

THE NORTHWESTERN LUTHERAN

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

Vol. 21.

Milwaukee, Wisconsin, December 9, 1934.

No. 25.

THE CALL OF ADVENT SEASON

And that, knowing the time, that it is high time to awake out of sleep; for now is our salvation nearer than we believed. Rom. 13, 11.

Advent season directs our thoughts to the fact of Christ's coming. Ordinarily we distinguish a three-fold coming of Christ — His coming in the flesh to save our lost world, His coming in Word and Sacrament to individual souls for the appropriation of His salvation, and His coming at the end of time to judge the quick and the dead. The first coming has taken place long since, the second is continually taking place in the time of grace, and the third will occur at the end of time.

We know, of course, that such distinction of the coming of the Lord is made merely for methodical reasons. All of these three modes of His coming are involved in the first, without which neither of the other two would be possible. Yet we also know that we are dealing here with distinct realities as clearly set forth in Scriptures. These things concerning Christ's advent constitute the fundamental truths of the Gospel, — truths upon which all our salvation is founded. No one will ever enjoy such salvation, unless he has part in these things concerning Christ's advent.

Yet who of us will deny that the latter are but too often treated as truth which concerns us little, as something that occupies our intellect for a season, like a fact in history, or like a gem of fiction or poetry, that interests us for a moment, then passes from the mind without exerting any influence upon our character and life. The danger with us all is that the Gospel comes to be treated as food merely for our intellectual operations, and that our belief of its contents is merely a historical faith which does not realize Christ's coming in our flesh nor his spiritual coming in Word and Sacrament and the salvation these bring and offer. Ah, the danger of becoming intellectually satisfied with an historical knowledge of the great truths of the Gospel with all that such intellectualism involves — spiritual self-sufficiency, carnal security, and retarding of repentance and seeking the soul's salvation, instead of laying hold on the saving truths with childlike faith, and that, too, when it is high time to do so.

The call of the Advent season is to awake to this serious matter. It finds expression in the words of St. Paul, "And that, knowing the time, that now it is high time to wake out of sleep; for now is our salvation nearer than we believed."

"Knowing the time." The apostle is speaking to Christians. You know, says he, the time of Christ's threefold Advent. You know, you have recognized it to be a firmly established truth that Jesus Christ came into this world to save sinners, to redeem them from sin and everlasting damnation, and to reconcile sinful man unto God. — You know, you are convinced of the fact that Jesus Christ **is** come and is still coming in Word and Sacrament to appropriate such redemption to us, earnestly calling upon us to accept His salvation in repentance and faith. — You know, you believe that this same Jesus Christ will come again for judgment, on the one hand, to receive His faithful followers into eternal glory, and on the other to separate all those who, by their wilful impenitence have rejected His salvation, from His beloved.

Knowing this, as we do, the thought impresses itself on our minds "that it is high time to awake out of sleep." The image used here, of course, typifies spiritual sleep. It is the sleep of carnal security, of indifference, of slothfulness in spiritual matters. It is a most dangerous condition for Christians to be in, a state in which they are apt to neglect their salvation often with the fatal result of forfeiting it. And oh, how many do fall into such spiritual sleep! nor are any of us exempt from falling into it. It is only too true, all of us are often drowsy in using our spiritual privileges, the means of grace and all that goes with them, and sluggish in performing the duties of our heavenly calling.

The meaning, of course, is not that where such condition arises the soul has fallen from grace and all spiritual life has ceased to exist. The purpose is not to discourage us, but to arouse us. And it is to this the call of the Advent season exhorts us. We are urged to awake from the spiritual drowsiness and lethargy, and seriously to be concerned about our soul's salvation and eternal welfare.

There is no greater need for Christians than to be awake, always to be on the alert, considering the perils lurking round about them in this evil world. Who

can adequately describe in their hideousness the perils threatening the very hope we cherish! Paul, in his Advent epistle, speaks of the works of darkness. They are things which have their origin in the kingdom of darkness, the fiery darts of the wicked one, the lusts of the flesh and sins unto death with which the life of a Christian is incompatible. To be awake to these perils is the call of the Advent season. It is the call expressed in the words of Scripture. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. Eph. 5:14, as also 1 Thess. 5:6: "Therefore let us not sleep, as do others; but let us watch and be sober."

Advent call is a call to repentance; it is a rousing appeal to our hearts to awake out of sleep, to renounce sin which incessantly tempts us, always to arise anew to the occasion of calling to our mind God and His holy will concerning the sanctification of our life, and thus to be on our guard that we do not again become ensnared by former lusts and sins.

To this end we must, as Paul admonishes in his Advent epistle, put on the Lord Jesus Christ. We put on Christ by faith and are thus clothed in His righteousness, which is only another way of saying that we are justified and saved by the merits of our Savior. But when we have thus put on Christ by faith we receive power from on high to follow His footsteps. And thus also we put on Christ when we grow daily more into His image and become more like Him in holiness of life.

Such is the call of the Advent season. It is made the more impressive on us knowing "that now it is high time to awake out of sleep." It is now high time not only because it is the time of grace, in which salvation is offered us by the means of grace, but because the Day of the Lord is drawing nigh. "For now is our salvation nearer than we believed." The great Day is nigh, salvation is at the door. Therefore we ought to be found "in all holy conversation and godliness, looking for and hasting to the coming of the day of God." 2 Pet. 3:11, 12.

J. J.

Wake, awake, ye sleeping Christians!
Jesus calls you; rise, arise!
Leave sin's dark pit; God's glorious light
Dispels the dismal gloom of night.
Salvation's beams illumine the skies;
From sleep of sin to life arise.
Waken! Waken! Waken!

Wake, awake, for Judgment morning
Soon shall dawn, the world's assize.
Prepare, your glorious goal is near;
Be watchful, Christ shall soon appear.
On Zion's mount the watchman cries:
Ye sleeping Christians, rise, arise!
Waken! Waken! Waken! Anna Hoppe.

Grow In Knowledge

SURE SALVATION

The Roman Catholic Church takes the position that the Christian can never be sure of his salvation. In fact, the Catholic Council of Trent pronounced a curse upon those who taught that the Christian could feel absolutely assured of the forgiveness of his sins. It is a principle of that church, a part of its system to keep its members in a state of doubt and uncertainty. It plays upon the fears of the people, and so strengthens its hold upon the people.

There is also a school of religious thought known as skepticism, whose very essence is religious doubt. Skeptics say: You can't be sure of anything in the line of religion. All religious teaching is at best uncertain and doubtful.

Compare with the above the absolute assurance of faith which rings through the inspired voices of the holy writers of the Bible. Here there is no blind, uncertain groping for the truth, no half-hearted hope that the right way may have been found, but such an unshaken conviction that they confidently staked their very souls on it. Listen to Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Paul KNEW. He was PERSUADED. Where can you find more confident language than that? Or turn to the last part of the eighth chapter of Romans, where Paul sets forth the unshakable foundation of the Christian's faith, ending in the poetical outburst of his deeply moved heart, "I am persuaded that neither death nor life nor angels nor principalities nor powers nor things present nor things to come nor height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Paul here, as it were, lists all things, real and imaginable, that might undertake to deprive him of the safety and security which was his as a beloved child of God, but he faced them all unafraid. He was sure of God's good will in Christ Jesus. The same spirit of confidence sounds forth in Luther's Battle Hymn of the Reformation,

Though devils all the world should fill,
All eager to devour us,
We tremble not, we fear no ill,
They shall not overpower us.

We can be sure that our sins are forgiven. We can be sure that our salvation is complete. We can be sure that we shall be received into the glorious mansions of heaven.

The Foundation

Now what is the foundation of this Christian assurance? On what is it based? Not upon anything in the Christian himself but alone on the all-sufficient redemption of the Lord and Savior Jesus Christ. After throwing out the challenge, "Who is he that condemneth?" Paul points to the solid foundation of his faith in the words, "It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Paul rested his Christian faith and hope on Christ and Him alone. That was the secret of his unshakable confidence. He said, "Other foundation can no man lay than is laid, which is Jesus Christ." The poet beautifully reproduces the sentiments of Paul in the words,

On Christ, the solid Rock, I stand,
All other ground is sinking sand.

Anyone who will follow Paul's example and look unto Jesus and Him alone will soon lose his fears and doubts and enrich his religious vocabulary with such confident expressions as, "I know; I am persuaded."

