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Father, Let me Dedicate all this Year to Thee.

Father, let me dedicate all this year to Thee,
In whatever earthly state Thou wilt have me be,
Not from sorrow, pain, or care, freedom dare I claim;
This alone shall be my prayer: Glorify Thy name!

Can a child presume to choose, where or how to live?
Can a father's love refuse all the best to give?
More Thou givest every day than the best can claim,
Nor withholdest aught that may glorify Thy name.

If in mercy Thou wilt spare joys that yet are mine;
If on life, serene and fair, brighter rays may shine;
Let my glad heart, while it sings, Thee in all proclaim,
And, whate'er the future brings, glorify Thy name.

If Thou callest to the cross, and its shadows come,
Turning all my gain to loss, shrouding heart and home,
Let me think how Thy dear Son to His glory came,
And in deepest woe pray on, glorify Thy name.

—L. TUTTIETT, 1825.

The Law and the Gospel.

To many people it is perplexing when, in the Bible, they find that in one place God speaks to them so kindly, so fatherly, so graciously, that they cannot but feel the goodwill of their Father in heaven towards them, and that then again they meet only stern demands and hard exactions, coupled with threats of God's wrath and damnation. They naturally enquire, which words pertain to them, the kind, fatherly, words, or the hard, threatening ones. They ask: Are we to trust in words such as these:—"With everlasting kindness will I have mercy on thee, saith the Lord, thy

Redeemer"? (Is. 54: 10), or must we appropriate to ourselves such words as these:—"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all," and:—"The soul that sinneth, it shall die"?

In order to understand the Bible, we must know that it contains two distinct doctrines, the Law and the Gospel. Of these two distinct doctrines our Saviour is speaking when He says:—"For the Law was given by Moses, but grace and truth came by Jesus Christ" (John 1: 17).

In the Law we have the revelation of God's holy will telling us what we should be, what we should do, and what we should not do. God is holy, and it is His will that His creatures should be holy. Accordingly He created man in His image, and men, like all other things created by God, was beheld to be very good. The fall of man did not alter the will of God that man should be holy. In His Law God still proclaims His will to man, telling him what he should be, what he should do, and what he should not do.

When God created man, He created him with a natural knowledge of the Law. His conscience bore him witness as to what was right and what was wrong, as to what God required and what He had forbidden. God wrote His Law into the heart of man. This writing in man's heart was by the fall almost obliterated, but a little of it still remains, as we see in the case of the heathen, of whom St. Paul says:—"That having not the (written) law, yet doing by nature the things contained in the law, these having not the law are a law unto themselves: and show the work of the law written in their hearts" (Rom. 2: 14, 15). Yet this natural knowledge of the Law, remaining after the fall, is but rudimentary and fragmentary. However, that man should have a perfect and clear knowledge of His Law, God repeated the same on Mt. Sinai, when He proclaimed it through Moses, having written it on two tables of stone and expressed in ten commandments. These ten commandments we know now-a-days as the MORAL Law.

Through Moses God also gave other Laws unto Israel, commandments which He had not written in the heart of man at the creation, and of which man therefore could have no natural knowledge. These Laws related to forms of worship and political statutes for the people of Israel. Since the advent of Christ they have been abolished. In the Old Testament, therefore, we find many commandments such as refer to meats, and holy-days, and sacrifices, which do not in the least concern us Christians of the New Testament. We are under no obligation whatever neither to the ceremonial nor to the political Law, God's holy will for us is expressed solely in the moral Law. The sum of the whole moral Law is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself." "Therefore, love," says St. Paul, "is the fulfilling of the Law" (Rom. 13: 10).

The Law shows us our duty towards God and our neighbor. Our conscience tells us that we have not complied with these duties. "Therefore by the law is the knowledge of sin" (Rom. 3: 20). The Law says to us as it were: "These are the things you should have done, you have not done them, therefore you are under God's wrath and condemnation, for the wages of sin is death." Such is the Law. The Gospel, on the other hand, is the glad tidings of the grace of God in Christ Jesus. The Gospel tells us that God sent His Son into the world to redeem those who were under the curse of the law, and that Jesus came to seek and to save that which is lost. It tells us that

There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

Therefore, in our Bible reading we must carefully distinguish between Law and Gospel. This is not always so easy a matter as it may appear to be. The Bible is not divided into chapters of Law and chapters of Gospel, for in one single chapter we often find both Law and Gospel. Wherever God says that our attainment of salvation shall be subject to the condition that we render unto Him a perfect obedience, as when we read, Matt. 5: 8:—"Blessed are the pure in heart, for they shall see God," or, wherever God threatens us with His wrath and punishment, there we have the Law by which no man can, or is intended to be saved. But, wherever we read of the Saviour and of the salvation which He brings, of the grace of God by which to him that believeth all sins are freely forgiven, there we have the joyful Gospel.

