor students. (G.J.W.).101

A converted socialist. (X.).102

How a Lutheran Princess Blesses and Admonishes Her Grandchildren.Electress Sophia of Saxony, widow of Elector Christian I, who died in 1591, was a faithful Lutheran and allowed herself ...102

In memory of our unforgettable Fick. (To be continued.) (W.)

[105 / 105](#)

The papists cannot prove their papist doctrines from sacred Scripture. 107
The Illinois District. (F.P. Merbitz.).108
Minnesota and Dakota Districts. (J.J.B.).108

Jahrg. 42, 1886, No. 15, August 1

In memory of our unforgettable Fick. (Continued.)

[113 / 113](#)

Not because of faith, but by faith we are justified and saved. 114

Jahrg. 42, 1886 ,No. 16, August 15

In memory of our unforgettable Fick. (Continued.)

[121 / 121](#)

Not because of faith, but by faith we are justified and saved. (Continued.). 123
The papists cannot prove their papist doctrines from sacred Scripture. (Conclusion.) (G.).124
A picture of the papacy. In the writing "Wider das Pabstthum, von Teufel gestiftet" Luther shares a history, ...126

Jahrg. 42, 1886, No. 17, September 1

In memory of our unforgettable Fick. (Continuation. Conclusion follows.)

[129 / 129](#)

Not because of faith, but by faith we are justified and saved. (Conclusion. Grimm.).130
The Eastern District. (O. Schr.)

Middle Districts. (H.G. Sauer.).132

The Lutheran Synodal Conference of North America. (T. John Great.). 133

Whoever denies me before men, I will also deny him before my heavenly Father. Matth. 10,33. At the beginning of the 17th century, there lived in Leutmeritz, Bohemia, a citizen who was an oar maker.134

I lie down and sleep in peace: for thou, O Lord, helpst me that I may dwell safely. Ps. 4,9. This saying was especially dear to Mrs. Ursula von Promnitz of Sorau. ..134

Princess Sidonia, Duke Henry of Saxony's daughter (died 1575), said shortly before her death.... 134

Jahrg. 42, 1886 ,No. 18, September 15

In memory of our unforgettable Fick. (Conclusion.) (W.)

[137 / 137](#)

Exposed Methodist Ignorance and Blindness. (P. Rösener.).139

A Waldensian merchant and his delicious pearl. . 141

John Chrysostom. When this church teacher, bishop of Constantinople († in 407), was accused of ...141

The Deniers of the Mystery of the Holy Trinity... (Luther.). 141

Jahrg. 42, 1886 ,No. 19, October 1

EN / DE

Luther's own account of how it was once through him that a reformation of the church began. (W.)

[145 / 145](#)

From a speech of St. Basil. This speech was written in 368...(A.G. Döhler).146

The Jewish missionary's testimony of Christ at a Jewish wedding. (Conclusion follows.).146

Our Negro Mission to New Orleans, La. (A.C. Burgdorf.).147

How a Roman priest robs people of their Bible, their highest treasure. .149

Death News. Karl Heinrich Sallmann. .149

Jahrg. 42, 1886 ,No. 20, October 15

"Die Wittenberische Nachtigall; Die man jetzt höret überall." Hans Sachs.

[153 / 153](#)

The Jewish Missionary's Testimony of Christ at a Jewish Wedding. (Continued.). 154

Pastor Paulsen in Kropp, Schleswig, and the editor of the Council paper "Herold und Zeitschrift". (W.).155

The Iowa Districts. (-r.).155

Idolatry in Pabstism. (G.G.).156

New printed matter. **Index to the "Lutheran". Volume 1-40. 1886**

.160

Jahrg. 42, 1886 ,No. 21, November 1

"The wretched and the poor seek water, and there is none; their tongue withers with thirst." Ies. 41,17. Henry of Suso. (From Böhlinger's Church History.).

[161 / 161](#)

The Jewish missionary's testimony of Christ at a Jewish wedding. (Conclusion. Countryman.).162

English Mission. Western Districts. (C.L. Janzow.; M. Günther.).163

The Nebraska District. (Th. Möllering.).163

Western Districts.. 164

How Luther fought against the pope. .164

The Pabst. (Luther.).165

How a Jesuit proves that the pope may kill the heretics. (Acts, 10,13).165

Death notice. Ernst Stubnatzy.165

Jahrg. 42, 1886 ,No. 22, November 15

Excerpt from the Report of the Commission on Inner Mission, Western District.

[169 / 169](#)

Strange conversion of a Jewish doctor. .Mr. Pastor J.E. Völter in Groß-Ingersheim ...169

How the Holy Scriptures are blasphemed in the papacy. (G.).170

Bernard of Clairvaux

, who died in

1153, is a splendid example of those who were saved by God's grace in the midst of darkness. Luther wrote of him: "When the same man begins to speak of Christ, it is therefore a pleasure; but when he is out of this piece, it is no longer St. Bernard. 172

Best regards from Germany...(W. Hübener, P.)172
The Canada District. (R.E.).172

Jahrg. 42, 1886 ,No. 23, December 1

Synodal sermon, by Praeses H.C. Schwan. Psalm 1.

[177 / 177](#)

For the Advent Season. (Luther.)(Conr. Dieterich.).180

The English Lutheran Conference of Missouri. . 181

Even if they try to do it in the wisest way, God will take a different path; it is in his hands. Towards the end of her reign, the fanatical papist Queen Mary had persecuted the Protestants in England in the cruellest and bloodiest manner.182

Jahrg. 42, 1886 ,No. 24, December 15

"The mystery of God is truly great: God is revealed in the flesh. (Luther.)

[185 / 185](#)

Letters from Hell. 186

Lottery superstition in Roman Catholic Italy. (C.D.).186

The Pabst's Murders. Spanish Sheet. 187

DL 43 1887 **HOME** ([Archive copy](#))

Table of Contents

Jahrg. 43, 1887 , No. 1, January 1

EN / DE

Foreword. (Conclusion follows.)

[1 / 1](#)

The election of preachers. (E.W.K.).2

Confiscation of spiritual goods.At the time of the Reformation, there was a monastery at Hayn in Upper Hesse, not far from Waldeck, in which the monks carried out such a shameful, ..5

Epicureanism and Enthusiasm. (Luther.)5

Purgatory. The Spanish Duke of Villa Medina once entered a church, where he was immediately presented with a plate with the request to put something on it for the salvation of the poor souls from purgatory. .6

Jahrg. 43, 1887 No. 2, January 15

Foreword. (Conclusion.) (G.)

[9 / 9](#)

Synodal sermon by President H.C. Schwan. Psalm 84..10

"Salvation has come to us; From grace and pure goodness." A beggar came to Wittenberg from Prussia and sang this song at Luther's door. 13

Julitta of Iconium. In 304, Julitta, a Lycaonian of royal descent, died a blood witness to JEsu. When the order to sacrifice to the gods was made known in Iconium, her hometown, ..13

Theodosia. Theodosia was a pious virgin from the city of Tyre in Phoenicia, raised in the Christian faith from childhood and devoted to her Lord and Savior with all her heart. ... This happened in the year 308. .13

Jahrg. 43, 1887 ,No. 3, February 1

Dr. C.F.W. Walther. - 50 years in office.

[17 / 17](#)

To our dearly beloved father and teacher, the Most Reverend Dr. C.F.W. Walther, on the occasion of his golden jubilee of office. (The California Concordia Conference).18

The celebration of the 50th anniversary of the office of the Reverend Dr. C.F.W. Walther on January 16, 1887. (O.H.)18

Excerpt from the sermon preached in the Dreieinigkeitskirch. (O.Hanser.)20

Excerpt from the sermon delivered at Immanuel's Church. (G. Wangerin.)21

Excerpt from the sermon preached in the Zion Church. (H. Sieck.).22

Excerpt from the sermon preached in the Kreuz-Kirche. (G. Stöckhardt.)23

Excerpt from the sermon preached in the Bethlehem Church here. (C.L. Janzow.)24

In Christ beloved and esteemed brothers, friends and benefactors! (C.F.W. Walther.)25

Synodal sermon by President H.C. Schwan. Psalm 84.(Conclusion.).25

Jahrg. 43, 1887 ,No. 4, February 15

The Schmalkalden Convention and the Schmalkaldic Articles. 1537.

[29 / 29](#)

Our Emigrant Mission and the "Lutheran Pilgrim House" in 1886. (S. Keyl). 29

What does God's Word teach about the rights of church members before the secular authorities? (H. Schlieffelmann.).31

† P. Hermann Wunderlich. †(B.L.). 32

For necessary warning. (Theo. Kohn.).32

Jahrg. 43, 1887 ,No. 5, March 1

The Convention at Schmalkalden and the Schmalkaldic Articles. 1537. (Continued.).

[37 / 37](#)

How Father Jessing Throws Sand in People's Eyes. (Aug. Schuessler.).38	
Again, a word about our mission in Kansas, City, Mo.39	
Our mission in Montana. . 39	
Report of the Emigrant Mission of Baltimore, Md. for the year 1886. (W. Sallmann.)40	
A Papal Ambassador in Wittenberg. 42	
Stephan Schulz and the Jewish tutor. 42	
Auration of the Saints. .42	
The presbyter Pamphilus to Caesars and his slave. 42	
Euphemia. The martyr Euphemia was a pious virgin who lived in the city of Chalcedon at the beginning of the 4th century. . 42	
Luther's coat of arms. .43	
	Jahrg. 43, 1887 ,No. 6, March 15
The Convention at Schmalkalden and the Schmalkaldic Articles. 1537. (Continued.).	45 / 45
A Lutheran martyr in Italy. Montalcino killed 5 September in the year 1553...(A.Ch.B.)46	
Our mission in Montana. (Continued.). 47	
The inclusion of an English district. (F. Kügele.).48	
The story of a Bible. *) Based on the English magazine "Morning Star". . 49	
	Jahrg. 43, 1887 ,No. 7, April 1
Thanksgiving for Christ's suffering. (Johann Gerhard.).	53 / 53
The Convention at Schmalkalden and the Schmalkaldic Articles. 1537. (Continuation.).(G.)53	
Opening Sermon, Illinois District 1886, by C. Gross. .54	
Our Mission in Montana. (Conclusion.).(Fr. Sievers.)55	
	Year 43, 1887 ,No. 8, April 15
Our Negro Mission in New Orleans.	61 / 61
Rejoinder. (L.E. Knief).62	
Heinrich Boes and Johannes Esch were the first martyrs who died for the sake of the Lutheran confession.... 62	
"The apple must always be with the rut.".(Th. Siek.)63	
Through what does marriage come about? (H.D.).64	
Luther on the Monopoly. In 1524 Luther...(Aug. Schuessler.)65	
	Jahrg. 43, 1887 ,No. 9, May 1
A Song of the Twelve Martyrs of Christ burned at Brussels by the Saphists of Louvain. (E.W., Luther.).	69 / 69
The calling of God is a mighty proof that God earnestly desires the blessedness of all men. 70	
Urbanus Rhegius. .71	
How Popes and Popes Interpret Scripture. .72	
Absolution. (Luther.).74	
	Year 43, 1887 ,No. 10, May 15
† Dr. C.F.W. Walther. †.	77 / 77
Synodical address by the Most Rev. President of the General Synod of Missouri... H.C. Schwan. .78	
Sermon at the opening of the Synod of Delegates at Fort Wayne, 4 May 1887. (Ch.H. Löber.).78	
	Year 43, 1887 ,No. 11, June 1
Obituary dedicated to Dr. C.F.W. Walther, who has passed away blessedly. (J.M. Bühler.)	85 / 85
Speech given at the transfer of the body of Blessed Dr. Walther from the seminary building to the Church of the Holy Trinity by Father G. Stöckhardt. 1 Cor. 2,2. .85	
The funeral of the blessed Dr. Walther. (G.).86	
Urbanus Rhegius. (Conclusion.).87	
The calling of God a mighty proof that God earnestly desires the blessedness of all men. (Continued.)88	
	Year 43, 1887 ,No. 12, June 15
	EN / DE
Mission in the West. (H.H. Meyer.)...	93 / 93
The Evangelical Lutheran Martyr Church among the Slovaks in Hungary. (G. Schaller.).93	
The calling of God is a mighty proof that God earnestly desires the blessedness of all people. (Conclusion. A.G.G.).94	
Reply to a Contested Party, ...(E.B.). 96	
Is it hopeless? (E.L.J.)96	
From the time of the Papal Inquisition. 98	
Frederick the Wise, ...98	
	Year 43, 1887 ,No. 13, July 1
May Christians refrain from exhorting one another? (C.D.)	101 / 101
Noah. (Aug. Schuessler.).102	
The Evangelical Lutheran Martyr Church among the Slovaks in Hungary. (Conclusion. G. Schaller.).103	

Is agriculture, cattle breeding and the married state a hindrance to the Kingdom of God? (E.A.B.).104
Christian parents should give their children such names at holy baptism that will serve them for good remembrance. (E.A.B.).
104
"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me". (L.S. Dorpat.).105

Year 43, 1887 ,No. 14, July 15

A few words about our Inner Mission in the State of Texas. (Stiemke.) [109 / 109](#)

Mission to Colorado. (H. Rauh.).111

Of the sins of weakness of the born-again. (E.A.B.).111

The Pope and the Kingdom of Prussia. . 112

The pope is the Antichrist. (Luther.).112

Jahrg. 43, 1887 ,No. 15, August 1

On the History of the Destruction of Jerusalem. (G. Schaller.) [117 / 117](#)

How Luther seriously admonishes parents to let their gifted sons study and become preachers or school teachers. .118

Secret societies. (R.L.).119

What a Chinese Christian must tolerate and deny. (Sendb.).122

Intercession for an unborn son. The pious preacher Spener (d. 1705). 122

Year 43, 1887 ,No. 16, August 15

Dr. Martin Luther's Colloquia or Table Talks. For the first time... Cordatus, Vol. 22 . [[St. Louis Edition](#)] [125 / 125](#)

Something about the song: "Jerusalem, thou high-built city" and its singer. In 1626 appeared a writing, the title of which reads: (F.L.). 126

Intolerance of the so-called Protestants. In Germany, the so-called Gustav-Adolf-Verein has been in existence for many years. (J.F.). 127

Allerlei sehr Römische direct aus einem Tageblatt des heutigen Rom. 128

A godly princess was Anna, the wife of Elector Augustus 1129

Johann Brenz. 129

New printed matter. How should Christians look upon and honor the men of God in the church, who are adorned with special blessings, in a manner pleasing to God even after their death? Memorial sermon on the blessedly accomplished Dr. C.F.W.

Walther, at the instigation of the Evangelical Lutheran St. Matthew's Parish in New York.... 1887. j.h. Sieker.132

Jahrg. 43, 1887 ,No. 17, September 1

The doctrine of the means of grace. (Luther.) [133 / 133](#)

The Roman Church an Apostate Church. . 134

Franziscus and Nicolaus Matthys. 16 century.. 135

Can those who in the sight of the world have lived mischievously, civilly, and in vices such as drunkenness, theft, fornication, and the like, be clothed with ecclesiastical offices or recalled to them? (G. W-n.)136

Why does God need rich people? (Luther.).138

Year 43, 1887 ,No. 18, September 15

The gushers and the doctrine of the means of grace. (Luther.) [141 / 141](#)

The Roman Church an apostate church. (Conclusion.).142

For superstition among Protestants. .143

Hidden Confessors of Truth in the Papacy Before the Reformation, there was no small number. In England, a monk preaches on the words: "What is truth?" ...144

A Methodist, William F. Warren, ... 145

Jahrg. 43, 1887 ,No. 19, October 1

On the right use of the doctrine of the means of grace. . [149 / 149](#)

2 Thess. 2, 3.-12. or; The Pope at Rome the Antichrist. (To be continued.). 150

Year 43, 1887 ,No. 20, October 15

EN / DE

2 Thess. 2, 3.-12. or; The Pope at Rome the Antichrist. (Continued.) [157 / 157](#)

† Paul Israel Baumgart, † whose blessed homecoming... was not one of the "great ones in Israel", but only one of Löhe's, "emergency helpers" and that from the very first time .158

California and Oregon Districts. (J.H. Tisza.). 159

New printed matter. **The Concordia Formula Core and Star. C.F.W. Walther.** 3rd edition [164 / 164](#)

Jahrg. 43, 1887 ,No. 21, November 1

The consent of parents to the marriage of their children. (A.G.) [165 / 165](#)

2 Thess. 2, 3.-12. or; The Pope at Rome the Antichrist. (Conclusion.) (A.G. Grimm.).167

† Paul Israel Baumgart, † (Conclusion.).(A. Ernst.)167

New printed matter. Advent sermons. Interpretation of the Old Testament. By G. Stöckhardt	172
Year 43, 1887 ,No. 22, November 15	
The so-called brotherly love of the secret societies. (C.L.J.).	173 / 173
Is it permissible to despise lowly gifted preachers? .174	
Fiftieth anniversary of St. Paul's parish at Fort Wayne. (H.G. Sauer.).175	
Our church in North Alabama. . 176	
Jahrg. 43, 1887 ,No. 23, December 1	
† Prof. G. Schaller. †.	181 / 181
How does a Christian church member act in regard to the outward needs of his church? (J.).182	
Methodist gossip and lies about the Missouri Synod. (A.W.).183	
A Roman Counter-Reformation in Franconia. (G.G.).183	
From the German Free Church. (P. Kern.).184	
Year 43, 1887 ,No. 24, December 15	
For a Merry Christmas. Ies. 9,6.	189 / 189
How a Methodist seeks to save his church against the charge of false doctrine. (Chr. K.).190	
Some words about home devotions. (A.Pf.).191	

DL 44 1888 [HOME](#) ([Archive copy](#))

Table of Contents

	Jahrg. 44, 1888 , No. 1, January 3	
Foreword. (G.)		1
How can and should each individual Lutheran help to preserve the pure doctrine of his church? (To be continued. G.St.). 2		
"Let us not be covetous of vain glory." Gal. 5:26. (E.A.B.).4		
The Jesuit Order. Short overview of its history. (G.).5		
On Justification. The lecture of the blessed Dr. Walther about justification from the year 1859 carries the saying Jer. 9,24. as a motto. In one of his Luther lessons, Dr. Walther made the following excellent remark: Jer. 9:24 serves as the motto for this lecture: "Whoever wants to boast, let him boast that...(G.W.M.)		6
Jahrg. 44, 1888 No. 2, January 17		
The Grand Army of the Republic. (A.G.).		9
How can and should each individual Lutheran help to preserve the pure doctrine of his church? (continued. G.St.). 11		
Jahrg. 44, 1888 ,No. 3, January 31		
The Grand Army of the Republic. (Conclusion. A.G.).		17
How can and should each individual Lutheran help to preserve the pure doctrine of his church? (Conclusion. G.St.).19		
A word of serious remembrance. (A.G.).21		
Jahrg. 44, 1888 ,No. 4, February 14		
For Shrove Sunday. Luc. 18, 31-43.		25
Our Emigrant Mission and Lutheran Pilgrim House in 1887. (S. Keyl.). 25		
The Pabst Jubilee. (G.St.).26		
Mission in Colorada. (H. Rauh.).28		
Walther Lutheran College. (C.J. Otto Hanser.).29		
Jahrg. 44, 1888 ,No. 5, February 28		
Johann Michael Gottlieb Schaller. A Portrait of his Life.		33
To you alone, Lord Jesus Christ. (F.L.).34		
Something about the "benefit" of the fair. (H.R.).35		
The Southern District. (G.J. Wegener.).36		
Message from Fort Wayne. (A. Bäpler.).36		
Johann Arnd's Confession. .38		
New Printed Matter. The Doctrine of Justification. (English Mission).		40

Year 44, 1888 ,No. 6, March 13	
Report on the emigrant mission to Baltimore. (Sallmann. G. Johannes.)	41
Johann Michael Gottlieb Schaller. A Portrait of his Life. (Continued.). 42	
On Justification by Faith. (To be continued. G.St.).	43
Jahrg. 44, 1888 ,No. 7, March 27	
On Char Friday. On April 6, 1860, poem on the ocean by the blessed Dr. C. F. W. Walther.	49
On the first day of Easter. On April 6, 1860, poem on the ocean by the blessed Dr. C.F.W. Walther...49	
Johann Michael Gottlieb Schaller. A Portrait of his Life. (Continued.). 49	
On Justification by Faith. (Continued. G.St.).	51
The "holy" father at Rome. (M.J.S.).52	
"A song for the children to exorcise the Pabst at midnight fast." (F.L.).54	
Year 44, 1888 ,No. 8, April 10	
Johann Michael Gottlieb Schaller. A Portrait of his Life. (Continued.).	57
On Justification by Faith. (Continued. G.St.).	59
Year 44, 1888 ,No. 9, April 24	
Johann Michael Gottlieb Schaller. A Portrait of his Life. (Continued.).	65
On Justification by Faith. (Continued. G.St.).	67
The Beatificators.(Bresl. Kbl.)68	
Year 44, 1888 ,No. 10, May 8	
Johann Michael Gottlieb Schaller. A Portrait of his Life. (Continued.).	73
On Justification by Faith. (Continued. G.St.).	74
The Beatificators.(Continuation. Bresl. Kbl.)76	
Year 44, 1888 ,No. 11, May 22	
On Justification by Faith. (Conclusion. G.St.).	81
The former Regensburg Bible Society. . 83	
Year 44, 1888 ,No. 12, June 5	
Some reminders for those who desire Holy Communion with us. (Anger.)	89
Conversation between two Lutherans about the washing of Christ's feet. (H. Schl.).90	
The former Regensburg Bible Society. (Conclusion.).(F.L.)92	
Of the mutual visits among Christians. .93	
Dr. Erasmus Alber. When the city of Magdeburg was founded in 1550.95	
Year 44, 1888 ,No. 13, June 19	
Of the unsewn skirt at Trier and the twenty other so-called unsewn skirts or parts of the unsewn skirt of Christ. (Conclusion follows.).	97
The first witnesses of the Reformation in Hungary.98	
News from our mission to the Jews. (D. Landsmann.).99	
Illinois District Sessions. (F.P. Merbitz.)100	
Year 44, 1888 ,No. 14, July 3	
Of the state of the believing soul between death and resurrection. (Conclusion follows.)	105
Of the unsewn skirt at Trier and the twenty other so-called unsewn skirts or parts of the unsewn skirt of Christ. (Conclusion.). (A.G.).108	
Divine Decision. Jakob Pineton, Preacher of the Huguenots in the Principality of Orange, .108	
Mission to Colorado and New Mexico. (H.R.).109	
Minnesota and Dakota District Report. . 109	
Year 44, 1888 ,No. 15, July 17	
Memorial to Blessed Dr. Carl Ferdinand Wilhelm Walther. (G. = Guenther, Günther)	113
On the state of the believing soul between death and resurrection. (Continuation instead of conclusion.).114	
What call is there for us in this? .115	
Deification of Mary. . 117	
Year 44, 1888 ,No. 16, July 31	

- Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther.** (Continuation.) (G.) [121](#)
 About the state of the believing soul between death and resurrection. (Conclusion.).(C.M.Zorn.).122
 What invitation lies in it for us? (Conclusion.).(C.L.J.)123
 A Visitation of God,. (Geo. Link.).124
 Michigan District Sessions. 124
 Year 44, 1888 ,No. 17, August 14
- Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther.** (Continuation.) (G.) [129](#)
 Something of the communion of saints. (G.St.).131
 Examples of divine protection. (Br. S.).132
 Year 44, 1888 ,No. 18, August 28
- Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther.** (Continuation.) (G.) [137](#)
 School sermon - F. Lochner. . 138
 Effect of the Word of God. Henning Kuse was a shepherd on the farm Tangenitz in the parish Casneriz, and was converted first in the 44 years of his age. .. Year 1718. 140
 Canada-District.140
 Middle District. (W.L.).141
 Year 44, 1888 ,No. 19, September 11
- Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther.** (Continued.) (G.) [145](#)
 School sermon - F. Lochner. (Conclusion.).
 Why does God allow false teachers to come? (Luther. XI, 1405 f.).148
 The Synodal Conference. (K.G.).148
 Resolutions of the Synodal Conference regulating the supply of congregations and preaching places still without synodal connection. (Karl Gausewitz.).148
 Jahrg. 44, 1888 ,No. 20, September 25
- Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther.** (Continued.) (G.) [153](#)
 Curriculum vitae of Blessed Fr. Martin Cämmerer.154
 Mission to Montana. (Br. S.).155
 Iowa District. 157
 Year 44, 1888 ,No. 21, October 9
- Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther.** (Continuation.) (G.) [161](#)
 An example of Lutheran doctrinal discipline worthy of imitation. Georg Karg (Parsimonius), General Superintendent at Ansbach in Franconia, a man of eminent reputation, fell in 1567...(F.L.). 162
 Curriculum vitae of the blessed Father Martin Cämmerer. (Conclusion.) (G.A. Schieferdecker.).163
 From Texas. (T.).164
 Nebraska District. (H. Frincke.).164
 Year 44, 1888 ,No. 22, October 23
- Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther.** (Continued.) (G.) [169](#)
 In preparation for the Reformation feast. (G.H.A.L.).170
 The Western District. . 171
 Kansas District. (R. v.Niebelschütz.).172
 Year 44, 1888 ,No. 23, November 6
- Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther.** (Continuation.) (G.) [177](#)
 What should a Christian community think of itself? (To be continued.). 178
 Good news from the Negro Mission in New Orleans. (P. Rösener.).179
 English Mission to New Orleans, La. (G.J.W.).180
 Year 44, 1888 ,No. 24, November 20
- Dr. Martin Luther's Reformation Writings. Second part. Dogmatic-Polemical Writings. A. Against the Papists.** 1888. (G.)
 ([St. Louis Edition](#), **Dr. Martin Luther's Sämtliche Schriften**), vol. 18 [[St. Louis Edition](#)]. [185](#)
 What should a Christian community think of itself? (Continued.). 186
- Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther.** (Continuation.) (G.) [187](#)
 New printed matter. Speeches and prayers, by Dr. C.F.W. Walther.... [192](#)
 Jahrg. 44, 1888 ,No. 24, December 4

Advent. (A.G.)	193
Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther. (Continuation.) (G.)	194
What should a Christian community think of itself? (Conclusion.) (G.St.).195	
Year 44, 1888 ,No. 24, December 18	
Encouragement to a merry Christmas celebration. (J.A.M./Luther.).	201
Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther. (Continuation.) (G.)	202
Lutheran Bohemian Mission. (Fr. Sievers.).203	

DL 45 1889 [HOME](#) ([Archive copy](#))

Table of Contents

	Jahrg. 45, 1889 , No. 1, January	
Foreword to the forty-fifth volume of the "Lutheran".(G.)		1
On the Right Use of the Divine Word. (To be continued.). (G.St.).		2
By the name of JEsu. (J.A. Mayer.).4		
Memorial to Blessed Dr. Carl Ferdinand Wilhelm Walther. (Continued.).		4
Jahrg. 45, 1889 No. 2, January		
Synodal sermon on Revelation John 2:4-5 - H.C. Schwan.		9
Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther. (Continuation.) (G.)		12
Jahrg. 45, 1889 ,No. 3,		
Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther. (Continuation.) (G.)		17
On the Right Use of the Divine Word. (Continued.). (G.St.).		18
A layman's friendly reminder to his young and old brothers and sisters. - Springfield Seminary. (J.B.)19		
Jahrg. 45, 1889 ,No. 4, February 12		
Our Emigrant Mission and the "Lutheran Pilgrim House" in 1888. (S. Keyl.).		25
The mission of the Jews. Work. 27		
On the Right Use of the Divine Word. (Continued.). 27		
Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther. (Continuation.) (G.)		28
The California and Oregon districts. (G. Runkel.).29		
Jahrg. 45, 1889 ,No. 5, February 26		
Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther. (Continuation.) (G.)		33
On the right use of the divine word. (Conclusion.). (G.St.).		34
The mission of the Jews. Work. 35		
The Southern District. (A. Wilder.)36		
	Jahrg. 45, 1889 ,No. 6, March	
Baltimore Emigrant Mission 1888. (G. Johannes.)		41
Mission news from Nebraska. (Conclusion.).41		
Mission in Luthuania.(G. Matzat.)42		
Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther. (Continuation.) (G.)		43
Jahrg. 45, 1889 ,No. 7,		
Church and State. (A.G.).		49
Juden mission in 1888. (E. Bohm.)51		
Secret alliance. against the lodge system..(F.)51		
Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther. (Continuation.) (G.)		52
Jahrg. 45, 1889 ,No. 8,		
Church and State. II. Continuation. (A.G.).		57
Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther. (Continuation.) (G.)		59

Church and State. III. continuation. (A.G.)	Jahrg. 45, 1889 ,No. 9,	65
Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther. (Continuation.) (G.)	Schleicher und Winkelprediger. (S. Meeske.).68	66
	Jahrg. 45, 1889 ,No. 10, May 7	
Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther. (Continuation.) (G.)	Should the secret betrothals also be allowed and valid? Answer Dr. Luther from a letter of January 22, 1544 to the Elector Johann Friedrich: ... 74	73
	About two liturgical gems of our hymnal (to be continued). 75	
	Report on Our Institution in Springfield, Ill.76	
	Jahrg. 45, 1889 ,No. 11, May 21	
Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther. (Continuation.) (G.)	About two liturgical gems of our hymnal (continued). 82	81
	Pauli example an encouragement to the English mission. (C.L.J.).83	
Middle Districts.	Jahrg. 45, 1889 ,No. 12, June 4	
Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther. (Continuation.) (G.)	Ezekiel 3:17-21 (W.G. Polack, Jr.). 92	89
	The first of these is a book on the history of the hymnal. 92	
	Terrible abomination of the sects. (C.L.J.).93	
	Year 45, 1889 ,No. 13, June 18	
Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther. (Continuation.) (G.)	The "United Brethren" disunited. (York.).98	97
	Michigan District. .99	
	Illinois District.99	
	Jahrg. 45, 1889 ,No. 14, July 2	
Put out from yourselves who is evil there. (Conclusion follows.)	The new school laws in Illinois and Wisconsin. (A.G.). 106	105
Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther. (Continuation.) (G.)	Year 45, 1889 ,No. 15, July 16	107
Three jubilee celebrations. (A.G.)	Put out from yourselves who is evil. (Conclusion.) (G.St.).115	113
	The Bible in India. India is Satan's stronghold. ...115	
Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther. (Continued.) (G.)	Year 45, 1889 ,No. 16, July 30	116
Call to all congregations of our synod and to all individual members of the congregations. (F. P., F. Pieper.)	Three jubilee celebrations.(Conclusion.)(A.G.)122	121
Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther. (Continuation.) (G.)	Wisconsin District. 125	123
	Year 45, 1889 ,No. 17, August 13	
Go out from them and separate yourselves.	Meriden, Conn. (A.G.).130	129
Memorial to Blessed Dr. Carl Ferdinand Wilhelm Walther. (Continued.) (G.)	The school teachers' seminary at Addison. (E.A.W. Krauß.).132	131
	Walther Lutheran College in St. Louis. (A.G.).133	
	Canada-District. (...tzm...).133	
	Year 45, 1889 ,No. 18, August 27	
Go out from them, and separate yourselves.(Conclusion.) (G.St.)	An obituary to the previous call. (N.N.).138	137

Pastor A. Brauer's resignation from the Mecklenburg State Church. 139
Report on the Bohemian Mission. (Fr. Sievers.)