Jesus, our Savior, has left nothing undone to take our sins away and to open to us the eternal portals of heaven. That is an old and familiar thought to us Lutherans. We have heard it often. It has been impressed upon us from early childhood. It is dinned into our ears in nearly every Sunday sermon. Perhaps, as a result of constant repetition, our ears have become dulled to it. Perhaps it no longer registers deeply with us. But the fact is that this message of Christ and Him crucified is the one and only power of God unto salvation. It is the only message which can fill our hearts with the assurance of salvation. Jesus Christ, the Son of God, came down from heaven, assumed our flesh, took upon Himself our sins and paid for them with his innocent suffering and death on the cross. Thanks to His substitutional sacrifice on the cross not a single one of our many sins remains. Not one can rise up to condemn us. Nothing can be laid to our charge, for the Lord hath laid on Him the iniquity of us all. The Holy Ghost in the Bible, as it were, searches and strives for expressions strong enough to drive this truth home to us, so that we may realize how perfect is the satisfaction which Christ has made for our guilt: "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." "As the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us." It is impossible for us humans to conceive of a greater distance than that which separates heaven and earth or the east from the west. But even that is an inadequate expression of the completeness and thoroughness with which our Savior has removed our sins from us.

Lord, I believe were sinners more
Than sands upon the ocean shore,
Thou hast for all a ransom paid,
For all a full atonement made.

An Example of Grace

The Apostle Paul makes a very significant statement concerning himself to show the far reach of God's grace and mercy in Christ Jesus. He offers himself as an example of the saving power of Jesus. After describing himself as a former blasphemer and persecutor and after calling himself the chief of sinners, he wrote, "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting." God intended Paul as a pattern or example of His great mercy in Christ Jesus. Paul was a living illustration of the saving power of Jesus' blood. God wanted future generations of sinners to say, "If God forgave the chief of sinners, the blasphemer and persecutor Paul for Jesus' sake, then He is also willing to forgive me my sins for Jesus' sake." Paul's experience at the hands of a merciful and forgiving God was to be a vivid demonstration of the fact that there is no limit to the saving sweep and power of Christ's work of redemption. No sin is so great but Jesus has paid for it. No sinner is so bad but the blood of Jesus Christ can present him pure and spotless before the throne of God. "Where sin abounded, grace did much more abound." God's grace in Christ Jesus is always sizes larger than the sinner's sin.

If, therefore, we keep our eyes fixed on Jesus and His all-sufficient atonement, absolute assurance will fill our hearts. It is through the contemplation of Jesus and His redemptive work that confident Christian faith is born, nurtured and preserved unshaken. The greatest mistake we can make is to look away from Jesus and to look at ourselves; to seek salvation in ourselves; for instance, in the quality of our faith instead of in the atoning blood of Christ. As some one has said, "The important thing is not what faith IS but what it TAKES." The thing which gives faith its saving power is not some virtue of its own but the object on which it rests and which it appropriates, namely, Christ.

Recently a Lutheran girl accompanied her employers to a revival service. She was so shocked by the stress which was laid on the need of personal righteousness and certain religious emotions on the part of the hearer as a condition of salvation that she was somewhat disturbed in her faith and resolved not to repeat the experiment. A few days later the revival preacher made a personal call on her and asked, "Did you ever feel the call of salvation?" She replied, "I expect to be saved through faith in my Lord and Savior Jesus Christ." The revivalist countered, "But

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter December 30, 1913, under the Act of March 3, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of October 3, 1917, authorized August 26, 1918.

Address all news items to Rev. F. Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. Fred Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

did you ever FEEL it? What a crime to draw the attention away from Christ and His salvation to something within the human breast, to a human emotion or feeling, which is at best a very unstable thing! Properly does the sacred poet say:

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' Name.
On Christ, the solid Rock, I stand,
All other ground is sinking sand.

His oath, His covenant, and blood,
Support me in the sinking flood;
When every earthly prop gives way,
He then is all my Hope and Stay.
On Christ, the solid Rock, I stand,
All other ground is sinking sand.

Let us stop digging around within ourselves and trying by mechanical means to stir up such a religious emotion or feeling of religious ecstasy within ourselves that we stake our hope of salvation on such things. We are in that case seeking the assurance of salvation in the wrong place. The place to look for that is not within ourselves but in the all-sufficient atonement of Jesus Christ. If we keep our eyes fixed upon that, then we shall, even when the shadows of eternity begin to fall over us and we engage in the last great struggle with death, learn to say with Paul, "I KNOW whom I have believed and am PERSUADED that he is able to keep that which I have committed unto him against that day." I. P. F.

You are greatly mistaken if you think that to be a Christian is merely to have certain views, and convictions and spiritual delights. This is all well; but if it leads not to a devoted life, I fear it is all a delusion. If any man be in Christ he is a new creature.

— McCheyne.

Comments

Blame the Administration For everything that seems, or actually is, wrong, blame the administration. Some church members have learned this practice from "Vox Populi." Blaming the administration conveniently rids the soul of troubling thoughts, even permitting it to rise to lofty heights of righteous indignation. It explains very plausibly why we show so little interest in the common cause and lend it our support so sparingly. And, as busy officers, inured to such treatment, rarely become articulate — it is generally quite safe.

Generally, yes, but not always, as the instance upon which we happened recently goes to show.

A conference secretary, whom we will call Rev. N., publicly reported the re-election of the officers of the conference, but not without remarks that showed that he questions the wisdom of that election, for: "The deplorable mess we are in now is caused purely by official neglect of duty." Many of the congregations in the conference, it seems, had a black mark against them, showing that they were in arrears. The writer holds that the officers should either have collected these arrears or effected some settlement with the delinquent congregation.

The reply of the conference treasurer to this public criticism is both interesting and instructive. He questions "the wisdom of spreading abroad (throughout the Synod) by innuendo or otherwise, the idea that the — Conference elects officers who do not perform their duties as best they can," and has this to say:

"Quoting Rev. N.: 'The deplorable mess we are in now is caused purely by official neglect of duty.' Yes, perhaps he is right, but neglect by what officials? If the old arrears are caused by official neglect, it is certainly more due to official neglect on the part of some of our pastors and church boards than it is due to the neglect of the Conference officers. If such is the case, for which we are willing to take Rev. N's word, then he himself is certainly partly to blame for the 'mess' inasmuch as the congregations which he served before coming to — have a fair sized balance outstanding since that time, while they have paid their obligations during these past strenuous years."

When tempted to blame the administration for everything, let us call to our mind what Jesus says about the "beam" and the "mote." J. B.

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"Too Much Conscience" "Too much conscience," that is the trouble of the people in America. The authority for this statement is, if the papers have not grossly misunderstood and misquoted him, Dr. Daniel H. Kulp, professor of education at Columbia university, who, according to the

press, there doctors personality ills at his "sociatry" bureau.

"Guilt is the main cause of personality disorders and maladjustment," says the Doctor. "It develops nerves, insomnia and spots before the eyes," the newspaper writer paraphrases. "Because of our rigid standard of morality, built upon traditions of the past, most people have emotional conflicts which are extremely costly." The professor's aim is to remove the guilty fears from the heart and so to bring on peace of mind and general well-being. His method is very simple. He tells the people that they take themselves too seriously, assuring them that our moral standards are not in harmony with out technology or scientific knowledge. "They should be based on science and not on tradition." To illustrate, in the days of old when men were at home or near their home most of the time, a man could remain faithful to his wife. Now, that we travel so often, so far, and for so many months at a time, this cannot well, and need not, be done. He apprehends grave dangers of organic troubles from continence. Personality ills cured by committing perjury in breaking the marriage vow, debauching a strange woman and polluting one's own body and soul, that is, indeed, science with a vengeance! What if this learned professor's wife or daughter would some day prove the most convenient escape for a man in danger of organic trouble through chastity, would his scientific mind experience an emotional conflict?

Build up a system of "moral standards" on this principle, and you would bestialize human society and destroy it in short order. Can it really be true that a university in our day will tolerate such teaching? Killing conscience by "scientific" theory is even worse then repressing it by vicious living. Read the first chapter of the Epistle to the Romans for an appraisal of a civilization according to the professor's principle. Note, too, that the Romans arrived at the same point without possessing the apparatus of our "modern technology and scientific knowledge."