By the Law God would show us that we are not, as we often imagine ourselves to be, good, holy, and perfect people, but rather that we are sinners of the deepest dye, deserving God's wrath and eternal punishment. The contemplation of the Law must wring from our souls the fervent prayer, God be merciful to me, a sinner. But when our mind dwells on the Gospel, we must be able to say:—"I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garment of righteousness and salvation, and hath covered me with the robe of righteousness" (Is. 61: 10).

Lord, grant that we e'er pure retain
The catechismal doctrine plain,
As Luther taught the heavenly truth
In simple words to tender youth.
That we Thy holy Law may know
And mourn our sin and all its woe,
And yet believe in Father, Son,
And Holy Spirit, Three in One.

—O.N.

* For Harvest Thanksgiving Day. —

"BE YE THANKFUL!"

A thanksgiving proclamation this, issued by the "King eternal, immortal, invisible, the only wise God."

How much ingratitude there is among men. How many children of the world breathe the Lord's air, eat the Lord's food, and wear the Lord's clothes, but never think of lifting up their hearts in thanksgiving to the Giver of every good and perfect gift. How many whom the Lord feeds and clothes even blaspheme His holy name. How many for whom Jesus shed His precious blood simply spurn His offer of grace and pardon.

Yes, even among Christians there is much ingratitude. How many think more of earthly amusements on Thanksgiving Day than they do of assembling together with their brethren for a service of thanksgiving. How often Christians show their ingratitude by their conduct. How often they get late to church or stay away from church without a good excuse. How often they give grudgingly or don't give at all when the Lord asks them for money to carry on His work. How often they fail to adorn the doctrine of Christ, their Saviour, by a godly life.

This ingratitude grieves God. Even men are grieved by ingratitude. Here is a father whose life is bound up in the life of his son. He delights to feed and clothe him, he works and slaves in order to give his son an education and enable him to make his mark in the world. Finally that son becomes an eminent man, but in his pride he turns his back upon his father, and does not welcome him into his home. Would not the heart of that grey-headed father almost break with grief? Here is a mother who has lavished a world of love upon her daughter. In order that her daughter's hands may be white she works till her's are rough and horny. Finally that daughter, against her mother's advice, throws herself away on a worthless man. What grief such ingratitude causes. What must be the Saviour's grief when they for whom He gave His heart's blood repay Him with an ungrateful heart.

God is pleased with a grateful heart. One of the reasons why God created man was that He might have creatures to thank and praise Him for His goodness. One of the rewards which Jesus sought when He undertook the great work of redemption was the gratitude of men.

"What shall I render unto the Lord for all His benefits toward me? * * * I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord,"

The admonition printed above, which is taken from an American exchange, is most appropriate for this season of the year. Our country has just about completed the cheerful work of gathering in the harvest of the field. A few remarks designed to awaken and strengthen in us the spirit of gratitude towards the heavenly Giver are, therefore, certainly not out of place.

In our day, even in the most cultured and enlightened communities, gratitude is not one of the most prevalent virtues. And yet the exercise of gratitude would seem to be an easy and pleasant thing. It imposes no burden, no hardship, no inconvenience upon anyone. Furthermore, sensibility of benefits received, and a disposition to make suitable returns for them, is so eminently proper, beautiful and just, that we should think every one anxious to exemplify these feelings. But Christians in particular, who have been brought to a proper knowledge and recognition of the gifts of God in Nature, should not need to be for ever entreated and admonished to give due thanks to the great and merciful Giver. Recognising the loving kindness of God they should exclaim with the Psalmist: "O give thanks unto the Lord; for He is good: for His mercy endureth forever." "It is a good thing to give thanks unto the Lord."

The spirit of gratitude is a good and godly spirit. It evinces an appreciation of God and His gifts, and shows that the intent for which He has made and redeemed us has not failed. It brings the soul before its God as a blessed and delighted child, happy in a father's benefactions, rejoicing in His goodness and overflowing with its love. Accordingly, we find a thankful spirit among the marked characteristics of the best of men. Hence, the pious and true of all ages have left us many precious memorials of the spirit of thankfulness which pulsated through all their being and all their doings. Think of the songs of thanksgiving of the people of God treasured up in Holy Scripture; think of St. Paul giving thanks and praises to God which he could not find words powerful enough to express. Aye, the spirit of heaven is the spirit of loving and adoring thankfulness. The gold-crowned elders before the throne fall down from their royal seats to say: "We give Thee thanks, O Lord God Almighty." And Jesus, the everlasting Son of the Father, when on earth, lifted up His voice and said: "I thank Thee, O Father, Lord of heaven and earth." Surely "it is a good thing to give thanks unto the Lord."

To put it briefly: We are constant dependents on God's bounty and constant recipients of His mercy, let us, therefore, glorify Him, and praise Him, and thank Him for His benefits, for the golden grain of the field, for the luscious fruit of the garden, and all the gifts and benefits received. Let us thank Him not only with our lips, but also in our lives, by act and deed. There is abundant opportunity given us to manifest our gratitude—to bring free-will offerings unto the Lord. Practically all the treasures of our Synod require replenishing. May God give us grace to give earnest heed to the words of the holy Apostle: "To do good and to communicate forget not: for with such sacrifices God is well pleased." "The Lord loveth a cheerful giver."