Memorial to Blessed Dr. Carl Ferdinand Wilhelm Walther. (Continued.). (G.)

[140](#)

" God's Box" of the School Teachers' Seminary at Addison from 1864 to 1889. (H. Bartling.)141
Year 45, 1889 ,No. 19, September 10

The deaconess **system**. (G.G.) (Loehe, Löhé, deaconess mentioned on [p. 146](#); see text [here](#)); p. 146, col. 2: "As for the origin of today's deaconess system, it is often wrongly claimed that it is a renewal of the deaconess office of the apostolic times. Löhé, himself a father of deaconesses, confessed that the apostolic ones "are, by the way, very different from the deaconesses who have arisen today." (Proposal for the Association of Lutheran Christians for Apostolic Life, p. 100) This is easy to see. In the past, they were looking for elderly widows who had received their education in a Christian married state, now they are looking for institutionally educated virgins who (in Kaiserswert) must not have exceeded 40 years of age and to whom celibacy is highly praised. The old congregational deaconesses knew no other external association than that of their congregations; today's "sisters" are a spiritual cooperative standing above the congregation. The former served in the congregation; the latter are especially to do missionary work outside the congregation. That ministry was a fruit of Christian congregational life; this association "created by the spirit of faith of our century" is rooted, as Dr. Wichern says, in the pietistic communities within the moribund church. Rector Cordes calls the present deaconess system "a significant life expression of the church." Löhé, by the way, used to judge all such unions much more soberly: "Because our Lutheran church is no longer what it should be, because its enemies have taken up residence within its borders and have settled down, it compels its better members to come together for a more intimate and closer union, until it will again be what it should be, the innermost union of souls and all Christian associations. As long as the church is sick or asleep, closer unions within it find a certain justification of existence precisely in the state of their sickness or their sleepiness, and they are therefore, whatever names they may bear, less signs of life than signs of death." (Suggestion. p. 20) Today's deaconess houses thrive best where, as in the state churches, things are bad with the congregations. They should not merely help the existing need, but, like the old [\[column 3\]](#) monasteries, be gathering points for the faithful and places of refuge for pious souls who want to escape from the world. In short, the deaconess system of today is a revival of nunnery in Protestant circles. Because one often does not want to believe this, one of the promoters of the deaconess system should testify to it himself. Dr. Wichern writes: "It may not be concealed that the justification of the name is to be doubted with reason. ... An unbiased look at the internal organization and the outward effectiveness of our deaconess institutions and fraternal houses does not lead us back to the institution of deacons and deaconesses, which already belonged to the apostolic church, as is often assumed; rather, in them the Protestant church has taken up again, in a completely new, purely Protestant way, the thread of church corporations, orders and foundations for practical purposes of love for the benefit of children, the poor, the sick, the abandoned, prisoners, etc., which was broken off at the time of the Reformation.etc." (Herzog, Realencyklopädie III, 370) Thus it is said: what the Reformation destroyed is now to be rebuilt, but in a form more in keeping with the Gospel. The order of deaconesses was also founded according to a Roman model. The so-called "sisters of mercy" - or "gray sisters", as they were often called by the people because of their clothes - founded in 1633 by Vincenz v. Paula, proved to be the most zealous missionaries of the papists in Protestant circles after the Jesuits. "Where do they not seek to bring their merciful sisters into hospitals, orphanages and poorhouses, prisons, etc., especially in confessionally mixed populations, in order to have a proselytizing effect on them? Where do they not seek to practice private nursing through them, for the same purpose? And how do hundreds of sisters come at their call from all, even from the higher and highest estates!" (Evg. Kzt. 1853. p. 351) These "gray sisters" of the Antichrist were to be contrasted with "white ones" who were to ward off the danger; for the deaconesses were to take over all branches of work in Protestant countries which those had claimed for themselves. From their promoters "is, as often! with the complaint also the accusation raised that the Reformation, without sufficient reason, has merely dissolved those orders and corporations, instead of reforming them too." (Wichern op. cit.) We must have nuns again, it was said, otherwise the church would collapse. Of course, they did not want them in their old garb; they were to be washed first. As far as possible, the Protestant order was modeled on the Roman one and is now praised as "one of the noblest branches of the inner mission", as "one of the most powerful means to build the Kingdom of God". But has the papist leaven been thoroughly swept out? Where this does not happen, where one is content with washing the clothes, in the course of time the white sisters will become gray of their own accord; for self-righteousness has not yet found a more fertile soil than the monasteries, although it was not originally destined to be the superior in them. We will show in a special article what a righteous Lutheran must criticize about the deaconess system today. G.G." [145](#)

Pastor A. Brauer's resignation from the Mecklenburg State Church. (Conclusion.)147

Memorial to Blessed Dr. Carl Ferdinand Wilhelm Walther. (Continued.). (G.)

[147](#)

Eastern District... 148

Jahrg. 45, 1889 ,No. 20, September 24

The compulsory education law in Illinois. (A.G.)

[153](#)

Memorial to Blessed Dr. Carl Ferdinand Wilhelm Walther. (Continued.). (G.)

[155](#)

What a Lutheran must penalize in today's deaconess system. (G.G.).(full text [here](#)) ("What a Lutheran must penalize in today's deaconess system.") (Loeche, Löhe, deaconess system like papist nunneries); p. 155, col. 3: "The form of the Roman nunnery is unprotestant, Löhe said (Rosenmonate p. 93). Would to God that one had recognized the spirit of roundness that dressed itself in this form! Instead, however, Löhe can only admire "the holy power" in the nuns who tore themselves away from weeping parents, broke marital vows, avoided the congregation and public worship in order to martyr themselves or to live "the works of mercy" in the aforementioned book published for the benefit of his deaconess house. Thus they are said to have become "great in the kingdom of God" (p. 52), so that we are far too small to merely punish their errors. Can he who has known Satan's deceit and cunning still thus judge of nunnery?"

Luther did not storm the monasteries in the manner of the rebellious peasants. He did not persuade anyone to leave the monastery who was not led out by the Spirit of God himself. He preached the Gospel and sought to reform the monasteries; for what was compatible with the word of grace he did not want to overthrow. ... [155](#)
Nebraska-District. (H.F.).157

Year 45, 1889 ,No. 21, October 8

On ecclesiastical communion with irreligious people. (F.P.). [161](#)

Motives, purpose and aim of the present school agitation. (Conclusion follows.).162

Memorial to Blessed Dr. Carl Ferdinand Wilhelm Walther. (Continued.). (G.) [163](#)

Jahrg. 45, 1889 ,No. 22, October 22

For the Reformation feast. [169](#)

The bone idolatry in the Roman Pabst Church. - Athanasius, bishop of Alexandria, also wrote a biography of St. Anthony. ... (A.S.).170

Motives, purpose and aim of the present school agitation. (Conclusion.) (F. Wesemann.).171

The Missouri Synod at Cairo, Ill. (J.A.F.W. Muller.). 172

Memorial to Blessed Dr. Carl Ferdinand Wilhelm Walther. (Continuation instead of conclusion.). (G.) [173](#)

Kansas District. (C.F. Gräbner.).173

Jahrg. 45, 1889 ,No. 23, November 5

The Wittenberg Nachigall. (F. Lindemann.). [177](#)

Memorial to the Blessed Dr. Carl Ferdinand Wilhelm Walther. (Conclusion.) (G.) [177](#)

Speech delivered at the grave of Mrs. Sophie Henriette Wilhelmine Löber, née Zahn, who died in St. Louis on July 16, 1852, by Prof. C.F.W. Walther. [178](#)

Western District. 179

Year 45, 1889 ,No. 24, November 19

Who are the Seventh-day Adventists and what do they teach? (Conclusion follows. G.) [185](#)

For justification. (G.St.). [186](#)

From the General Council. (A.G.).187

On the school question. (A.G.).188

Jahrg. 45, 1889 ,No. 25, December 3

The Catholic Lay Congress of Baltimore. (F.P.) [193](#)

Are we confederates of the papists in the school question?(A.G.).194

Who are the Seventh-day Adventists and what do they teach?(Conclusion. G.)195

Dr. Martin Luther's Reformation Writings. Second part. Dogmatic-Polemical Writings. A. Against the Papists. 1888. (Continuation instead of conclusion.)(G.). [St. Louis Edition] Vol. [20196](#)

Year 45, 1889 ,No. 26, December 17

P. A.F. Köpke and the Ohio Synod. (C.F. Keller/ Conr. Jäger.)201

DL 46 1890 [HOME](#) ([Archive copy](#))

Table of Contents

Year 46, 1890 , No. 1, January 1

Foreword. (G.) [1](#)

On the Intercourse of Christians with the World. (To be continued.) (G.St.). 2

Missouri and Cairo once again. 4

To all missionary friends. (J. Schütte.).

Jahrg. 46, 1890 No. 2, January 14

Of secret farmer connections. I. (A.G.) [9](#)

On the Intercourse of Christians with the World. (Continued.) (G.St.). 10

The Bible in India. . 11

Catholic Idolatry. (York.).11

Year 46, 1890 ,No. 3, January 28

Of secret farmer connections. II. (A.G.)	17
On the Intercourse of Christians with the World. (Conclusion.) (G.St.)	
Judenmission vom 1889. (Fr. König/ Ed. Bohm.).20	
Year 46, 1890 ,No. 4, February 11	
Emigrant Mission and the Lutheran Pilgrim House in 1889. (S. Keyl.)	25
Of secret farmer connections. III. (A.G.)26	
Was I there, too? (C.J.).27	
Jahrg. 46, 1890 ,No. 5, February 25	
On the school question. (A.G.)	33
What is the binding force of municipal resolutions? (H.G. Schmidt.).34	
Of secret farmer connections. IV. (A.G.).35	
Emigrant Mission - Baltimore 1889. (W. Sallmann. /G. Johannes.). 37	
School issue in Illinois.41	
Year 46, 1890 ,No. 6, March 11	
The "Young Men's Christian Association". (A.G.).	45
What is the binding force of municipal resolutions? (Conclusion. H.G. Schmidt.).46	
From the history of the first German-Americans. (G.G.).48	
Year 46, 1890 ,No. 7, March 25	
The "Christian Association of Young Men". (Conclusion.)(A.G.).	53
Can and must every Christian know the time and hour of his conversion? (M.A.).54	
Year 46, 1890 ,No. 8, April 8	
Of the Resurrection of the Dead. (Conclusion follows.) (G.St.).	61
The Baptist Missionary and the General Council Emigrant House. (A.G.).62	
What do Methodists teach about grace? (G.).	
Year 46, 1890 ,No. 9, April 22	
Of the Resurrection of the Dead. (Conclusion.) (G.St.).	69
Can a Lutheran Christian be a member of the North American Gymnastics Federation? (J. Miller.).72	
Year 46, 1890 ,No. 10, May 6	
How "Herald and Magazine" is guilty and complicit of dishonesty and untruth. (A.G.).	77
Our Negro Mission. (C.J. Otto Hanser.).78	
Year 46, 1890 ,No. 11, May 20	
German Lutheranism in America. (Conclusion follows.)(G.St.)	85
"It can't go on like this.".	87
Luther and the Baptists. (G.). "This is the title of a tract which the German Baptists are disseminating. In the same it is to be proved 'in what points of the doctrine of baptism' Luther and the Baptists 'agree, and in what they do not.' The purpose of publishing and distributing the tract is undoubtedly to draw the simple-minded into Baptist networks. Hence the heading of the first section reads, "What the dear man of God, Dr. Martinus Lutherus, teaches of Holy Baptism?" (p. 2) and in the third section it is stated "that in three points of doctrine concerning baptism Luther agrees with the Baptists, and only in one with their opponents, and that with a part of them". (pp. 18, 19) It is naively claimed that Baptists have fallen away from Luther and his teachings; this is not true, but rather that today's Lutherans have fallen away from Luther on several important points concerning baptism, while they, the Baptists, agree with Luther on the same points. There can hardly be a more impudent, insolent lie, since Luther consistently fought the Anabaptist spirit to his end. To prove that they agree with Luther, or rather that Luther agrees with them, the author of the tract cites some sayings of Luther. With great semblance... "	87
Year 46, 1890 ,No. 12, June 3	
Another secret farmer's order. (A.G.)	93
German Lutheranism in America. (Conclusion.)(G.St.).94	
Luther and the Baptists. (Conclusion.) (G.).96	
Year 46, 1890 ,No. 13, June 17	
Can Lutheran parents let attend	their children sectarian
Sunday schools?... (G.)	101
What do "the ancients" have to say about it?(C.L.J.)102	
What they say in Germany about our Luther edition. (C.L. Janzow.).	103
Emigrant Mission. 104	
Year 46, 1890 ,No. 14, July 1	
How much earthly good is available to the Christian church? (F.P.)	109
Once again a word about "Herald and Magazine". (A.G.). 110	
May we omit the fraternal punishment? (A.Pf.).111	
Year 46, 1890 ,No. 15, July 15	
Faith is God's work and gift. (Conclusion follows.) (G.St.)	117
Our fight against the new compulsory school laws. (A.G.).118	

Year 46, 1890 ,No. 16, July 29

Our dear communities. (H.C. Schwan.)

[125](#)

The Gospel or the Pure Doctrine of Justification the Source of Right Enthusiasm for All Work in the Kingdom of God. Synod of Delegates, Milwaukee 1890.(F. Pieper.)

[126](#)

Faith is God's work and gift. (Conclusion follows.) (G.St.).127

Year 46, 1890 ,No. 17, August 12

How the Unirt evangelicals, in order to establish their union, misuse God's Word. .

[133](#)

The Gospel or the Pure Doctrine of Justification the Source of Right Enthusiasm for All Work in the Kingdom of God. Synod of Delegates, Milwaukee 1890.(F. Pieper.).

[134](#)

"About knowing and unknowing, weak and boshiets, ruling and heavenly sin and the sin in the Holy Spirit." (M.A.).135

Year 46, 1890 ,No. 18, August 26

The Gospel or the Pure Doctrine of Justification the Source of Right Enthusiasm for All Work in the Kingdom of God. Synod of Delegates, Milwaukee 1890.(F. Pieper.)

[141](#)

"Concerning knowing and unknowing, weak and boshiets, ruling and heavenly sin, and the sin in the Holy Spirit." (M.A.). [142](#)

What separates us from the Reformed Church? (G.).144

Year 46, 1890 ,No. 19, September 9

What separates us from the Reformed Church? Conclusion. (G)..

[149](#)

Ignatius of Antioch. Year 70 Bishop of the great and flourishing church at Antioch. . 150

The man of Baal Salisa. (F.L.)151

Year 46, 1890 ,No. 20, September 23

The faith source of sanctification. (G.St.)

[157](#)

"Concerning Knowing and Unknowing, Weakness and Boshiets, Reigning and Heaven-Crying Sin, and Sin in the Holy Spirit."

Continued. (M.A.).158

Year 46, 1890 ,No. 21, October 7

The faith source of sanctification. (Conclusion.)(G.St.)

[165](#)

"On Knowing and Unknowing, Weakness and Boshiets, Reigning and Heaven-Crying Sin, and Sin in the Holy Spirit."

Conclusion. (M.A.).166

Year 46, 1890 ,No. 22, October 21

The 95 Theses and the Reformation. (A.G.)

[173](#)

The struggle for the community school. (A.G.).

[174](#)

Let us thank God for the benefits of the Reformation. (G.)175

Year 46, 1890 ,No. 23, November 4

Let us thank God for the benefits of the Reformation. (Conclusion.) (G.)

[181](#)

Polycarpus, bishop of Smyrna, was a disciple of the apostle John. From Irenaeus, his disciple, we know how heartwarming and soul-strengthening the nourishment ...182

Year 46, 1890 ,No. 24, November 18

On the after-celebration of the Reformation feast.(York.)

[189](#)

A disputation on the doctrinal position of the Iowa Synod and the booklet: "Doctrines of Distinction". (H.F.).190

The victorious battle for our community schools.(A.G.)191

The dedication of the **new Luther College in Decorah.** (T.A. Torgerson. / A.G.).

[191.](#)

New printed matter. Dr. C.F.W. Walther. Life portrait by Martin Günther. Although this biography of the blessed Dr.

Walther by the hand of our dear Professor Günther has already been published as a "memorial of honor" in the "Lutheraner", certainly not a few will welcome its appearance in book form with joy, as certainly a detailed biography of Walther is worthy not only to be made accessible through the book trade to those who have not yet read it, but also to be read again by those who have already read it. (A.G.).

[196](#)

Jahrg. 46, 1890 ,No. 25, December 2

Of the Incarnation of God. (G.St.)

[197](#)

The Heathen Mission.(Fr. Sievers.)198

From the Hanover Free Church...(A.G.). 199

Year 46, 1890 ,No. 26, December 16

Dr. Martin Luther's Reformation Writings. Dogmatic-polemical writings. B. Against the Sacramentarians and Other Enthusiasts, as well as Against the Jews and Turks. (G.). [[St. Louis Edition](#)]

[205](#)

Of the Incarnation of God. (Conclusion.)(G.St.).206

The preachers of rapture - lawmakers. (G.).207

On the state of the mission in Wisconsin.208

DL 47 1891 [HOME](#) ([Archive copy](#))

Table of Contents

	Jahrg. 47, 1891 , No. 1, January 6	
Foreword. (G.).		1
The ecclesiastical conditions of the old fatherland. (To be continued.)(G.St.).		2
A response. General Synod. (C. Holst.). ⁴		
New printed matter. Year of Grace. C.F.W. Walther. .		8
	Jahrg. 47, 1891 No. 2, January 20	
The ecclesiastical conditions of the old fatherland. (Continued.)(G.St.).		9
May Mary be called the Mother of God? (G.). ¹⁰		
	Jahrg. 47, 1891 ,No. 3, February 3	
Our Emigrant Mission and the Lutheran Pilgrim House 1890. (S. Keyl.)		17
New Saviors in the Light of the Old Word of God. (A.G.). ¹⁸		
	Jahrg. 47, 1891 ,No. 4, February 17	
New Saviors in the Light of the Old Word of God. Continued. (A.G.).		25
The ecclesiastical conditions of the old fatherland. (Continued.)(G.St.). ²⁶		
California and Oregon Districts. ²⁸		
	Jahrg. 47, 1891 ,No. 5, February 3	
Emigrant Mission in Baltimore, Maryland. (W. Sallmann.)		33
The ecclesiastical conditions of the old fatherland. (Continued.)(G.St.). ³³		
We are to fight, but God's business is to preserve the church. (A.G.). ³¹		
Southern District. F. Pieper essay. .		37
	Jahrg. 47, 1891 ,No. 6, March 17	
John Wesley, the founder of the Methodist Church. (G.)		43
The ecclesiastical conditions of the old fatherland. (Continued.)(G.St.). ⁴⁴		
Our Synodal Reports. ⁴⁷		
	Jahrg. 47, 1891 ,No. 7, March 31	
The Lord is risen! (Luther.)		51
The ecclesiastical conditions of the old fatherland. (Continued.)(G.St.). ⁵¹		
Abjuration form of Frederick August II, Elector of Saxony. When the Elector of Saxony Frederick August II, in order to obtain the Polish royal crown, converted to the Roman Church in Baden near Vienna on July 2, 1697, he had to renounce the Lutheran faith and make the following confession: ⁵⁴		
Letter from the Electress of Saxony, wife of Frederick August II, to the Elector Prince Frederick August (III). ⁵⁴		
	Year 47, 1891 ,No. 8, April 14	
On the Remarriage of the Badly Abandoned. (A.G.)		59
The ecclesiastical conditions of the old fatherland. (Continued.)(G.St.). ⁶⁰		
	Year 47, 1891 ,No. 9, April 28	
On the Remarriage of the Badly Abandoned. II. (A.G.)		67
Pastor Gotthilf Simmeon Löber. (F. Lochner). ⁶⁹		
Jewish mission. (D. Landsmann). ⁷⁰		
Middle District. ⁷¹		
	Year 47, 1891 ,No. 10, May 12	
Death notice. Professor A. Crämer. (F.P.)		75
The ecclesiastical conditions of the old fatherland. (Continued.)(G.St.). ⁷⁶		
The catechism piece of the Office of the Keys and Confession. (G.). ⁷⁷		
Illinois District. ⁷⁸		
	Jahrg. 47, 1891 ,No. 11, May 26	
How often do you go to the table of the Lord? (E.W. Kähler.)		83
Against the continuing lies about Missouri's doctrine of election by grace. (--r.). ⁸⁵		
Should we start heathen mission? (F. Sievers, sen./ F. Sievers, jun.). ⁸⁶		
	Jahrg. 47, 1891 ,No. 12, June 9	
Lutheran Practice. (G.)		91
The ecclesiastical conditions of the old fatherland. (Continued.)(G.St.). ⁹²		
	Jahrg. 47, 1891 ,No. 13, June 23	
Ohioans. (--r.).		99
Again, the book: "Doctrines of Distinction" 2c. by T. Joh. Große and the Iowa Synod. (H. Frincke.). ¹⁰⁰		
English Lutheran Leaves of the General Council. (G.). ¹⁰²		
Michigan District. ¹⁰²		
	Jahrg. 47, 1891 ,No. 14, July 7	
Leichenrede, gehalten beim Begräbniß Professor A. Crämer am 7. Mai 1891. (G. Link.).		107
How can this be explained? (F.P.).		108
A public statement made necessary by misrepresentations in Iowa. (H. Frincke.). ¹⁰⁹		
The dangers of dancing. (G. J.s.). ¹¹⁰		
"The house of the wicked shall be destroyed." Prov. 14:11. (York.). ¹¹¹		

Minnesota and Dakota Districts. (Biedermann.).111

Year 47, 1891 ,No. 15, July 21

On marriage between siblings. I. (A.G.)

[115](#)

Now that the school struggle has been happily overcome by God's grace, what is our task with regard to our parochial schools? (Wisc. Dist.).116

Eastern District in New York.. 118

Wisconsin District.118

Year 47, 1891 ,No. 16, August 4

The "Lutheran's" annual reminder and plea to our Synod congregations and all individual Christians of our Synodical Union. (F.P.).

[123](#)

On marriage between siblings. II. (A.G.)123

Now that the school struggle has been happily overcome by God's grace, what is our task with regard to our parochial schools? Continuation. (Wisc. Dist.).125

May and should a preacher in the pulpit also punish false teaching? (Conclusion follows.)(G.)126

Year 47, 1891 ,No. 17, August 18

May and should a preacher in the pulpit also punish false teaching? (Conclusion.)(G.)

[131](#)

Now that the school struggle has been happily overcome by God's grace, what is our task with regard to our parochial schools? Continuation. (Wisc. Dist.).132

Still great need. (Fr. S.).133

Jahrg. 47, 1891 ,No. 18,

Synodal sermon on John 12:35. (no name)

[139](#)

After the school struggle that was happily overcome by God's grace, what is our task now with regard to our parochial schools? Conclusion. (Wisc. Dist.).142

Year 47, 1891 ,No. 19, September 15

Honorary Commemoration of Blessed Friedrich August Crämer, (F. Lochner.)

[147](#)

Support for needy communities. (Fr. Sievers.).149

Iowa District. The Divine Inspiration of the Holy Scriptures. **Blessed Dr. Walther put to his time six theses in the form of question and answer. The first of these questions is: What does the sacred Scripture say of itself in regard to its dignity and origin?** Only this first question, together with its answer by eight counsels, came up for discussion. The doctrinal discussion, led by Pastor A.D. Greif, mainly followed **what Doctor Walther had presented on this subject in the weekly so-called Luther hours in the seminary in the years 1885 and 1886.** The stenographic records of these lectures, which are available several times, have now been compared with each other, and will form the main content of this year's synodal report. May God grant that this report may come into the hands of many everywhere! And may God grant that many a soul may be strengthened in its faith: The Bible book is the revealed word of the great God to me! Then there will be no lack of holy resolution: I will diligently take this book in my hand, I will hear and learn from it what and how I should rightly believe and live, I will follow it. But whatever is contrary to this, my soul shall have no fellowship with it. God help me in his mercy!

[150](#)

Kansas District.150

Jahrg. 47, 1891 ,No. 20, September 29

Honorary Commemoration of Blessed Friedrich August Crämer, (continued.)(F. Lochner.)

[155](#)

Luther's Small Catechism and Pastor Brunn's Interpretation of it. (J.H. Jox.).157

Nebraska District. .158

Year 47, 1891 ,No. 21, October 13

Our foreign comrades in faith. (G. Stöckhardt.).

[163](#)

Ehrengedächtniß des bligen Friedrich August Crämer, (continued.)(F. Lochner.). 165

Canada-District. .167

Jahrg. 47, 1891 ,No. 22, October 27

For the Reformation Feast. (Fr. S.).

[171](#)

A warning in professional matters is necessary! (--r.).172

Warning. 173

Ehrengedächtniß des bligen Friedrich August Crämer, (continued.)(F. Lochner.). 173

Western District. Pieper essay. (G.).

[174](#)

Year 47, 1891 ,No. 23, November 10

The ecclesiastical conditions of the old fatherland. (Continued.)(G.St.).

[179](#)

Ehrengedächtniß des bligen Friedrich August Crämer, (continued.)(F. Lochner.). 181

Jahrg. 47, 1891 ,No. 24, November

National Farmers' Alliance and Industrial Union. (A.G.)

[187](#)

The ecclesiastical conditions of the old fatherland. (Continued.)(G.St.). 188

Ehrengedächtniß des bligen Friedrich August Crämer, (continued.)(F. Lochner.). 190

Jahrg. 47, 1891 ,No. 25, December 8

Dr. Martin Luther's Complete Writings. VII Volume Interpretation of the New Testament. (G.) [[St. Louis Edition](#)]

[195](#)

The ecclesiastical conditions of the old fatherland. (Continued.)(G.St.). 195

Ehrengedächtniß des bligen Friedrich August Crämer, (continued.)(F. Lochner.). 197 Jahrg. 47, 1891 ,No. 26, December 22	
Encouragement for a merry Christmas celebration. (Gerhard.)	203
Ehrengedächtniß des bligen Friedrich August Crämer, (continued.)(F. Lochner.). 203 Texas Mission. (P.G.H.).205	

DL 48 1892 [HOME](#) ([Archive copy](#))

Table of Contents

	Jahrg. 48, 1892 , No. 1, January 5	
Foreword. (G.).		1
The baptismal customs of our church. (K.).2		
Ehrengedächtniß des bligen Friedrich August Crämer, (continued.)(F. Lochner.). 3 Jahrg. 48, 1892 No. 2, January 19		
Today's insurance industry. I. (A.G.)		9
The baptismal customs of our church. Continued. (K.).11		
Ehrengedomniß des bligen Friedrich August Crämer, (continued.)(F. Lochner.). 12 Jahrg. 48, 1892 ,No. 3, February 2		
Emigrant Mission and the Pilgrim House 1891. (S. Keyl.)		17
Today's insurance industry. I. (A.G.).18		
An urgent request. (A. Wagner.).20 Jahrg. 48, 1892 ,No. 4, February 16		
Today's insurance industry. I. (A.G.)		25
Ehrengedomniß des bligen Friedrich August Crämer, (continued.)(F. Lochner.). 27		
The baptismal customs of our church. Conclusion. (K.).28 Jahrg. 48, 1892 ,No. 5, March 1		
Emigrant Mission Baltimore. (H. Stürken. / G. Johannes.)		37
Today's insurance industry. I. (A.G.).38		
Ehrengedächtniß des bligen Friedrich August Crämer, (continued.)(F. Lochner.). 39		
Dr. Walther Mausoleum in St. Louis, Mo. .		40
California and Oregon District Synod. (M. Cl.).41 Jahrg. 48, 1892 ,No. 6, March 15		
The ecclesiastical conditions of the old fatherland. (Continued.)(G.St.).		45
Today's insurance industry. V. (Conclusion.) (A.G.).47		
Ehrengedächtniß des bligen Friedrich August Crämer, (continued.)(F. Lochner.). 48 Jahrg. 48, 1892 ,No. 7, March 29		
The ecclesiastical conditions of the old fatherland. (Continued.)(G.St.).		53
Ehrengedächtniß des bligen Friedrich August Crämer, (continued.)(F. Lochner.). 55		
Southern District. (G. Birkmann.).56 Year 48, 1892 ,No. 8, April 12		
The ecclesiastical conditions of the old fatherland. (Continued.)(G.St.).		61
Annual Report on our Institution for the Deaf and Dumb at North Detroit, Mich. (J.A. Huegli.).63 Year 48, 1892 ,No. 9, April 26		
To our young readers. (G.).		69
Ehrengedächtniß des bligen Friedrich August Crämer, (continued.)(F. Lochner.). 70		
"The theater in contrast to Christianity.". (C.C.S.). Jahrg. 48, 1892 ,No. 10, May 10		
On the doctrine of ordination. (G.)		77
On the language question. (C.Z.).		78
Ehrengedächtniß des bligen Friedrich August Crämer, (continued.)(F. Lochner.). 79 Jahrg. 48, 1892 ,No. 11, May 24		
Ehrengedomniß des bligen Friedrich August Crämer, (Conclusion.)(F. Lochner.).		85
Heathen Mission. (Conclusion follows.).84		
Middle District. (F. Sugar.). 87 Jahrg. 48, 1892 ,No. 12, June 7		
About Confirmation. (G.).		93
Heathen Mission. (Conclusion.) (Wisc. Dist./ W.?).95 Jahrg. 48, 1892 ,No. 13, June 21		
Speech at the dedication of the Walther Mausoleum. (By F. Pieper.)		101