"Science," knowledge? Centuries before this learned man saw the light of day, the Bible told men of the "emotional conflicts" an accusing conscience brings on. The history of humanity shows the honest student that man cannot cast off for good the standards which the Doctor would remove. They are put into the heart of man by the Eternal God and reinforced by the revealed law, according to which the transgressor will be judged in the hour of his death.

Do the records of our hospitals, orphanages, insane asylums and prisons with their death cell show that license and lust make for the well-being of the individual and the peace of society?

Guilt cannot be removed by denying it. It can be removed by the forgiveness of sin through the blood

and merit of Jesus Christ. Instead of listening to, or reading, the wickedly foolish twaddle of such professors, let our youth prayerfully study the Thirty-second Psalm, which pictures most vividly the "emotional conflicts" of a conscience-stricken soul and shows the despairing one the way out of darkness into the light: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

J. B.

* * * *

The Bible Anniversary The year now drawing to a close has been a Bible anniversary year. It was four hundred years ago that Luther published his German translation of the Bible. Thereby Luther performed perhaps the most important and far-reaching act of his reformatory work. He made it possible for the common people to drink directly from the fountain of God's Word. They no longer had to take anyone else's word for it as to what the Scriptures say, but could see for themselves. Like the Bereans they could now search the Scriptures whether the things which Luther and others preached were so. The open Bible, which next to God we owe largely to Luther, is a precious gift of God and deserves to be gratefully remembered.

In our circles there were seemingly few, if any, big mass celebrations of the Bible anniversary. However, there was perhaps no congregation in which the anniversary passed without notice. But let us not think that we have done full justice to the matter because we have commemorated it with a special sermon and jubilee service. It is easy to arouse interest and enthusiasm for the celebration of an outstanding event, such as the 400th anniversary of Luther's Bible translation. But if we have nothing more to show up for it than a special jubilee service, however rousing observed, then it has been in vain. If we really appreciate the open Bible, then we shall also use it, read it. All boasting about the Bible is vain if we let it lie unread. A gift, even such a valuable gift of God as the Bible, will not benefit us if we do not take advantage of it. Quiet, regular Bible reading on the part not only of the clergy but also of the laity is worth more in the sight of God than rousing Bible celebrations. Deeds speak louder than words also in this connection. If we have been moved to get back to our Bible, to read and search them eagerly and regularly, then the blessing of God will remain with us long after the echoes of the Bible anniversary have died away.

I P. F.

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Communism is much discussed in the secular press. It is the belief, in general, that all things should be held in common. This is to apply especially to the larger properties of production and to the means

of distribution, now generally held by private capital. Coal mines and oil wells, iron mines and all the mineral products taken from the bowels of the earth are to belong to and be run by the people in common. Railroads, lines of electric transmission, and even factories, where the necessities of life are made are to be common property of all the people and run by the elected officers of the people. All capital and all private property, as far as possible, is to be abolished. That is, in general terms and in broad outlines, what is meant by communism today. Whether such a communism be feasible or not, also whether it would be a blessing or a curse, a new liberty and freedom or an intolerable slavery, we are not here to discuss. We are willing that religious journals and modern preachers of a liberalistic trend of thought shall make that their main business, as our main concern, as we have so often emphatically said, is to preach the Gospel of the freeing of the whole man, body and soul, from sin through Christ Jesus.

But when in their anxiety for the propaganda of communism it is said that communism is taught by precept and example of the ancient church, we are somewhat touched. Based on Acts 2:44: "And all that believed were together, and had all things common," it is argued that the primitive church was communistic. Advocates of this opinion, of course, forget, that this having all things in common by the first Christians at Jerusalem was purely voluntary, as can be seen from Acts 5:4, where Peter, in reprimanding Ananias for his lie against the Holy Ghost, declares: "Whiles it remained was it not thine own? and after it was sold was it not in thine own power?" There was no law adopted by the church which forced the Christians to give up their property to be held in common.

The sad fate of Ananias and Sapphira, so minutely detailed in Acts 5 is clear proof that communism was unworkable, even in the days of the first love among the brethren of one faith. The greed and selfishness of the human heart stand out in bold relief here. If this greed and selfishness, this lack of trust in fellow Christians and in the providence of God, could not be uprooted in a brotherhood of Christians newly filled with the sacred love of their Savior, how much harder will it be to fill the hearts of men who have none of this first Christian zeal with pure unselfishness, at this late hour? Only by the belief in the fiction that the Bible is a record of religious evolution can it be denied that God recognizes the rights of private property. The false belief also, fostered by the foolish creed that all men are naturely good and pure, contributes to the propaganda for communistic dreams. As we hold none of these beliefs, but know that man is born in sin, and that even after he has been fully converted to the unselfish love of Jesus Christ, the old Adam of his sinful flesh still clings to him, we expect no commun-

nistic heaven to take the place of wrongs committed for the sake of money by master and man on this sin-polluted earth. At any rate, let them not quote the Bible as their proof or make the church the sponsor of a new economic world-order. Z.

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The Protestant Church in Germany is still far from peace. As the news dispatches on the religious developments in Germany dribble in through the press dispatches, it is by no means easy to get a clear view of the situation. Reichsbishop Mueller is still on his throne, claiming to be the master of the whole Protestant church of the realm, that is those churches that are dependent upon the state taxes for their existence. Hitler has taken the stand that the whole quarrel is none of his affair. He would not receive Bishop Mueller. He would neither accept of him now, nor disavow him. The opposition to Mueller has not died down, but has rather grown. Loyalty to the Fuehrer and to the realm, to the new order of things, is professed by all parties. Mueller's dictatorial methods, as evidenced in some of his decrees, seem to have disgusted the opposition pastors to the number of many thousands. Dr. Jaeger, a henchman of Mueller's, found it convenient to resign. But this has not helped matters much. The point of attack is Reichsbishop Mueller, and he, at this writing, has no least intention of resigning. And thus the matter stands — an impasse.

If the protesting pastors and their parishioners could attain to the conviction that it were better for them, for their whole spiritual life, if they cut the bonds that connect them with the treasury of the state, and go down into their pockets for the necessary money to support their own church, in addition to the taxes that must be paid to the state, the atmosphere might be cleared. We admit that this might be difficult for pastors and flocks that have been supported by the state so long, difficult to grasp the idea, difficult to cut loose from old habits of thought and practise, and also difficult to raise the necessary sums. It may never come to this. Over in England thousands of farmers are forcibly resisting the collection of the church tithes, but the state church of England will not change its status. And so here. It would seem that almost any ills can be endured, except the separation of church and state.

As it is, the German Protestant church is made up of strange bed-fellows. Of course, the German Christian society is rather too big a pill to be swallowed by those who still hold the fundamental truths of Christianity. But barring these, Lutherans so-called, Reformed, Liberals and fundamentalists lie together as the proverbial lion and the lamb. May the Lord help the true church in our old fatherland! Z.

From a Wider Field

MORNING THOUGHTS

I love to awaken before it is light
To watch how the dawn breaks the spell of the night;
How the gloomy, black shadows slowly change into gray;
And little by little they soon pass away.

My heart be at peace and sound forth your praise
To Him, who from darkness a new day can raise;
Who thrusts aside shadows and gives you the light,
He also can change all your grief to delight.

The cares of this life that shadow His Face:—
Oh, cast them aside! Rejoice in His Grace.
For He, who can lower the shades of the night
He also can melt them away into light.

He, who in the midnight sent angels to sing
The happy good tidings to all men to bring!
Who sent us His Son our Ransom to be,
That heavenly light forever we'll see —

He also will brighten a short time of woe,
While pilgrims plod onward on earth here below.
And just as I watched the night pass away,
I'll also behold God's heavenly day.

Adeline Weinholz.

PRAYER IN THE CHRISTIAN LIFE

Perhaps never in the history of the Church was prayer so little thought of as at present. This is due directly on the part of many who call themselves Christians, chiefly to two causes: the one is the extreme materialistic spirit that prevails. Wealth, especially in our own country, has increased at a tremendous rate, and though not all are becoming rich yet all are reaping the benefit to some extent. The great danger of all this is that men become so completely satisfied with the good things of this life that they have little thought or concern for any other, and prayer drops out of life as matter of course. Poverty on the one hand, and affluence on the other, are both hard conditions under which to live the Christians life. A great amount of grace is required, but persons living under such conditions usually have little mind to make use of the means of grace. The other thing that is against the spirit of prayer is the explanation of the world by evolution, that the world, including man and all that he is, is the result of mere natural processes; either that there is no God at all, or if there is, that He in no manner interferes with the processes of nature or of natural law for the sake of answering prayer. If these things are true, then, of course, there is no place for prayer, and one can only be called a fool for getting down on his knees before a blind and inexorable law of nature.