—A.B.

Union or Unity.

The tendency of various Protestant church bodies is that of church-union. That this tendency is entirely devoid of honesty of purpose on the part of many of its advocates, no one will claim. No doubt many an honest Christian thinks that a union of the Protestant Churches—that is a working together irrespective of difference in doctrine—would bridge over the gulfs of division and heal the wounds of offence, caused by the present state of disagreement.

Would such an outward union really unite? To answer this question let us go to the source and ask: What has separated and still separates the Protestant Churches? We will let the advocates of church-union reply: Each church has adopted certain opinions and ceremonies, and thus caused a division.

Let each Protestant Church keep its own peculiar opinions and ceremonies, as far as convenient, and work hand in hand with other Church bodies. Let the ministers of the various denominations, holding different opinions, exchange pulpits, whether they agree in doctrine or not.

To sum up, these Church-Union advocates not only want the opinions and ceremonies which were originally the cause of division and offence to remain, but they approve of disseminating MORE conflicting opinions among Church members. Alas! How does such a religion, if such it can be called, agree with the severe rebuke of the prophet Elijah, 1 Kings 18: 21: "How long halt ye between two opinions?" Such a union cannot create oneness, but will rather create a Babel of contradictions, and finally, unbelief.

Israel, as God's people in the Old Testament, was warned against "unionism" in spiritual things, and in fact prepared its own ruin through forming confederacies with other religions. Thus, they were rebuked by Isaiah, chapter 8: 12-13: "Say ye not, A CONFEDERACY, to all them to whom this people shall say, A CONFEDERACY; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and LET HIM BE YOUR FEAR, and LET HIM BE YOUR DREAD. And He shall be — — — for a STONE OF STUMBLING and for a ROCK OF OFFENCE to both the houses of Israel." And to God's people in the New Testament, St. Paul writes, Romans 16: 17-18: "Now I beseech you brethren, MARK THEM which cause DIVISIONS and OFFENCES, CONTRARY to the DOCTRINE ye have learned and AVOID THEM."

God does not sanction a union of TRUTH AND ERROR, a "fellowshipping" of those who uphold their ideas and opinions in spiritual matters and those who abide by God's Word, but rather commands those who cling to the doctrines of Christ and His Apostles to stand aloof. For "A little leaven leaveneth the whole lump" (Gal. 5: 9). A mere outward union cannot, therefore, UNITE the various Protestant Churches.

What, then, is to be done? Has GOD provided no basis for agreement in spiritual matters? The Apostle exhorts (Eph. 4: 3-5): "Endeavouring to keep the UNITY of the Spirit in the bond of peace." God, who, as we have seen, condemns mere outward UNION, strongly urges Christians to strive after UNITY, namely a spiritual unity, full concord in doctrine. This we see from the following verses of

the passage quoted: "There is ONE body and ONE Spirit, even as ye are called in ONE hope of your calling. ONE Lord, ONE faith, ONE baptism, ONE God and Father of all, who is above all and through all, and in you all." God's Word must RULE in spiritual things and not man's opinions, or Church customs and ceremonies. And where God's Word RULES, man-made opinions and views will soon vanish like the darkness of night at the break of day, and the unity of the Spirit will be an established fact.

The Lutheran Church possesses this unity of the Spirit, that is, none of her doctrines are man-made, nor do their pastors merely voice their own opinions and ideas in matters of faith. Her motto is, and has always been: "It is written." In accordance with God's Word, we emphatically denounce all external UNION with internal disunion as hypocrisy and treason to the Truth, and endeavor to promote and maintain a SPIRITUAL UNITY by taking God's Word as our only Guide and Rule in doctrine and life.

Those, who are thus united in faith, can and shall unite into congregations and synods, in order to be better equipped to spread the pure Gospel and to guard and protect each other against false church-unions.

—B.S.

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The Welfare of Your Children.

Of course you are interested in the welfare of your children. Among other things you intend to give them the best education you can. Your boy is going to be well fitted for his work in life so that he will not be handicapped in the competition with others which he will encounter. Your girl is going to have all the advantages that she can get in order that she, too, may take her proper place in the community. That is commendable, provided your motives are right.

But remember that getting a good education does not mean simply the acquiring of knowledge, especially not the acquiring of secular knowledge. To become proficient in the three R's—"reading, 'riting and 'rithmetic"—and in other branches of secular learning, will in itself not make a successful man of your boy nor an accomplished woman of your girl; at any rate not from a Christian point of view. Good instruction in all these branches of learning is very desirable, but will be of no real benefit unless proper use can and will be made of the knowledge thus obtained. Education, then, must mean, above all things, the development of character.