What do the Lutheran Confessions teach about Sunday? (G.).103 Illinois District.105 Michigan District. 105		
	Jahrg. 48, 1892 ,No. 14, July 5	
What do the Lutheran Confessions teach about Sunday? (Continued.)(G.). Parents, how do you celebrate your children's baptisms? (A.Pf.).111		109
	Year 48, 1892 ,No. 15, July 19	
The Lutheran doctrine of Sunday is the only one in accordance with Scripture. (Conclusion follows.) Biography of the Blessed Pastor Georg Friedrich Justus König. (Continued.). 118 Minnesota and Dakota Districts. (C.F.W. Maaß.)119 Wisconsin District. (G.H.A. Loeber.).119 Theses for the doctrinal negotiations of the Synodal Conference. (O. Hoyer.).120		117
	Jahrg. 48, 1892 ,No. 16, August 2	
The Lutheran doctrine of Sunday is the only one in accordance with Scripture. (Conclusion.) (G.) Life portrait of the blessed pastor Georg Friedrich Justus König. (Conclusion.)(J.P. Beyer.).127 Urgent request. (A. Wagner.).127 Baptismal feasts.127 Jewish Mission - 1890-1892. (E. Bohm.).128 Eastern District.(C. Peters.)128		125
	Year 48, 1892 ,No. 17, August 16	
The Bible the Infallible Word of God. (Continued.). What must be done to obtain more teachers for our schools? (** S.).134		133
	Year 48, 1892 ,No. 18, August 30	
The Bible the Infallible Word of God. (Continued.). A Voice from the Bavarian Regional Church on the German Lutheran Church in America. (Conclusion follows.).143		141
	Jahrg. 48, 1892 ,No. 19, September	
Honorary commemoration of the blessed pastor Georg Albert Schieferdecker. (To be continued.)(Köstering.)		149
	Jahrg. 48, 1892 ,No. 20, September 27	
The Bible the Infallible Word of God. (Continued.). "A cheerful giver is loved by God.". (C.C.S.).159		157
Iowa District. The doctrinal discussions were based on the theses of Dr Walther, who rests in God, on the inspiration of the Holy Scriptures. Since in the past year the first of these theses: What does the Holy Scripture say about itself in regard to its dignity and origin? had been brought to a conclusion, Father Busse showed on the basis of the remaining five theses what the old church after the apostolic time, what Luther, what our church according to its public confessions teach about the inspiration of the Holy Scripture, what is objected to this doctrine quite in vain, and why we must hold to the pure doctrine of the inspiration of the Holy Scripture. Our faith was mightily strengthened by the negotiations, "because we have such a multitude of witnesses around us"; we were also filled with holy anger against the learned fools and deceivers who want to tear down the foundation of poor Christianity by trying to prove with great effort of deceitful, falsely famous scholarship that the holy Scriptures are not infallible, but full of errors. (L. v.Sch.)		161
	Jahrg. 48, 1892 ,No. 21, October 11	
Death notice. Professor R. Lange. (G.) The Bible the infallible word of God. (Conclusion.)(G.St.).166 Honorary commemoration of the blessed pastor Georg Albert Schieferdecker. (Continued.)(Köstering.). 167 A Voice from the Bavarian Regional Church on the German Lutheran Church in America. (Conclusion.).168 Nebraska District. 169		165
	Year 48, 1892 ,No. 22, October 25	
The school struggle in Illinois. (A.G.). For the Reformation Feast. .174 Honorary commemoration of the blessed pastor Georg Albert Schieferdecker. (Continued.)(Köstering.). 175 Canada-District. .176		173
	Jahrg. 48, 1892 ,No. 23, November 8	
Speech delivered on the day of the funeral of the Blessed Professor R. Lange in the auditorium of the Seminary by Professor F. Pieper. .		181
Honorary commemoration of the blessed pastor Georg Albert Schieferdecker. (Continued.)(Köstering.). 182 Eighth Report of the Commission on the Negro Mission of the "Lutheran Synodal Conference of North America," covering the period from August 1890 to July 1892 (C.J. Otto Hanser.). 183		
	Jahrg. 48, 1892 ,No. 24, November 22	
Sermon, at the opening of the Synod Eastern Dist. 1892 - C. Great. Honorary commemoration of the blessed pastor Georg Albert Schieferdecker. (Conclusion.)(Köstering.).193		191
	Jahrg. 48, 1892 ,No. 25, December 6	
Dr. Martin Luther's Complete Writings. VIII. Volume Interpretation of the New Testament. (G.) [St. Louis Edition]		199

Luther and the so-called Evangelicals. (G.).199
 A lecture on secret societies. 201
 New printed matter. The ecclesiastical conditions of the old fatherland. By Lic. G. Stöckhardt. Zwickau 1892.206
 Jahrg. 48, 1892 ,No. 26, December 20

Synodal Sermon. Revelation 3:11. [207](#)
 A lecture on secret societies. (J.W. Miller.).209

DL 49 1893 [HOME](#) ([Archive copy](#))

Table of Contents

	Jahrg. 49, 1893 , No. 1, January 3	
Foreword.(G.).		1
On games of chance, winning games and losing games. (To be continued.) (A.G.). 2		
"Let every one of you lay up for himself every Sabbath, and gather that which seemeth him good." 1 Cor. 16:2. (C.C. Schmidt).4	Jahrg. 49, 1893 No. 2, January 17	
On games of chance, winning games and losing games. (Continued.) (A.G.).		9
Is the Prayer of the Jews True Prayer? (G.).11	Jahrg. 49, 1893 ,No. 3, January 31	
On games of chance, winning games and losing games. (To be continued.) (A.G.).		17
How Luther restored public worship. (G.).18	Year 49, 1893 ,No. 4, February 14	
Emigrant Mission/Pilgrim House 1892. (S. Keyl.)		25
On games of chance, winning games and losing games. (To be continued.) (A.G.). 26		
Help, dear Christians! (money.). (A. Wagner.).27		
New printed matter. Law and Gospel. By Dr. C.F.W. Walther. (F.P.).		32
	Year 49, 1893 ,No. 5, February 28	
Are images, crucifixes and altars in the churches not against God's commandment? (G.).		33
	Year 49, 1893 ,No. 6, March 14	
Emigrant Mission Baltimore. (H. Stürken.)		41
A faithful remembrance. (L. Hölter.).42		
Announcement. (H.C. Swan.). 44	Year 49, 1893 ,No. 7, March 28	
The Lord is risen! (Luther.)		49
The article on the divinity of Christ. (To be continued.) (G.St.)... 49		
Are not the Lutheran church customs Catholic? (Conclusion follows.).50	Year 49, 1893 ,No. 8, April 11	
The Article on the Divinity of Christ. (Continued.) (G.St.)...		57
Are not the Lutheran church customs Catholic? (Conclusion.) (G.).59	Year 49, 1893 ,No. 9, April 25	
The Article on the Divinity of Christ. (Continued.) (G.St.)...		65
The church year. (G.).67		
The ecclesiastical conditions of Germany. (O. Willkomm.).68	Year 49, 1893 ,No. 10, May 9	
The Article on the Divinity of Christ. (Continued.) (G.St.)...		73
The Gospels and Epistles of Sundays and Feast Days. (G.). (Günther's last article??)		74
Models of the Ascension of Christ. (Chr. Rödiger.).76		
Our Synod Assembly. 77	Year 49, 1893 ,No. 11, May 23	
Lecture, Synod of Delegates 1893. By Professor F. Pieper.		81
The Article of the Divinity of Christ. (Conclusion.) (G.St.).82		
Ohio Synod. (F.P.).		84

† Professor Martin Günther. †. (A.G.).	89
† Professor Martin Günther. †. Memorial address delivered in the auditorium of the theological seminary by F. Pieper.	90
The custom of having godparents at baptism. (R.N.).	
Year 49, 1893 ,No. 13, June 20	
To our dear communities. (H.C. Schwan.)	97
Ohio Synod. (F.P.).	97
Lecture, Synod of Delegates 1893. By Professor F. Pieper.	98
Jahrg. 49, 1893 ,No. 14,	
Heathen Mission.	105
Speech given at the funeral of the blessed Professor M. Günther of C.C. Schmidt.	106
Address at the grave of the blessed Professor Günther. by Jos. Schmidt. .107	
Lecture, Synod of Delegates 1893. By Professor F. Pieper.	107
Year 49, 1893 ,No. 15, July 18	
A word about our young people's clubs. (A.G.).	113
To read and take to heart. (Lutheranophilus.).114	
Lecture, Synod of Delegates 1893, by Professor F. Pieper. (Conclusion follows.)	115
Year 49, 1893 ,No. 16, August 1	
Our inner mission in great distress. (A. Wagner.).	121
Lecture, Synod of Delegates 1893. By Professor F. Pieper.	122
The open and the closed Sunday. (A.W.).123	
Year 49, 1893 ,No. 17, August 15	
Who should we give a church burial to? (A.G.).	129
Who wants to become a Lutheran teacher? (E.A.W. Krauß.).130	
Feeding our educational institutions. (F.P.).	131
Church visit in Norway. (P. a. St.).131	
Should we draw up the Collecte for our Synodal Bank? (F.Pieper.).	132
Year 49, 1893 ,No. 18, August 29	
Ueber Kanzelgemeinschaft mit Irräubigen. (A.G.).	137
Short interpretation of the doctrines of the Lutheran Catechism for the common Christian. (C.M. Zorn.).138	
A Collecte in the apostolic time. When in the year 44 the famine raged in Palestine and carried off so many people there, ...	
139	
Iowa and Ohio. (A.G.).140	
Year 49, 1893 ,No. 19, September 12	
What should a Lutheran congregation demand of those who come to it from false-believing church communities? (G.St.).	145
Brief Interpretation of the Doctrinal Pieces of the Lutheran Catechism for the Common Christian. (Continued.) (C.M. Zorn.).	
147	
The celebration of the harvest festival. (A.G.).147	
Jahrg. 49, 1893 ,No. 20, September 26	
On the frivolous incurrence of debt. (A.G.).	153
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Continuation.) (C.M. Zorn.).154	
Ottomar Fürbringer. A biography by F. Lochner. (To be continued.). 155	
Year 49, 1893 ,No. 21, October 10	
About saving. When once the pious Joseph in Egyptland had recognized from Pharaoh's dreams that after seven rich years seven years of trouble would come over Egypt, then he said to the king: "Now Pharaoh will look for a wise and prudent man whom he will appoint over Egypt, and he will appoint officials in the land, and he will take the fifth in Egypt during the seven prosperous years, and he will gather all the food of the good years that are to come, so that they will heap up grain in Pharaoh's granaries for storage in the cities, and they will keep it for food.. (Genesis 41:33-36). So Joseph recommended that the rest of the rich years be saved for the precious years, although he did not doubt God's power and goodness, but knew well that God can sustain His own in precious time even without bread grown from the earth. (A.G.)	161
Stöckker. (A.W.).162	
Ottomar Fürbringer. A biography by F. Lochner. (Continued.). 163	
Mission to Colorado. .164	
Year 49, 1893 ,No. 22, October 24	
For the Reformation feast. (A.G.).	169
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M. Zorn.).170	

Ottomar Fürbringer. A biography by F. Lochner. (Continued.). 171 Jahrg. 49, 1893 ,No. 23, November 7	
The beginnings of the "Lutheran", and what we can learn from it. (A.G.). How I wanted to become a Lutheran reader, (Lutheranophilus.). 178 But a mission contribution...178 Ottomar Fürbringer. A biography by F. Lochner. (Continued.). 179 The dance of death. (Freimund.).180 Year 49, 1893 ,No. 24, November 21	177
The beginnings of the "Lutheran" once and now. (A.G.). Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M. Zorn.).186 Ottomar Fürbringer. A biography by F. Lochner. (Continued.). 187	185
A new volume of Luther's works. Dr. Martin Luther's Complete Writings, Volume Nine. Interpretation of the New Testament, Conclusion. (A.G.). [St. Louis Edition] Year 49, 1893 ,No. 25, December 5	188
The benefits of the "Lutheran" once and now. (A.G.)	197
Ottomar Fürbringer. A biography by F. Lochner. (Continued.). Year 49, 1893 ,No. 26, December 19	196
The "Lutheran" as a synodal organ. (A.G.). Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).204 Short interpretation of the Christmas Gospel. From a sermon of the old Antonius Cordinus. 206 Thank you and please. (H. Stallmann.).206 Dangerous prisoners. In Spain it happened some time ago that three Protestant men...(A.G.). 207	203
Terrible Blasphemy of a God Denier. An Englishman, who had become a disciple of the German God-denier Schopenhauer, recently committed suicide. Among the notes he left behind were the following blasphemous outbursts of the creature against the Creator: "I want to leave this place of ugly pain and return to the silence of non-being. ... I was not asked when I became a sentient being. After I have come to my senses, I object to life. I don't want to have it anymore. I hate and despise it." What blasphemous and at the same time impotent rage! The poor man wants to "return to the silence of non-being" by sacrilegious destruction of his bodily life! In vain. "For the hour is coming, in the which all that are in the graves shall hear his" -- Christ's -- "voice, unto the resurrection of life; but they that have done evil, unto the resurrection of judgment," John 5:28-29. The despair of unbelief regards human life here on earth as an evil. It is the greatest earthly good in the light of the Gospel. Because the Son of God entered into this earthly life and became the Savior of all people, people can and should enter through this life into an eternal, blessed life by believing in him. Thus, we do not object to this life, but thank God for it and need it, for which God has given it to us and sustains it. F.P. (F.P.) .	207

DL 50 1894 [HOME](#) ([Archive copy](#))

Table of Contents

	Year 50, 1894 , No. 1, January 2	
Foreword. (A.G.). Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.).2 The Ohio False Doctrine of Conversion and Beatitude. (X.).3 Ottomar Fürbringer. A biography by F. Lochner. (Continued.). 3 Jahrg. 50, 1894 No. 2, January 16		1
The A.P.A. (A.G.). Short interpretation of the doctrinal pieces of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.).10 Ottomar Fürbringer. A biography by F. Lochner. (Continued.). 11 The Negro Mission of the Synodal Conference. (C.J. Otto Hanser.).12 I have now found the reason. (P.a.S.)12 Year 50, 1894 ,No. 3, January 30		9
The A.P.A. (Conclusion.) (A.G.). Emigrant Mission/Pilgrim House 1893. (S. Keyl.)20 The old school enemy regl. (A.W.).21 Year 50, 1894 ,No. 4, February 13		17
From arguing for the doctrine. (A.G.). Ottomar Fürbringer. A biography by F. Lochner. (Continued.). 28 Brief Interpretation of the Doctrinal Pieces of the Lutheran Catechism for the Common Christian.(Continued.) (C.M.Z.).29 The old and the new sermon.(J.S.)30 Jahrg. 50, 1894 ,No. 5,		27

The pope as the Antichrist proven from the Scriptures. (To be continued.)	39
Emigrant Mission Baltimore 1893. (H. Stürken.). 40	
A short word about the Christian activity of love. (R.v.N.).41	
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.).42	
Southern Districts. (R.D.B.).42	
Unforgiveness. (L.F.).43	
	Year 50, 1894 ,No. 6, March 13
Church and State. (A.G.)	47
The Pope as the Antichrist proven from the Scriptures. (Continued.). 48	
"The kingdom of heaven is like a grain of mustard seed." (L.F.).49	
	Year 50, 1894 ,No. 7, March 27
Easter. (L.F.).	55
The Pabst as the Antichrist proven from the Scriptures. (Conclusion follows.).56	
	Year 50, 1894 ,No. 8, April 10
The pope as the Antichrist proven from the Scriptures. (Conclusion.). (J.A. Schmidt.).	63
	Year 50, 1894 ,No. 9, April 24
Women's rights. (A.G.)	71
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).72	
Sacrifice thanks to God.(M.)73	
New printed matter. On the workers' question. By A.L. Gräbner. (L.F.)78	
	Year 50, 1894 ,No. 10, May 8
The blessing of our community schools. I , II., III. (Conclusion follows.) (F.B.). Bente's first article.	79
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.).80	
California and Oregon District. (T.F.).81	
	Year 50, 1894 ,No. 11, May 22
Pentecostal recitals.(A.G.).	87
Of the blessings that our community schools provide. IV. (Conclusion.) (F.B.).87	
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.).89	
The two Gloria songs of the Lutheran church. (Conclusion follows.).89	
	Year 50, 1894 ,No. 12, June 5
On the burning of corpses. (A.G.).	95
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).96	
The two Gloria songs of the Lutheran Church. (Conclusion .).(F.L.).96	
Joseph Mackey's Bible. .98	
	Year 50, 1894 ,No. 13, June 19
School Sermon. (Prof. F. Lindemann.).	103
Never alone.105	
	Year 50, 1894 ,No. 14, July 3
From the strike. (A.G.).	111
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).112	
Warning against Roman Hospitals! (J.F.S. Her.).113	
	Year 50, 1894 ,No. 15, July 17
On the Workers' Question. Compiled from Dr. Luther's writings. (A.G.).	119
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).120	
Michigan District. .120	
Wisconsin District. 121	
	Year 50, 1894 ,No. 16, July 31
"And he attacked him and strangled him." (A.G.).	127

- The Finger of God. (P. Rösener.).129
There is an eternity. 129
Year 50, 1894 ,No. 17, August 14
- In the world, not of the world. (A.G.). [135](#)
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).137
Eastern District. 138
Year 50, 1894 ,No. 18, August 28
- "In the world you are afraid.". (A.G.). [143](#)
Something about lodge service. 145
Medium District. 146
Everything lasts its time, God's love for eternity. (F.L.). 146
Year 50, 1894 ,No. 19, September 11
- The right fear of God's word. (A.G.). [151](#)
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).152
Negro Mission - Synodal Conference. August 1892 to July 1894.153
Nebraska District.
Year 50, 1894 ,No. 20, September 25
- Ueber die Verweigerung des kirchlichen Begräbnis unchristlicher Personen. (A.G.). [161](#)
Negro Mission - Synodal Conference. August 1892 to July 1894. (Continued.). 162
Kansas - 1894. C.F. Gräbner essay. 163
Iowa District. 164
Year 50, 1894 ,No. 21, October 9
- The right love for God's word. (A.G.). [169](#)
Canada-District.171
Healing Effect of the Word of God. (Luther.).171
Year 50, 1894 ,No. 22, October 23
- Our Heathen Mission. (A.G.). [177](#)
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).178
Negro Mission - Synodal Conference. August 1892 to July 1894. (Continued.). 179
Western District. . 180
Year 50, 1894 ,No. 23, November 6
- On the right trust in God's Word. Reformation feast. (A.G.). [185](#)
For defense. (A.G.).186
God's stewards. (Wyneken.).187
Negro Mission - Synodal Conference. August 1892 to July 1894. (Continued.). 188
Year 50, 1894 ,No. 24, November 20
- Speech at the delegation of missionaries Näther and Mohn. (H.C. Schwan.). [193](#)
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.).194
One of Luther's 95 theses along with his interpretation. .194
The "Evangelicals. (G. Wangerin.)195
Negro Mission - Synodal Conference. August 1892 to July 1894. (Conclusion.).(C.F.W. Sapper.)195
- New printed matter. Dr. Martin Luther's complete writings. Third volume. Interpretation of the Old Testament. Continuation.** (A.G.). [[St. Louis Edition](#)] [202](#)
Year 50, 1894 ,No. 25, November 27
- Letter. [203](#)
- "Keep us, O Lord, by thy word; And steer the Pabst's and Turk's murder." .(F.L.).** [204](#)
Year 50, 1894 ,No. 26, December 4
- Our New East Indian Heathen Mission. [211](#)
Some of the persecution of the Silesian Lutherans in 1837-1839. (F.L.). 214

The letter from the father's house. .214

Year 50, 1894 , No. 27, December 18

The Word became flesh. (F.B.)

[219](#)

At the end of the year.(A.G.)219

Also a sign of the times. (A.G.).220

Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).221

DL 51 1895 [HOME](#) ([Archive copy](#))

Table of Contents

	Year 51, 1895 , No. 1, January 1	
Foreword. (A.G.).		1
The local Christian church. (A.G.).2		
Just a grain. (Fried.-Bote.)4		
	Year 51, 1895 No. 2, January 15	
The establishment of a Christian community. (A.G.)		9
Travel preacher's report from our mission to Kansas. (Theo. Bauer.)10		
	Year 51, 1895 ,No. 3, January 29	
On the establishment and preservation of the public preaching ministry. (G.St.).		17
Brief Interpretation of the Doctrinal Pieces of the Lutheran Catechism for the Common Christian.(Continued.) (C.M.Z.).19		
The God-pleasing wrath over the idolatry of the Pabst. (H.W.).21		
	Year 51, 1895 ,No. 4, February 12	
From public worship. (Conclusion follows.)(A.G.).		27
Pilgrim House 1894. (S. Keyl.).28		
Brief Interpretation of the Doctrinal Pieces of the Lutheran Catechism for the Common Christian.(Continued.) (C.M.Z.).30		
	Year 51, 1895 ,No. 5, February 26	
From public worship. (Conclusion.)(A.G.).		37
Short interpretation of the doctrinal pieces of the Lutheran Catechism for the common Christian.(continued..) (C.M.Z.).38		
East India Mission. (C.M.Z.).39		
	Year 51, 1895 ,No. 6, March 12	
The Christian teaching. (F.B.).		45
Emigrant Mission - Baltimore. 1894. (H. Stürken.).47		
East Indian Mission. (Continued.) (C.M.Z.). 47		
Southern District. 48		
	Year 51, 1895 ,No. 7, March 26	
Speech delivered at the celebration of the twenty-fifth anniversary of our Synodal Printing Office. (A.G.).		53
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.).54		
East Indian Mission. (Continued.) (C.M.Z.). 56		
Bible and Creed. Johann Brenz. (A.W.).56		
	Year 51, 1895 ,No. 8, April 9	
Easter. (A.G.)		61
The Christian community school. (A.G.).61		
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).63		
Iesaias 53.63		
Curriculum vitae of the blessed Pastor Ferdinand Sievers. (To be continued.). 64		
	Year 51, 1895 ,No. 9, April 23	

The Municipal Board. (L.F.)	69
A slice of Ohio missionary practice. (Provost.)71	
Warning against secten hospitals!	(J.F.S.)
Her.)71	
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).72	
Year 51, 1895 ,No. 10, May 7	
A word about doctrine and practice in our synod. (A.G.)	77
Curriculum vitae of Blessed Pastor Ferdinand Sievers.(Continuation.)78	
Do we want to limit our work in the Inner Mission at this time? (F.P.)	80
Middle District.81	
Year 51, 1895 ,No. 11, May 21	
Pentecost Thoughts. (Chr. Rödiger.)	85
East Indian Mission. (Continued.) (C.M.Z.)85	
Curriculum vitae of the blessed Pastor Ferdinand Sievers. (Continued.). 87	
Year 51, 1895 ,No. 12, June 4	
Vom Amt und Werk der Prediger. (J. Fackler.)	95
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.).97	
Year 51, 1895 ,No. 13, June June 18	
From community meetings. (G.St.)	103
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).105	
Curriculum vitae of the blessed Pastor Ferdinand Sievers. (Continued.). 106	
Michigan District.107	
Year 51, 1895 ,No. 14, July 2	
The confessional message. (Conclusion follows.)	111
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).112	
Curriculum vitae of the blessed Pastor Ferdinand Sievers. (Continued.). 113	
East Indian Mission. (Continued.) (C.M.Z.). 114	
Minnesota and Dakota Districts. (Br. Sievers.).116	
Year 51, 1895 ,No. 15, July 16	
The confession registration. (Conclusion.) (F.B.)	119
† Pastor Wilhelm Rehwinkel. †121	
California and Oregon Districts. 121	
Wisconsin District. 122	
Year 51, 1895 ,No. 16, July 30	
Baptism and Confirmation. (A.G.)	127
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).129	
Curriculum vitae of the blessed Pastor Ferdinand Sievers. (Continued.). 129	
Year 51, 1895 ,No. 17, August 13	
The care of confirmed youth. (A.G.)	135
On the duties of Christian parents whose children are engaged in gainful employment in the cities. (J.F.S.H.).138	
Year 51, 1895 ,No. 18, August 27	
The private chaplaincy. (Conclusion follows.)	143
East India Mission. (C.M.Z.).144	
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.).146	
Another piece of school legislation. (A.G.).146	
Curriculum vitae of the blessed Pastor Ferdinand Sievers. (Conclusion.). (J. Schmidt.).147	
Year 51, 1895 ,No. 19, September 10	
The private chaplaincy. (Conclusion.). (F.B.)	151
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).152	

Honorary commemoration of the pastor Fr. Brunn in Steeden, who has gone home to eternal rest. (To be continued.). 153 Kansas District. 154	Year 51, 1895 ,No. 20, September 24	
Synodal sermon - H.C. Schwan. Nebraska District...161 Canada-District.161		159
Of church discipline. (G.St.) Honorary commemoration of the pastor Fr. Brunn in Steeden, who has gone to his eternal rest. (Continued.). 169 The Maccabean Knights. (A.G.).170	Year 51, 1895 ,No. 21, October 8	167
The Ecclesiastical Charity. (A.G.) Western District. (A.G.).179	Year 51, 1895 ,No. 22, October 22	177
Reverberations of the Reformation. (A.G.) The Church's Missionary Activity. (L.F.).185 Honorary commemoration of the pastor Fr. Brunn in Steeden, who has gone home to eternal rest. (Conclusion.). (A student of Brunn in the Missouri Synod.). 187	Year 51, 1895 ,No. 23, November 5	185
The synodal community. (F.B.) Brief Interpretation of the Doctrinal Pieces of the Lutheran Catechism for the Common Christian.(Continued.) (C.M.Z.)195	Year 51, 1895 ,No. 24, November 19	193
Of bequests for ecclesiastical purposes. (A.G.) East India Mission. (C.M.Z.).205 Marian devotion in the Roman Church. (F.L.).206	Year 51, 1895 ,No. 25, December 3	203
Three English songs in German translation. Rock of Ages. Just As I Am. Nearer, My God, To Thee. He must be awake! But I must decrease. Joh. 3,22-36. (Th. F.).211 Luther and the Church Song. (Theo. B.).212	Year 51, 1895 ,No. 26, December 10	211
New Year. (A.G.).219 The ecclesiastical magazine. (A.G.).220	Year 51, 1895 , No. 27, December 31	
Dr. Martin Luther's Sämtlichen Schriften, Vierter Band. Interpretation of the Old Testament. (Continued.) Interpretation on the Psalms. (A.G.). [St. Louis Edition] Iowa District. 222 Spiritualism. (H.H. Hartenberger.).223		221

DL 52 1896 [HOME](#) ([Archive copy](#))

Table of Contents

Foreword. (G.St.) East Indian Mission. (Continued.) (C.M.Z.). 2 From the Holy Scriptures. (A.G.).4	Year 52, 1896 , No. 1, January 14	1
The Christian church is aggressive. (F.P.). Reminder. (H.C. Swan.). 6		5
On the anniversary of Luther's death. (A.G.) The Christian Church is aggressive. (Continued.)(F.P.).	Year 52, 1896 No. 2, January 14	13 14

Synodal sermon. (J.P.B.).14	
	Jahrg. 52, 1896 ,No. 3, Febrar 11
On the 350th anniversary of the death of Dr. M. Luther. (J.M.B.).	21
Of God and His attributes. (F.B.).21	
Pilgrim House 1895. (S. Keyl.).23	
The Christian Church is aggressive. (Continued.)(F.P.).	24
	Year 52, 1896 ,No. 4, February 25
Of God's Counseling Decisions. (A.G.).	33
The Christian Church is aggressive. (Continued.)(F.P.).	34
Emigrant Mission Baltimore 1895. (H. Stürken.). 34	
	Year 52, 1896 ,No. 5, March 10
On the Holy Passion. (Th. B.).	41
Of the creation. (Conclusion follows.)(L.F.).41	
The Christian Church is aggressive. (Continued.)(F.P.).	42
O head full of blood and wounds. (Conclusion follows.) (hymn, song)	43
	Year 52, 1896 ,No. 6, March 24
Of the Creation. (Conclusion.). (L.F.).	51
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).52	
O head full of blood and wounds. (Conclusion.). (F.L.).53	
East Indian Mission. (Continued.) (C.M.Z.). 54	
	Year 52, 1896 ,No. 7, April 7
Thanks be to God, who has given us the victory through our Lord Jesus Christ. (Luther.)	59
Of sin. (A.G.).59	
On Maundy Thursday. When Balthasar Meisner, ...	61
For Char Friday. 61	
	Year 52, 1896 ,No. 8, April 21
Of God's World Government. (A.G.)	67
East Indian Mission. (Continued.) (C.M.Z.). 69	
Deaf and Dumb Mission. (A. Reinke.)	70
	Year 52, 1896 ,No. 9, May 5
From Christ, the God-Man. (G.St.).	77
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.).79	
From the Armenian persecution of Christians.80	
Divine decision of a church dispute. 80	
	Year 52, 1896 ,No. 10, May 19
Church and Church Regiment. (Lecture - Delegate Synod 1896 by F. Pieper.).	85
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.).87	
Our delegate synod. (A.G.)88	
	Year 52, 1896 ,No. 11, June 2
Church and Church Regiment. (Lecture - Synod of Delegates 1896 by F. Pieper.). Continued.	93
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.).95	
From Australia. (A.G., W. Peters). (On Loche, Loche)	96
	Year 52, 1896 ,No. 12, June 16
Church and Church Regiment. (Lecture - Synod of Delegates 1896 by F. Pieper.). Continued.	101
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).102	
† Jewish missionary Daniel Landsmann. †. (A.G.).103	
Some Reminiscences Concerning the Inner Mission. (Fr. Sievers.).105	
	Year 52, 1896 ,No. 13, June 30

Church and Church Regiment. (Lecture - Synod of Delegates 1896 by F. Pieper).	Conclusion.	109
With our old allies, the Honorable Norwegian Synod. (C.A. Frank.)	110	
East Indian Mission. (Continued.) (C.M.Z.)	111	
Lodges and Sects. (J.F.)	112	
Death and judgment.	112	
	Year 52, 1896 ,No. 14, July 14	
Christ's prophetic ministry. (L.F.)		117
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.)	118	
The Christians' Comfort in Stormy Troubles. (F.P.)		120
	Year 52, 1896 ,No. 15, July 28	
The High Priestly Office of Christ. (Conclusion follows.) (F.B.)		125
Negro Mission in North Carolina. (A.G.)	126	
English Mission in North Carolina. (A.G.)	127	
	Year 52, 1896 ,No. 16, August 11	
The High Priestly Office of Christ. (Conclusion.) (F.B.)		133
Inner Mission.	135	
	Year 52, 1896 ,No. 17, August 25	
Synodal sermon on Ps. 73, 28. (P. Beyer.)		141
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.)	142	
Synodical Conference of North America. (A.G.)		144
	Year 52, 1896 ,No. 18, Sept 8	
The royal office of Christ. (A.G.)		149
Short interpretation of the doctrinal pieces of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.)	150	
Mission through home visits. (R.v.N.)	151	
A moving story of the Armenian Christians' confessional courage. (Lutheran Church Messenger.)	152	
	Year 52, 1896 ,No. 19, September 22	
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.)		157
To the worthy and dear pastors and congregations of our synod. (Anger, etc.)	159	
English Mission (Carl Ludwig.)	159	
Tennessee Synod. (A.G.)	160	
	Year 52, 1896 ,No. 20, October 6	
The humiliation and exaltation of Christ. (Conclusion follows.) (F.B.)		165
East Indian Mission. (Continued.) (C.M.Z.)	166	
Further from the Tennessee Synod. (A.G.)	165	
Was this not a Christian collecte pleasing to God? (C.L.J.)	168	
	Year 52, 1896 ,No. 21, October 20	
The humiliation and exaltation of Christ. (Conclusion.) (F.B.)		175
Mission for the Deaf and Dumb. (A. Reinke.)	176	
Negro Mission - Synodal Conference. (Conclusion follows.)	178	
	Year 52, 1896 ,No. 22, November 3	
On the occasion of the Reformation. (G.M.)		183
Where do we stand on the Michigan Synod?(A.G., etc.)	184	
Negro Mission - Synodal Conference. (Conclusion.) (C.F.W. Sapper.)	185	
From the community in London, England. (F.W. Schulze. / L. Hölter.)	186	
	Year 52, 1896 ,No. 23, November 17	
From the Holy Gospel. (L.F.)		191
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.)	192	
	Year 52, 1896 ,No. 24, December 1	