As Bible Christians we must guard ourselves against both these mighty currents of the present.

We look upon the great prosperity of the present — yes, men are still prosperous — and upon all useful inventions and discoveries as gifts of God's goodness and mercy; but we also know that they are only additional means with which we can serve and honor God; and therefore we ask for more grace that these earthly things may not win us away from God Himself and from things spiritual.

And as to evolution, we know that God, our heavenly Father, is the Creator of all things, that He has made us and all creatures, that He also by the power of His Word preserves and directs all His creatures, and that He has reserved a place for prayer in His providence. As Jesus Himself did, and as all holy men of God have done, we feel that we need to spend much time in communion with our Father in heaven.

K. F. K.

KNOWLEDGE PUFFETH UP

So says St. Paul to the Corinthians. It is a very apt figure. When one knows more than another, one is apt to feel proud. Any sort of possession is apt to do that for the natural man. Thus people, when they have much money, are apt to show it in their bearing toward others. It is a bad trait and hails from the Old Adam, and it is not easy to lay this trait aside.

Science is knowledge, exact knowledge of things. Does it puff up? Anyway many would-be scientists are talking much about believers in the Bible as back numbers, not abreast of the times. It should be noted also that mere imagined knowledge which in reality is false, puffs up just as much or even more than true knowledge. It is like sporting a tinted glass ornament for a genuine jewel. Most true scientists, however, are humble. They know enough to know that after all they know very little. Instead of being proud for the little they know they are humble because of the much they do not know.

K. F. K.

PRAYING FOR OTHERS

A minister was praying at the bedside of a dying woman. "Wait a moment," she said as he started to rise from his knees. "I want to pray for you." And very tenderly she prayed with her hands upon his head. "For ten years, ever since you became my pastor, I have offered that prayer for you every morning and night," she told him. The minister went away with tears in his eyes and a strange warmth in his heart. He had known that this woman was sweet-spirited and true, but he had never guessed that he had a place in her prayers day and night. "I wonder how many of my six hundred members pray for me," he asked himself. Not all of them certainly, yet doubtless more of them prayed for him than he dreamed. The thought was sweet and helpful to him. There is strength for all faithful men and women in the prayers

of those who love them. Many a young man has been restrained from sin by the thought that his mother was praying for him. Many a daughter has found it easier to be faithful because she remembered the voice of her father as he prayed for his children. Many a care-worn man, laboring under discouragement, would take new heart if he could only know how many persons remember him in their prayers. — Sel.

“CONFESSIONS OF DR. FOSDICK”

Recent press notices quote Dr. Harry Emerson Fosdick, famed for “Shall the Fundamentalists Win?” and “The Peril of Worshipping Jesus” as saying some strange, though true, words about Modernism. He is credited with the following:

“You see, we modernists . . . pare down and dim our faith by negative abstraction until we have left only the ghastly reminder of what was once a great religion. Then seeing how few our positive convictions are and how little they matter, we grow easy-going about every one else’s convictions and end in a mush of general concessions.”

And this: “Old-fashioned religion often did produce an unconsenting and courageous individual conscience. At this point modernism often fails. It has breadth and easy-going complacency, and general good will, but lacks moral grip to lift men above the ordinary levels of daily life and give them courage, if necessary, to defy the world.

“In comparison with hard-headed candor and fearlessness with which the old theology faced the terrific facts of this world, our modernism often seems soft and lush and sentimental. We, fair-weather modernists, with our too easy gospel of God as a sentimental lover, would better salute those old Christians. They did not blink the facts; instead they achieved a faith able to rise above the facts and carry off a spiritual victory in the face of them, and at their best, in the darkest hours that ever fell on human history, they stood like houses built on rocks.”

— Christianity Today.

THE GREAT AWAKENING

There is noticable throughout our churches a new interest in Christian education. Parents are facing stern issues these days when their children are inoculated with the rather loose spirit of the public schools. Educators, judges, leaders in our nation are speaking with disparaging implications of the ineffectiveness of the public school in teaching the principles of uprightness, honesty, sympathy, and loyalty. Remorseful parents are regretting that their sons and daughters were not schooled in a Christian environment. There is discernable an undercurrent of murmuring and complaint on the part of parent and an ever plainlier voiced desire for the wholesome power of the Chris-

tian school. May this spirit grow in our congregations until it forms a mighty appeal to heaven — an appeal which cannot be denied.

— Board of Christian Education, Missouri Synod.

WHICH WAY ARE YOU GOING?

A little girl went home from church one Sunday, full of what she had seen and heard. A day or two afterward when talking with her father, who was not a godly man, she said bluntly, “Father, do you ever pray?”

He did not like the question, and in a very angry manner asked her: “It is your mother or your aunt who has put you up to this?”

“No, father,” said the child, “the preacher said all good people pray, and those who don’t pray can’t be saved. Father, do you pray?”

This was more than the father could stand, and in a rough way he said, “Well, you and your mother and your aunt go your way, and I will go mine.”

“Father,” said the little creature, with great simplicity, “which way are you going?”

That question pierced his heart. It flashed upon him that he was on the way to eternal death. He started from his chair, burst into tears, and began to cry for mercy.

Friend — which way are YOU going? — Sel.

PRAYER

Prayer is the Key which opens the door of God’s provision, therefore to want it is to be destitute of what the Lord has to give.

Prayer is the Atmosphere which radiates the rays of God’s love, therefore to be without it is to be cold and indifferent.

Prayer is the Switch-board which the hand of faith uses to turn on the electric current of God’s energizing power; therefore to be without it is to be like Samson, shorn of his strength, and to be in the helplessness of self-effort and in the prison house of despair.

Prayer is the Soil in which the graces of the Spirit grow to perfection, and which causes them to blossom and fructify to the benefit of others.

Prayer is the Telescope which enables us to look into the heaven of God’s secrets, therefore to lack it is to be in the darkness of unbelief.” F. E. Marsh.

“TRY RELIGION”

It is said that in the days of Horace Greeley, the great editor, people used to write to him for advice. Once a committee of a declining church wrote, saying that they had “tried everything they could think of to revive the church — suppers, bazaars, concerts, excursions — and had failed. What could they try next?” He answered: “Try religion.”



Synodical Conference

FROM THE FIELD OF COLORED MISSIONS

A Letter

Here in the South, especially in the city of New Orleans, things seem somewhat brighter of late. There is life and activity in the city. People are buying again. The farmers in the southern states seem to profit somewhat by the calamities of the western states. Our third son recently landed a position with the Federal Intermediate Loan Bank. They had in the collection department twelve men when he entered. Now he has forty men and women in this particular branch and they are working as a rule from morning till 10 P. M. and mostly on Sundays. And this not at the paying, but the "taking-in" end of the bank. The bank makes loans to farmers in Louisiana, Mississippi and Alabama. So there must be life somewhere.

Our colored people in some way "survive." It is a miracle before our eyes. Indeed "man does not live by bread alone." A few, I would say a very few of our people, are classed as "unemployables" and receive a pittance to subsist on. I called on such a one yesterday. She has no kin, kept herself alive with what little work she had, and brought her contributions faithfully, until her health gave way. First she was taken in by one of the members, but they had nothing themselves. They entered her at the hospital, but that is overcrowded, and one finds two in one bed and others on the floor. So she was "discharged" there again. Yesterday I found her with a stranger. I suggested to get her into the Old Folks' Home, but she is satisfied with things as they are. She has a roof over her head with that friend, and she gets one dollar a week from the ERA.