If your children are to have a good character, they need, first of all, instruction in God's Word. To a Christian this is self-evident. How much of such instruction? Well, at least as much as in any other branch of learning. This, too, ought to be self-evident. Hence it is not enough that they receive a little every Sunday, but they ought to have some every day. That is one reason why we have our Christian day-school besides our Sunday-school, and why we expect the parents in our congregations to send their children there.

Also in this connection, however, it is to be borne in mind that the mere acquiring of knowledge is not sufficient. What children learn from God's Word must also be assimilated by them, must be woven into the warp and woof of their lives.

It is thus that good character is formed and developed. The welfare of your children, consequently, requires that they receive not only Christian teaching, but also a thorough Christian training.

There are three agencies which must work together in supplying this if best results are to be obtained: the Christian Church, the Christian school, and the Christian home. The Christian Church is that institution of God which in a general way is to provide for the religious needs of all men, and accordingly also for those of the children. It is of as much importance to them as it is to grown folks. The Christian school is to supplement the work of the Church, with special reference to the particular wants of the children. It is to give them systematic religious instruction for the purpose of firmly founding them in Christianity, of imbuing all the other instruction they receive with a Christian spirit, and of exercising a wholesome Christian discipline over them. And the Christian home is, above all, to see to it that the principles of Christianity become a matter of constant practice. Unless the home does this, the work of the Church or school in most instances comes to naught.

Thus it is especially the parents who must see to it that these three agencies work together for the welfare of your children and, under God, accomplish their proper teaching and training. Yours is the responsibility of bringing up your children in the nurture and admonition of the Lord; yours will also be the satisfaction of having them grow up under such training into noble manhood and womanhood.

Finally, do not forget that you are not rearing your children only for this world, but also for the world to come. The very agencies that prepare them best for this present world are the only ones that can prepare them for the world to come through the medium of the Gospel, which is the power of God unto salvation. So bring your children regularly to church, send them to the Christian school, rear them in Christian homes.

—J. H. WITTE (Lutheran Witness).

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The Bible in State Schools League.

In South Australia the "Bible in State Schools' League" is at present leaving no stone unturned in its endeavor to induce the State, by law, to introduce reading of select passages from the Bible in the schools of the State.

Though this object appears very laudable, it is radically wrong.

In a speech on the Scripture Referendum Bill, delivered in Victoria on October 8, Sir Alexander Peacock showed this to his audience. We too, in order to not be misled in this question, will do well if we ponder his words.

Sir Alexander Peacock said he recognised that the question was one which profoundly affected the peace of the people. Personally he was entirely opposed to the Bill; he had always opposed the State interfering with religion. Even in England, where religious instruction prevailed, there was no unanimity among education experts on this question. Where there was such a great diversity of religious belief among the people as existed in Victoria, the State must re-

main neutral; there was no neutral ground on which all religious beliefs could meet. No Scripture lessons could be prepared which would be acceptable to all Protestant sections, to Roman Catholics, to Jews, and to agnostics. There was no possibility of amalgamation, but there was grave danger of introducing sectarian strife. In religion there must be absolute freedom of belief, but the terms of the Bill were really coercive. The education of the children would be distorted by animosity, religious differences would be intensified, and class distinction would be created. The State should check all tendencies towards the creation of divisions among its people. The responsibility of supplementing by religious teaching the education given by the State properly belonged to the different denominations, and the parents and guardians of the children. Under the Education Department's regulations ample facilities were given to those who desired to give religious instruction, to do so either before or after school hours, and many of the clergy and laity took full advantage of the opportunities so afforded. If those persons who desired religious teaching in schools had given as much of their time to organising in this direction of actual teaching as they had given to organising agitation, much good might have been done from their point of view. In justice to all classes the State's position must be one of neutrality in religion. School teachers were ever ready to advocate any innovation that would assist them in their profession. But as a body the teachers had never said religious teaching in schools would add to the efficiency of the instruction given. If the Scripture lessons were to be mere ritual, what effect could they have on a child's intelligence? If they were to be of any use, the lessons must be expounded, and properly expounded, but, if this were done by teachers who had varied religious beliefs, there would be complaints that in this direction or in that direction the teachers' explanations were giving offence to different people, and the whole education system would be greatly interfered with, and possibly paralysed. It had been said that the existence of Scriptural readings in the schools of the other States was an argument for such a system. These had been tried here. As the only State (*) with a purely secular education, were we behind the others in morals? The people in New South Wales might think that they were getting religious instruction, but it was historical and geographical instruction they were really getting. If it were desired that religious instruction should be taught, there must be no compromise; it must be taught by those who were qualified to teach the tenets of religion. The supporters of the proposal admitted that the real religious instruction was not to be given—that the Bible was only to be used as a text-book, and no comment was to be offered by the teacher. Religion was a matter in which there could be no compromise of this kind. Seeing all the possibilities and the dangers escaped in establishing the present system, and the risk to be run if any attempt were made to encourage State assistance in religious instruction, the better course would be to reject the Bill and prevent the referendum from being taken.