Of the conversion. (G.St.)	203
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.).205	
Year 52, 1896 ,No. 25, December 15	
Christian Science. (Conclusion follows.) (A.G.)	211
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).212	
East Indian Mission. (Continued.) (C.M.Z.). 213	
Dr. Martin Luther's Sämmtliche Schriften, Fünfter Band. Interpretation of the Old Testament. Continuation - Psalms, Ecclesiastes and the Song of Solomon. (L.F.). [St. Louis Edition]	214
Year 52, 1896 ,No. 26, December 29	
Christmas. (F.B.)	221
Christian Science. (Conclusion.) (A.G.).222	
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).223	

DL 53 1897 [HOME](#) ([Archive copy](#))

Table of Contents

	Year 53, 1897 , No. 1, January 12	
Foreword. (L.F.)		1
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.).2		
Missions - Minn. Dakota. (F.Pf.).4		
Ueber das Vermietthen der Kirchenstühle. (A.G.).4	Jahrg. 53, 1897 No. 2, January 26	
JESus alone. (E.A. Brauer.)		9
Brief Interpretation of the Doctrinal Pieces of the Lutheran Catechism for the Common Christian.(Continued.) (C.M.Z.).11		
Colorado Mission Area. (C.H.).12		
From community contributions. (A.G.).12	Jahrg. 53, 1897 ,No. 3, February 9	
On the Synodal Jubilee. I. (L.F.)		19
	Year 53, 1897 ,No. 4, February 23	
Philip Melanchthon. (A.G.)		27
Pilgrim House 1896. (S. Keyl.).29		
Memoirs from the life of an old bush pastor. I.30	Jahrg. 53, 1897 ,No. 5,	
On the occasion of the synodal jubilee. II. (L.F.)		35
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.).36		
Johann Heermann. 37		
Memoirs from the life of an old bush pastor. II.38		
How a Japanese became a Christian. (C.L.J.).38		
Armenian Martyrs. (F.L.).38	Year 53, 1897 ,No. 6, March 23	
Something about amusements and entertainments for church purposes. (C.L.J.)		45
Johann Heermann. (Continued.). 46		
Emigrant Mission - Baltimore 1896. (H. Stürken.). 48		
Memoirs from the life of an old bush pastor. III.49	Year 53, 1897 ,No. 7, April 6	
Char Friday. (F.B.)		53
Johann Heermann. (Conclusion.). (F.L.).54		
Southern District. 54		

Mission church in London, England. (F.W. Schulze./L. Hölter.).56	
Memoirs from the life of an old bush pastor. IV.57	
Year 53, 1897 ,No. 8, April 20	
Easter. (G.M.).	61
On the occasion of the synodal jubilee. III. (L.F.).62	
East Indian Mission. (Continued.)(C.M.Z.). 63	
Memories from the life of an old bush pastor. IV.	
Year 53, 1897 ,No. 9, May 4	
Jubilate!(A.G.).	69
When will God's grace abide with us? (F.P.).	70
On the occasion of the synodal jubilee. IV. (L.F.).70	
Vom Wachstum in der Gnade und Erkenntnisniß unsers HErrn JESu Christi. (G.H. Löber.).72	
Memoirs from the life of an old bush pastor. VI.72	
Jahrg. 53, 1897 ,No. 10,	
To the Venerable Synod of Missouri, for the attention of the general presiding officer, Dr. th. H. Schwann, reverend, ,in Cleveland. (O.H.Th. Willkomm).	77
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.).78	
East Indian Mission. (Continued.)(C.M.Z.). 79	
Memoirs from the life of an old bush pastor. VII.80	
Year 53, 1897 ,No. 11, June 1	
About the justification. (Conclusion follows.)(G.M.).	85
Michigan District.86	
English Mission. (Conclusion follows.). (A.G.).88	
Year 53, 1897 ,No. 12, June 15	
Of the justification. (Conclusion.). (G.M.).	95
Eastern District. (H. Walker.).96	
Letter from Pomerania in Germany. (O. Willkomm.).97	
East Indian Mission. (Continued.)(C.M.Z.). 98	
English mission. (Continued.). (A.G.).99	
Year 53, 1897 ,No. 13, June 29	
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).	105
Mission for the deaf and dumb. (A. Reinke.).106	
English mission. (Conclusion.). (A.G.).107	
Year 53, 1897 ,No. 14, July 13	
Giving for church and charitable purposes. (Conclusion follows.) (F.P.).	113
Illinois District. 114	
Minnesota and Dakota Districts. (Br. Sievers.).115	
Year 53, 1897 ,No. 15, July 27	
Giving for ecclesiastical and charitable purposes. (Conclusion.) (F.P.).	121
Wisconsin District. 122	
Year 53, 1897 ,No. 16, August 10	
Sermon on John 3:1-15. (C.A.T. Selle.).	129
California and Oregon Districts. 134	
"I can't help it.". (C.L.J.). 135	
Year 53, 1897 ,No. 17, August 24	
Israel's Fall. Romans 11:20.	141
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).141	
Mittler District. 144	
Year 53, 1897 ,No. 18, September 7	

Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.). [149](#)
Nebraska District. Professor G. Mezger essayist:

He presented theses on the timely question of how Christians should behave in the present difficult times. As the choice of this subject was very appropriate, the discussion of it was also very instructive and edifying. It is permissible to mention here only some of the main truths presented from God's Word. Christians do not look for the causes of hard times in one or another political party, in the incompetence of officials in authority, wrong legislation etc. . It is true that the hard times have natural causes, but it is still God who sends them. He has the natural causes in his hand and shapes and directs them in such a way that hard times arise according to his will. Therefore, good and bad times, happiness and misfortune, wealth and poverty come from him. However, one must not think that God lets difficult times follow good ones without good reason; rather, he does this for the sake of man's sin. Thus the hard times also came over our country because of the sin of its inhabitants. Just think of idolatry, false worship, ingratitude and the many other sins that are rampant in our country. That is why God sent the difficult times, so that our whole nation and especially the Christians would be brought to reflection and to the recognition of sins. Therefore, far from the difficult times being harmful to us, they should rather be beneficial to us. Therefore, Christians do not grumble with the worldlings about hard times, but they grumble about their people and their own sins, confess that God would have cause to send much harder times, and ask that God may accomplish His gracious purposes for them and their people. But while many of the world's children give themselves over to anxious worries in hard times and think that they have to rely on lodges and life insurance companies, Christians banish all unbelieving worries, put their trust in God and His promises, and are sure that even in hard times He will not forsake or neglect them. And instead of giving in to miserliness and austerity because the income is less in hard times, Christians joyfully continue to make sacrifices for the building up of the Kingdom of God and for the relief of the physical and spiritual needs of their fellow men, remembering that a glorious reward of grace awaits them.

But from the abundance of glorious thoughts only a few can be taken out in a short report; therefore these hints about the doctrinal negotiations may suffice. [151](#)

From the Esthen Mission. (L.F.).152

The sun in the heart.On Mount Rigi in Switzerland, a few years ago, there was154

Year 53, 1897 ,No. 19, September 21

Synodal sermon. by C. Gross. [157](#)

East Indian Mission. (Continued.)(C.M.Z.). 159

Year 53, 1897 ,No. 20, October 5

Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.). [167](#)

Jewish Mission in New York.169

Kansas District. (T.M.).170

Acknowledgements. (W. Grunnet. / O. Willkomm.).170

Year 53, 1897 ,No. 21, October 19

Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.). [175](#)

Canada-District. 177

A well-intentioned reminder. (A.v.S.).178

Memoirs from the life of an old bush pastor. VIII. .178

Year 53, 1897 ,No. 22, November 2

Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.). [185](#)

East Indian Mission. (Continued.)(C.M.Z.). 186

† In memory of Pastor Reinder van der Werf. † (G.A.M.) .188

Iowa District.188

Memoirs from the life of an old bush pastor. IX.189

Year 53, 1897 ,No. 23, November 16

Sermon at opening of Canada District meetings. (J.P. Beyer.). [195](#)

Western District. (G.M.).197

Dr. Martin Luther's Sämtliche Schriften, Sechster Band. Interpretation of the Aiten Testament - (continuation) on the major and some of the minor prophets, namely Hosea, Joel and Amos. (L.F.). [St. Louis Edition] [198](#)

Memoirs from the life of an old bush pastor. X.198

Year 53, 1897 ,No. 24, November 30

On Reading the Bible. (Aug. Shüßler.). [205](#)

"For this purpose the Son of God appeared, that he might destroy the works of the devil." 1 John 3:8. (Conclusion follows.).207

Year 53, 1897 ,No. 25, December 14

Jubilee sermon. (H.C. Swan.). [213](#)

"For this purpose the Son of God appeared, that he might destroy the works of the devil." 1 John 3:8. (Conclusion.)(H.W.).215

Our Inner Mission. (Fr. Sievers.).216

Year 53, 1897 ,No. 26, December 28

To the holy Christmas. (F.B.). [223](#)

Ohio Synod. (F.P.). [225](#)

God, our refuge. 225

Some of Luther's short sayings about the Old Testament. (Aug. Schuessler.).226

A curious New Testament. 226

DL 54 1898 [HOME](#) ([Archive copy](#))

Table of Contents

	Year 54, 1898 , No. 1, January 11	
Foreword. (G.M.).		1
How Professor F.A. Schmidt now also leans toward unionism and faith mongering. (C. Dreyer.)		2
East Indian Mission. (Continued.)(C.M.Z.).	3	
From a letter of our first missionary. *) This is a letter from the blessed Pastor F. Wyneken,...(Conclusion follows.).	3	
	Year 54, 1898 No. 2, January 25	
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.).		9
From a letter of our first missionary. (Conclusion.)	10	
The oldest teaching institution of our synod. (Jos. Schmidt.).	11	
East Indian Mission. (Continued.)(C.M.Z.).	12	
	Year 54, 1898 ,No. 3, February 8	
Brief Interpretation of the Doctrinal Pieces of the Lutheran Catechism for the Common Christian.(Continued.) (C.M.Z.).		19
East Indian Mission. (Continued.)(C.M.Z.).	20	
Pilgrim House - 1897. (S. Keyl.).	21	
A biography of the blessed pastor E.A. Brauer. (F.P.).		22
A little story by Luther on the saying: "But God has given the thriving." (Aug. Schüßlter.).	23	
	Year 54, 1898 ,No. 4, February 22	
To our dear Christians on the move. (F. Pf.).		29
A visit to the asylum at Milwaukee, Wis. (M.J.F. Albrecht.).	30	
Our Velagshaus. (C.L. Janzow.).	32	
	Year 54, 1898 ,No. 5, March 8	
Brief Interpretation of the Doctrinal Pieces of the Lutheran Catechism for the Common Christian.(Continued.) (C.M.Z.).		41
From Schleswig-Holstein. (Theodor Hanssen.).	42	
From the English Mission. (D.H.S.).	43	
	Year 54, 1898 ,No. 6, March 22	
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).		49
Our emigrant mission to Baltimore - 1897.(H. Stürken.).	50	
A word to the parents of our confirmands. (C. Dreyer.).	50	
For information. (A.G.).	53	
	Year 54, 1898 ,No. 7, April 5	
Easter. (F.B.).		57
The rich blessings of frequent communion. (G.M.).	59	
	Year 54, 1898 ,No. 8, April 19	
A now and then necessary admonition about the physical care of the preachers. (Conclusion follows.).		65
A final word to the parents of our confirmands. (L.F.).	68	
	Jahrg. 54, 1898 ,No. 9,	
A now and then necessary admonition about the physical care of the preachers. (Conclusion.)(R.F. Kunschick.).		73
East Indian Mission. (Continued.)(C.M.Z.).	75	
	Year 54, 1898 ,No. 10, May 17	
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.).		81
School teachers' seminar at Addison, Ill. (E.A.W. Krauss.).	82	
Middle District. (H. Weseloh.).	84	
	Year 54, 1898 ,No. 11, May 31	
Pentecost. (G.M.).		91
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.).	92	
Curriculum vitae of the Blessed Professor C.A.T. Selle. (Described by himself.).	92	
Southern Districts. (G.J.W.).	94	

Mission church in London, England. (L. Hölter.).94	
Year 54, 1898 ,No. 12, June 14	
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.).	99
Curriculum vitae of the Blessed Professor C.A.T. Selle. (Continued.). 100	
Eastern District. (Friedr. Brand.).102	
Year 54, 1898 ,No. 13, June 28	
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.).	107
Curriculum vitae of the Blessed Professor C.A.T. Selle. (Continued.). 108	
Deaf and dumb mission and its support. (A. Reinke.).110	
English Mission. (Carl.).111	
Illinois District. 111	
Year 54, 1898 ,No. 14, July 12	
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.).	117
Curriculum vitae of the Blessed Professor C.A.T. Selle. (Continued.). 118	
Michigan District. 119	
Mission to the Jews. (F. Verwiebe.).120	
Year 54, 1898 ,No. 15, July 26	
Of the eternal election of the children of God to blessedness. (C.M. Zorn.).	125
Curriculum vitae of the Blessed Professor C.A.T. Selle. (Continued.). 127	
Minnesota and Dakota Districts. 128	
Year 54, 1898 ,No. 16, August 9	
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).	137
Curriculum vitae of the Blessed Professor C.A.T. Selle. (Continued.). 138	
Wisconsin District. 140	
An unexpected confession. (A.G.).141	
Year 54, 1898 ,No. 17, August 23	
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.).	147
Curriculum vitae of the Blessed Professor C.A.T. Selle. (Continued.). 148	
California and Oregon Districts. 151	
Year 54, 1898 ,No. 18, September 6	
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).	155
Curriculum vitae of the Blessed Professor C.A.T. Selle. (Continued.). 155	
East Indian Mission. (Continued.).(C.M.Z.).	
Year 54, 1898 ,No. 19, September 20	
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).	163
Curriculum vitae of the Blessed Professor C.A.T. Selle. (Continued.). 164	
East Indian Mission. (Continued.).(C.M.Z.). 166	
Iowa District. 167	
Year 54, 1898 ,No. 20, October 4	
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).	175
Curriculum vitae of the Blessed Professor C.A.T. Selle. (Continued.). 176	
East Indian Mission. (Continued.).(C.M.Z.). 177	
Canada District. 179	
Year 54, 1898 ,No. 21, October 18	
In preparation for the Reformation feast. (G.L. jun.)	183
Curriculum vitae of the Blessed Professor C.A.T. Selle. (Continued.). 184	
Negro Mission - Synodal Conference.August 1896 - July 1898.185	
London, England. 186	

	Year 54, 1898 ,No. 22, November 1	
Brief interpretation of the doctrinal passages of the Lutheran Catechism for the common Christian.(Continued.) (C.M.Z.).		193
Curriculum vitae of the Blessed Professor C.A.T. Selle. (Continued.).	194	
Negro Mission - Synodal Conference. August 1896 - July 1898.(Conclusion.).(C.J. Otto Hanser.).	195	
Western Districts.	196	
	Year 54, 1898 ,No. 23, November 15	
Kurze Auslegung der Lehrstücke des lutherischen Katechismus für den gemeinen Christen.(Fortsetzung.) (C.M.Z.).		203
Curriculum vitae of the Blessed Professor C.A.T. Selle. (Continued.).	204	
Jewish mission. (Nath. Friedmann.).	205	
Dr. Martin Luther's Complete Writings, Fourteenth Volume. Prophets Obadiah to Malechi. (L.F.). [St. Louis Edition]		206
	Year 54, 1898 ,No. 24, November 29	
Synod Sermon. H.C. Swan.		215
Curriculum vitae of the blessed Professor C.A.T. Selle. (Conclusion.).(C.A. Mennicke.).	217	
Experiences from a city mission. (L.J.S.).	218	
	Year 54, 1898 ,No. 25, December 13	
From the duties of a Lutheran teacher in these worrying times. (M. Nessel.)		223
Difficulties of our missionary work. (Conclusion follows.). (Th. Näther.).	224	
	Year 54, 1898 ,No. 26, December 27	
Christmas. (G.M.)		235
Difficulties of our missionary work. (Conclusion.). (Th. Näther.).	237	
Speech at the twenty-fifth anniversary of Professor A. Crull. (J. Schmidt.).	238	

DL 55 1899 [HOME](#) ([Archive copy](#))

Table of Contents

	Year 55, 1899 , No. 1, January 10	
Foreword1		
In memory of the late Pastor Christoph Heinrich Löber. (To be continued.).	2	
The first part of the book is a presentation by Pastor Hübener from Kolberg in Pomerania on the Evangelical Lutheran Free Church in Germany. (To be continued.).	4	
Back to diligent study of the Concordia Book. (C. Dreyer.).	4	
	Year 55, 1899 No. 2, January 24	
Synodal sermon. (C. Gross.).		11
In memory of the late Pastor Christoph Heinrich Löber. (Continued.).	13	
The first part of the book is a presentation by Pastor Hübener from Kolberg in Pomerania on the Evangelical Lutheran Free Church in Germany. (Continued.).	14	
	Year 55, 1899 ,No. 3, February 7	
Of sanctification and preservation in faith. (G.St.).		23
In memory of the late Pastor Christoph Heinrich Löber. (Conclusion.).(J.P. Beyer.).	25	
The first part of the book is a presentation by Pastor Hübener from Kolberg in Pomerania on the Evangelical Lutheran Free Church in Germany. (Continued.).	26	
Concerning stamp duty. (A.G.).	27	
	Year 55, 1899 ,No. 4, February 21	
A conversation about community schools. (H.C.S.)		31
Pilgrim House - 1898. (D.O.).	32	
The first part of the book is a presentation by Pastor Hübener from Kolberg in Pomerania on the Evangelical Lutheran Free Church in Germany. (Continued.).	34	
"The dangerous opponents of the Church of Christ.". (C. Dreyer.).	35	
	Year 55, 1899 ,No. 5, March 7	
Of the good works. (Conclusion follows.)(F.B.)		43
Life and work of the blessed pastor Konrad Ludwig Moll. (To be continued.).	44	

The first part of the book is a presentation by Pastor Hübener from Kolberg in Pomerania on the Evangelical Lutheran Free Church in Germany. (Continued.). 45 A Christmas celebration with pagan children in Ambur. (Of East India).(F. Mohn.).46 Year 55, 1899 ,No. 6, March 21	51
The Mission in the Light of Char Friday and Easter. (Fr. Sievers.) The first part of the book is a presentation by Pastor Hübener from Kolberg in Pomerania on the Evangelical Lutheran Free Church in Germany.(Conclusion.).(H-r.)53 Life and work of the blessed pastor Konrad Ludwig Moll. (Continued.). 54 A danger for our Lutheran Christians. Year 55, 1899 ,No. 7, April 4	63
Of the good works. (Conclusion.) (F.B.) Life and work of the blessed pastor Konrad Ludwig Moll. (Conclusion.).(J.S.).64 Emigrant Mission to Baltimore 1898.65 Year 55, 1899 ,No. 8, April 18	71
Sermon - Western Districts by C.C.S(chmidt?). Do you faithfully stand by your pastor in the fight against the enemies of the church? (C.Dreyer.).74 Year 55, 1899 ,No. 9, May 2	79
School soft sermon. (F. Lindemann.) From the Experiences of a Traveling Preacher in our Southern District.82 Year 55, 1899 ,No. 10, May 16	87
Sermon. - Opening of the Synod of Delegates - 26 April 1899. (J.P. Beyer.). Our delegate synod. (L.F.).90 Why do we Lutherans not need special "revival meetings"? (C. Dreyer.).91 Year 55, 1899 ,No. 11, May 30	95
The high significance of holy baptism for our Christian life. (G.M.) From the Experiences of a Traveling Preacher in our Southern District. (Conclusion.).97 Year 55, 1899 ,No. 12, June 13	103
Call to all members of our synodal congregations. (F. Pieper.). The high significance of holy baptism for our Christian life. (Continued.)(G.M.)105 East Indian Mission. (C.M. Zorn.).106 Year 55, 1899 ,No. 13, June 27	
The Church and God's Word. Lecture given before the Synod of Delegates in 1899 by F. Pieper. [See >> here << for full German text file] (To be continued.)111 East Indian Mission. (C.M. Zorn.). (Continued.). 112 A missionary festival in the manner of the Protestant Association. (L.F.).113 Johannes Brenz I. (Conclusion follows.)(L.F.) Year 55, 1899 ,No. 14, July 11	
The Church and God's Word. (Continued.) (F.P.) Johannes Brenz I (Conclusion.)(L.F.).122 East Indian Mission. (C.M. Zorn.). (Continued.). 123 Year 55, 1899 ,No. 15, July 29	121
The Church and God's Word. (Continued.) (F.P.) What is to be thought of the demand that our municipal schools should compete with the state schools? (To be continued.). 130 Year 55, 1899 ,No. 16, August 8	129
The Church and God's Word. (Conclusion.) (F.P.) What is to be thought of the demand that our municipal schools should compete with the state schools? (Continued.)140 Year 55, 1899 ,No. 17, August 22	139
The Danish Free Church. (O. Willkomm.). What is to be thought of the demand that our municipal schools should compete with the state schools? (Continuation.)148 The Firstfruits of the St. Louis City Mission.(F.W.H.)150 Luther on the study and support of gifted and skilled boys. 150	147

	Year 55, 1899 ,No. 18, September 5	
How should Lutheran Christians view and treat their preachers?		155
What is to be thought of the demand that our municipal schools should compete with the state schools? (Conclusion.) (Bs.)	157	
	Year 55, 1899 ,No. 19, September 19	
Reply letter to a unit-ev. congregation to their invitation to a church celebration.(H.G.Sch.)		165
East Indian Mission. (C.M. Zorn.). (Continued.).	167	
	Year 55, 1899 ,No. 20, October 4	
The Office of the Keys. (Conclusion follows.) (F.B.).		177
For the attention of parents and friends of our students. (Jos. Schmidt.).	178	
The newly formed Oregon and Washington District Synods. (Pieper sermon Apost. 15:1-12 - With a solemn opening service this work was begun on the evening of August 23 at the Zion Church of the Rev. Behrens at Portland, Oregon. The General Praeses, who to our great joy, in spite of the small number of those present, appeared to assist in the founding of the new district in this remote part of our country, preached a sermon on Acts 15:1-12. Here we are given an account of the very first synodal assembly, and therefore this text is particularly suitable for giving salutary instruction on the nature, work and blessing of a proper synod. Since the delicious sermon is to appear in print by decision of the Synod, we do not want to reveal anything further about it here; Bühler essayist - There is no doubt that the discussion of these points, especially through the always active participation of Professor Pieper with his excellent and instructive expansions and proofs, was richly blessed and must encourage the brothers to advance confidently and cheerfully in their missionary work . (J.M. Bühler.).	180	
	Year 55, 1899 ,No. 21, October 17	
The Office of the Keys. (Continuation instead of conclusion.) (F.B.).		185
The Church and the Secular Press. (F.P.).		189
	Year 55, 1899 ,No. 22, October 31	
Paul and Luther, or Master and Disciple. (Th. Dyer.).		197
The Office of the Keys. (Conclusion.)(F.B.).	197	
Our Latvian and Estonian Mission. (H. Birkner.).	199	
Indian mission. (Th. Nickel.)200
	Year 55, 1899 ,No. 23, November 14	
Who alone has a good right to celebrate the Reformation Feast? (A review of the Reformation Festival.)(W.)		205
On the illumination of the Roman prohibition of priestly marriage. (C. Dreyer.).	206	
East Indian Mission. (C.M. Zorn.). (Conclusion.).	207	
A fire saved from the fire. (An Experience from the Inner Mission.) (H.W.).	207	
Rejoice with the joyful! (Fr. S.).	208	
	Year 55, 1899 ,No. 24, November 28	
What should encourage a Christian parochial school teacher to carry out his office with joyfulness? (H.G. Schmidt)		215
East Indian Mission. (C.M. Zorn.). (Continued.).	216	
Should we start the work of the Inner Mission in South America, especially in Brazil? This question had been before the Synod of Delegates in its meetings for years (L. Lochner, K. Schmidt...)	217	
Dr. Martin Luther's Complete Writings, Fifteenth Volume. First Section. Documents pertaining to the history of the Reformation. A. Against the Papists. From the years 1517 to 1524 (L.F.). [St. Louis Edition]		218
	Year 55, 1899 ,No. 25, December 12	
The holy season of Advent. (L.F.).		225
East Indian Mission. (C.M. Zorn.). (Continued.).	226	
The Lutheran Free Church in Saxony and other states of Germany. (W.v. Schenk.)		227
" No men in the church." (F.B.).	228	
	Year 55, 1899 ,No. 26, December 26	
Christmas. (G.M.).		233
East Indian Mission. (C.M. Zorn.). (Continued.).	235	
For your consideration. (C. Dreyer.).	236	

DL 56 1900 [HOME](#) ([Archive copy](#))

Table of Contents

Year 56, 1900 , No. 1, January 9

Foreword. (A.G.).

[1](#)

"He was lamented by the people".(S. Rathke.) ² Christmas at the St. Louis City Mission. (F.W.H.) ⁴ A mission report on Montana. (To be continued.) (Th. B.) ⁵ A greeting from the Danish Free Church.(W. Grunnet, Copenhagen.) ⁶ Year 56, 1900 No. 2, January 23	<u>17</u>
Today's theater. (A.G.) A brief word on preacher's salary. (F. Pf.) ²⁰ A mission report on Montana. (Continued.)(Th.B.). 21 Year 56, 1900 ,No. 3, February 6	<u>31</u>
Today's dancing. (A.G.). A Mission Report on Montana. (Conclusion.)(Th.B.). ³⁶ Jahrg. 56, 1900 ,No. 4, February 20	<u>33</u>
What Does the Bible Teach About Anger? (C.M.Z.) Pilgrim House - 1899. (S. Keyl.) ⁵⁰ The Evangelicals or the Unirte. (F.B.) ⁵² Year 56, 1900 ,No. 5, March 6	<u>49</u>
For the Passion Season. (C.H. Müller.) What Does the Bible Teach About Anger?(Continued.)(C.M.Z.) ⁶⁶ East India Mission. (C.M.Z.) ⁶⁷ The Evangelicals or the Unirte. (Continued.)(F.B.). 70 Year 56, 1900 ,No. 6, March 20	<u>65</u>
What Does the Bible Teach About Anger? (Continued.)(C.M.Z.) The Evangelicals or the Unirte. (Continued.)(F.B.). 83 Southern District. (J. Bünger.) ⁸⁵ Jewish Mission in New York. ⁸⁶ Year 56, 1900 ,No. 7, April 3	<u>81</u>
For Palm Sunday. (L.F.). What Does the Bible Teach About Anger?(Continued.)(C.M.Z.) ⁹⁸ The Evangelicals or the Unirte. (Continuation instead of conclusion.)(F.B.). ¹⁰⁰ Jewish Mission in New York. (Nath. Friedmann.) ¹⁰² † Professor Ferdinand Brinkmann. † . Walther College. ¹⁰⁴ Year 56, 1900 ,No. 8, April 17	<u>97</u>
For the Holy Easter. What Does the Bible Teach About Anger?(Continued.)(C.M.Z.) ¹¹⁴ The Evangelicals or the Unirte. (Conclusion.)(F.B.). ¹¹⁶ Annual Report on the Institution for the Deaf and Dumb at North Detroit, Michigan.(Wm. Hagen.) ¹¹⁸ Deaf and dumb mission in Milwaukee. (T. Wangerin.) ¹¹⁹ Right willingness to sacrifice for the community school. (F. Pf.) ¹²⁰ Year 56, 1900 ,No. 9, May 1	<u>113</u>
A chapter on the newspaper business. (A.G.). What Does the Bible Teach About Anger?(Continued.)(C.M.Z.) ¹³¹ Who may be given a Christian burial and who may not. (J.W.M.) ¹³⁴ East India Mission. (C.M.Z.) ¹³⁵ Year 56, 1900 ,No. 10, May 15	<u>129</u>
A frank word about the lodges. I. (A.G.). What Does the Bible Teach About Anger?(Continuation.)(C.M.Z.) ¹⁴⁷ Who may be given a Christian burial and who may not. (J.W.M.) ¹⁴⁹ East India Mission. (C.M.Z.) ¹⁵¹ Emigrant Mission - Baltimore 1899. (H. Stürken.) ¹⁵² Year 56, 1900 ,No. 11, May 29	<u>145</u>

Pentecost. (F.B.).	161
What Does the Bible Teach About Anger?(Continuation.)(C.M.Z.)162	
Who may be given a Christian burial and who may not. (J.W.M.).166	
East India Mission. (C.M.Z.).167	
Why should Christian parents not let their children go to sectarian Sunday schools? (W.C.K.).168	
Year 56, 1900 ,No. 12, June 12	
What Does the Bible Teach About Anger? (Continuation.)(C.M.Z.)	177
Who may be given a Christian burial and who may not. (J.W.M.).179	
East India Mission. (C.M.Z.).182	
Eastern District. (Friedr. B.).183	
In memory of the former Professor H.C. Wyneken. 184	
Year 56, 1900 ,No. 13, June 26	
Another frank word about the lodges. II. (A.G.).	193
What does the Bible teach about anger?(Continuation.)(C.M.Z.)195	
A visit to the Negro Mission. (L.F.).196	
In memory of the former Professor H.C. Wyneken. (Conclusion.) (C.C.S.).198	
Illinois District. Essayist - Prof. F. Lindemann. (F.P. Merbitz.).199	
Year 56, 1900 ,No. 14, July 10	
What Does the Bible Teach About Anger? (Continued.)(C.M.Z.)	209
"Christian Science" in Contradiction with God's Word. (Aug. B.).211	
A visit to the Negro Mission. 2ND (L.F.).212	
Michigan District. (H. Frincke.)214	
Indian mission. (Th. Nickel.).215	
Year 56, 1900 ,No. 15, July 24	
What Does the Bible Teach About Anger? (Continued.)(C.M.Z.)	225
"Christian Science" in Contradiction with God's Word. (Aug. B.).227	
A visit to the Negro Mission. 2ND (L.F.).228	
Mission in Brazil. (L.F.).230	
Minnesota and Dakota District. Essayist- Prof. E. Arndt. 232	
Year 56, 1900 ,No. 16, August 7	
A heartfelt encouragement from Luther to the parents of pious and gifted boys to give them to study for service in church, school and state. (L.F.).	241
"Christian Science" in Contradiction with God's Word. (Aug. B.).243	
Mission in Brazil (Conclusion.)(L.F.).244	
Wisconsin District. It was a special pleasure for us to welcome our new General Praeses, Professor Franz Pieper , in our midst for the first time. Admittedly, the figure of our previous president, Doctor Schwan, came involuntarily to mind, who had been present at many of our synodal meetings, had refreshed and encouraged us with his heartfelt speeches, and who will therefore always be remembered with kindness; but everyone had to confess with thanksgiving to God that in Professor Pieper we have found an excellent replacement for him. For he took the most eager part in all the discussions and especially enlivened and enriched the lectures by his clear explanations, which testified to his comprehensive knowledge, so that his presence among us was certainly a great blessing.	
The synod was opened by a solemn service, at which Professor Pieper preached the sermon based on the scriptural words John 17:14-16 . This sermon, in which it was explained that it is the calling of the church to remain a church in the world and not to become a world, and that it fulfills this calling through pure doctrine and godly life, was an excellent introduction to the doctrinal discussions held in the following sessions, which were based on the 22 of the "Theses on the Characteristics of a Well-Founded, Truly Lutheran Congregation" established by the blessed Doctor Walther, namely: "It rejects all equality and coupling with the world. . The speaker, Pastor G Löber, had broken down this thesis into three sentences, namely:.(Otto Hattstädt.).	246
Year 56, 1900 ,No. 17, August 21	
Synod address, Illinois District, Pres. H.H. Succop.	257
What Does the Bible Teach About Anger?(Continued.)(C.M.Z.)260	
Oklahoma. (C.H.).261	
California and Nevada Districts. (J.H. Schroeder.).263	
Year 56, 1900 ,No. 18, September 4	
Synod address, Illinois District, Pres. H.H. Succop. (Conclusion.).	273
"Christian Science" in Contradiction with God's Word. (Continued.)(Aug. B.). 275	
A visit to the Negro Mission. 2ND (L.F.).278	
Central District. Opening sermon - F. Pieper	- That the
church, which dwells in the evil world and is hated by it, should remain church and not become world. She should remain the church in her sole-sanctifying doctrine revealed to her by God, so that she keeps it pure from all worldly doctrine; but she should also remain the church in her life, so that she does not take on the world's mind and way of life. You, dear reader, will soon be able to read this delicious sermon for yourself in this paper.... (H. Weseloh.).281	