Another case. About the best woman contributor I had in the congregation (she gave \$1.00 a week) lived with her aged mother in two small rooms in "a back yard." She worked hard as long as I know her, which is twenty-seven years. The mother struggled too as long as she could and brought all of her envelopes every week with her 10c contribution. First the mother failed. The daughter broke down several times, but rested a while and went to work again. Finally she seemed at the end of the rope. She was helped by the public welfare. And they gladly helped her. One of the officials told me over the phone that it was remarkable how this woman had managed in all these years never to owe a cent on her rent. But while she received food for herself and her mother, the

welfare could not pay her rent. She called me one day and for the first time explained that they were facing a shelterless future. But they had been advised to seek admittance into the "Home." If I would be so kind and try to get them in. My heart sank. I had tried that before for others and had gotten nowhere. Either the superintendent was at an important meeting, or out of the city, etc. I ran up against the same story again. Could not get hold of the man. I called, he was out. I phoned, he was not in. I left my phone number, he would not call. So I suggested to this woman that she go to the "Home" and walk in on them and explain that the ERA had sent her. This she did. Within a week she and her mother were comfortably installed in a neat, clean room in the "Home." I have never seen two more thankful people. They have shelter and food. More they do not desire. When I recently called at the "Home," this woman told me, "Pastor, I recall that you once said, 'If only we give to the Lord, He will not forget us, but pay us interest on our giving,' Well, I believed it, but I could not just see where the interest was coming in. Now I see it."

And thus our people are surviving. With little work for them anywhere, with most of them on charity rations, our children come to school happy, mostly all of them neatly dressed, and our work is going on apparently with little to hinder it excepting our own slowness and little faith.

Last Sunday we had our Mission Festival. My hopes were small, but then the spirit of mission must survive, and so we went to it. In the morning the church was filled, at night the attendance was good. The special mission envelopes brought nearly \$30.00. One woman gave \$1.05 in her envelope and brought an extra \$1.00 wrapped into a clipping from the "Lutheran Witness" for the Open Bible Offering. — Discouragements? Oh, yes, plenty! But they are not built into the "living temple of our God." They are just the dust and the debris that goes along with any building project.

"Lutheran Missions and Charities," organ of the St. Louis Lutheran Charities Association, furnishes its readers each month with a choice array of epigrams, printed in italics. We offer our own readers a few of the latest we have read: "It's a wise man who knows he isn't." "A bold front often indicates a weak back." "The man who has the stuff never attempts to bluff." "The passage, 'Hold fast to that which thou hast,' does not refer to our bad habits." "Great virtues do not excuse small vices." "Gossips have a keen sense of rumor." "Pushing, not kicking, makes for progress." "Many climb to considerable heights by remaining on the level." "Some people think they have an inferiority complex, when as a matter of fact they're just inferior."



Our Missions

THE WORK OF OUR SYNOD IN POLAND

5. A Round-trip to the Different Fields and Congregations of the Free Church

The Ev. Luth. Free Church in Poland has, as was stated above, three stations in the city of Lodz. First we shall visit St. Paul's, the oldest Free Church congregation in the city of Lodz as well as in Poland. St. Paul's was ten years old in May, 1934. St. Paul's in the first years of its existence was knocked about quite severely. It could not find a place where to hold divine services. At first the people met in the apartments of some of its members, but soon there was no apartment large enough. So they looked for a hall. But hardly did they succeed in finding one, than the owner told them that they no longer could have it. It was a concerted movement to kill the child in its infancy. At last they found a hall where they could stay, but it was not suited for the purpose. It was neither inviting nor large enough. It was dark and small. Synod was told of these conditions, and Synod resolved to help the congregation by a loan from the Church Extension Fund, so they could build. But it was not easy to find a place which the people could buy and then build upon and stay within the limit of their resources. At last such a place was found, and last year a chapel was erected there. The location is very good, about in the center of the city on a prominent street. The chapel can not be seen from the street. A dwelling in the front of the lot keeps it out of sight. We enter the lot, and there in the back of the lot we see a beautiful high building that stands right across the lot. High windows reach nearly up to the ceiling, and over the main entrance the cross invites us in. This is the new chapel of St. Paul's. And the building certainly is good to look at. The Synod out of the Church Extension Fund loaned the congregation \$9,000, and the congregation contributed about 15,000 zloté. With this money the place (lot and buildings) was bought, the building put up and all the expenses paid. The chapel is 66 feet long and 33 feet wide, and is built of bricks. Let us enter. We first come to a small vestibule, and from there through swinging doors to the chapel proper. As we enter, our eyes are captivated by the beautiful altar and pulpit, both finished in the color of gray marble. In the middle panel of the altar we see a large picture of Christ the Good Shepherd, while on the altar are placed four silver candle-sticks and a tall silver crucifix. From the ceiling two nice lusters shed their light. All these things, altar and everything else mentioned are gifts, donated by members or friends

of the congregation. The doors and benches are grained. In the back is a gallery. We are convinced that St. Paul's has a beautiful chapel and that there is room to grow now. There is a two-storied wing to the chapel, containing the pastor's study and office, a smaller hall and in the second story the parsonage. The building costs about 67,000 zloté, 7,500 gold dollars or 13,000 devaluated dollars. Services in St. Paul's and in fact in all the congregations of the Free Church are held as follows: Divine services Sunday forenoon; youth hour, which serves especially the young people and is used to get them better acquainted with the Scriptures and the Lutheran doctrine, Sunday evenings; Bible hour on Wednesday evenings; Sunday school or children's service, as it is called over here, Sunday afternoons. The singing at the services is good. In all of our congregations there are also choirs existing; the mixed choir of St. Paul's has attained a remarkable height in artistic proficiency. The liturgy is richer than in our churches in the States. Rev. G. Maliszewski has been pastor of St. Paul's since its organization.

From St. Paul's we take a street-car running in a southerly direction. In the southern part of the city of Lodz we find St. Peter's Congregation, which was organized by members of St. Paul's living in that part of the city. St. Peter's holds divine services in a rented hall, which has been furnished and decorated in a nice churchly style, which also is quite roomy, has good sunlight, and is very nicely adapted for its purpose. It is also located in the center of the congregation and is easily reached. St. Peter's since its organization has experienced a healthy growth, although it had to go through some stormy periods caused by former members, whose ambitions were not satisfied in the Free Church. The services are the same as in St. Paul's. The attendance is very gratifying. Rev. H. Mueller has charge of this flock. St. Peter's also yearns for a church home of its own and has started a building fund.

From here we turn towards the north. In the northern part of the city is the preaching place Zubardz. Some members of St. Paul's are living in this neighborhood, and for a number of years services have been conducted here in a small hall on Sunday afternoons. The attendance at these services fluctuated very much; sometimes it was very satisfactory, at other times very disappointing. This no doubt in part was due to the fact that no personal work could be done and that services had to be held in the afternoons. And here in this neighborhood our work is especially needed. Here is heathen land. Nowhere in the whole city is the apathy against church and religion, the godlessness, the hatred and enmity against God, church and ministers as great as here. Since December, 1933,, Rev. E. Lelke has charge of this field. Services are held now on Sunday forenoon. Rev. Lelke is charged with doing personal missionary work among the people.

W. B.

(To be continued)



Our Synod

FROM THE ADMINISTRATION

The recent appeal of the Board of Trustees for loans from our members has already brought results, sums to the amount of over \$5,000 having been received. While it is a far cry from \$5,000 to \$105,000, the amount needed to pay off the banks, the Board feels encouraged to believe that the latter sum will eventually be reached.

Treasurer Buuck has received several further inquiries and promises. One, for instance, is from a member who is soon to be paid a part of his deposits that have long been frozen in a bank. He will immediately place this sum with the Synod.

Another sent a draft for \$100, all he had on hand, "which will not be much, but will help. We should have at least 100 or 200 men in our Synod who could spare enough funds to pay off the banks." The writer is satisfied with 4%, which he thinks is all one can expect on a secure loan at this time.

In free translation, a further letter:

"These lines are to inform you that we have decided to donate \$50.00 of the interest due us on January second as a small contribution towards the payment of the debts of our Synod. We appeal to our fellow-Christians to join us in this endeavor. Do not publish our names."

If the entire sum of \$105,000 is raised, the Synod will save about \$2,000 in interest, you will be getting a fair return on your money, and — what is of still greater importance — you will cheer the heart of every faithful worker within the Synod. Your pastor will be glad to advise you; or, write to the treasurer, Mr. Theo. Buuck, 1816 N. 73rd St., Wauwatosa, Wis.

John Brenner.