(* Not quite correct, Ed.)

Pastoral Conference at Ropely, Queensland.

On January 13th (evening), and 14th, the ministers of the Queensland District of the Evangelical Lutheran Synod in Australia, sat in conference at the parsonage, Ropely. Present were the President, Pastor E. Darsow, the Pastors A. Appelt, Th. Gossling, Th. Lutze, A. Mueller, E. Starick, and the students C. Venz and A. Noffke, both of Concordia College, Adelaide. Pastors Holtermann, Mensing, and Schwartz were unavoidably absent.

Telegrams and letters, wishing the conference God's blessing, were received from co-workers in the vineyard of the Lord in South Australia, Victoria, and New South Wales.

The conference opened with the reading of a Scripture passage and prayer. The President, E. Darsow, read a lucid, interesting, and very instructive paper on "Sin." The writer of the paper showed that God, though He created man, did not create sin. That man, as he proceeded from the hand of the Creator, was perfectly righteous and holy, and possessed a blissful knowledge of God. That Adam and Eve, when tempted by Satan, of their own free will chose to follow him rather than God. "That by the fall of our first parents all men are sinners" (Rom. 5: 12), (Psalm 51: 7). The second part of the paper treating of Original and Actual Sin is to be read at the May Conference.

Confronted with the fact that the teacher who was called to take charge of the Binjour Plateau parochial school did not accept the call, the conference was under existing circumstances compelled to seek a way out of the difficulty. After due deliberation it was decided to ask student Theo. Gossling to take charge of the school for three months.

The conference acquiesced in the decision of the General Pastoral Conference, held at Eudunda, October, 1913, re the introduction of the Evangelical Lutheran Hymnal published by our brethren in America.

The secretary read a letter received from the Under-Secretary for Education in Queensland. (See "Australian Lutheran," November, page 6).

The attention of the conference having been drawn to the Defence Act, a Committee consisting of Pastors E. Darsow and A. Appelt, was elected to thoroughly examine the Act, and at the next conference to report whether, how, and to what extent it conflicts with our Christian liberty.

Extremely gratifying was the news that Pastor C. Kempe from Koonibba, South Australia, has accepted the call to the Greenview—Proston—Mondure mission field. May God richly bless his work in his new sphere.

Since untold blessings have accompanied the Lutheran Book Depot, under the management of Mrs. E. Darsow, Drillham, the conference expressed the wish that the agency remain in the same place and under the same management as heretofore. The agency has undertaken to procure, as soon as possible, quite a large number of tracts, etc., for free distribution on the various mission fields.

Papers for the next pastoral conference, to be held at Silverleigh, in May: "On Original and Actual Sin" (Pastor E. Darsow); "English Sermon" (Pastor Schwarz); "Exegesis" (Pastor E. Starick); for Synod in September:

"Working of Holy Spirit" (Pastor B. Schwarz); (Sub-Pastor Lutze).

May the discussions at the conference tend to fill the hearts of all with new vigor and courage in the work of the Lord, and may God further abide with us with His blessings.

Thanks are due to Pastor and Mrs. E. Starck for the homely way in which they accommodated the visitors.

On Wednesday evening a German service was held in "Zionskirche," in connection with the celebration of the Lord's Supper. Pastor E. Starck delivered the confessional address. All the members of the conference partook of the Lord's Supper.

Pastor A. Mueller preached the pastoral sermon. Basing his remarks on John 8: 31, 32, the speaker emphasized the importance of retaining the Bible in all its parts as God's infallible Word, and as the only source and authority of the Church's teaching. The inevitable result would then be, with God's blessing, what Christ says: "That all those abiding in His Word would know the truth, and the truth would make them free."

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New Zealand Letter.

Sunday, December 7th, was a memorable day for the congregation at Rongotea, it being the day when its members assembled to celebrate the 25th anniversary of the congregation, and to thank the Lord for His grace and manifold blessings which He bestowed upon them during these years. A visible token of the gratitude of the congregation is a spacious addition to the church, and a new bell, which were on the same day dedicated to the service of God.

The services were conducted in English, and Pastor Hassold preached a fine sermon, based on the 26th Psalm, on the theme, "The Christian's Love for his place of Worship." The speaker pointed out first why the Christian loves his place of worship, and secondly, how he shows his love for his place of worship.

Immediately after the morning service on Christmas Day, Charles William Eric Hegglun appeared before the congregation in Marton publicly to confess the doctrine of the Lutheran Church, and to pledge life-long faithfulness to the same. By the solemn ceremony of confirmation he was then admitted to membership, and invited to partake of the rights of the Church.

Having accepted a call to the U.S.A., Pastor Teyler preached his valedictory sermon on Sunday, December 28th. After the services the elders led the Pastor before the congregation, on whose behalf they thanked him for his long and faithful service, wished him Godspeed, and presented him with a costly travelling rug. On the evening of December 26th the Young People's Society gave a farewell in honor of Pastor Teyler and his family, and on this occasion he was the recipient of a purse of sovereigns. The members of the Pastoral Conference showed their love and esteem for him in the form of an illuminated address, and from the ladies Mrs. Teyler received a handsome presentation. Though his departure is deeply felt and sincerely regretted, we once more join in wishing him God's blessing. May God soon give his congregation in Marton another faithful pastor!