- Short communication concerning Professor Stöckhardt.** (J.J. Bernthal) (text file [here](#)) [285](#)
 Year 56, 1900 ,No. 19, September 18
- What Does the Bible Teach About Anger? (Continuation.)(C.M.Z.) [289](#)
 " Christian Science" in Contradiction with God's Word. (Continued.)(Aug. B.). 291
 East India Mission. (C.M.Z.).294
 Iowa District. (Essayist & opening sermon - Director E.A.W. Krauß.)(M.J. Von der Au.)295
 Year. 56, 1900 ,No. 20, October 2
- What Does the Bible Teach About Anger? (Continuation.)(C.M.Z.) [305](#)
 "Christian Science" in Contradiction with God's Word. (Conclusion.)(Aug. B.).307
 Nebraska District. (A.L.).310
 The brown scapular. (Friedr. B.).310
 Year 56, 1900 ,No. 21, October 16
- What Does the Bible Teach About Anger? (Continued.)(C.M.Z.) [321](#)
 Canada District. 324
 Oklahoma once again. (E.M.)327
 Jahrg. 56, 1900 ,No. 22, Octo 30
- On the occasion of the Reformation. (Friedr. B.). [337](#)
 East India Mission. (C.M.Z.).339
- Western District. Opening sermon - F. Pieper 2 Tim. 1,13:** Hold fast to the example of the wholesome words which you have heard from me, of faith and love in Christ JEsu. In the execution two questions were answered: 1. do we still hold fast to the wholesome word of faith in Christ Jesus? and 2. do we still hold fast to the wholesome word of love in Christ JEsu? ;
Essayist: Professor G. Mezger - "Der Christ in seinem irdischen Beruf" . This was certainly an important and timely subject. Especially in our time, many questions have arisen about this subject, and the Christians of our day, perhaps more than ever before, are in great danger of conforming to the views of the children of this world and, as a result, of exercising their profession neither for the glory of God nor in the service of their neighbor. Therefore, as the speaker remarked, it is of great importance to look at this matter again and to become clear what God's will is in this matter. However, since space does not permit us to go into this paper in more detail, we would like to recommend the Synodal Report, which appears in its time, to all Lutherans as a matter of urgency, if only for the sake of doctrinal negotiations. No one will put down this synodal report without having drawn from it rich teaching, right consolation and necessary admonition. (J.H.). [342](#)
 "Open thy mouth for the dumb, ...(Prov. 31:8.)(Karl Schmidt)343
 Year 56, 1900 ,No. 23, November 13
- What Does the Bible Teach About Anger? (Continued.)(C.M.Z.) [353](#)
 A missionary journey in Denmark. (J.M. Michael.)355
- Kansas District. Professor L. Fürbringer presented an interesting, solid paper to the Synod, **and our General Praeses, Professor Franz Pieper, knew how to give the proceedings even more liveliness and freshness with many eloquent, warm words.**
 The topic of the presentation was: "What the Christian congregations of our time should learn from the Epistle of St. Paul to the Galatian congregations, namely 1. right constancy in the truth once recognized; 2. right appreciation of the sacred ministry of preaching; 3. right recognition of the main article of justification; 4. right use of the law; 5. right adherence to Christian freedom; 6. right zeal in good works."
 After an introduction about the great value of the Old as well as the New Testament, that we do not have in it mere historical monuments of a past time, but the living word of the great God for all Christians at all times and in all places, it was explained under point 1, how St. Paul had once preached the gospel, the way to salvation through faith in the Lord Christ, to the Galatians with apostolic zeal and success, but how very soon; . . . seduced by the deceitful cunning of false prophets, the Galatians had listened to another gospel, which in truth was no gospel, and thus now stand as a powerful reminder for all Christians, especially for us Lutheran Christians, who by God's grace have the same true gospel, to persevere in the truth once recognized. Even today there is no lack of such false prophets. Not only Jews, Turks, lodges and the like teach another way past Christ to heaven, but also false Lutherans, who make conversion and thus salvation dependent not only on God's grace, but also on the behavior of man, do basically the same. - From the fact that St. Paul emphasizes his apostolic reputation to the Galatians with great emphasis, in order to prove his teaching, his gospel, as divine truth, sentence 2 was concluded, namely the right appreciation of the holy office of preaching. This appreciation is shown by the fact that each congregation regards its preacher as a messenger of God Himself, that it honors him as such, even if it finds all kinds of deficiencies and weaknesses in him, that it faithfully cares for him even in earthly matters, and finally that it does not allow itself to be turned away from him by false teachers. - The third sentence then led us into the central doctrine, the heart of Christianity, the doctrine of justification. This doctrine must be upheld above all things. But if this is to happen, it is necessary to learn to recognize this doctrine ever better and more thoroughly, and it is precisely in his Epistle to the Galatians that St. Paul introduces us to the deep understanding of this doctrine in various, manifold ways. - So much about the doctrinal negotiations. Every "Lutheran" reader, especially in our Kansas district, should not fail to acquire and diligently read the detailed synodal report. Money and effort will be amply rewarded; indeed, it can only be a blessing if every congregation were to read the report and go through it in their meetings. [357](#)
 † Pastor Johann Georg Göhringer. † (Letters of C.F.W. Walther.) (Jul. A. Friedrich.).358
 Year 56, 1900 ,No. 24, November 27
- For Advent. Through Struggle to Victory. Psalm 118. (Theo. Farber.) [369](#)

What Does the Bible Teach About Anger?(Continued.)(C.M.Z.)370
 † Pastor Johann Georg Göhringer. † (Letters of C.F.W. Walther.) (Jul. A. Friedrich.).372
 Report on the status of the General Synod's building fund. (F. Pieper).374
 Year. 56, 1900 ,No. 25, December 11

What Does the Bible Teach About Anger? (Conclusion.)(C.M.Z.) [386](#)
 Mission in Brazil. (L. Lochner.).389

Dr. Martin Luther's Sämtliche Schriften, Sixteenth Volume. Reformation Writings. First Section. Documents pertaining to the history of the Reformation. A. Against the Papists. (Continued.) From the years 1525-1537(LF.). [[St. Louis Edition](#)] [390](#)
 Year. 56, 1900 ,No. 26, December 25

Christmas. (Friedr. B. or F.B.) [401](#)
 Festcollecten. (Fr. Sievers.).404
 Signs of the times. (L.F.).404
 Our journals. (L.F.).406

DL 57 1901 [HOME](#) ([Archive copy](#))

Table of Contents

	Year 57, 1901 , No. 1, January 8	
Foreword. (L.F.).		1
Mission. (C.M.Z.).3		
Jewish mission. (Nath. Friedmann.).5		
	Jahrg. 57, 1901 No. 2, January 22	
As it happened in the days of Lot. (F. Pf.).		17
Mission. (C.M.Z.).19		
Mission in London, England. (L. Lochner.).20		
	Jahrg. 57, 1901 ,No. 3, February 5	
"Let everything be done honestly and properly." (J.A.F.)		33
Mission. (C.M.Z.).35		
	Year 57, 1901 ,No. 4, February 19	
The Holy Passion Season. (Friedr. B.)		49
Mission. (C.M.Z.).51		
Pilgrim House - 1900. (S. Keyl.).54		
From Washington. (C.J. Heuer.).		54
	Jahrg. 57, 1901 ,No. 5, March 5	
The Lutheran church a nurse of the Christian school. (Fr.St.).		65
Mission. (C.M.Z.).67		
From Brazil. 69		
Southern Districts. (Opening sermon - F. Pieper, Matth. 21,1-3).		70
	Year 57, 1901 ,No. 6, March 19	
Is the world getting better? (H. Spd.).		81
East India Mission. (To be continued.). 84		
It is missing!(L.Lochner.).86		
	Year 57, 1901 ,No. 7, April 2	
Char Friday - Easter. (Friedr. B.).		97
East India Mission. (Continued.). 99		
	Year 57, 1901 ,No. 8, April 16	
Why is a Lutheran congregation a faithful caretaker of the Christian community school despite the sacrifices required? (Br. St.).		113
East India Mission. (Continued.). 116		
	Year 57, 1901 ,No. 9, April 30	
Why is a Lutheran congregation a faithful caretaker of the Christian community school despite the sacrifices required? 2. (Br. St.).		129
East India Mission. (Continued.). 132		
The 16 Chapters of the Letter to the Romans. (O. Willkomm.).		135
A Right Flesh Religion. (H.D.W.).136		
	Year 57, 1901 ,No. 10, May 14	
Ascension. (Friedr. B.).		145

Why is a Lutheran congregation a faithful caretaker of the Christian community school despite the sacrifices required? 3 (Br. St.).	146
East India Mission. (Continued.).	150
Emigrant Mission - Baltimore - 1900. (H. Stürken.).	152
	Year 57, 1901 ,No. 11, May 28
Echoes of the Whitsun Festival. (Friedr. B.).	161
An apostolic greeting of God to all Christians. (C.M.Z.).	162
East India Mission. (Continued.).	165
California and Nevada District. The Most Reverend General Praeses (F. Pieper.) showed in a convincing and heart-warming manner that the task of the Church in the new is to preach repentance and forgiveness of sins, in spite of all that has been accomplished in the fields of invention, art and science.	167
	Year 57, 1901 ,No. 12, June 11
An apostolic greeting of God to all Christians. (Continued.) (C.M.Z.).	177
Indian mission. (Th. Nickel.).	179
Oregon and Washington Districts. (Opening sermon - F. Pieper, Luc. 24:46-47) (H.B.).	182
Eastern District.	183
Martin Hyller. A biography from the time of the Thirty Years' War. Blessed Martin Hyller was born at Striegau in Schlefien on September 28, 1575. (F.L.).	183
	Year 57, 1901 ,No. 13, June 25
An apostolic greeting of God to all Christians. (Continued.) (C.M.Z.).	193
Brazil. (L. Lochner.).	195
A New Gbeleg zur alten Kampfweise des New York Ministeriums. (Arth. E. Michel.).	197
	Year 57, 1901 ,No. 14, July 9
An apostolic greeting of God to all Christians. (Continued.) (C.M.Z.).	209
Illinois District.	213
Minnesota and Dakota District. (Opening sermon - F. Pieper, Luc. 24:46-47.)	214
	Year 57, 1901 ,No. 15, July 23
An apostolic greeting of God to all Christians. (Continued.) (C.M.Z.).	225
Christian nursing.	227
Michigan District. (Paper - P. Th. Engelder - The Effectiveness of the Devil Among Men.).	228
Wisconsin District. (Opening sermon - F. Pieper - Luc. 24, 46-47).	229
	Jahrg. 57, 1901 ,No. 16, August
... (H.M241	
East India Mission. (Continued.).	244
	Year 57, 1901 ,No. 17, August 20
Pastoral Sermon (Ch. H. Löber.).	257
The advantages of the boarding school system for our schools. (Jos. Schmidt.).	260
Indian Mission. (H.E.).	261
An Aufrage.(F. Zucker.).	262
	Year 57, 1901 ,No. 18, September 3
How should a Christian congregation raise the salary of its teacher? (Fr.St.)	273
From Hamburg, Schleswig-Holstein and Mecklenburg. (Karl Knippenberg.).	278
Middle District.	280
	Year 57, 1901 ,No. 19, September 17
Wild branches on the tree of our community schools. 1st (Fr.St.).	289
Kansas District. (Opening sermon - F. Pieper, 1 Cor., 1,4-7: "Why is the gospel of Christ the only treasure of the Christian church even in the 20th century? 1. Because through the gospel alone we have the grace of God; . 2. because the gospel alone works spiritual knowledge; . 3. because the gospel alone makes rich in good works." (F.P.)	292
Nebraska District.	294
	Year 57, 1901 ,No. 20, October 1
What does God want to teach us through the public calamity that has come upon our country? Our president has fallen by the hand of a murderer. The murderer belongs to the gang of anarchists who want to overthrow the existing state and civil orders here and in Europe by using violence. (F.P.)	305
Brazil. (L. Lochner, K. Schmidt., C. Esemann.).	308
Canada District. (Opening sermon - F. Pieper).(H.C.Landsky.) (F.P.)	309
	Year 57, 1901 ,No. 21, October 15
Speech delivered at the dedication of the new institution building in Malwaukee, Wis. on September 8, 1901 *). The speech delivered at the dedication by the President of the General Synod, Professor Franz Pieper: "Ueber die Grenzen der menschlichen Wissenschaft" will appear in "Lehre und Wehre". (L. Hölter.)	321
The new building in Milwaukee.(M.J.F. Albrecht.).	324
East India Mission. (Continued.). (C.M.Z.).	324
	Year 57, 1901 ,No. 22, October 29

Reformation Festival. (Friedr. B.)	337
Something about the preservation of preachers and teachers. (Alb. B-r.). 338	
Iowa District. (Opening sermon - F. Pieper, 1 Cor. 1:4-9). (F.P.)	339
Report on our community in Berlin. (H.G. Amling.).341	
Year 57, 1901 ,No. 23, November 12	
What should the Christian church preach in the twentieth century? (Synodal sermon on Luc. 24:46-47, delivered by F. Pieper.)	353
East India Mission. (Continued.). (C.M.Z.).355	
Western District. (Opening sermon - F. Pieper - Lucas 24,46-47) (F.P.)	358
Year 57, 1901 ,No. 24, November 26	
To the new church year. (Friedr. B.)	369
Something about the preservation of preachers and teachers. (Continued.)(Alb. B-r.). 371	
Dr. Martin Luther's Sämtliche Schriften, Siebenzehnter Band. Reformation Writings. First Section. Documents pertaining to the history of the Reformation. A. Against the Papists. (Conclusion) From the years 1538-1546. B. Against the Reformers. (L.F.). [St. Louis Edition]	373
Year 57, 1901 ,No. 25, December 10	
Wild branches on the tree of our community schools. 1st (Fr.St.).	385
East India Mission. (Continued.). (C.M.Z.).387	
The Weimar Bible Works. (L.F.).389	
Year 57, 1901 ,No. 26, December 24	
For the holy feast of Christ. (Friedr. B.)	401
Something about the preservation of preachers and teachers. (Continued.)(Alb. B-r.). 403	
† P. Philipp Wambsgaß sen. † (C.M.Z.).	404

DL 58 1902 [HOME](#) ([Archive copy](#))

Table of Contents

	Year 58, 1902 , No. 1, January 7	
Foreword. (L.F.).		1
A New Year's conversation. (C.L.J.).3		
Something about the preservation of preachers and teachers. (Continued.)(Alb. B-r.). 5		
Year 58, 1902 No. 2, January 21		
Sermon on the Feast of Michaelmas. (C.L. Janzow.)		17
A brief word about the lodges. (C.M.Z.).21		
Epiphanies in the city mission. (F.W.H.).23		
Year 58, 1902 ,No. 3, February 4		
A brief word about the lodges. (Continued.)(C.M.Z.).		33
Something about the preservation of preachers and teachers. (Continued.)(Alb. B-r.). 35		
Year 58, 1902 ,No. 4, February 18		
On the Holy Passion. (Friedr. B.)		49
A brief word about the lodges. (Continued.)(C.M.Z.). 51		
Pilgrim House - 1901.(S. Keyl.)53		
Year 58, 1902 ,No. 5, March 4		
Passion of Christ. (J. Gerhard.)		65
A brief word about the lodges. (Continued.)(C.M.Z.). 66		
East India Mission. (C.M.Z.).67		
From the Minnesota and Dakota Districts. (F.Pf.).68		
Year 58, 1902 ,No. 6, March 18		
Our High Priest. (Theo. Dyer.).		81
Something about the preservation of preachers and teachers. (Continued.)(Alb. B-r.). 82		
How things went in one of our communities during the introduction of the community school. (R.).84		
A German Bible Society within the Roman Catholic Church. (F.L.).85		
Year 58, 1902 ,No. 7, April 1		
Easter. (Friedr. Brand.)		97
The Lodge of the "Elks." I. (L.F.).99		
Jewish mission. (Nath. Friedmann.).101		
Year 58, 1902 ,No. 8, April 15		

The external state of our synod in 1901. (L.F.).	113
The Lodge of the "Elks." II. (Continuation.) (L.F.).115	
East India Mission. (C.M.Z.).117	
Concerning the next Synod of Delegates. (F. Pieper.).	119
Year 58, 1902 ,No. 9, April 29	
The apparitions of our risen Lord. (Friedr. Brand.)	129
The Lodge of the "Elks." (Continued.) (L.F.). 131	
Year 58, 1902 ,No. 10, May 13	
Pentecost. (Friedr. Brand.).	145
Conversation with a baptized person whose exclusion still requires confirmation at the next congregational meeting. (C. Holst.).147	
East India Mission. (C.M.Z.).149	
Year 58, 1902 ,No. 11, May 27	
A few words about the united church. (C.M.Z.).	161
Rio Grande do Sal in Brazil. (W. Wahler.).164	
Year 58, 1902 ,No. 12, June 10	
To whom has Christ given the power to forgive sins on earth? (Fr.Str.).	178
The Right Luther Bible and the Revised Luther Bible. (L.F.).	180
Utah.183	
Year 58, 1902 ,No. 13, June 24	
Synod speech. (F.P.).	193
To whom did Christ give the power to forgive sins on earth? (Continued.)(Fr.Str.). 194	
Our delegate synod. (L.F.).197	
Heathen Mission - Report - Synod of Delegates. (F. Sugar.). 198	
Year 58, 1902 ,No. 14, July 8	
Sermon. C.C. Schmidt.	209
Indian Mission in Shawano Co, Wis. (H.E.).213	
Year 58, 1902 ,No. 15, July 22	
Call to all congregations in our synod. (F. Pieper.).	225
The Lord gives the word with great multitudes of evangelists. (F.Pf.).227	
What were you reading? (A.Pf.).230	
Year 58, 1902 ,No. 16, August 5	
The Essence of Christianity. (Lecture delivered before the 1902 Synod of Delegates, by F. Pieper.). (To be continued.)	241
Mission	
Report from Australia. (L.F.).243	
Modern Woodmen an anti-Christ lodge? (J.F. Börger.).245	Are the
Year 58, 1902 ,No. 17, August	
The Essence of Christianity. (Lecture delivered before the 1902 Synod of Delegates, by F. Pieper.). (continued)	257
From the Saxon Free Church. (Martin Willkomm, O. Willkomm, F. Pieper.).	259
Brief Report - Synodal Conference. (J.J. Bernthal.).261	
Year 58, 1902 ,No. 18, September 2	
The Essence of Christianity. (Lecture delivered before the 1902 Synod of Delegates, by F. Pieper.). (continued)	273
Natural and Revealed Knowledge of God. (J.A.F.).275	
From the Danish Free Church. (J.M. Michael.).278	
Year 58, 1902 ,No. 19, September 16	
The Essence of Christianity. (Lecture delivered before the 1902 Synod of Delegates, by F. Pieper.). (Conclusion.)	289
" Shall I be my brother's keeper?"(R.v.N.)291	
Year 58, 1902 ,No. 20, September 30	
School sermon on Jer. 29:7: "Seek the best of the city where I have led you away. (L.Holter.).	305
Some words about Lutheran congregational singing. (J.A.F.).308	
Year 58, 1902 ,No. 21, October 14	
Sunday. (C.M.Z.).	321
A few words about Lutheran congregational singing. II. (J.A.F.).324	

	Year 58, 1902 ,No. 22, October 28	
On the occasion of the Reformation. (Friedr. Brand.).		337
Sunday. (C.M.Z.).340		
A few words about Lutheran congregational singing. III. (J.A.F.).341		
Indian mission in Wisconsin. (P.H.Dicke.).342		
	Year 58, 1902 ,No. 23, November 11	
The Real Essence of the Reformation. (Speech delivered at a joint celebration of the Reformation Feast of St. Louis Parishes in the Exposition Building.) (F. Pieper).		353
Some words about Lutheran congregational singing. IV. (J.A.F.).355		
East India Mission. 355		
	Year 58, 1902 ,No. 24, November 25	
Advent. (Friedr. B.).		369
East India Mission. 371		
Mittheilungen über Australien. (A.G.).		372
	Year 58, 1902 ,No. 25, December 9	
Sunday. (Continued.)(C.M.Z.).		385
A kind word to the dear parents of our confirmands this year. (A.Pf.).388		
Notes on Australia. (Continued.)(A.G.).		389
	Year 58, 1902 ,No. 26, December 23	
Christmas. (Friedr. B.).		401
The "Lutheran." (F.Pf.).403		
Mittheilungen über Neuseeland. (A.G.).		404

DL 59 1903 [HOME](#) ([Archive copy](#))

Table of Contents

	Year 59, 1903 , No. 1, January 6	
Foreword. (F.P.).		1
On giving for Christ's kingdom. (C.M.Z.).3		
North - Indiana. (Philipp Wambsganß.)		4
	Year 59, 1903 No. 2, January 20	
Foreword. (Conclusion.)(F.P.).		17
On Giving for Christ's Kingdom. (Continued.) (C.M.Z.). 18		
Some words about Lutheran congregational singing. (Continued.). (J.A.F.).19		
Interior Mission in Colorado and Utah. (L.F.).21		
	Year 59, 1903 ,No. 3, February 3	
Fleuch die Lüste der Jugend! (A.Pf.).		33
On Giving for Christ's Kingdom. (Continued.) (C.M.Z.). 34		
Interior mission in Colorado and Utah. (Continued.)(L.F.). 36		
	Year 59, 1903 ,No. 4, February 17	
On Giving for Christ's Kingdom. (Continued.) (C.M.Z.).		49
Some words about Lutheran congregational singing. (Continued.). (J.A.F.).50		
From Brazil. (W. Mahler.).51		
	Year 59, 1903 ,No. 5, March 3	
Jesu Passion. (C. Dreyer.).		65
Pilgrim House - 1902. (S.Keyl.).67		
Great help for great need. 69		

	Year 59, 1903 ,No. 6, March 17	
On Giving for Christ's Kingdom. (Continued.) (C.M.Z.)		81
Our Lutheran parochial schools, a fruit of the gospel. (F.Lindemann.)83		
Why we should adequately supply the Brazilian mission field with manpower. (L.Lochner.)84		
East India Mission. 85		
	Year 59, 1903 ,No. 7, March 31	
On the day of confirmation. (A.Pf.)		97
On Giving for Christ's Kingdom. (Continued.) (C.M.Z.). 99		
Our Lutheran parochial schools, a fruit of the gospel.(Continued.) (F.Lindemann.)101		
East India Mission. 102		
	Year 59, 1903 ,No. 8, April 14	
Echoes of Easter.(Friedr. B.).		113
Our Lutheran parochial schools, a fruit of the gospel.(Continued.) (F.Lindemann.)116		
	Year 59, 1903 ,No. 9, April 28	
Strengthen your brothers! Luc. 22,32. (A.Pf.)		129
On Giving for Christ's Kingdom. (Continued.) (C.M.Z.). 131		
Indian Mission in Wisconsin.135		
	Year 59, 1903 ,No. 10, May 12	
On Giving for Christ's Kingdom. (Continued.) (C.M.Z.)		145
Rio Grande do Sal in Brazil. (W. Mahler.).149		
	Year 59, 1903 ,No. 11, May 26	
Ascension and Pentecost. (A.Pf.)		161
Eastern District. 166		
Dr. Martin Luther's Sämmtliche Schriften, Einundzwanzigster Band. Luther's letters together with the most important letters addressed to him and some other strikingly interesting documents. First part: letters from 1507 to 1532. (L.F.)		
[St. Louis Edition.]		167
	Year 59, 1903 ,No. 12, June 9	
Sermon on the Sunday of Septuagisimä.(L.H.)		177
Do you visit false-believing churches? (C.M.Z.).179		
	Year 59, 1903 ,No. 13, June 23	
Of justified faith. (C.M.Z.)		193
The Council of Nicaea. (Conclusion follows.)(Th.H.).195		
Emigrant Mission in Baltimore in 1902. (H. Stürken.)196		
From Denmark. (J.M. Michael.).197		
	Year 59, 1903 ,No. 14, July 7	
On the Answer to Prayer. (J. Sch-r.)		209
The Council of Nicaea. (Conclusion.)(Th.H.).211		
Illinois District. (Opening sermon - F. Pieper.)		
The sermon, in which he presented in a clear, convincing manner to his large audience that only the truth of God's Word can give the world the right freedom, will appear in the "Lutheran" by decision of the Synod. Then all readers of the "Lutheraner" will be able to be edified by it just as we have been edified by it.		213
Michigan District. (Opening sermon - F. Pieper, Joh. 8,31-32; Clearly and convincingly he explained that the church must not be tempted to pay homage to the alleged progress in doctrine, otherwise it would give away the truth, cease to be Christ's true church, and instead of becoming free, it would only fall deeper into the bonds of error, sin and condemnation)		214.
	Year 59, 1903 ,No. 15, July 21	
Speech...(Ms. Lußky.)		225
A new farmer's lodge. (L.F.).227		
Minnesota and Dakota Districts. 229		
	Year 59, 1903 ,No. 16, August 4	
On Answering Prayer. (Continuation.)(J. Sch-r.)		241
Oregon and Washington District. (Opening sermon - F. Pieper.) This year, too, the members of the District had the pleasure of welcoming in their midst the President, Professor Pieper, who had again made the long journey to the far West to attend the Synodal sessions on the shores of the Pacific Ocean.		243
California and Nevada District. (Opening sermon - F. Pieper.)		244
From the Saxon Free Church. (M. Willkomm.).245		
	Year 59, 1903 ,No. 17, August 18	
Three questions about the Christian church. (C.M.Z.)		257

East India Mission. (C.M.Z.).258 Wisconsin District. 259		
Correction of a report on the "free conference" in Watertown. (F. Pieper).	Year 59, 1903 ,No. 18, September 1	261
Three questions about the Christian church. (Continued.)(C.M.Z.) East Indian Mission.276	Year 59, 1903 ,No. 19, September 15	273
Three questions about the Christian church. (Continued.)(C.M.Z.)		289
Middle Districts. (Opening sermon - F. Pieper, Matth. 24,14- the question: "Why is the preaching of the gospel the most important business in the world?"; Lecture - English Question. - A word of our honorable General Praeses (F. Pieper) illuminating the "English question". may also find its place here. It is this: "Our discussion of the English question is not about making our German congregations English. We are not commanded in God's Word: Become German, English or Polish; but: 'Preach the Gospel!' . We are not here as churches to preserve German or to introduce English, but to carry out the command of our Savior: 'Preach the gospel! This the preacher does in the language in which he can preach and be understood by the hearers. Let us not be zealous for the German nor for the English, but let us be zealous for the Gospel".). (W.L.). Nebraska District. 291		290
Protest. against papists.	Year 59, 1903 ,No. 20, September 29	293
Three questions about the Christian church. (Continued.)(C.M.Z.) Kansas District. 307 Iowa District. 308		305
Three questions about the Christian church. (Continued.)(C.M.Z.) East India Mission. (C.M.Z.).323 Canada District. 325	Year 59, 1903 ,No. 21, October 13	321
For the Reformation Feast. (A.Pf.) Three questions about the Christian church.(Continued.)(C.M.Z.)339 Some words about congregational singing, organ playing and choral singing. (Bs.).339 Indian Mission. (H.E.).342	Year 59, 1903 ,No. 22, October 27	337
Three questions about the Christian church. (Continued.)(C.M.Z.) Some words about congregational singing, organ playing and choral singing. (Continued.)(Bs.). 355 Brazilian communities. (W. Mahler.).356 Western District. (Br.M.).357	Year 59, 1903 ,No. 23, November 10	353
For the first Sunday of Advent. (Fr. S.) Some words about congregational singing, organ playing and choral singing. (Continued.)(Bs.). 371 Interior Mission in State of Virginia.373	Year 59, 1903 ,No. 24, November 24	369
For the last Advent of the Lord. (Fr.S.) Jewish missionary.388	Year 59, 1903 ,No. 25, December 8	385
On defense. Iowa Synod. Dr. F. Pieper (G.M.)...		390
For the holy Christmas. (Fr.S.) Two reasons why every family should keep and read The Lutheran. (R.v.N.).403 Some words about congregational singing, organ playing and choral singing. (Continued.)(Bs.). 405	Year 59, 1903 ,No. 26, December 22	401

DL 60 1904 [HOME](#) ([Archive copy](#))

Table of Contents

Foreword. (L.F.).	Year 60, 1904 , No. 1, January 5	1
-------------------	----------------------------------	-------------------