† MRS. M. H. PANKOW †

Sarah E. Pankow was born in the township of Ixonia, Wis., April 9, 1850, as the daughter of Ernest Heilman and his wife Dorothea, née Mass.

On January 19, 1879, she was united in holy wedlock to Rev. M. H. Pankow who at the time was pastor at Norfolk, Neb. The marriage was performed at Tomah, Wis., by the groom's older brother, Rev. Erdman Pankow.

After a fourteen years' residence at Norfolk, Neb., the deceased came to Wisconsin with her husband who accepted a call to Lake Mills. Two years later they moved to the pastorate at Waterloo, Wis., where they remained 23 years.

After the retirement of her husband from the active ministry in the fall of the year 1917 they made their

home with their son Walter at Friesland, Wis., and later moved with him to Markesan, Wis. Five years ago they moved to New London with their son and have resided there ever since.

Mrs. Pankow became ill in July of this year, but was not confined to her bed until three weeks previous to her death. She fell asleep in her Lord and Savior October 28 at the age of 84 years, 6 months, and 19 days.

Burial services were held at New London on October 31, the undersigned officiating.

During the many years of her husband's ministry she has been a true helpmeet to him.

She is survived by her husband and three children: Mrs. Aug. Gorder of Minneapolis, Adolph of Aberdeen, South Dakota, and Walter, New London. She also leaves three grandchildren, one brother, Henry Heilmann of Minneapolis, and two sisters, Mrs. Mary Luebke of Norfolk, Nebr., and Mrs. John Dornfeld of San Diego, Cal.

Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Rev. 14: 13.

A. Froehlke.

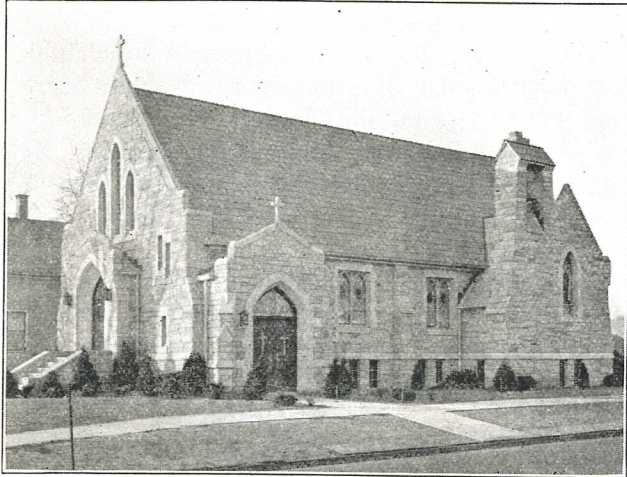
CHURCH DEDICATION

On the 28. October, which was the 22. Sunday after Trinity, Apostles' Church at Toledo, Ohio, Rev. Raymond Timmel, pastor, dedicated their new House of God to Him who makes such houses of worship possible. It is here that the glorious Gospel of Jesus shall be preached and proclaimed "until He comes." In these days of sore defeat and disruption a people of God dared to erect a building for God. And God has abundantly blessed them. Christ's Cause knows no defeat. Paul's triumphant declaration is still true today, "God is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound to every good work." Here stands a good work born of a living faith and hope! It is the "House which the Lord has built." The poet's line is always true:

"Faith laughs at impossibilities
And cries, It shall be done."

We see here the Spirit of the old prayer-book made visible: "Devout and holy men, as well under the Law as under the Gospel, moved either by the express command of God or by the secret inspiration of the Blessed Spirit, and acting agreeably to their own reason and sense of the natural decency, of things, have erected houses for the public worship of God, and separated them from all unhallowed, worldly, and common uses, in order to fill men's minds with greater reverence for His Glorious Majesty and affect their hearts with more devotion and humility in His service, which pious works have been graciously accepted by

our Heavenly Father. "Apostles' Church" is designed to express the spirit of that sentence just quoted. Here is housed the public preaching of the Gospel and the Administration of the Holy Sacraments. — Pastor and people therefore made the 28th of October a glad day of joy and singing and thanksgiving unto God the Blessed Trinity. The whole week was arranged to give voice to the Word of God and the voice of His children. In the morning service Pastor O. Peters brought the message from the living Word. Pastor E. Wenk, former pastor, in the afternoon preached the



word, which was followed by the short talks given by the pastors in and around the city, presenting their prayerful felicitations. The undersigned preached the evening sermon. It is not needful to say that the church was filled to overflowing at each divine service. Each night of the week, except Saturday, was made a night of gratitude and glory to God, in which visiting pastors John Nicolai, Adrian, Mich., and Alfred Maas, Ann Arbor, offered their services. A description is not needed for our fellow Christians, as the picture produces the desired effect. Liberal and loving giving on the part of the members have kept the indebtedness down. Faith, which worketh by Love, has wrought all this. We join with the many children of God in Christ and pray for abundant blessings to flow from this House of God through the Gospel proclaimed and through the sacraments faithfully administered. God will do the rest. May this house always preach the Gospel: "I am the Door: by me if any man enters in, he shall be saved, and shall go in and out, and find pasture. Gloria in excelsis!

Geo. N. Luetke.

REPORT OF THE MICHIGAN STATE TEACHERS' CONFERENCE

"Come thou and thy house into the ark." Gen. 7: 1. How well these words once addressed to Noah and his family, are addressed by God to His Christians today. In these last days of sore distress, of unbelief and doubt, days fraught with signs portending the end

of all things material, these words are of special significance. Not only are we, the adults, to work out our salvation with fear and trembling, but that also our house, our children are to be brought into the ark of safety to our Lord Jesus Christ before the great day of the Lord come. These thoughts were conveyed to all present at the Michigan State Teachers' Conference by Pastor George Luetke of Toledo, Ohio, in a special school-service on Thursday evening, October 25.

The conference was well attended by teachers, pastors and visitors, the attendance being the largest of any in the history of these conventions. The greater part of this three-day conference was devoted to the practical lessons which had been assigned and to the discussion thereof. It was pleasing to note that all assigned lessons were well prepared and presented.

The Chairman, Mr. A. Wandersee, delivered the annual report. This report noted a substantial gain in the number of scholars in some of our schools. We lament to state, however, that the report also showed a decrease in the number of children attending other schools in our district. Added to this, the report also noted a decrease of two in the number of teachers employed. The chairman closed his report with a few well chosen words based on Christ's command to Peter: namely, "Feed my lambs." All those present were urged to greater efforts in advancing the cause of our Christian day-school. This issue was also stressed by the three school visitors who were present. Their report showed that every school in our district had been visited and faithful work had been done. It was the general opinion of all those present, that the work of the visitors is indeed a stimulant to teachers and schools alike.

The essayist, Pastor Geo. Luetke, presented a very timely and interesting lesson on the question, "Are Contracts or Temporary Calls, and making a Difference between Lady and Men Teachers, Scriptural in Accordance with our Views on the Divine Call?" The essayist pointed out:

1. The Bible expressly and impressively teaches that all Christians are by virtue of their faith prophets, priests and kings before God and the world.
2. From these believers God calls men to the ministry of Word and Sacrament.
3. Scripture sharply divides between the ministry and universal priesthood of the believers. The public functions of preaching and teaching are not to be exercised without a special divine call coming through the church.
4. At the foot of the Cross through the Gospel there is no difference between male and female. Gal. 3: 26-29, Acts 21: 9. So a congregation can use the female believer in the Lord's work

through a divine call. The Holy Ghost, however, refuses the female the pulpit, that is, preaching and administering the Sacraments in public. 1 Cor. 14:34.

5. Giving contracts is as a rule a dangerous practice. It furthers bad fruits. God calls, and He alone should terminate the call and career of His workers. Consequences which follow a contract can be dire and dreadful. Let God in Christ through His Spirit rule the church.

This essay called forth a lively and interesting discussion.

During the services on Thursday evening, the conference observed the 25th jubilee of Mr. Wandersee. Pastor O Peters, speaking in the name of the conference, congratulated Mr. Wandersee upon his faithful service and wished him God's blessing for the future. The conference presented him with a purse and other tokens.

During its sessions the conference had opportunity to become acquainted with a large number of text books which the General School Committee supplied through the publishing houses.

Before sessions closed the conference elected its officers for the coming year. Mr. Wandersee was re-elected chairman, Mr. C. Mueller vice president and Mr. L. Raabe secretary.