On the first Sunday in Advent confirmation took place in Pastor Hoyer's congregation in Upper Montere. The church was decorated, and a large attendance witnessed the ceremonies. The candidates were examined in the presence of the congregation on the previous Sunday. After their confirmation they partook of the Lord's Supper.

In the same congregation there occurred, on October 9th, the death of Diedrich Henry Anton Bosselman, who was one of the elders. The funeral services were held on October 12th. A large number of mourners were in attendance.

After having been confirmed by Pastor Dierks, Theodore Dierks, of Maxwelltown, left in the company of Pastor Teyler for the U.S.A. The youth has chosen to serve God as a laborer in His vineyard, and will betake himself to our Lutheran institution in Milwaukee, Wisconsin, to prepare for the ministry. May God's blessings go with him!

On December 20th, Mr. and Mrs. Eggers, of Supplejack Valley, were bereaved of their eldest son, Frank William Christoph, who died of brain fever in the hospital at Wanganui. The funeral services were conducted by the Rev. Dierks.

On the occasion of a farewell which was given to Mr. G. Schwarz, and his family, members of the congregation in Marton, as they were about to return to New Zealand from a visit to Australia, their friends and relatives at Emmaus, near Eudunda, South Australia, handed Mr. Schwarz the sum of £2/4/- for our treasury. We gratefully acknowledge the gift, and may God bountifully reward the donors.

-P .

Church News.

On the 2nd Sunday in Advent the Lutheran congregation of Burrumbuttock, N.S.W. (Pastor W. Peters), celebrated the 25th Anniversary of the opening and dedication of its Church. Divine services were held both in the morning and afternoon. The preachers in the morning were Pastor Harms, of Minyip, Victoria, and Pastor Backen, of Duck Creek, N.S.W., and in the afternoon Pastor E. Graebner, of Sydney, delivered an English sermon. As a large number of visitors had arrived from the surrounding districts, the church was, in both services, filled to its capacity. The beauty of the services was enhanced by a number of anthems, admirably rendered by the mixed choir of the local congregation under the conductorship of Mrs. Peters. During the weeks prior to the celebration, the inside of the Church had been renovated, and, in part, newly furnished. A new pulpit, a new altar-cloth, and a beautiful picture of our Saviour, a reproduction of a painting by one of the masters, were donated by individual members of the congregation. Luncheon and afternoon tea were provided by the ladies of the congregation.

-E.G.

Two conventions of districts of synod are approaching. The Eastern District will meet from March 6-10, at Pella, Victoria, and the South Australian District from March 20-24, at Eudunda, South Australia.

In Brazil South America, there are about 1,300,000 Indians. How many Protestant missionaries are there in the midst of them, trying to save their souls? Not even one!

In the vast continent of Africa there are about 40,000,000 Mohammedans, 81,000,000 other heathens, and only about 9,000,000 Christians. In the face of these and similar facts, do you think that there will ever be an over-production of faithful pastors, teachers, and missionaries? How few are the laborers in the Lord's world-wide harvest field! What can, what will YOU do for the Master and His missions during the present year of grace?

—J.H.

Pastor C. Kempe, from South Australia, is taking up his work in the Wondei District, Queensland. May the Lord prosper the work of his hands to the glory of God and the salvation of many souls.

The Brisbane congregation at a recent meeting had the pleasure of welcoming six new members. Last month Pastor Mensing confirmed two adults (English), and two children (Norwegian).

In March a Committee appointed by the Queensland District meets in Silverleigh (Pastor Appelt) to devise ways and means how our English speaking brethren might more fully participate in the blessings of Synodical fellowship. May God bless the deliberations of this Committee, which is to open a new chapter in the history of the Lutheran Church in Queensland.

In January the German Lutherans in the Logan District, Queensland, celebrated the 50th Anniversary of their arrival in Australia.

—H.D.M.

"The Australian Lutheran" Welcomed. "The Lutheran Standard" (America) bids "Welcome" to "The Australian Lutheran" as the latest addition to its exchange list. "The (American) Lutheran," a 16-page weekly church paper, also rejoices that "The Australian Lutheran" "comes to the editor's table" and reprints, under the caption: "A Lutheran Voice from Australia," a whole article from our paper, declaring that it will certainly interest many of its readers.

—A.B.