	Jahrg. 60, 1904 No. 2, January 19	
What to think about mixed marriages between Christians and unbelievers? (C.M.Z.).		17
Today's theater. (L.F.).18		
Honorary commemoration of the faithful pastor Konrad Georg Engelder , who passed away on April 2		, 1903. 19
Indian Mission in Wisconsin.20		
A rebuke and explanation. Pastor Goßwein. Dr. Gräbner. (G.M.)		21
Jahrg. 60, 1904 ,No. 3, February 2		
Three questions about the Christian church. (Continued.)(C.M.Z.)		33
Beautiful experiences from the community life that can serve as encouragement to other communities. (L.F.).35		
East India Mission. (C.M.Z.).37		
	Year 60, 1904 ,No. 4, February 16	
For the Passion Season. (Friedr. Brand.)		49
Three questions about the Christian church.(Continued.)(C.M.Z.)51		
From Hamburg, Mecklenburg and Schleswig-Holstein. (K. Knippenberg.).54		
Jahrg. 60, 1904 ,No. 5, March 1		
The guilt of the innocent and the guiltlessness of the guilty. (W.H.T.D.) (Dau?).		65
The Cincinnati affair. (F. Pieper., P. Brand, C.C. Schmidt.)		66
Year 60, 1904 ,No. 6, March 15		
For Confirmation Day. (E.A.M.).		81
From Hamburg, Mecklenburg and Schleswig-Holstein. (Continuation.)(K. Knippenberg.).83		
Jahrg. 60, 1904 ,No. 7, March 29		
Char Friday and Easter. (E.A.M.).		97
Pilgrim House - 1903. (S. Keyl.).99		
	Year 60, 1904 ,No. 8, April 12	
A heartfelt admonition to our newly confirmed, which is also to be heeded by others. (E.A.M.).		113
Today's Materialism in its Influence on Christian Life. (R.v.N.)115		
East India Mission. (C.M.Z.).116		
From New Zealand. (L.F.).117		
	Year 60, 1904 ,No. 9, April 26	
Who is the right signpost? (C.M.Z.).		129
Today's Materialism in its Influence on Christian Life. (R.v.N.)131		
East India Mission. (C.M.Z.).132		
The training of teachers and preachers. (F.P.).		134
Year 60, 1904 ,No. 10, May 10		
On the Feast of the Ascension. (A.Pf.).		145
Today's Materialism in its Influence on Christian Life. (R.v.N.)147		
Year 60, 1904 ,No. 11, May 24		
On the Feast of Pentecost.		161
Eastern District. (Opening sermon - F. Pieper - "God's command to His Church not to make a covenant with the world."		
His closing words were something like: To be sure, not to be involved with the world brings struggle, but because of this we need not be warped; we have Christ's promise: "Behold, I am with you always, even to the end of the age." The Eastern District has also experienced this abundantly in the past 50 years: it has not made an alliance with the world and still exists today; by God's grace it will continue to do so.)		163
Year 60, 1904 ,No. 12, June 7		
Who is the right guide? (Continuation.)(C.M.Z.).		177
Today's Materialism in its Influence on Christian Life. (Continuation.)(R.v.N.)179		
Year 60, 1904 ,No. 13, June 21		
Who is the right guide? (Continuation.)(C.M.Z.).		193
Today's Materialism in its Influence on Christian Life. (Continuation.)(R.v.N.)194		
Illinois District. (Opening sermon - F. Pieper - 2 Moses 34,12-14. : The sermon dealt with a very contemporary topic, and therefore the synod decided to ask President Pieper to let the sermon appear in print in the "Lutheraner". Dr. Pieper also promised to comply with the explicit request.)		195
Emigrant Mission to Baltimore 1903.197		
	Year 60, 1904 ,No. 14, July 5	

The preaching of the gospel the most important business in the world. (Synodal sermon, delivered by F. Pieper. - Matth. 24,14.)	209
Today's Materialism in its Influence on Christian Life. (Continuation.)(R.v.N.)211	
Minnesota and Dakota District. (Opening sermon - F. Pieper, 2 Moses 34:12-14.)	213
Michigan District. (J.F.	M214
Year 60, 1904 ,No. 15, July 19	
The present shape of the Protestant Church. (G.St.)	225
Year 60, 1904 ,No. 16, August 2	
Some biblical culture pictures. (To be continued.) (G.St.)	241
Wisconsin District. (Opening sermon - F. Pieper - Matth. 9:35-38, he answered the question, "Why should the synod maintain its synodical institutions with the greatest fidelity?")	245
First Assembly of the Brazilian District. (J. Hartmeister.)245	
Year 60, 1904 ,No. 17, August 16	
Some Biblical Cultural Images. (Continued.) (G.St.)	257
Southern Districts.	258
Year 60, 1904 ,No. 18, August 30	
Some biblical culture pictures. (To be continued.) (G.St.)	273
California and Nevada District. 274	
Oregon and Washington District. 276	
Year 60, 1904 ,No. 19, September 13	
Some biblical culture pictures. (To be continued.) (G.St.)	291
From Berlin. (To be continued.) (O. Willkomm.). 291	
Middle District. 293	
Year 60, 1904 ,No. 20, Sept 27	
Some biblical culture pictures. (To be continued.) (G.St.)	305
From Kansas. (Opening sermon - F. Pieper - Matth. 9,35-38)	307
From Berlin. (Continued.) (O. Willkomm.). 308	
Year 60, 1904 ,No. 21, October 11	
Some biblical culture pictures. (To be continued.) (G.St.)	321
Iowa District. 324	
Dr. Martin Luther's Sämtliche Schriften, Einundzwanzigster Band. Luther's letters together with the most important letters addressed to him and some other strikingly interesting documents. Second part: Letters from the year 1533 to 1546. (L.F.). [St. Louis Edition.]	326
Year 60, 1904 ,No. 22, October 25	
Some biblical culture pictures. (To be continued.) (G.St.)	337
Nebraska District. (Opening sermon - F. Pieper - Matth. 9,35-38.)	339
Canada District. 340	
Year 60, 1904 ,No. 23, November 8	
The Unity of the Christian Church. (Fr. S.).	353
Report of proceedings held at two free conferences of pastors of the Michigan and Missouri Synods. [Free Conferences] 355	
Year 60, 1904 ,No. 24, November 22	
Benefits and blessings of Advent contemplation. (E.P.)	369
Report of proceedings held at two free conferences of pastors of the Michigan and Missouri Synods. 372	
From the Negro Mission. (L. Fuerbringer.).374	
Year 60, 1904 ,No. 25, December 6	
Cultivating the fraternal community of faith. (F.P.)	385
Visitation in Brazil. (L. Lochner.).389	
Year 60, 1904 ,No. 26, December 20	
† D. August L. Gräbner. † (L.F.).	401
Graceful Christmas Season. (E.P.).402	
Visitation in Brazil. (Continued.)(L. Lochner.). 405	
Report of proceedings held at two free conferences of pastors of the Michigan and Missouri Synods. 406	

DL 61 1905 [HOME](#) ([Archive copy](#))

Table of Contents

Year 61, 1905 , No. 1, January 3

Foreword. (L.F.).		2
Memorial speech at the funeral of D. A.L. Gräbner, held in the auditorium of the Concordia Seminary by F. Pieper.		3
Remember your teachers who told you the word of God. .		3
Jahrg. 61, 1905 No. 2, January 17		
Funeral oration at the burial of D. A.L. Gräbner on Rom. 14,7-9 by C.C. Schmidt.		17
One more word about the present shape of the Protestant Church. 19		
Jahrg. 61, 1905 ,No. 3, January 31		
The forgiveness of sins. (C.M.Z.).		33
Jahrg. 61, 1905 ,No. 4, February 14		
The forgiveness of sins. (Continued.)(C.M.Z.).		49
Jahrg. 61, 1905 ,No. 5, March 28		
The forgiveness of sins. (Continued.)(C.M.Z.).		65
A new secret farm connection. (R.).67		
From London. (L.Lochner).68		
Year 61, 1905 ,No. 6, March 14		
"A fine sum of which I am worthy of them!" Zech. 11,13 (W.H.T.D.)		81
A new secret farm connection. (R.).83		
Jahrg. 61, 1905 ,No. 7, March 28		
The forgiveness of sins. (Continued.)(C.M.Z.).		98
Year 61, 1905 ,No. 8, April 11		
For Confirmation. (E.P.).		113
The forgiveness of sins. (Continued.)(C.M.Z.). 116		
Year 61, 1905 ,No. 9, April 25		
Angel's Easter Sermon.		129
Year 61, 1905 ,No. 10, May 9		
"Let the dead bury their dead!" Matth. 8,22. (J.A.F.).		145
The forgiveness of sins. (Continued.)(C.M.Z.). 147		
Honorary Commemoration of the Blessed Father J.A. Hügli. (R. Smukal).150		
Year 61, 1905 ,No. 11, May 23		
For the Feast of the Ascension. (J.A.F.).		161
The forgiveness of sins. (Continued.)(C.M.Z.). 162		
From New Zealand. (L.F.).164		
Year 61, 1905 ,No. 12, June 6		
"Faith is lagging behind." (C.M.Z.)		180
Year 61, 1905 ,No. 13, June 20		
Why should we cultivate our synodal teaching institutions with great fidelity? (Sermon by F. Pieper.).		193
" Faith is lagging behind." (Continued.)(C.M.Z.). 195		
Our delegate synod. (A.Pf.)197		
Year 61, 1905 ,No. 14, July 4		
Synodal address. (F. Pieper.).		209
The forgiveness of sins. (Continued.)(C.M.Z.). 210		
Year 61, 1905 ,No. 15, July 18		
Presidential report on the period 1902 to 1905 by F. Pieper. The district synods. Our missionary work. Our teaching institutions. Our coffers. Our foreign relations. Free Conferences.		225

Our delegate synod. ... The motion to delete from the Synodal Constitution the paragraph requiring the "exclusive use of the German language in Synodal meetings" was not adopted; but the decision was made to admit into the Synodal Union	
English	
pastors, teachers, and congregations which have sprung from our own midst. The matter is just such that in hundreds of places within our Synod preaching in English has been going on more or less regularly for some time. (L.F.).	227
Year 61, 1905 ,No. 16, August 1	
Presidential report on the period 1902 to 1905 by F. Pieper. (Continued.) The state of the Synod in General. The General Presidium. Preservation of unity of spirit within the Synod.	241
Year 61, 1905 ,No. 17, August 15	
First ordinary meeting of the Brazilian District. (M.). Asheville, N.C. .(L.F.).261	260
Year 61, 1905 ,No. 18, August 29	
From the German Free Church. (M. Willkomm.)	273
Year 61, 1905 ,No. 19, September 12	
Presidential Report and the Last "Free Conference". (F. Pieper).	289
Year 61, 1905 ,No. 20, September 26	
Speech delivered at the dedication of the new teaching volume of our institution at Fort Wayne, Ind. on September 10, 1905, by P. Brand. (P. Brand)	305
Year 61, 1905 ,No. 21, October 10	
"How long do you limp on both sides? If the Lord is God, walk after him; but if it is Baal, walk after him." (C.M.Z.).	321
Year 61, 1905 ,No. 22, October 24	
Lutheran Reading. Recently I read the 15th volume of the "Lutheran". There I came across in the Nummer of February 22, 1859, the advertisement of the forthcoming meeting of the Western...(A.B.).	337
Year 61, 1905 ,No. 23, November 7	
Sermon on Eph. 1:3-14. (G.St.).	353
Year 61, 1905 ,No. 24, November 21	
For the last Sunday of the church year. (Walther, "Light of Life").	369
Necessary and unnecessary disputes. (F.P.).	371
Year 61, 1905 ,No. 25, December 5	
The annoyance of the divisions in the Christian church. (F.P.).	387
Year 61, 1905 ,No. 26, December 19	
Heaven on Earth. (Otto Hermann Walther). Danish Free Church. (Hans Rosenwinkel).403	401
† Rev. Christian Hochstetter. † ("History of the Missouri Synod."). (S.).	403

[DL62 1906 HOME](#) ([Archive copy](#))

Table of Contents

	Year 62, 1906 , No. 1, January 2	
Foreword. (K.).		1
Our arsenal work for the next three years. A call to all our communities. (F. Pieper).		3
	Jahrg. 62, 1906 No. 2, January	
Christ's baptism and our baptism. (L.F.)		17
	Year 62, 1906 ,No. 3, January 30	
Our educational institutions. (L.F.).		33
Our theological institution in St. Louis. (F. Pieper).		33
The Concordia Semnar in Springfield. (R. Pieper.).		35
Our teacher training seminar in Addison.(Th.B.)37		
Concordia College at Fort Wayne. (M.L.).38		
Concordia College at Milwaukee. (M.J.F.A.)40		
Concordia College at St. Paul. (Th. Büniger.).41		
St. Paul's High School in Concordia.42		
Concordia Provost High School in Hawthorne. (H. Feth.).43		
School teachers' seminar at Seward. (W.).43		

Of the election of grace. (C.M.Z.).	Year 62, 1906 ,No. 4, February 13	49
.....	Jahrg. 62, 1906 ,No. 5, February 27	73
Of the election of grace. (Continued.)(C.M.Z.).	Year 62, 1906 ,No. 6, March 13	90
Southern District. (Opening sermon - F. Pieper, Matth. 5,14-15).		92
Lord, where shall we go? A word to our dear confirmands. (K.).	Jahrg. 62, 1906 ,No. 7, March 27	105
Texas District. (Opening sermon - F. Pieper, Matth. 5:14-16 - "Christ's exhortation to His Church not to hide the light under a bushel.").		108
A threefold "much more" for Easter. (E.P.).	Year 62, 1906 ,No. 8, April 10	121
Of the election of grace. (Continued.)(C.M.Z.). 123		
Dr. Walther on the duty of a synod faithful to the confession to work for the spread of Christ's kingdom in the world. (F.P.).	Year 62, 1906 ,No. 9, April 24	137
Of the election of grace. (Continued.)(C.M.Z.). 138		
What's the deal with suspension from synodical membership within the Missouri Synod? (F.P.).		143
What does God want to teach us through the terrible disaster in California? (G.M.).	Year 62, 1906 ,No. 10, May 8	153
Collections for the synod building fund. (F. Pieper)		158
Of the election of grace. (Continued.)(C.M.Z.).	Year 62, 1906 ,No. 11, May 22	170
Of the election of grace. (Continuation.)(C.M.Z.).	Year 62, 1906 ,No. 12, June 5	186
Eastern District. 190		
Of the election of grace. (Continued.)(C.M.Z.).	Year 62, 1906 ,No. 13, June 19	202
	Year 62, 1906 ,No. 14, July 3	
	Year 62, 1906 ,No. 15, July 17	
Minnesota and Dakota District. (Opening sermon - F. Pieper, Eph. 4:3: to right unity in the Spirit, namely, in the faith of the gospel of the Savior of sinners, and to sincere brotherliness toward all who profess the same faith with us, and to avoid all division through personal bitterness, lest through our own fault the course of the gospel be hindered.		234
Michigan District. 235		
How a Christian can become certain of his eternal election and take comfort in it. 1. (C.M.Z.).	Year 62, 1906 ,No. 16, July 31	249
	Year 62, 1906 ,No. 17, August	
	Year 62, 1906 ,No. 18, August 28	
	Year 62, 1906 ,No. 19, September 11	
Kansas District. (M. Gräbner.).		306
Nebraska District. (Essayist - Professor Mezger: What do we have to pay special attention to, so that our school system not only remains intact, but develops more and more and is a real blessing to our communities? 307		
A Japanese man becomes a Lutheran Christian. In the Methodist Northwestern University at Evanston, Illinois, studied a Japanese, Rikinosuke Hojo. ... (J.D. Matthius)		309
How can I become aware and be completely sure that the gospel, which I find in the Bible, is really and truly God's gospel? 1. (C.M.Z.).	Year 62, 1906 ,No. 20, September 25	337
	Year 62, 1906 ,No. 21, October 9	
On the occasion of the Reformation. (K.).	Year 62, 1906 ,No. 22, October 23	353
Western District. (Opening sermon - F. Pieper: Eph 4:3 he spoke about the glorious good of unity in the Spirit, showing wherein this unity consisted and by what means it was maintained)	Year 62, 1906 ,No. 23, November 6	369.
	Year 62, 1906 ,No. 24, November 20	

Our thanks at this time of earthly prosperity. (F. Pieper.) We are currently living in a time of earthly prosperity in our country. Apart from a number of those who are never quite satisfied, it is generally admitted that the United States is at present enjoying an almost unprecedented "prosperity." Our fields have borne abundantly, in some cases superabundantly. Trade and commerce are flourishing. Workers have abundant and rewarding employment. We Lutheran Christians also participate in this general "prosperity." We Lutheran Christians also know where this earthly prosperity comes from. [385](#)
 Jahrg. 62, 1906 ,No. 25, December

Jahrg. 62, 1906 ,No. 26, December

DL 63 1907 [HOME](#) ([Archive copy](#))

Table of Contents

Year 63, 1907 , No. 1, January 1

The unity of the Christian church. (Synodal sermon.) Eph 4,3; F. Pieper	2
† P. Stephanus Keyl . † (To be continued.) (Son of E.G.W. Keyl)	4
Jesu glory. (L.F.)	17
In the world, but not with the world. (L.F.)	33
Paulus Gerhardt. 1. (S....)	50
From Schleswig-Holstein. (O. Willkomm.)	52
Encouraging the appointment of community school teachers. (F. Pieper.)	53
Paulus Gerhardt. 1. (Continued.) (S....)	66
From Australia. (To be continued.)(L.F.).	68
Paulus Gerhardt. 1. (Continued.) (S....)	82
The right church discipline commanded by God. (G.M.).	98
The right church discipline commanded by God. (Continued.)(G.M.).	114
The right church discipline commanded by God. (Continued.)(G.M.).	130
The right church discipline commanded by God. (Continued.)(G.M.).	146
The right church discipline commanded by God. (Continued.)(G.M.).	162
The right church discipline commanded by God. (Continued.)(G.M.).	180
From the Mission to Poland.	181
The right church discipline commanded by God. (Continued.)(G.M.).	194
Illinois District.	196
Michigan District. (Opening sermon - F. Pieper: Apost. 15,10-11 - in which he encouraged in a most heartfelt manner to continue to proclaim the old gospel with great joy, since it is the only way of salvation ordered by God for all people until the end of days, and since furthermore only through the gospel can people be freed from the unbearable yoke of the law and be made eternally blessed.	209
South Dakota District. (Opening sermon - F. Pieper: Apost. 15:10-11, "Why should we preach the old gospel with all joy and zeal?" The answer was, "1. Because the gospel is the only way to salvation, and 2. Because the gospel alone frees from the yoke of the law." (F.J. Graves.).	227
The right church discipline commanded by God. (Continued.)(G.M.).	227

Year 63, 1907 ,No. 16, July 30

Salutatory address, delivered at the farewell ceremony for Ft. Wayne high school graduates. (G.St.) Year 63, 1907 ,No. 17, August 13	241
The right church discipline commanded by God. (Continued.)(G.M.) Once again, the Farmers' Union. (Oklahoma District.)259 Year 63, 1907 ,No. 18, August 27	258
The right church discipline commanded by God. (Continued.)(G.M.) Texas District. 275 Year 63, 1907 ,No. 19, September 10	274
Central District. (Opening sermon - F. Pieper - 1 Tim. 2,4-6) Jahrg. 63, 1907 ,No. 20, September 24	290
The right church discipline commanded by God. (Continued.)(G.M.) Year 63, 1907 ,No. 21, October 8	306
Canada District. (Opening sermon - F. Pieper, 1 Tim. 2, 4-6: "Why should we not grow weary of the preaching of the gospel?" as follows: "1. Because God wills that the gospel be preached to all men; 2. Because it is the only justifying, all-salvificating religion; 3. Because it is the fruit of the blood of Christ.")	321
The right church discipline commanded by God. (Continued.)(G.M.) Jahrg. 63, 1907 ,No. 22, October 22	322
On the occasion of the Reformation. (K.)	337
The right church discipline commanded by God. (Continued.)(G.M.) Year 63, 1907 ,No. 23, November 5	338
What will be the nature of the teaching that will be taught in our new teaching halls? Speech delivered at the dedication of the new institution building in St. Louis by F. Pieper.	353
The right church discipline commanded by God. (Continued.)(G.M.)	355
Western District. (Opening sermon - F. Pieper, 1 Tim. 2, 4-6) Year 63, 1907 ,No. 24, November 19 Jahrg. 63, 1907 ,No. 25, December 3 Year 63, 1907 ,No. 26, December 17	357
Luther's writings. (F. Pieper.). Jahrg. 63, 1907 , No. 27, December 31	403
On the defense. (C.F. Walther.).	419

DL 64 1908 [HOME](#) ([Archive copy](#))

Selected Articles

To the new vintage. (L.F.) Year 64, 1908 , No. 1, January 11	1
From the Far Northwest. (F. Pfothhauer.). Year 64, 1908 No. 2, January 28 Year 64, 1908 ,No. 3, February 11 Jahrg. 64, 1908 ,No. 4, February	60
Our certainty regarding Christian doctrine. I. (F.P.). Year 64, 1908 ,No. 5, March 10	73
Our certainty in regard to Christian doctrine. II. (F.P.). Year 64, 1908 ,No. 6, March 24	90
The Saloon. (G.St.) Year 64, 1908 ,No. 7, April 7	106
The Saloon. (Continued.)(G.St.) Year 64, 1908 ,No. 8, April 21	123
The German Free Church. Three conversations. (W.). Year 64, 1908 ,No. 9, May 5	139

	Year 64, 1908 ,No. 10, May 19	
The German Free Church. Three conversations. (W.).		156
	Year 64, 1908 ,No. 11, June 2	
Synodal address. (F. Pieper.).		170
Our delegate synod. (L.F.)		171
The German Free Church. Three conversations. (W.).		173
	Year 64, 1908 ,No. 12, June 16	
Presidential Report. The district synods. Our missionary work. Our educational institutions. Our coffers. (F.Pieper.).		186
The German Free Church. Three conversations. (W.).		188
	Year 64, 1908 ,No. 13, June 30	
Presidential Report. Our foreign relations. The state of the Synod in general. Concluding Reminder. (F.Pieper.).		203
	Year 64, 1908 ,No. 14, July 14	
	Year 64, 1908 ,No. 15, July 28	
The Glorious Good of the Fraternity of Faith. Theses for Synodal Conference 1908. Presented by F. Pieper.		237
	Year 64, 1908 ,No. 16, August 11	
	Year 64, 1908 ,No. 17, August 25	
Our Lutheran Zion in Australia. (F.W. Herzberger)		268
	Year 64, 1908 ,No. 18, September 8	
	Year 64, 1908 ,No. 19, September 22	
Letters from the Epistle to the Romans. Second Epistle. Introduction. Rom. 1, 8-17.(C.M.Z.)		297
	Year 64, 1908 ,No. 20, October 6	
The position of women in the Christian Church. I. (J.W.Th.)		314
The Evangelical Lutheran Hymn. VI. (O. Hattstädt)		316
	Year 64, 1908 ,No. 21, October 20	
D. Martin Luther translated the Holy Scriptures clearly. On the occasion of the Reformation. (K.)		329
	Year 64, 1908 ,No. 22, November 3	
	Year 64, 1908 ,No. 23, November 17	
	Jahrg. 64, 1908 ,No. 24, December 1	
Letters from the Epistle to the Romans. Seventh Epistle. Every man is guilty before God. Rom. 3, 1-8. (C.M.Z.)		378
What we as Christians and what we as American citizens have against the papacy. (F.P.).		379
	Year 64, 1908 ,No. 25, December 15	
	Year 64, 1908 ,No. 26, December 29	

DL 65 1909 [HOME](#) ([Archive copy](#))

Selected Articles

	Year 65, 1909 , No. 1, January 12	
To the new vintage. (L.F.).		1
Earthquake. The terrible earthquake in southern Italy, in which hundreds of thousands of people perished, has given the world cause to express its partly childish, partly blasphemous thoughts about earthquakes. (F.P.)		2
	Jahrg. 65, 1909 No. 2, January 26	
The decisions of the Synod of Delegates and the European Free Churches. (L.Lochner., etc.)		19
	Jahrg. 65, 1909 ,No. 3, February 9	
The righteousness that is before God. Rom. 3,21-26. (C.M.Z.)		34
	Jahrg. 65, 1909 ,No. 4, February 23	
The justifying faith. Rom. 3:27-31. (C.M.Z.).		51
	Jahrg. 65, 1909 ,No. 5, March 9	
Gifts and souvenirs for Palm Sunday and Easter... (CPH.).	63	

Abraham, justified by faith in Christ. Rom. 4 (C.M.Z.).	66
Year. 65, 1909 ,No. 6, March 23	
Blessed consequences of justification. Rom. 5:1-11.(C.M.Z.).	83
Year 65, 1909 ,No. 7, April 6	
Adam and Christ. Rom. 5,12-21. (C.M.Z.)	100
Year 65, 1909 ,No. 8, April 20	
The unity in the Christian Church and the unity in the sect of the Pope. (F.P.)	114
Southern District. (Opening sermon - F. Pieper, 2 Cor. 5:18-21.)	118
Year. 65, 1909 ,No. 9, May 4	
Unity within the Lutheran Church. (F.P.).	130
Year 65, 1909 ,No. 10, May 18	
How is the Christian Church governed? I. (F.P.).	147
Year. 65, 1909 ,No. 11, June 1	
How is the Christian Church governed? II. (F.P.).	164
Year 65, 1909 ,No. 12, June 15	
The sanctification of justified Christians. Rom. 6:1-14. (C.M.Z.).	178
Year 65, 1909 ,No. 13, June 29	
The justified Christians are blessed servants of righteousness. Rom. 6:15-23. (C.M.Z.).	193
Northern Illinois District. (Opening sermon - F. Pieper.)	197
Year 65, 1909 ,No. 14, July 13	
The justified Christians blessed freedom from the law. Rom. 7:1-6 (C.M.Z.).	210
Michigan District. (Opening sermon - F. Pieper, Psalm 45:10-13.: preached against kingdom weariness. Let the citizens of the kingdom of God consider. 1. that they wear their King's ornaments, 2. are in their King's service, 3. have His glorious promises.)	212
Year 65, 1909 ,No. 15, July 27	
Year 65, 1909 ,No. 16, August 10	
The motives for false teaching. (F.P.).	242
Year 65, 1909 ,No. 17, August 24	
Truth and Lies. Christian Science. (L.F.).	257
Middle District. (Speaker, P. Th. Schurdel, Doctrine of Justification.)	260
Year 65, 1909 ,No. 18, September 7	
The Law and Sin. Rom. 7:7-13. (C.M.Z.).	274
Texas District. 276	
Jahrg. 65, 1909 ,No. 19, September 21	
The constant conflict between spirit and flesh in justified Christians. Rom. 7:14-25 (C.M.Z.).	290
Year. 65, 1909 ,No. 20, October 5	
The justified Christians walk in the Spirit. Rom. 8,1-17. (C.M.Z.).	306
Ecclesiastical Race Suicide. (F.P.).	309
Year 65, 1909 ,No. 21, October 19	
The great groaning for the great glory promised to the justified Christians. Rom. 8,18-27 (C.M.Z.)	322
Year. 65, 1909 ,No. 22, November 2	
Year 65, 1909 ,No. 23, November 16	
The Story of the Life of Joseph (Southern Illinois, E. Abel)	354
Year 65, 1909 ,No. 24, November 30	
The eternal comfort of God in the cross and suffering of the justified Christians. Rom. 8,28-39. (C.M.Z.).	371
Year. 65, 1909 ,No. 25, December 14	
Some Knowledge and the Unique Knowledge. Speech delivered at the dedication of Concordia College at Bronxville, NY, by F. Pieper. (November 21)	386
Year. 65, 1909 ,No. 26, December 28	
South Dakota District. (Essayist- F.E. Pasche- doctrinal differences between the Lutheran and Reformed churches.)	408
A rare celebration. ... The morning celebration was pretty much limited to our own congregation, but in the evening service almost all congregations of the city and surrounding area were represented by delegates or other participants. In this the General Praeses, Dr. F. Pieper, spoke on the basis of Ies. 52,7, about the honor of the preaching ministry. Several choirs, among them the local teachers' choir, heightened the celebration by the performance of appropriate songs. ... If up to this point everything had proceeded as the jubilarian could have expected, something now followed that completely astonished him. Dr. Pieper approached him with a diploma, ...	409

DL 66 1910 [HOME](#) ([Archive copy](#))

Selected Articles

To the new vintage. (L.F.).	Year 66, 1910 , No. 1, January 11	1
The German Free Church. I. (G.St.)	Year 66, 1910 No. 2, January 25	19
The German Free Church. II. (Continued.)(G.St.)	Year 66, 1910 ,No. 3, February 8	35
"They are not all Israelites who are of Israel." Rom. 9, 1-13 (C.M.Z.)	Year 66, 1910 ,No. 4, February 22 Year 66, 1910 ,No. 5, March 8	70
Fairbanks and the Pope. Fairbanks, the Vice President of the United States during the last Roosevelt administration, also came to Rome on his European tour. In Rome, among many other curiosities, Fairbanks desired to see the Pope. The Pope was immediately willing to be seen, as Fairbanks came with the expressed intention of paying his respects to the Pope, as the ecclesiastical leader of a large number of American citizens. The Pope is always ready to be shown reverence, especially by Protestants. But things turned out a little differently this time. Fairbanks is a Methodist, and because the Methodists have a church in Rome, he had agreed to address a Methodist gathering. When the Pope learned this, he declared himself unable to receive Fairbanks. The Methodists in Rome did not want to deprive Fairbanks of the pleasure that a visit to the Pope would give him, and agreed to forgo the address on the part of our former Vice President. Fairbanks, however, preferred to keep the promise he had made to the Methodists and forgo the "audience" with the Pope. Of course, this occurrence was immediately telegraphed to the United States, and Fairbanks' conduct is pretty much praised by the entire church press, the Catholic one excepted. A pastoral conference of Washington, D.C., met under the presidency of Bishop Cranston of the Methodist Church and adopted several "resolutions" condemning the Pope's conduct "as a characteristic expression of the true spirit of the Roman hierarchy" and praising Fairbanks' conduct "as a manly defense of the American spirit of tolerance and the dignity of a free American citizen." ... (F.P.)	Year 66, 1910 ,No. 6, March 22	87 89
From the German Free Church. (M. Willkomm.).	Year 66, 1910 ,No. 7, April 5	102 106
"What else does he owe? For who can resist his will?" Rom. 9:19-29. (C.M.Z.)	Year 66, 1910 ,No. 8, April 19	118
The Lodge of the Woodmen of the World. (P. Kretzmann.).	"He therefore hath mercy on whom He will, and hath put away whom He will." Rom. 9:14-18. (C.M.Z.).	134
The territory of the German Lutherans a "mission field" of the English Lutherans of the General Synod.(F.P.).	Year 66, 1910 ,No. 9, May 3	154
Iowa and Ohio. It is not right how the Ohio and Iowa papers speak of the Rev. D. Allwardt, who died recently. They are using the death to attack the Missouri Synod. In view of the serious fact of the death, all of us who teach and write publicly should consider especially seriously whether we can stand before God with our speaking and writing. ...(F.P.)	Year 66, 1910 ,No. 10, May 17	166
The faith of the Gentiles and the unbelief of Israel. Rom. 9,30 - 10,21. (C.M.Z.).	Year 66, 1910 ,No. 11, May 31	183
Do they still hold to the doctrine of the Lutheran Confession only in the state of Missouri? (F.P.).	Year 66, 1910 ,No. 12, June 14	185
Atlantic District. (Opening sermon - F. Pieper - Ies. 40:9: "The godly lay movement for the extension of Christ's kingdom on earth." It was a missionary sermon of its own kind, giving glory to God alone and driving the hearers to participate in this lay movement with heart, mouth, hands, with all the powers of soul and body) .	Year 66, 1910 ,No. 13, June 28	197 199
Luther's Works. The edition of Luther's works, for which our synod was responsible, is now complete with the publication of the index volume. It is therefore natural for the undersigned, who was involved in the editing from the beginning, to remind our "Lutherans" and Luther readers shortly of the course and nature of the now completed work. It was in the fall of the year 1879 when Blessed Pastor Büniger of the Immanuel congregation in St. Louis, in the Pastoral Conference of the Western District of our Synod, which followed the Synodal Assembly, suggested the question whether a new edition of the works of Luther, after Dr. J.G. Walch would not be in the interest of our Synod, since the copies of the old Walch edition are becoming more and more rare and the Erlangen edition, which lacks the German translations of Luther's Latin writings, does not replace it (G.St.) .	"God has not cast off His people." Rom. 11:1-10. (C.M.Z.).	199 213
Is the young man a gateway entering the preaching ministry in our time? Farewell word to this year's candidates by F. Pieper.	Year 66, 1910 ,No. 14, July 12	