After a vote of thanks had been extended to Salem's Congregation at Scio for the gracious manner in which we were received, the conference closed with the hymn, "A Mighty Fortress is our God."

R. H. S.

TEXT BOOKS

In our brief report on the September session of the Synod's School Committee we called attention to the matter of text books, which was discussed at length in that meeting.

Anyone, even though having only a perfunctory knowledge of the current text books used in our public schools, will realize what tremendous dangers lurk in them for the souls of our children. The theory of evolution predominates everywhere. The creation story of the Bible, the story of the fall of the first man, the total depravity of the human heart even from birth, are junked as unscientific myths. The attitude of respect which children owe their parents, citizens owe their government, servants owe their masters according to the will of God, is almost forgotten in our day, although also in natural man there is still a trace found of the law originally inscribed in the hearts of men. The so-called "Golden Rule" is generally considered as the sum and substance of the Christian religion, and the principle of freemasonry about salvation by character and the Boy Scouts' boast of a "good turn" per day as its adequate expression.

The men who furnish the text books for our public schools are imbued with this very spirit, and how can the books which they produce but breathe this same spirit. If in addition also the teacher represents this spirit, then is the poor child exposed without defense to this ravaging soul-poison.

But even in the hands of a Christian teacher, as we have them in our parochial schools, these text books do not lose their danger. The teacher will, indeed, create in his room a Christian atmosphere, he will train his children in the recognition of their own sinfulness, in faith in their justification for Christ's sake, in the practice of a new obedience according to the commandments of God, he will also point out the errors in the text books, but like a secret poison will the spirit of the text book ever insinuate itself into the hearts of the children.

To obviate the difficulty as much as possible at present, a committee of teachers in collaboration with the School Committee thoroughly reviewed, during the past year, a number of the most common text books. Their aim was to make selection of the less objectionable ones, which might be recommended for use in our parochial schools. In August the chairmen of the various subcommittees had a meeting lasting four days together with the executive committee of the School Commission, and the results of their review work were thoroughly discussed. This work of reviewing text books is being continued in the present school year.

Many requests for a list of recommended books have come to the Commission from congregations and teachers. It is the intention of the school visitors to discuss also this phase with the pastors, teachers, and school boards of the schools they visit. Thus it is hoped, the benefits of this work may become available to all our schools.

Joh. P. Meyer,

by request of the School Committee.

FIFTIETH ANNIVERSARY OF ORDINATION

On November 7 the members of the Central Conference, Trinity English Lutheran Congregation, the faculty and students of Northwestern College gathered at the gymnasium to join with Professor William Huth in the observance of the fiftieth anniversary of his ordination. A college classmate, Pastor John Jenny of Milwaukee, delivered the sermon based on Gal. 6:14. Other speakers brought well wishes of the conference, the board, the faculty, the student body and the congregation. The brethren presented the professor with a gift. In a few well-chosen words Professor Huth voiced his gratitude to all for arranging the observance and gave glory to his Lord for the mercy that had made possible his fifty years of uninterrupted service in the Kingdom. The ladies of

the congregation served the large gathering with a lunch and the male chorus and the orchestra of the college contributed fitting musical selections for the occasion. May the Lord grant our dear Professor Huth a continuance of His abundant mercies.

K. A. T.

A DOUBLE ANNIVERSARY

On October 28 twenty-five years had passed since the St. Luke's Congregation of Watertown, Wis., had passed a resolution to adopt a new name for its church, the same to be: St. Luke's Ev. Lutheran, and also at the same time was willing and ready to adopt the Lutheran confession, doctrine and practice. This change took place under the pastorate of the now sainted Rev. H. Sterz, who also served the congregation to his decease in 1926, as a member of the Wisconsin Synod. During the vacancy from 1926 to April 1927 Rev. G. Stern from Columbus served the Congregation. Rev. Stern was succeeded in office by Rev. P. Lorenz in April, 1927, after being duly called by the congregation. The congregation could also on this occasion observe its eighty-fifth birthday as an organized congregation. This extraordinary occurrence was celebrated by the congregation in two services in connection with the annual mission festival.

In the morning services Prof. Joh. P. Meyer of our theological seminary at Thiensville delivered the sermon in the German language. In the evening services Prof. Ernst Wendland of Northwestern College was the speaker, preaching in the English language.

The choir of the congregation, a quartett and an octett composed of Northwestern College boys under the able leadership of student Karl Gurgel helped to beautify the festival.

May the Lord of the Church, who has founded the congregation as His spiritual abode, keep His protecting and blessing hand over it, that it may be kept always upon the foundation of the apostles and prophets, where Christ is the cornerstone. P. G. G. L.

SEMINARY NOTES

Congregations have again responded very liberally to the requests sent out for provisions. Potatoes, apples, various vegetables, groceries, canned goods, pickles, jams and preserves, baked goods, honey, cheese, flour, cereals, eggs, chickens, lard, sausage, bacon and hams were among the things received by our refectory.

Most of the donations have been brought to us since October 1. In September we were forced to buy a few bushels of potatoes, but since then we have been well supplied.

Some congregations included cash in their donations. A total of \$40.25 was received to date this fall. Since our kitchen should be equipped with a mix-

master, these extra donations of money are being saved for that special purpose.

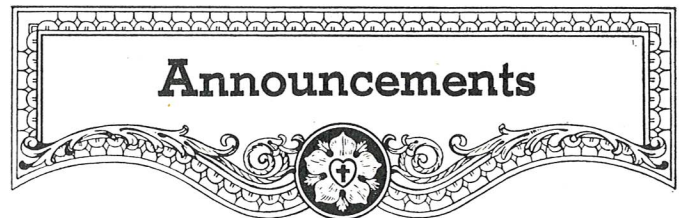
We note with thanks in this connection that one pastor, while bringing two trailer loads of provisions for the seminary, left a sack of potatoes, some rutabagas, and some preserve at the kitchen door of each of the professors' homes.

The ladies of the local Calvary Church furnished new curtains for the seminary dining room.

According to the records kept by our stewardess, Mrs. Wm. H. Kansier, the congregations served by the following 35 pastors have contributed so far this fall: Paul Bergmann, M. A. Braun, John Brenner, Rich. Buerger, Paul Burkholz, E. Ph. Dornfeld, H. H. Ebert, Hy. Gieschen, Roy B. Gose, O. C. Henning, Ed. Jaster, E. H. Kionka, Paul Kionka, Leo. Kirst, H. Knuth, Herm. Kuether, W. A. Kuether, H. Lange, Kurt Les-cow, Wm. Mahnke, Ph. Martin, Paul Naumann, Paul Pieper, M. Plass, M. Rische, Wm. F. Sauer, G. Schaefer, J. Schaefer, N. Schlavensky, F. Schumann, G. Thiele, K. Toepel, Arthur Voss, S. Westendorf, H. Wolter.

To all friends and donors we extend our heartfelt thanks and wish them God's continued blessing. Thiensville, November 19, 1934.

John P. Meyer, Bursar.



DAKOTA MIXED CONFERENCE

The Dakota Mixed Conference will meet at Aberdeen January 8-10, from noon to noon, first session to begin at 1:30 P. M.

Papers: Hints Given in Corinthians Regarding Evils in the Congregation, Tiemann; Haustafel: Die Bischoefe, Pfarrherren und Prediger, W. Sprengeler; The Sixth Commandment, P. G. Albrecht; Comparison of Liturgical Forms in the Catholic, Lutheran, and Reformed Churches, Eifert; General Ideas for S. S. Teachers' Meetings and Value of S. S. Teachers' Conferences, Joeckel.

Confessional Address: Maier, Schmehling.

Sermon: Wessler, Beisel.

Paul G. Albrecht, Sec'y.

ORDINATION AND INSTALLATION

Authorized by President I. Albrecht I ordained and installed on the 25th Sunday after Trinity my son Waldemar called by the Evangelical Lutheran Trinity Congregation at Belle Plaine, Minn., as her pastor.

Address: Rev. Waldemar Schuetze, Belle Plaine, Minn. M. Schuetze.

ORDINATION AND INSTALLATION

Authorized by President Paul Bergmann of the Southeast Wisconsin District the undersigned ordained and installed his son, Candidate Walter A. Diehl, as pastor of Peace Evangelical Lutheran Church at Elkhorn, Wis., on Sunday evening, November 18, 1934. Pastors F. Zarling and S. A. Jedele assisted.