— Quaddricentennial of the Reformation. —

Plans are now being laid for a suitable celebration of the 400th anniversary of the Reformation in Germany, in 1917. The Kaiser is taking a leading part in arranging for the celebration which is to embrace the Lutherans throughout the world. In America the Missouri Synod, so the papers report, hopes to mark the celebration in a way befitting so great an event. The "General Council" has set for its task the raising of a fund of two millions dollars (£400,000), to be the capital of a pension fund for its clergy and their families. In this effort they are to be joined by the "General Synod." Several American Lutheran Synods are also co-operating in the publication of a new Hymnal, and a revised Common Service with music. The great hymns of the Reformation are to form the basis of the new hymnal. A proof copy of 629 hymns has been published, and the book is to be completed for the anniversary of the Lutheran Reformation, in 1917.

—A.B.

— An Opening for a Lutheran Settler. —

Lutherans desirous of securing a good farm in Queensland, within three miles from a Lutheran Church, are invited to communicate with the Bureau of Information, c/o Pastor H. D. Mensing, Sinclair Street, East Brisbane, Queensland. The owner is selling on account of ill-health.

—A.B.

— Binjour Plateau. —

On Sunday, December 7th, the Lutheran congregation on Binjour Plateau (near Gayndap, Queensland), and many visitors gathered to celebrate the dedication of the new church on the Plateau. It was the first cool day after an intense heat wave of three weeks, and people came from Reid's Creek, some seven miles distant and from Second Plateau.

Unfortunately, no visiting minister could be present, and ever Pastor Schwarz (Kingaroy), who had arranged to come, was prevented from doing so by sickness in his family.

The real dedication service was held in the German language at 11 a.m. In the afternoon an English service was held. The preacher, Pastor A. Mueller, spoke of the great importance of having a house for public worship, showing, with Psalm 100 as his text, that to establish and uphold the pure Christian worship in their midst is a duty which all Christians owe to their God, as well as to themselves and their children.

At both services the choir of the congregation rendered several suitable anthems in an apt way.

The church had been splendidly decorated by members of the congregation and other willing helpers. It is a wooden building, 30 feet long and 20 feet wide, and presented an impressive appearance on Sunday.

About a year ago when the congregation was organized it was not thought that in so short a time the congregation would have a house for public worship. May the Lord continue to be with us with His blessings, so that our congregation may grow and be strengthened in unity and faith to the honor and glory of His name.

—A.M.

— Wedding Bells. —

On January 22nd, Pastor F. H. Schulze, of Ni Ni Well, Victoria, and Miss Olga Storch, of Hahndorf, South Australia, were united in the bonds of holy wedlock in St. Michael's Church, Hahndorf. The Pastor of the Church officiated. The bridal pair were attended by Pastor C. Hoopmann (fellow-student of the bridegroom), and Miss Clara Storch. In recognition of the faithful membership of the bride, the Church choir, under the conductorship of Miss Bom, rendered a song—specially composed for the occasion—invoking God's blessing on the bridal pair. In the evening at the wedding supper, the usual toasts were proposed and honored, and a collection raised for the benefit of the Queensland Home Mission.

—A.B.

*
Correspondence.

A correspondent from the Binjour Plateau, Queensland, writes:—

"After a long spell of very warm and dry weather, rain has at last fallen in this district. For more than three weeks the thermometer had risen almost every day to 110

degrees and over, the record being 117 degrees, which is about 12 degrees higher than the hottest day for the last 26 years.

As is usual, there were several severe thunderstorms towards the end of this heat wave. For nearly a week heavy clouds would appear every afternoon, and these would be followed up by a dark wall of clouds rising gradually higher. Soon after sunset the lightning would start, and for three or four hours the sky be vividly illuminated. Rain seldom fell, only parts of the district getting light showers occasionally.

Twice the storm developed into a strong gale. The worst of these windstorms occurred on Friday evening, December 5th. On this occasion the wind was so strong that sheds, etc., were taken away bodily. Almost all roads were blocked with trees and branches.

Houses also were unroofed, some sheets of iron being carried a quarter of a mile. One family belonging to Pastor Mueller's congregation, suddenly found one half of the house uncovered. For protection they went to the hayshed, but, to their dismay, found it completely unroofed.

The walls of the schoolroom were taken away, and the children's desks carried some distance away by the wind. Next year, God willing, school will be held in the new church.

Pastor Mueller's bedroom (a verandah-room), was torn away with all in it. The bedding, towels, etc., were found later on in a distant cornfield. Fortunately the Pastor was away at the time, and though out on horseback during the storm, he found shelter elsewhere for the night.

Since then several inches of rain have fallen, through which the parched fields have been refreshed, so that everything looks greatly improved."

—H.D.M.



An Extract from a very Old Letter.

Most probably as far back as the second century after Christ a letter was sent to a certain Diognetus. The contents of this very old letter have been preserved. In it we have the following beautiful description of true Christians:—

"They live among the others; but they distinguish themselves before them in a wonderful way by their conduct. They sojourn in their fatherland, but as strangers; they live in the flesh, but not according to the flesh; they dwell on earth, and live in heaven. They are misjudged, persecuted, condemned of all; yet they love all. They are poor, yet make many rich; they have nothing, and yet possess all things; they are cursed, and yet they bless. In a word, what the soul is to the body, the Christians are to the world. The soul is in the body, but not of the body; the Christians are in the world, but not of the world. The flesh hates the soul; though this only prevents the flesh

from giving itself up to its ruinous lusts; and the world hates the Christians, though these only resist its wicked and corrupt ways. The soul is housed in the body, but it sustains the body; the Christians are housed in the world, but they sustain the world."