The fall of the great mass of Israel has salutary consequences for others. Rom. 11:11-15. (C.M.Z.). Year 66, 1910 ,No. 15, July 26	214
Wisconsin District. (Opening sermon - F. Pieper.) Year 66, 1910 ,No. 16, August 9 Year 66, 1910 ,No. 17, August 23	234
New print axes: Commentary on Paul's letter to the Ephesians. By D. G. Stöckhardt (L.F.) Year 66, 1910 ,No. 18, September 6	274
From the Slovak Sister Synod. (J. Pelikan , Praeses; Theo. Balent, Secr.) Year 66, 1910 ,No. 19, September 20	285
Assembly of the Synodical Conference.	298
Iowa District. (Opening sermon - F. Pieper - Matth. 5,14-15, Then we had the joy to have Praeses, Dr. Pieper, with us once nine years, who not only by his encouraging opening sermon on Matth. 5,14-15, but also by a clear, clear insight, which he gave us into the present state of the whole Synod concerning its size, its teaching institutions, its financial situation and its various missions 2c. as well as by his lively participation in all matters, he contributed not a little to making our meetings quite beneficial. Through most of his addresses, like a golden thread, ran the truths: Dear brethren, let us not forget the great main task which our God has left us on earth to fulfill after our conversion, and that is: Preach, preach the gospel to every creature! For the sake of the gospel the world is still standing. For the sake of the gospel the good Lord also gives us all other spiritual gifts and earthly goods. Therefore, we should put them at the service of the gospel. And what a pity for all money and goods that do not serve the gospel and its spreading! We, too, in the Iowa District, by God's immeasurable, completely undeserved grace, still have the pure gospel; we are also richly endowed with earthly goods: o let us not grow weary in the confession of the all-salvific message and for the sake of it give up everything and willingly, abundantly, diligently, regularly offer our earthly goods for its proclamation in our own midst among the needy fellow believers and people, yes, everywhere where the Lord opens a door for us and points us to it.	our General again after 299
The task of the Danish Free Church among the "strong Jutes". (P. Löffler / O. Willkomm.) Year 66, 1910 ,No. 20, October 4	301
A warning to the Gentile Christians that they should not proudly boast against the Jews. Rom. 11,16-24 (C.M.Z.)	315
Why do we so firmly reject the teaching of the Ohio and Iowa Synods that the eternal election of God's children to blessedness is in view of their persevering faith? (F.P.). Year 66, 1910 ,No. 21, October 18	316
The article of justification in the heart of the Christian. On the occasion of the approaching Reformation feast. (E.).	333
A Mystery Cleared Up. Rom. 11:25-32. (C.M.Z.). Year 66, 1910 ,No. 22, November 1	335
The Pope in his true form. On the occasion of the Reformation. (E.)	349
"O what depth of riches, both of wisdom and knowledge of God!" Rom. 11:33-36.(C.M.Z.). Year 66, 1910 ,No. 23, November 15	351
"Come!" (C.M.Z.)	369
A.F. Hoppe given titled Doctor of Theology by St. Louis faculty. Year 66, 1910 ,No. 24, November 29 Year 66, 1910 ,No. 25, December 13	375
A service in the Old Testament. (E.).	401
The first service in the New Testament. (E.). Year 66, 1910 ,No. 26, December 27	403
A service in heaven. (E.)	417

DL 67 1911 [HOME](#) ([Archive copy](#))

Selected Articles

To the new vintage. (L.F.). Year 67 1911 , No. 1, January 10	1
The doctrine of faith. (Walther, Light of Life, p. 130 ff.) Year 67 1911 No. 2, January 24 Year 67 1911 ,No. 3, February 7	33
Listening to the Word of God. (Walther, Light of Life, p.184 ff.) Year 67 1911 ,No. 4, February 21 Year 67 1911 ,No. 5, March 7	69
Purpose and task of a right synod. Preach the gospel to all creatures! (From a synodal sermon by Dr. Walther.) Year 67 1911 ,No. 6, March 21 Year 67 1911 ,No. 7, April 4 Year 67 1911 ,No. 8, April 18	117

God alone builds and maintains his church on earth. (From Walther's synodal sermon in 1875.).	133
Our delegate synod. (L.F.).	134
Year 67 1911 ,No. 10, May 16	
Synodal address. (F. Pfotenhauer.).	149
How can the jewel of pure teaching and knowledge be preserved? (From Dr. Walther's first sermon at the opening of the synod.)	152
The great importance of our educational institutions. (From Dr. Walther's synodal speech of 1874.).	153
Jahrg. 67 1911 ,No. 11, May 30 pg 165	
Speech on the centenary of the birth of Dr. C.F.W. Walther, delivered on May 14 at the St. Louis Coliseum by Professor Fr. Bente.	166
Anniversary address delivered at the Walther celebration at the Coliseum in St. Louis on May 14, 1911, by Professor D. H.G. Stub.	167
Presidential report, submitted to the Synod of Delegates by Professor Dr. F. Pieper. The District Synods. Our missionary work. Our teaching institutions. Our coffers. Our foreign relations. Reminder.	168
Our Synod of Delegates. ... Organization of the Synod. The position of the General Praeses was this time represented by the First Vice-President, Pfotenhauer, who read out his presidential address and, following it, a presidential report on the last triennium written by Dr. Pieper, which is printed elsewhere in this paper. The Synod heartily regretted that Dr. Pieper could not be in its midst , wished him good luck and blessings by telegraph, and thanked him sincerely for his many years of great and faithful service.	170
Year 67 1911 ,No. 12, June 13	
"Whoever does not gather with me will be destroyed." Luk 11,23 (Walther, Licht des Lebens, p. 233 ff.)	185
"By the mercy of God! Rom. 12. (C.M.Z.).	186
Some judgments on public schooling, and what we Lutherans should learn from them. The Ladies' Home Journal recently carried a sharp judgment on the public school system. (F.H.S.).189	
† Albert Friedrich Hoppe. † (Autobiography)	190
Year 67 1911 ,No. 13, June 27	
To the congregations of the Missouri Synod. (F. Pfotenhauer.)	201
From old times. Appropriations of the Synod in 1874. With notes by Dr. Walther.	203
Of worldly authority, charity and walking in the light. Rom. 13. (C.M.Z.).	204
† Albert Friedrich Hoppe. † (Continued.)(Autobiography)	205
Jahrg. 67 1911 ,No. 14, July 11 (p 217)	
How the strong in faith and the weak in faith should relate to each other. Rom. 14.(C.M.Z.).	219
Year 67 1911 ,No. 15, July 25	
A Synodal Letter from Old Times. Professor Walther , at the same time as the announcement of the synodal report in the "Lutheraner" and the fatherly admonition linked to it, as published in the previous ...(C.F.W.W.)	233
Christians should bear the infirmities of the weak and praise God in unity with one another. Rom. 15:1-13.(C.M.Z.).	234
Year 67 1911 ,No. 16, August 8	
Certainty of faith. (Walther, Light of Life, p. 221 f.)	249
Preacher in the Masonic Lodge. (E.).	250
Year 67 1911 ,No. 17, August 22	
Faith and Confession. (From Dr. Walther's last synodal sermon of 1877.)	265
Year 67 1911 ,No. 18, September 5	
Faithful missionary zeal. (C.F.W.W. - Year of Grace, p. 443 ff.)	281
An epilogue. Rom. 15:14-33. (C.M.Z.).	282
A heartfelt request to all congregations of our synod concerning the Walther Fund of the General Church Building Fund. ... next October in their midst the birthday of Dr. Walther...(Herm. Bartels.)	285
Year 67 1911 ,No. 19, September 19	
The powerful word of God. (E.).	301
Postscriptia. Rom. 16. (C.M.Z.).	302
Year 67 1911 ,No. 20, October 3	
Carl Ferdinand Wilhelm Walther. (L.F.).	317
Walther as Theolog. (C.M.Z.).	318
Walther as theological professor. (H...n).	320
Walther as a promoter of our higher education system.(M.J.F.A.)321	
Jahrg. 67 1911 ,No. 21, October 17 (pg 337)	
Walther as founder and leader of our synod. (F.Pf.).	339
Walther and the community school. (K.).	342
Walther as a Christian and community member. (G.St.).	343
Year 67 1911 ,No. 22, October 31	
Pure teaching and knowledge. (From D. Walther's first synodal sermon of 1865, Brosamen, p. 391 ff. 400 ff.)	353
Year 67 1911 ,No. 23, November 14	
Christian freedom. (Walther, Brosamen, p. 184 f.).	373

The Will of God. In fourfold consideration. (C.M.Z.).	374
Jahrg. 67 1911 ,No. 24, November 28 (p 393)	
A short word for the lasting memory of the Walther celebration held in our circles. (O.Hdt.)	397
Year 67 1911 ,No. 25, December 12	
Jahrg. 67 1911 ,No. 26, December 26 (p 429)	

[DL68 1912 HOME \(Archive copy\)](#)

Selected Articles

To the new vintage. (L.F.)	Year 68, 1912 , No. 1, January 9 (p 1)	1
When the Pope becomes pious and prays for his enemies. (C.C.K.)	Jahrg. 68, 1912 No. 2, January 23 (p 17)	20
For the holy season of Passion. (E.P.)	Jahrg. 68, 1912 ,No. 3, February 6 (p 33) Jahrg. 68, 1912 ,No. 4, February 20 (p49)	49
For Maundy Thursday. (E.P.)	Jahrg. 68, 1912 ,No. 5, March 5 (p69) Jahrg. 68, 1912 ,No. 6, März 19 (p85)	85
Good Friday and Easter. (E.P.)	Jahrg. 68, 1912 ,No. 7, April 2 (p101)	101
A new association of Lutheran synods. According to a note in the Lutheran Observer, Dr. Richter of the Iowa Synod has made the proposal to set in motion a union of such Lutheran synods as have hitherto been separate. In doing so, he intends on the one hand to let Missouri go its own way, and on the other hand to let the General Synod go its own way because of defects in the confessional fidelity of Bunde... (F.P.)		104
The restitution of stolen property. In this article we have a special inducement. (E.P.)	Jahrg. 68, 1912 ,No. 8, April 16 (p117) Jahrg. 68, 1912 ,No. 9, April 30 (p133)	119
"God's Word and Luther's Doctrine." I. (E.P.)		134
Thoughts about the terrible accident~ur sea. (E.P.)	Jahrg. 68, 1912 ,No. 10, May 14 (p149)	137
Ascension. (E.P.)		149
"God's Word and Luther's Doctrine." II. (Continued.)(E.P.)		151
A warning against the Adventists. (E.P.)	Jahrg. 68, 1912 ,No. 11, May 28 (p165)	152
Pentecost. (E.P.)		165
"God's Word and Luther's Lehr'." III. (Continued.)(E.P.)		167
"God's Word and Luther's Doctrine." IV. (Continued.)(E.P.)	Year 68, 1912 ,No. 12, June 11	181
How does a congregation find out about a pastor it is considering calling? (E.P.)	Year 68, 1912 ,No. 13, June 25	182
The difficulties of the preaching ministry and their victorious overcoming. (Farewell address to the candidate class of 1912 by F. Pieper.) 2 Tim. 2,1.		197
"God's Word and Luther's Doctrine." V. (Continued.)(E.P.)	Year 68, 1912 ,No. 14, July 9	213
What is not faith. (E.P.)	Jahrg. 68, 1912 ,No. 15, Juli 23 (p229)	215
Is the Lodge doing a work similar to that of the Christian Church? (Conclusion follows.)(E.P.)		229
On the unification question. (F.P.)		232
From the community life. (E.P.)		232
Is the Lodge doing a similar work as the Christian church? (Conclusion.)(E.P.)	Year 68, 1912 ,No. 16, August 6 Jahrg. 68, 1912 ,No. 17, August 20 (p261)	245
The Mormons. (Conclusion follows.)(E.P.)	Jahrg. 68, 1912 ,No. 18, September 3 (p277)	262
The Mormons. (Conclusion.)(E.P.)		279
The Doctrine of the Mormons. (E.P.)	Year 68, 1912 ,No. 19, September 17	293

Ev.-Luth. Synodal Conference of North America. (Sermon - Dr. F. Pieper , Rom. 16:17-18: "The Apostle Paul's Teaching on Separation in the Christian Church" was the subject of his sermon, in which he discussed the following three points: how separation comes about, how it is to be judged, and how it is eliminated. By decision of the conference, the sermon will be printed in this year's report; . . . Dr. Pieper was commissioned to return the greeting and blessing on behalf of the Conference). The Rev. W. Dallmann of Milwaukee and Professor G. Mezger of St. Louis had been designated as speakers for this year's session, but neither was given an opportunity to present his paper, as more than the time usually devoted to doctrinal negotiations was taken up by the discussion of a most important matter Dr. Stub and Dr. Ylvisaker appeared as representatives of the Norwegian Synod, and Dr. Stub reported at the first session on the state of affairs concerning union between the Norwegian Synod and the United Church. The committee to which the matter was referred for discussion recommended that the Conference should itself thoroughly consider the so-called "Opgjør" or Unification Theses, which had been adopted by both Norwegian Synods, since it was a matter of immense importance to our Church in this country. After this had been done sufficiently in more than four whole sessions, it was unanimously decided by the assembly to send a letter as well as a delegation consisting of Professors W. Dau and Dr. F. Pieper from St. Louis and Director J. Schaller from Wauwatosa, Wisconsin, to request most cordially of the Norwegian brethren for the sake of the Confession: "first, in theses 1 to 3 on election by grace, to exclude the equation of the so-called first and second forms of doctrine, since only the first is the truth of Scripture and the confession, the second has no ground in God's Word and in the confession of the Lutheran Church, and therefore has no justification in the church. secondly, to induce in the theses a rejection of human conduct, especially also of the omission of so-called willful resistance by virtue of natural or grace forces, as a reason for explaining why God converted and chose some before others, as is taught by our opponents in the American Lutheran Church, since present ecclesiastical conditions demand such an antithesis; thirdly, to hold with us a Christian brotherly discussion of the former theses on calling and conversion and the present one on election by grace according to Scripture and confession in truth and in love." (Otto J.R. Hönecke.)	296
California and Nevada District. (Ed. Rudnick.)	297
Jahrg. 68, 1912 ,No. 20, October 1 (p309)	
For the Michaelmas Festival. (E.P.).	309
Jahrg. 68, 1912 ,No. 21, October 15 (p325)	
The Doctrine of the Mormons. (Continued.)(E.P.)	326
Assembly of the German Free Church. (M. Willkomm.).	330
Year 68, 1912 ,No. 22, October 29	
Reformation. (E.P.)	337
The Doctrine of the Mormons. (Continued.)(E.P.)	343
Jahrg. 68, 1912 ,No. 23, November 12 (p357)	
The Doctrine of the Mormons. (Continued.)(E.P.)	358
Western District. (Essayist - E.A.W. Krauß - "Mary, the Mother of our Lord.").	363
Jahrg. 68, 1912 ,No. 24, November 26 (p373)	
The Doctrine of the Mormons. (Continued.)(E.P.)	374
Year 68, 1912 ,No. 25, December 10	
Enemies of Christmas. (E.P.)	389
The idolatrous mischief of the "Eucharistic Congress" of the Roman. (F.P.)	391
The Doctrine of the Mormons. (Conclusion.)(E.P.)	392
Year 68, 1912 ,No. 26, December 24	
God's letter at his Christmas gift. (E.P.).	405

[DL69 1913 HOME](#) ([Archive copy](#))

Selected Articles

Jahrg. 69, 1913 , No. 1, January 7 (p1)	
"Where your face does not go, do not lead us up from there." 2 Moses, 33,15 (E.P.)	1
Year 69, 1913 No. 2, January 21	
† Dr. G. Stöckhardt. † (E.P.) [Text file here].	17
† Dr. G. Stöckhardt. † (Memorial address, held in the auditorium of the theological seminary by F. Pieper.) (Walther, Schaller, Länge, Günther, Gräbner and now Stöckhardt. [Text file here]	18
Year 69, 1913 ,No. 3, February 4	
The right practice in dismissal of community members.	37
Year 69, 1913 ,No. 4, February 18	
Cause and fruit of the passion of Christ. (E.P.)	53
Year 69, 1913 ,No. 5, March 4	
Message from Cuba. (R. Örtel.)	73
Jahrg. 69, 1913 ,No. 6, March 18 (p85)	

"Do you also hear what these say?" Matth. 21,16. (E.P.). Year 69, 1913 ,No. 7, April 1	85
Lecture on the German Free Church. (Submitted to print at special request by H.G.A.) Jahrg. 69, 1913 ,No. 8, April 15 (p117)	101
Lecture on the German Free Church. (Conclusion.) Jahrg. 69, 1913 ,No. 9, April 29 (p133)	118
"We have an advocate with the Father." 1 John 2:1. (E.P.) Jahrg. 69, 1913 ,No. 10, May 13 (p149)	133
"Have you received the Holy Spirit?" (E.P.). Jahrg. 69, 1913 ,No. 11, May 27 (p165)	149
From the mission field in Canada. (E.P.). Jahrg. 69, 1913 ,No. 12, June 10 (p181) Jahrg. 69, 1913 ,No. 13, June 24 (p197)	166
An example of how the unification of the Lutheran Church of America is hindered. (F.P.)	197
Rome and the Bible. (J.G.S.). Jahrg. 69, 1913 ,No. 14, July 8 (p213)	198
Is Socialism Only Politics? (L. Schulze). Year 69, 1913 ,No. 15, July 22	213
The Unification Movement among Norwegian Lutherans. (F.P.)	229
Year 69, 1913 ,No. 16, August 5	
On the best way to put the truth in the light and promote the unity of the Church. (F.P.)	241
Jahrg. 69, 1913 ,No. 17, August 19 (p261) Jahrg. 69, 1913 ,No. 18, September 2 (p277)	
Mosi's Law and Christ's Law. (E.P.). Jahrg. 69, 1913 ,No. 19, September 16 (p293)	277
Socialism. Which one? (L. Schulze.) Jahrg. 69, 1913 ,No. 20, September 30 (p309) Jahrg. 69, 1913 ,No. 21, October 14 (p325)	297
Debt in the synod treasury. (G.). (T. Gräbner?) Jahrg. 69, 1913 ,No. 22, October 28 (p341)	325
The Lutheran Reformation - A Godly Deed. (G.).	341
Socialism. What is it based on? What is the science on which it relies? Marxian socialism, which the socialist party preaches so eagerly and which it strives to introduce with all its might, boasts that it has a reliable foundation on which it builds, that it does not concern itself with fantasies or dream images, but strictly follows the results of science. (L.Schulze.). Jahrg. 69, 1913 ,No. 23, November 11 (p357)	345
The fairy tales of science. "Because they thought they were wise, they became fools", Rom. 1,22. . The fairy tales of science have this in common with the children's and household fairy tales, that they are "lying to tell", but differ from them in that they want to be taken seriously. . . The Aces on Lemuria. (After Häckel.), The Moneron. (After Häckel.); The Marsites. (After Professor Lowell.); Die braven Atome. (After Büchner & Ko.); How the atoms made revolution. (After Laplace.); The clever giraffe. (After Darwin.); (E.)	358
What is socialism? What socialism wants. (L.S.).	360
Western District. (E.P.) Jahrg. 69, 1913 ,No. 24, November 25 (p373)	362
Speech at a community celebration of the Reformation Feast. (E.P.)	373
Now. (G.). Jahrg. 69, 1913 ,No. 25, December 9 (p389)	378
Protestants once and now. (F.P.)	391
Socialism and Religion. (L.S.). Jahrg. 69, 1913 ,No. 26, December 23 (p405)	394

DL 70 1914 [HOME](#) ([Archive copy](#))

Selected Articles

	Year 70, 1914 , No. 1, January 6	
Foreword. (G.).		1
Socialism has no room for faith in God. (L.S.). Jahrg. 70, 1914 No. 2, January 20 (p17)		3
Testimony of a former Mason against the Masonic Order. (G.) Jahrg. 70, 1914 ,No. 3, Februar 3 (p37) Jahrg. 70, 1914 ,No. 4, February 17 (p53)		19

	Jahrg. 70, 1914 ,No. 5, March 3 (p73)	
	Jahrg. 70, 1914 ,No. 6, March 17 (p89)	
	Jahrg. 70, 1914 ,No. 7, March 31 (p105)	
	Jahrg. 70, 1914 ,No. 8, April 14 (p121)	
Socialism rejects the divine moral law and makes its own. (L.S.)		122
	Jahrg. 70, 1914 ,No. 9, April 28 (p137)	
	Jahrg. 70, 1914 ,No. 10, May 12 (p155)	
Synodal Address. (At the opening of the Synod of Delegates in Chicago on May 6.)(G.)		155
	Jahrg. 70, 1914 ,No. 11, May 26 (p169)	
	Jahrg. 70, 1914 ,No. 12, June 9 (p185)	
Brief report on our Synod of Delegates. Opening service. Paper . Professor F. Pieper presented a paper on "The Glory of the Doctrine of the Church of the Reformation. Lutheran Witness.		185
Socialism sets itself against the divine order of the authorities.		189
	Jahrg. 70, 1914 ,No. 13, June 23 (p201)	
Socialism declares property rights to be wrong. (L.S.).		204
	Jahrg. 70, 1914 ,No. 14, July 7 (p217)	
The Socialist Party in the United States is pursuing genuine, atheistic, Marxian socialism. (L.S.)		220
	Jahrg. 70, 1914 ,No. 15, July 21 (p233)	
	Jahrg. 70, 1914 ,No. 16, August 4 (p249)	
The pope and the authorities. (To be continued.)(G.)		249
	Jahrg. 70, 1914 ,No. 17, August 18 (p265)	
Luther's words on war. (G.).		265
	Jahrg. 70, 1914 ,No. 18, September 1 (p281)	
For the preservation of peace. (G.).		283
Assembly of the Ev.-Luth. synodal conference.		285
	Jahrg. 70, 1914 ,No. 19, September 15 (p297)	
The pope and the authorities. (Continued.)(G.)		297
From the theater of war. The terrible war that has broken out in Europe has also severely affected our fellow believers in the German Free Church. Not only have many of them been drafted and are in the field, but bloody battles have already been fought in the area of our congregation in Mulhouse, Alsace, and in East Prussia. . (F. Pfothenauer.)		300
	Jahrg. 70, 1914 ,No. 20, September 29 (p313)	
The pope and the authorities. (Continued.)(G.)		314
	Jahrg. 70, 1914 ,No. 21, October 13 (p329)	
	Jahrg. 70, 1914 ,No. 22, October 27 (p345)	
The pope and the authorities. (Continued.)(G.)		348
	Jahrg. 70, 1914 ,No. 23, November 10 (p361)	
The Lord's War. (E.E.)		361
The pope and the authorities. (Continued.)(G.)		364
	Jahrg. 70, 1914 ,No. 24, November 24 (p377)	
The pope and the authorities. (Continued.)(G.)		380
	Jahrg. 70, 1914 ,No. 25, December 8 (p393)	
The pope and the authorities. (Continued.)(G.)		394
	Jahrg. 70, 1914 ,No. 26, December 22 (p409)	
The pope and the authorities. (Continued.)(G.)		412

DL 71 1915 [HOME](#) ([Archive copy](#))

Selected Articles (several articles on schools)

	Year 71, 1915 , No. 1, January 5	
"A Blessed New Year!" (G.).		1
	Jahrg. 71, 1915 No. 2, January 19 (p21)	
What does the Lord Jesus say about war? (C.M.Z.).		21
	Jahrg. 71, 1915 ,No. 3, February 2 (p41)	
Russellism. (To be continued) (F.P.W.)		42
	Jahrg. 71, 1915 ,No. 4, February 16 (p61)	
	Jahrg. 71, 1915 ,No. 5, March 2 (p77)	
	Jahrg. 71, 1915 ,No. 6, March 16 (p97)	
	Jahrg. 71, 1915 ,No. 7, March 30 (p117)	
	Jahrg. 71, 1915 ,No. 8, April 13 (p137)	
	Jahrg. 71, 1915 ,No. 9, April 27 (p157)	

How the dead bury their dead. A word about the Elks' celebration of the dead and about lodge funerals in general. (G.).	162
Jahrg. 71, 1915 ,No. 10, May 11 (p177)	
Jahrg. 71, 1915 ,No. 11, May 25 (p197)	
Jahrg. 71, 1915 ,No. 12, June 8 (p217)	
On giving for God's kingdom. Excerpt from a synodal address by Dr. F. Pieper. 1. how much should we give? *) The paper deals with the "God-ordained "lay movement"" and came up for discussion at the Southern Illinois District meeting in 1913. At the request of many readers, the editors are reprinting from the report of that district some of the sections of the paper dealing with giving for church purposes.	217
What signs do we have that we are living in the time of the last great apostasy? 1. the Lodge; 2. adventism; 3. russellism; 4. eddyism (Christian Science); 5. spiritism; 6. theosophy; 7. mormonism. 5. spiritualism; 6. theosophy; 7. the Mormons. (To be continued.) (G.)	218
Year 71, 1915 ,No. 13, June 22	
On giving for God's kingdom. Excerpt from a synodal address by Dr. F. Pieper. 2. The danger of small gifts. (Continued.)	237
Year 71, 1915 ,No. 14, July 6	
On giving for God's kingdom. Excerpt from a synodal address by Dr. F. Pieper. (continued).	257
What is to be thought of "Christian socialism"? (L.S.).	262
Jahrg. 71, 1915 ,No. 15, Juli 20 (p277)	
On giving for God's kingdom. Excerpt from a synodal address by Dr. F. Pieper. (continued). 3. The content of the preachers and teachers of the Word of God.	279
Jahrg. 71, 1915 ,No. 16, August 3 (p297)	
On giving for God's kingdom. Excerpt from a synodal address by Dr. F. Pieper. (continued).	297
Brotherhoods. . . . "Lutheran Brotherhoods" (G.).	298
Jahrg. 71, 1915 ,No. 17, August 17 (p317)	
Jahrg. 71, 1915 ,No. 18, August 31 (p337)	
California and Nevada District. (Essayist - Rev. E. Rudnick: "House devotions." (House devotions.)	342
From the German Free Church. Our brethren in the German Free Church recently held their synod in Berlin despite the turmoil of war, strengthened themselves in God's Word, and ordered their church work. (F.Pf./ Otto Willkomm.).	343
Jahrg. 71, 1915 ,No. 19, September 14 (p357)	
Jahrg. 71, 1915 ,No. 20, September 28 (p377)	
Words for our time from Dr. Walther's letters. Why should an orthodox congregation join an orthodox synod? (From a letter to W. Sihler of 1845.); On ecclesiastical unionism and faith mongering. (To A. Ernst, 1845.); Idle spirits are inclined to quarrels over words. (Th. Brohm, 1846). Von Majorität und Minorität in den Gemeinden. (To F. Lochner - 1846.); Of preservation of pure doctrine. (To H. Fick - 1855.); How to fight the Lodge? (An open letter to a young officemate.)	377
Annual Meeting of the General Evangelical Lutheran Charity Conference. (J.Herzer.).	385
Jahrg. 71, 1915 ,No. 21, October 12 (p397)	
Words for our time from Dr. Walther's letters. (Continued.) (Speckard.).	399
Jahrg. 71, 1915 ,No. 22, October 26 (p417)	
Jahrg. 71, 1915 ,No. 23, November 9 (p437)	
Words for our time from Dr. Walther's letters. (Continued.) (Speckard.).	437
Jahrg. 71, 1915 ,No. 24, November 23 (p457)	
Kansas District. (Essayist - Professor M. Gräbner of our institution at Winfield diligently prepared and read a paper on the difficult struggle of the spirit against the flesh in which Christians always stand.	
Jahrg. 71, 1915 ,No. 25, December 7 (p473)	
Of the office of lay elders or overseers. 11. of the qualities to be looked for in a Christian church leader. (G.).	473
Jahrg. 71, 1915 ,No. 26, December 21 (p493)	
Western District. (Essayist - Professor Th. Gräbner - "The Pope's Folly of the Middle Ages and the Dawn of the New Day. A refutation of the Roman judgment on the Lutheran church reformation.").(E.P.).	495
Reformation anniversary in 1917. (F. Pfothner.).	499

[DL 72 1916 HOME \(Archive copy\)](#)

Selected Articles

Year 72, 1916 , No. 1, January 4	
New Year's Comfort. (G. Stöckhardt, Grace for Grace.)	1
Jahrg. 72, 1916 No. 2, January 18 (p21)	
Jahrg. 72, 1916 ,No. 3, February 1 (p41)	
The task of our St. Louis institution. (F. Pieper).	41
Jahrg. 72, 1916 ,No. 4, February 15 (p 61)	

Our District Synod and the supply of ammunition to the belligerents. (F.P.) [Text file >> HERE <<]	63
Jahrg. 72, 1916 ,No. 5, February 29 (p 81)	
The danger of the slide theater. (G.).	82
Jahrg. 72, 1916 ,No. 6, March 14 (p 101)	
Jahrg. 72, 1916 ,No. 7, March 28 (p 117)	
Jahrg. 72, 1916 ,No. 8, April 11 (p 137)	
Reformation Anniversary 1917. (Christoph F. Drewes.)	140
Jahrg. 72, 1916 ,No. 9, April 25 (p 157)	
What to make of the "Boy Scout" movement? (G.).	158
Billy Sunday. (E.E.).	161
Jahrg. 72, 1916 ,No. 10, May 9 (p 177)	
Jahrg. 72, 1916 ,No. 11, May 23 (p 197)	
Jahrg. 72, 1916 ,No. 12, June 6 (p 217)	
Jahrg. 72, 1916 ,No. 13, Juni 20 (p 237)	
Jahrg. 72, 1916 ,No. 14, Juli 4 (p 257)	
The grace. (C.M.Z.).	258
Reformation Anniversary 1917. (The Central Committee.)	260
Dedication of the new institutional building in Winfield, Kansas. . . . The German festive service began at ten o'clock. Dr. Franz Pieper delivered the ceremonial address...	261
Year 72, 1916 ,No. 15, July 18 (p 277)	
The grace. (Continued.)(C.M.Z.).	277
Jahrg. 72, 1916 ,No. 16, August 1 (p 297)	
The grace. (Continued.)(C.M.Z.).	297
Automobile and mission.	300
Jahrg. 72, 1916 ,No. 17, August 15 (p 313)	
That our celebration of the Reformation anniversary may be one pleasing to God! (G.).	313
Jahrg. 72, 1916 ,No. 18, August 29 (p 329)	
That our celebration of the Reformation anniversary may be one pleasing to God! II. it should be a confession celebration! A. A confession of speech is necessary. (G.).	329
Jahrg. 72, 1916 ,No. 19, September 12 (p 345)	
That our celebration of the Reformation anniversary may be one pleasing to God! II. it should be a celebration of confession! B. The confession of the deed must not be missing either. (G.).	347
Professors' Conference. (June 28-30, Chicago; Profs. L. Führbringer, Dr. Georg Schick, Ft Wayne; Prof. G. Mezger, St. Louis - Topic: "The Promotion of Personal Christianity of Pupils and Students in our Institutions", followed by a longer discussion. . . .	351
Jahrg. 72, 1916 ,No. 20, September 26 (p 361)	
Reformation Anniversary 1917. (Christoph F. Drewes.)	362
Jahrg. 72, 1916 ,No. 21, October 10 (p 377)	
Assembly of the Synodical Conference. (Opening sermon- Prof. J. Koehler, Wauwatosa, Wis., Eph. 2:14-18; Essayist- Prof. Geo. Mezger, "Our Struggle Against Rome." ; An exceedingly important business was the matter of the Norwegians. As is well known, two years ago the Conference had appointed a committee consisting of Professors Dr. Pieper, Dau, and Schlüter to negotiate with the representatives of the Norwegian Synod concerning the doctrinal position taken by the latter. The committee made a lengthy report, which culminated in the sentence that due to deplorable circumstances this doctrinal discussion could not take place. The conference expressed its heartfelt regret about this and instructed the said committee to hold the doctrinal meeting as soon as possible and to take all other steps it deemed appropriate in order to prevent a permanent split between us and the Norwegians. "	381
Jahrg. 72, 1916 ,No. 22, October 24 (p397)	
California and Nevada District. (Speaker - Prof. F. Bente, "What Stands in the Way of the Unification of the Lutheran Synods of America?"). . . The speaker proceeded in such a way that he once briefly presented the history of the most important Lutheran church bodies of this country and then outlined the special doctrinal position of the individual synods. There are 64 individual Lutheran synods in America! Most of them belong to one or the other larger synodal body. The strongest Lutheran church body, to which our dear Missouri Synod also belongs, is the Lutheran Synodical Conference. Opposed to it are: 1. the General Synod, 2. the General Council, 3. the Ohio Synod, 4. the Iowa Synod, and 5. the Buffalo Synod. Which Lutheran Christian does not have to lament the fact that these synods walk separately side by side, and in some cases are hostile to each other! And who among us does not wish from the bottom of his heart that a God-pleasing agreement in truth could be reached between us and the Lutherans who are separated from us? Now, to anyone who really cares to become thoroughly acquainted with the doctrinal differences which must be cleared away before the Lutheran synods can be united, we recommend that he order the printed report of our synodal sessions this year. (Ed. Rudnick.)	400
Jahrg. 72, 1916 ,No. 23, November 7 (p 413)	
Jahrg. 72, 1916 ,No. 24, November 21 (p 429)	
Jahrg. 72, 1916 ,No. 25, December 5 (p 449)	

Southern Illinois District. (Essayist - F. Pieper: "Man's Reconciliation with God."); The venerable doctor developed his instructive and consoling paper from the following three sentences: "Man needs a reconciliation with God, but cannot procure it himself. God, through Christ's vicarious satisfaction, has reconciled the whole human world to Himself. Man, for his part, becomes partaker of reconciliation with God when he believes the divine message of the reconciliation instituted by Christ.") [468](#)

[DL 73 1917 HOME](#) ([Archive copy](#))

Selected Articles

Year 73, 1917 , No. 1, January 2

- Water of life from the sanctuary. (G.) [1](#)
Jahrg. 73, 1917 No. 2, January 16 (p 17)
Jahrg. 73, 1917 ,No. 3, January 30 (p 33)
Jahrg. 73, 1917 ,No. 4, February 13 (p 49)
- Report of the Central Committee for the Jubilee Celebration. (C.F. Drewes.) [52](#)
Jahrg. 73, 1917 ,No. 5, February 27 (p 65)
- Report of the Central Committee for the Jubilee Celebration. (C.F. Drewes.) [67](#)
Jahrg. 73, 1917 ,No. 6, March 13 (p 81)
- Faith. (G.) [81](#)
Proposals concerning the preparation and celebration of the Reformation anniversary in 1917. (J.C. Baur.) [84](#)
Jahrg. 73, 1917 ,No. 7, March 27 (p 97)
Jahrg. 73, 1917 ,No. 8, April 10 (p 113)
Jahrg. 73, 1917 ,No. 9, April 24 (p 129)
- The Witness of Our Church in the Jubilee Year. I. Introductory. (G.) [129](#)
Jahrg. 73, 1917 ,No. 10, May 8 (p 145)
- To the memory. (on C.F.W. Walther.) (L.F.) [145](#)
The witness of our Church in the Jubilee Year. II. The Bible God's Word. (G.) [147](#)
Jahrg. 73, 1917 ,No. 11, May 22 (p 161)
- The witness of our Church in the Jubilee Year. III By Grace Alone. (G.) [161](#)
Year 73, 1917 ,No. 12, June 5 (p 177)
- The witness of our Church in the Jubilee Year. IV. The Kingdom of God. (G.) [177](#)
Jahrg. 73, 1917 ,No. 13, Juni 19 (p 193)
- The witness of our Church in the Jubilee Year. (Conclusion.) (G.) [193](#)
Jahrg. 73, 1917 ,No. 14, July 3 (p 209)
- Synod of Delegates. (Opening sermon, Pfothenhauer; Intersynodal negotiations. (pg 217)- **In recent years, especially in the Northwest, negotiations have been begun privately with members of the Iowa and Ohio Synods, with the object of settling existing doctrinal differences. These negotiations have a laudable purpose and have not been entirely unsuccessful. But they have assumed such a scope that they should no longer be treated as a private matter. Since the matter could not be dealt with in detail at this synod, a committee was elected, consisting of Professor G. Mezger, Father J.G.F. Kleinhans, and Father O.L. Hohenstein, to negotiate further with similar committees of other Lutheran bodies and to serve with counsel the circles seized by this unification movement.**
Unless the recently ordered injunction on mail transportation is amended, it will be impossible for congregations in "bone-dry" states to obtain fermented wine for communion purposes after July 1. With this in mind, a protest was dispatched to President Wilson by a special committee. The dispatch states that under the interpretation of the law given by Chief Postmaster W.H. Lamar, even the fear has arisen that even bills of lading for shipments of communion wine will be excluded from mailing.
In regard to the brief summary report, it was decided to make a synodical number of the "Lutheran" and Lutheran Witness available for standing use and, where possible, to deliver a copy of this synodical number to every home of the members of the congregation. This will also help to give the "Lutheran" and Lutheran Witness wider circulation. [209](#)
Jahrg. 73, 1917 ,No. 15, Juli 17 (p 225)
Jahrg. 73, 1917 ,No. 16, July 31 (p 241)
Jahrg. 73, 1917 ,No. 17, August 14 (p 257)
- Preparations for the Reformation Jubilee in Our Negro Communities. (C.F. Drewes.) [257](#)
Year 73, 1917 ,No. 18, August 28 (p 273)
- "I will rejoice in the LORD, and be glad in God my salvation." Hab. 4:18.(G.M.) [273](#)
Jahrg. 73, 1917 ,No. 19, September 11 (p 289)
- Our relationship with Christians in other communities. I. (G.) [289](#)
Kriegsnot und Kriegstrost. (K. Knippenberg.)290
- China Mission. (F.Pfothenhauer.) [292](#)

	Jahrg. 73, 1917 ,No. 20, September 25 (p 305)	
From our China mission. .. Missionary Arndt writes under the heading "Two Jubilee Gifts for China," as follows: ...(L.F.)		307
	Jahrg. 73, 1917 ,No. 21, October 9 (p 325)	
Of the jubilee celebration of Wittenberg in 1617. (J.S.)		325
	Jahrg. 73, 1917 ,No. 22, October 23 (p 345)	
The great main thing at stake in the reformation of the church. (F. Pieper.)		345
The Reformation and our Synod. (F.Pf.)		348
The Reformation and our educational institutions. (E.)		349
D. Martin Luther and the Christian community school. (K.)		351
Reformation and Mission. (Fr.S.)		353
The Reformation and America. (Friedr. B.)		354
The Reformation and the Printing Press. (L.F.)		356
Luther's explanation of his coat of arms.		358
Luther as a benefactor. (Ph. Wambsganß.)		363
	Year 73, 1917 ,No. 23, November	
	Year 73, 1917 ,No. 24, November	
1817. 1ST (J.S.)		383
	Jahrg. 73, 1917 ,No. 25, December 4 (p 397)	
1817. 1ST (J.S.)		398
	Jahrg. 73, 1917 ,No. 26, December 18 (p 417)	

[DL74 1918 HOME \(Archive copy\)](#)

Selected Articles

	Year 74, 1918 , No. 1, January 1	
To the new vintage. (L.F.)		1
	Jahrg. 74, 1918 No. 2, January 15 (p 21)	
Lutheran Laymen's League. (L.L.L.). (F.Pf.)		24
	Jahrg. 74, 1918 ,No. 3, January 29 (p 37)	
	Jahrg. 74, 1918 ,No. 4, February 12 (p 57)	
	Jahrg. 74, 1918 ,No. 5, February 26 (p 73)	
† Pastor P. Brand. † (W. Bröcker.)		75
	Jahrg. 74, 1918 ,No. 6, March 12 (p 93)	
	Jahrg. 74, 1918 ,No. 7, March 26 (p 109)	
	Jahrg. 74, 1918 ,No. 8, April 9 (p 125)	
	Jahrg. 74, 1918 ,No. 9, April 23 (p 141)	
Serious Times. (L.F.). "Press and platform have augmented insinuations and calumnies against us. Violence has been added. Services have been interfered with, and schools have been closed, and things seem to be beginning. Times of trial, of serious trial, may be impending. Our readers were to have a paper that does not fill its columns with war news and war reflections, but a paper that quietly and unobtrusively lives for its purpose, that of providing its subscribers with instruction, admonition, and solace from the Word of God and the doctrines of Luther... "		142
On the war situation. (F.Pf.)		143
	Year 74, 1918 ,No. 10, May	
	Jahrg. 74, 1918 ,No. 11, May 21 (p 171)	
	Jahrg. 74, 1918 ,No. 12, June 4 (p 189)	
Our song treasure in this time of war. (L.F.)		189
Our Synod. (Continued.) Building the community.) (J.S.)		190
	Jahrg. 74, 1918 ,No. 13, Juni 18 (p 205)	
Our Reformation Anniversary in China. (E.L.Arndt.)		208
	Jahrg. 74, 1918 ,No. 14, July 2 (p 221)	
	Jahrg. 74, 1918 ,No. 15, Juli 16 (p 237)	
On the language question. (F.Pf.) [Pfortenhauer on the German language question].		237
	Jahrg. 74, 1918 ,No. 16, July 30 (p 253)	
	Jahrg. 74, 1918 ,No. 17, August 13 (p 269)	
	Jahrg. 74, 1918 ,No. 18, August 27 (p 285)	
	Jahrg. 74, 1918 ,No. 19, September 10 (p 301)	
	Jahrg. 74, 1918 ,No. 20, September 24 (p 317)	
Our "Lutheran Centers".		317
	Jahrg. 74, 1918 ,No. 21, October 8 (p 337)	

Jahrg. 74, 1918 ,No. 22, October 22 (p 353)
 Jahrg. 74, 1918 ,No. 23, November 5 (p 369)
 Jahrg. 74, 1918 ,No. 24, November 19 (p 385)
 Jahrg. 74, 1918 ,No. 25, December 3 (p 401)
 Jahrg. 74, 1918 ,No. 26, December 17 (p 417)
 Jahrg. 74, 1918 , No. 27, December 31 (p 433)

1918.

[DL75 1919 HOME \(Archive copy\)](#)

Selected Articles

	Year 75, 1919 , No. 1, January 14	
To the new year. (F.Pf.).		1
	Year 75, 1919 No. 2, January	
	Jahrg. 75, 1919 ,No. 3, February	
	Jahrg. 75, 1919 ,No. 4, February	
	Jahrg. 75, 1919 ,No. 5, March	
	Jahrg. 75, 1919 ,No. 6, March	
	Year 75, 1919 ,No. 7, April	
	Year 75, 1919 ,No. 8, April	
	Jahrg. 75, 1919 ,No. 9, May (p 133)	
Our synodal meetings this year. (F.Pfotenhauer.). .. As far as the business of the synod is concerned, it is quite diverse. The first place must be taken by the doctrinal negotiations . Especially in our unionistic and indifferent to all doctrine times, it is necessary that we be founded in the Scriptures. It is through doctrine that our synod was built, and it is through doctrine alone that it can be sustained. Unfortunately, participation in the doctrinal discussions is not always as lively as it should be, so that the speaker is compelled to speak almost constantly, and thus the doctrinal discussions become a doctrinal lecture. Reading for hours is tiring not only for the speaker but also for the audience. Therefore, we should make every effort to have real doctrinal discussions at our meetings, in which as many people as possible participate, illuminate the subject from all sides, and apply it to the life of Christians and our congregations.		134
News from Alsace-Lorraine. (L.F.).		137
	Year 75, 1919 ,No. 10, May	
	Jahrg. 75, 1919 ,No. 11, June 3 (p 165)	
Christmas in our China Mission. (E.L. Arndt.).		170
	Jahrg. 75, 1919 ,No. 12, June	
	Jahrg. 75, 1919 ,No. 13, July 1 (p 197)	
Atlantic District. (F. Pieper essayist.)		201
	Year 75, 1919 ,No. 14, July	
	Year 75, 1919 ,No. 15, July	
	Jahrg. 75, 1919 ,No. 16, August	
	Year 75, 1919 ,No. 17, August	
	Year 75, 1919 ,No. 18, September	
	Jahrg. 75, 1919 ,No. 19, September	
	Year 75, 1919 ,No. 20, October	
	Year 75, 1919 ,No. 21, October	
	Jahrg. 75, 1919 ,No. 22, October	
	Jahrg. 75, 1919 ,No. 23, November	
	Jahrg. 75, 1919 ,No. 24, November	
	Jahrg. 75, 1919 ,No. 25, December	
	Jahrg. 75, 1919 ,No. 26, December 30 (p 421)	
Anno Domini 1920. (J.T. Müller.)		401

[DL76 1920 HOME \(Archive copy\)](#)

Selected Articles

	Year 76, 1920 , No. 1, January	
On reading the Bible and "Lutheran" reading. (E.).		1
The "Lutheran" in the service of our Synod. (F.Pf.).		2
Memories of three editors of the "Lutheraner": Walther Günther and Gräbner, Stöckhardt. (J.S.)		5

The external history of the "Lutheran". (L.F.).

[8](#)

Our delegate synod this year. (F.Pf.)

[147](#)

Our delegate synod this year. 2nd (continued.)(F.Pf.)

[164](#)

Year 76, 1920 ,No. 10, May

Year 76, 1920 ,No. 11, June 1 (p 177)

Year 76, 1920 ,No. 12, June

Jahrg. 76, 1920 ,No. 13, June 29 (p 209)

Synod address by Praeses F. Pfothenhauer, Synod of Delegates, Detroit, Michigan.

[209](#)

Report on our Synod of Delegates.

[211](#)

Year 76, 1920 ,No. 14, July

Year 76, 1920 ,No. 15, July

Year 76, 1920 ,No. 16, August

Year 76, 1920 ,No. 17, August

Year 76, 1920 ,No. 18, September

Year 76, 1920 ,No. 19, September

Year 76, 1920 ,No. 20, October

Year 76, 1920 ,No. 21, October

Year 76, 1920 ,No. 22, October

Year 76, 1920 ,No. 23, November

Year 76, 1920 ,No. 24, November

Jahrg. 76, 1920 ,No. 25, December

Jahrg. 76, 1920 ,No. 26, December

[DL77 1921 HOME \(Archive copy\)](#)

Selected Articles

Year 77, 1921 , No. 1, January 11

The year 1921 a gracious year of the Lord. (F.Pf.)

[1](#)

The thanks of St. Paul's parish in Dresden. (O. Willkomm.).

[3](#)

The greatest need in Europe. Not the physical need, but the spiritual need.

[40](#)

Dr. M. Luther in Worms before the Emperor and the Empire, 1521. (K.).

[102](#)

Dr. M. Luther in Worms before Emperor and Empire, 1521. II. (K.).

[102](#)

From Germany. (M. Willkomm.)

[250](#)

Concordia Triglotta. (J.H.C.F.) (Fritz)

[314](#)

Jahrg. 77, 1921 77, No. 21, October 18 (p329)

Do not forget the Lord! (E.P.).

[329](#)

[DL78 1922 HOME \(Archive copy\)](#)

Selected Articles

Year 78, 1922 , No. 1, January 10

The year 1922 a jubilee year of our synod. (F.Pf.).

[1](#)

False Doctrine.	2
Obituaries. † Dr. C.A. Frank. † (E.W. Heinicke.)	51
The fathers and founders of our synod. The Saxons. (W.K.).	75
The fathers and founders of our synod. Wyneken and the Löhe volunteers. . (W.K.).	95
The establishment of the Lutheran Synod of Missouri, Ohio, and other states. (W.K.). Volume 78, May 2, 1922 (pg 149)	115
Jubilate. (A.G.)?	150
When will God's grace abide with us? (F. Pieper.).	152
From Finland. (M. Willkomm.).	343
A word about the American Legion. (L.F.).	424

DL 79 1923 [HOME](#) ([Archive copy](#))

Selected Articles

Year 79, 1923 , No. 1, January 9

To the new year and vintage. (F.Pf.).	1
From the missionary work in Berlin. 3rd (H. Stallmann.).	108
Fort Wayne, once and now. 2. now. (Ph. Wambsganß.).	171
Synod address and presidential report Dr. F. Pfothenauer, Synod of Delegates, Ft. Wayne.	201
Report on the Missouri Synod meeting. Page 232: Miscellaneous. - Professor Pieper gave several lectures in German on "Die rechte Weltanschauung" and Professor Bente lectured in English on "In den Spuren der Väter. Both lectures are to appear in tract form.	217
Our Concordia Seminar in St. Louis. (F. Pieper.).	372
From Germany. A report by our Professor Geo. Mezger.	383

DL 80 1924 [HOME](#) ([Archive copy](#))

Selected Articles

Year 80, 1924 , No. 1, January 8

Our slogan in the new year. (F.Pf.).	1
Address before the groundbreaking ceremony for the construction of the new Concordia Seminary in St. Louis. (R. Kretschmar.)	34
Once and now. The 9 December 1839 and 18 January 1924.	35
Our seminar in Zehlendorf. (Geo. Mezger.) (G.M.).	88
† Dr. E.A.W. Krauß † (L.F.).	361
Jahrg. 80, 1924 80, No 22, October 28 (p 377)	

For the Reformation Feast. (J.T.M.)	377
† Professor Dr. E.A.W. Krauß † (Memorial address delivered in the auditorium of the theological seminary at St. Louis by F. Pieper.).	379
A memorable day for our Concordia seminar in St. Louis. . . . Then followed, according to the old academic custom, a short Latin speech by Dr. Pieper, in which was emphasized: Christ is the right cornerstone of the Church, and the doctrine of justification by faith, which is also to be taught in the new institution in biblical purity and clarity, is the doctrine by which the Church stands and falls. (L.F.).	394
On the opening of the KFUE radio station in the St. Louis seminary. (R. Kretzschmar.)	460

DL 81 1925 [HOME](#) ([Archive copy](#))

Selected Articles

Year 81, 1925 , No. 1, January 6

At the turn of the year. (F.Pf.).	1
Luther's Marriage. In commemoration of June 13, 1525. (To be continued.)(Dau).	187
Luther's Marriage. In commemoration of June 13, 1525. (Continued.)(Dau).	202
Luther's domestic life. 1st (Dau.).	346
† P. C.C. Schmidt, D. theol. †	352
Luther's domestic life. 2nd (Dau.).	362
The Nicene Symbol. An important commemoration and encouragement. Sixteen hundred years have passed this year since the Nicene Creed was written. (F.Pf.)	378
C.C. Schmidt. (L.F.).	384
The anniversary of the Wisconsin Synod. (L.F.). (Bading, von Rohr, Ernst, Hönecke.)	396

DL 82 1926 [HOME](#) ([Archive copy](#))

Selected Articles

Year 82, 1926 , No. 1, January 5

To the new year. (F.Pf.).	1
Jahrg. 82, 1926 , No. 3, February 2 (p. 33)	
Radio address delivered during International Radio Week, January 24, 11 p.m., by Radio Station KFUE at Concordia Seminary, St. Louis, Mo. (F. Pieper.).	33
The new Finnish "Lutheran".	66
† Professor Emeritus Eduard Pardieck. † (L.F.).	107
The Delegate Synod - June 9-18; dedication of new seminary - June 13/17	
On the 250th anniversary of the death of Paul Gerhardt. (O.F. Hattstädt.)	174
Synod Speech - F. Pfothner - Delegate Synod - June 9.	205
Speech delivered at the dedication of the new seminary in St. Louis on June 13. (F.Pf.)	221
The Eucharistic Congress in Chicago. (J.T.M.)	222

Our delegate synod at St. Louis. Dr. G. Mezger...

[242](#)

Our Synod of Delegates to St. Louis. 4. **Intersynodal Committee**. For a number of years the so-called **Intersynodal Committee** appointed by Synod to this work has held meetings jointly with brethren from the Wisconsin Synod with representatives of the Iowa, Ohio, and Buffalo Synods to come to agreement on disputed doctrines. ... election by grace, Scripture, position on Lutheran symbols, church fellowship, church, spiritual priesthood, presbyterate, antichrist, chiliasm, Sunday, open question. ...

Miscellaneous. Dr. Pieper and Dr. Dau lectures. Particularly beautiful and instructive were the lectures given by Dr. Pieper and Dr. Dau, the former on three days, the latter on two. **Dr. Pieper spoke in German on "The Christian Religion in its Relationship to All Other Religions"** and Dr. Dau in English on "The Pursuit of Sciences which God Approves." (pg 270)

[269](#)

The Fiftieth Anniversary of the Evangelical Lutheran Free Church in Saxony and Other States and the Synodal Jubilee Celebration in Dresden. 1. (A. Hübener.)

[359](#)

DL 83 1927 [HOME](#) ([Archive copy](#))

Selected Articles

Year 83, 1927 , No. 1, January 4

Start your work with JEsu, JEsus has it in his hands. (F.Pf.).

[1](#)

Jahrg. 83, 1927 , No. 6, March 15 (p 105)

The Doctrine of the Lutheran Church. Radio sermon delivered on 20 February 1927 at KFUE station. (Th. Engelder.)

[105](#)

Speech delivered to the student body of Concordia Seminary in St. Louis at the annual visit on February 22, 1927, and left to print by request. (F.Pf.).

[108](#)

From the German Free Church. (G.M.) (Geo. Mezger.).

[124](#)

Valparaiso. (W.H.T. Dau).

[286](#)

German Free Church. (P. Scherf.)

[315](#)

Jahrg. 83, 1927 , No 22, October 25 (p 361)

Luther's Faith and Luther's Speech. (Th.L.).

[361](#)

Luther and the year 1527. 1.

[362](#)

A festive day in Zehlendorf. (G.M.) Geo. Mezger.

[380](#)

DL 84 1928 [HOME](#) ([Archive copy](#))

Selected Articles

Year 84, 1928 , No. 1, January 3

To the new year. (F.Pf.).

[1](#)

Jahrg. 84, 1928 84, March 27 (p 121)

The Death of the Prince of Life. (Th.L.).

[121](#)

Dürer. (Wilh. Schaller.).

[123](#)

The Pope and the Presidency. (M.J. Von der Au.).

[170](#)

Memories of T.H. Lamprecht. (L.F.).

[195](#)

Obituaries. † **Dr. Carl Manthey-Zorn**. † . C.M.Z (A.E. Möbus).

[276](#)

Reminiscences of D. C. M. Zorn. (L.F.)

[290](#)

Valparaiso Lutheran University. (W.H.T. Dau.).

[335](#)

The work of the Evangelical Lutheran Free Church in Bochum, Westphalia. (G.M.) Geo. Mezger. [350](#)

A felten anniversary. D. F. Pieper. (L.F.). [364](#)

From Potsdam. (P.H. Petersen.). [412](#)

DL 85 1929 [HOME](#) ([Archive copy](#))

Selected Articles

Year 85, 1929 , No. 1, January 1

To the members of our synod near and far. (F.Pf.). [2](#)

Jubilee time in Brazil. (L.F.) [3](#)

In ancient Mesopotamia. 2. in Nineveh. (F.A. Bäpler.). [281](#)

DL 86 1930 [HOME](#) ([Archive copy](#))

Year 86, 1930 , No. 1, January

1

DL 87 1931 [HOME](#) ([Archive copy](#))

Selected Articles

Jahrg. 87, 1931 , No. 12, June 16 (p 193)

† D. Franz Pieper. † (L.F.). [193](#)



F. Pieper.

Funeral oration on Joh. 17, 10, held at the burial of Dr. F. Pieper on June 6, 1931 (F. Pfothauer). [194](#)

Our week of celebration and mourning. It was truly a week of celebration, the first week of June, for our seminary in St. Louis.

After the final exams were held, the members of the second and third seminary classes were dismissed on June 2 with a special final service. Then, on June 3 and 4, the closing ceremonies took place for our candidates of this year, the largest class of candidates since the existence of our institution, in that we were able to dismiss no less than 141 young prospective preachers with God's word and blessing into the sacred preaching ministry in various places in the country and even abroad, as will be further communicated elsewhere in today's number in connection with their names.

The dismissal of the candidates on the part of the faculty took place according to a form in German, prepared according to the old church model, by the writer of these lines in place of the long-time president of our institution, Professor Pieper, who had blessedly gone home early that morning. The celebration was concluded with prayer and benediction, spoken by Pastor König, and closing verse. And after the service, many could greet their acquaintances among the candidates and give them a last blessing on their way.

...

Yes, it was a week of celebration and yet at the same time, according to God's providence, a week of mourning. As already mentioned, what we had feared for some time, but had not yet expected so soon, occurred during this week. **Our highly esteemed and much loved Pastor, Professor Dr. Pieper, went quietly and gently into the blessed rest of God's people in the early morning of June 3.** Although we had noticed that his strength was declining more and more, he still kept himself upright and welcomed a whole number of his friends in and in front of his house at our spring festival four weeks before. But in the second half of May, due to an internal ailment that could no longer be relieved by surgery, his strength rapidly dwindled. However, he was merely bedridden for a few days, slept a lot and was free from pain. Only a few hours before his departure he had a violent attack of pain, which passed quickly, but in any case an internal hemorrhage hastened his end. On June 4, his mortal body was laid out in his home, so that the members of his last class, as well as pastors and fellow believers from near and far, could take a last look at it. Then on June 6, after a short funeral service at the house, conducted by his pastor, Father J. Oppliger, and at which his former colleague and neighbor, Dr. W.H.T. Dau, offered a prayer, it was transferred to the church of Zum Heiligen Kreuz, in whose immediate vicinity he had resided for nearly fifty years and in which he had maintained his membership to the last.

In the afternoon the solemn funeral service took place. Dr. F. Pfothner, the president of our synod, one of his very first students and since 1911 his successor in the presidium of the synod, held the funeral sermon in German on John 17:10. Shorter speeches were held by the writer of these lines as representative of the faculty of the seminary and the other institutions of our synod, in English by District President Dr. R. Kretschmar as chairman and representative of the supervisory authority of our seminary and by Pastor Oppliger. The congregation sang the well-known chorales "Ich habe g'nug: mein Jesus lebet noch", "In Christi Wunden ich ein schlaf" and "Jerusalem, di hochgebaute Stadt", the last of which was especially precious to the departed, for he had seen quite a number of teachers of the seminary depart this life during his long official activity: Walther, Schaller, Lange, Günther, Gräbner, Stöckhardt, Krauß and Bente, had held a memorial speech for most of them and had this song sung repeatedly. The mixed choir of the Kreuzgemeinde sang the old, great song of the cross and consolation song "Was Gott tut, das wohlgetan" in four-part harmony.

From out of town were present and participated in the funeral service Vice-President Professor M. Lehninger of Thiensville, Wisconsin, representing the Presidium of the Wisconsin Synod and the faculty of its theological seminary, Rev. Geo. Majoros as representative of the Presidency of the Slovak Synod. [196](#)

Memories of Dr. Franz Pieper. 1ST (L.F.). [250](#)

Memories of Dr. Franz Pieper. 2ND (L.F.). [266](#)

Memories of Dr. Franz Pieper. 3RD (L.F.). [281](#)

The right position of women according to Scripture. (F. Pieper, Christian Dogmatics 1, 626-629). [291](#)

Memories of Dr. Franz Pieper. 4TH (L.F.). [299](#)

Memories of Dr. Franz Pieper. 5TH (L.F.). [313](#)

Memories of Dr. Franz Pieper. 6TH (L.F.). [330](#)

The Scripture Mission of the German Free Church; its Origin and Significance. (O. Willkomm.). [356](#)

Speech given at the inauguration of Dr. L. Fürbringer as president of our theological institute in St. Louis. 2 Tim. 3,15-17 (F.Pf.). [418](#)

DL 88 1932 [HOME](#) ([Archive copy](#))

Selected Articles

Year 88, 1932, No. 1, January 12

A greeting for the new year to all congregations and members of our synod. (F.Pf.) [1](#)

Against Unionism. (H...n.). [199](#)

Report on the Synod of Delegates assembled in Milwaukee from June 15 to 24. [231](#)

Gustav Adolf, hero of faith and patriot. II. (T.H.). [376](#)

DL 89 1933 HOME ([Archive copy](#))

Year 89, 1933 , No. 1, January 1

In memory of Dr. F. Pieper. ... in the English language - Dr. Müller. (Announcement of new book [What Is Christianity? And Other Essays](#) on the 2nd anniversary of Pieper's death, June 3, 1933; Text file [here](#).) [192](#)

DL 90 1934 HOME ([Archive copy](#))

Year 90, 1934 , No. 1, January

From the Mission and for the Mission. Old and New from our Negro Mission.(G.M. Kramer.) [5](#)

Spread of leprosy. (F. Brand.) [7](#)

From the Mission and for the Mission. Alabama, Rosa Young, C.F. Drewes. [37](#)

Year 90, 1934 No. 2, September