Do these words, dear reader, give a true description of you?

—J.H.

The Evangelical Lutheran Bethlehem's Church,

FLINDERS STREET, ADELAIDE, S.A.

Two Services are held every Sunday.

The Morning Service begins at 10.45 a.m., the Evening Service at 7 p.m.

Every Alternate Sunday the Evening Service is conducted in the English language. All welcome.

Sunday-School at 3 p.m.

The YOUNG PEOPLE'S SOCIETY meets at the Vestry every Tuesday Night, at 8 p.m.

The MARTIN LUTHER DAY SCHOOL, situated at rear of Church, aims at perfection in giving children a thorough training in Religion and German and all subjects usually taught in primary schools.

Additional information may be obtained from the Pastor,

W. JANZOW,

227 Wakefield Street, Adelaide.

Telephone 3628.

OUR BRISBANE MISSION.

The Scandinavian Church is situated in Ellis Street Kangaroo Point (Near the Garden Ferry).

Services are conducted in English, Scandinavian, and German.

The Lutheran Young People's Association meets every alternate Thursday evening.

Immigrants assisted with help and advice.

APPLY—

REV. H. D. MENSING,

SINCLAIR STREET,

EAST BRISBANE.

"The Australian Lutheran" is published on behalf of "The Evangelical Lutheran Synod in Australia," by the following Committee—Editor—Pastor A. Brauer, Hahndorf, South Australia. Assistant Editors: In the New South Wales District—Pastor E. Graebner, 33 Green's Road, Paddington, Sydney, N.S.W.; in the Queensland District—Pastor H. D. Mensing, Sinclair Street, East Brisbane, Queensland; in the South Australian District—Pastor J. Homann, Carlsruhe, Waterloo, South Australia; in the Victorian District—Pastor O. Nichterlein, Tabor, Victoria. All manuscript should be sent to the Assistant Editor in the District, who will forward it to the Chief Editor.

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Getting around this CD

Navigating Archive CD Books CDs

All Archive CD Books products can be navigated easily using the handy bookmarks on each CD. The table of contents in most original books, and the original book index where it exists, can provide additional ways of finding the information required.

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Optical Character Recognition (OCR) technology has been developing over the years as a useful mechanism to convert images (as Archive CD Books pages are) into text which can be searched. The quality of the OCR can still vary, and hence the searchability can vary. Around 95% or 99% of the words in books with good type are searchable—or even higher with very good type.

*OCR is now a wonderful searching aid in many instances
but there is still no substitute for reading the book!*

Different Versions of Adobe Acrobat Reader

Adobe Acrobat Reader 4 or later should be used. Adobe Reader 6 (as it is now named) in fact has considerably better searching options and is recommended.

- **Acrobat Reader v4** has both a “Find” and a “Search” tool. Those tools are two **totally** different things. Our CDs (that are searchable) work with the **FIND** tool
- **Acrobat Reader v5** has only a “Find” tool (not a “search” tool). Our CDs (that are searchable) work with the **FIND** tool.
- **Adobe Reader v6** has only a “Search” tool (not a tool labelled “Find”). HOWEVER — what is called “Search” is the same as the tool that used to be called “Find” Our CDs (that are searchable) work with the **SEARCH** tool

Tips For Searching and Getting More From the CD Books

- update to Adobe Reader 6 for more versatile searching options, including the ability to bring up a list of all instances of the word you are searching for — across multiple files on a single CD in a single search request.
- enter the **MINIMUM** number of characters needed to bring up the search results required.
- use Adobe Reader 6 to do some trial searches to try to identify the characters that may be misread. These can show up in the extra text in the search results list (Adobe 6 only). A few minutes trial will help you to avoid using characters that are more prone to being misread, e.g. try entering “rederi” if you want “Frederick”, but find that the letters “F” “c” and “k” are sometimes misread.
- use the “Match whole word” option to eliminate unnecessary items in your results list, e.g. to eliminate all the blacksmiths and tinsmiths etc when you only want the name Smith.
- use the “Match case” option to eliminate all the occupations “smith” if you only want the name “Smith”.
- don’t just search for names. Search the book for other names, places and subjects of interest:
 - › look for others of the same name
 - › look for others who lived in the same place or street
 - › who was the postmaster or police officer in the town?
 - › how often and at what time did the coach arrive in town?
 - › what churches were there and what time were services held?
 - › what other activities were there in the community?
 - › look for others who had the same occupation or other interests
- all of this and more may be available in a seemingly mundane book such as a directory. You can learn much of the background of life at the time, even if your ancestor is not listed there.
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