Address: Rev. W. A. Diehl, 107 S. Church St., Elkhorn, Wis. H. J. Diehl.

NOTICE

Any one knowing of members of our synodical congregations in or near Le Center, Minn., is requested to send their names and addresses to

Rev. H. F. Eggers, Waterville, Minn.

NOTICE

Pastor Dudley H. Rohda has resigned as visitor and member of the Finance Committee of our District. Reasons given were such that the undersigned was bound to accept them as valid for resignation.

Prof. A. Sauer is appointed to fill the vacancy.

J. Gauss, President.

THANK OFFERING AT SILVER WEDDING ANNIVERSARY

For grace received during twenty-five years of wedded life, Mr. and Mrs. Louis Renz, members of Salem Congregation at Scio, Mich., donated \$25.00 for Home Missions and \$5.00 for Poland Mission.

P. Schulz.

MISSION FESTIVALS**Sixteenth Sunday after Trinity**

Dorset Ridge, Wis., Immanuel Church, L. A. Witte, pastor. Speakers: H. Reimer, R. Haendschke. Offering: \$41.63.

Seventeenth Sunday after Trinity.

West Bend, Wis., St. John's Church, Herm. C. Klingbiel, pastor. Speaker: H. Cares. Offering: \$272.60.

Eighteenth Sunday after Trinity

Palouse, Wash., St. Paul's Church, A. H. Mackdanz, pastor. Speaker: Wm. Lueckel. Offering: \$13.00.

Green Bay, Wis., First Lutheran Church, R. Lederer, pastor. Speakers: Gerald Hoenecke, P. Th. Oehlert. Offering: \$200.00.

Marinette, Wis., Trinity Church, A. A. Gentz, pastor. Speakers: Th. Hoffmann, W. Gieschen. Offering: \$191.76.

BOOK REVIEW

Northwestern Lutheran Annual for the Year 1935.

Gemeindeblatt-Kalender auf das Jahr 1935.

We call the attention of our readers to our Annuals for the coming year, which have just come from the press. Beside the usual almanac, calendar and directory features they contain many pages of instructive and entertaining reading matter. From the Northwestern Lutheran Annual we quote titles as, Elisabeth Fry and the Prisons of England; Florence Nightingale, the Angel of the Crimea; Dr. Barnardo and the Waifs of London; Mohammed; The Crusades.

The Annuals sell for 15c. Address the Northwestern Publishing House, 935-937 N. Fourth St., Milwaukee, Wis.

G.

ACKNOWLEDGMENT

Dr. Martin Luther College, New Ulm, Minnesota, received a generous supply of vegetables, canned goods, and the like, to be used in the College kitchen.

Donations from Arlington, Minn. — Rev. R. Heidmann's congregation: 14½ qt. Sauce, 50½ qt. Jam and Jelly, 28 qt. Beet Pickles, 13 qt. Vegetables, 2½ qt. Chili Sauce, 6 qt. Honey, 5 qt. Tomatoes, 20 qt. Pickles, 1 pk. Beets, \$2.00 Cash, 5 lbs. Spaghetti, ½ gal. Sorghum, 1½ gal. Lard, 6 bars Soap, 1 pk. Onions, 3 head Cabbage, 6 lbs. Navy Beans, 8 qt. Canned Goods, 24 No. 10 cans Peaches, 12 No. 10 cans Pears, 12 No. 10 cans Cherries, No. 12 cans Prunes.

Donations from Bethany Congregation, Emmet, Minn. — Rev. C. Kuske: 11 cans Canned Goods.

Donations from Nicollet, Minn. — Rev. F. Koehler's congregation: 31 sacks Potatoes, 5 sacks Cabbage, 1 sack Beets and Carrots, 2 sacks Rutabagas, 1 sack Pumpkins, 2 sacks Flour (100 lbs), 10 lbs. Laundry Soap, 5½ gal. Lard, 1 gal. Sorghum, 12 qts. Canned Goods, 3 lbs. Coffee.

Donations from congregation at Acoma, Minn. — Teacher H. J. Karth: 11 sacks Potatoes, 3 sacks Vegetables, \$1.00 Cash.

Donations from Balaton, Minn. — Rev. J. Bade's congregation: 119 Chickens, 4 Ducks, 1 Turkey, 50 lbs. Flour, 2 sacks Cabbage, 2 sacks Rutabagas, 1 sack Potatoes, 1 sack Pumpkins, \$9.35 Cash.

Donations from Morgan, Minn. — Rev. W. Frank's congregation: 6 sacks Potatoes, 3 sacks Vegetables, 2 gal. Lard, 10 Chickens, 1 dressed Hog.

Donations from St. James, Minn. — Rev. Ernst Birkholz's congregation: 9 bu. Potatoes, 2 bu. Turnips, 1 sack Cauliflower, 1 sack Beets and Cabbage, 40 qts. Canned Goods, 1 gal. Lard, 20 bu. Oats, 13 sacks Corn, \$15.25 Cash.

Donations from Sanborn, Minn. — Rev. R. Schierenbeck's congregation: 87 qts. Canned Goods, 2 No. 10 cans Fruit, 6 sacks Potatoes, 1 sack Carrots, 3 sacks Cabbage, 1 sack Turnips, 1 sack Beets, 2 sacks Pumpkins, 1 box Apples, 1 strip Bacon, 1 gal. Lard, 1 gal. Sorghum, 11 Chickens, 10 lbs. Sugar, 2 lbs. Cake Flour, 63 lbs. Butter, 2 doz. Eggs.

Donations from Brighton, Minn. — Rev. B. Borgschatz's congregation: 8 bu. Potatoes, 1 sack Pumpkins, 2 head Cabbage, 1 gal. Lard.

Donations from Essig Ladies' Aid, Essig, Minn., Rev. P. Gedieck's congregation: 1 sack Corn, 2 sacks Potatoes, 2 gal. Lard, 10 head Cabbage, ½ bu. Beets, 1 pk. Berries, ½ bu. Squash, ½ bu. Tomatoes, ½ bu. Cucumbers, 42 qts. Canned Goods, 1 pk. Dried Apples, 1 qt. Molasses, 1 sack Winter Radish, 1 sack Beets.

Donations from Vesta, Minn. — Rev. K. Brickmann's congregation: 3 sacks Potatoes, 2 sacks Carrots, 2 sacks Beets, 6 head Cabbage, 3 Squash, 2 Citron; Rev. K. Brickmann personal: 2 sacks Carrots, 2 sacks Beets.

Donations from Delano, Minn. — Rev. E. Bruns' congregation: 15 sacks Potatoes, 4 sacks Cabbage, 2 sacks Beets, 1 sack Carrots, 1 sack Pumpkins, 6 cans Pork and Beans, 2 lbs. Lard, 2 lbs. Sugar, 61 qts. Canned Goods, \$1.25 Cash.

Donations from Rockford, Minn. — Rev. H. Nitz's congregation: 23 sacks Potatoes, 40 qts. Canned Goods, 4 gal. Gas, 1 gal. Sorghum, 2 sacks Cabbage, 4 Pumpkins, 13 Chickens.

Congregation at New Ulm, Minn., Rev. Hinnenthal: ½ gal. Canned Tomatoes, 4¾ bu. Tomatoes, 3 head Cauliflower, 8 bu. Potatoes, 2 bu. Rutabagas, 1 sack Turnips, 1 sack Popcorn, 1 sack Red Beets, 1 bu. Kohlrabi, 1½ sack Carrots, 6 lbs. Navy Beans, 25 lbs. Farina, ½ gal. Plum Sauce, 1 gal. Apple Sauce, 3 qt. Beet Pickles, 2 qt. Beets, 6 qts. Pickles, 1 pt. Jelly, 36½ qt. Jam, 2 qt. Peaches, 4 qt. Canned Goods, 6 cans Corn, 38 Pumpkins, \$6.50 Cash; Young People's Society, New Ulm: 31 cans Peas, 29 cans Corn, 13 cans Beans, 3 cans Beets, 1 can Carrots, 1 can Spinach, 1 qt. Sauerkraut, 8 qts. Pork and Beans.

Donations from Pelican Lake, Minn. — Rev. W. C. Nickels' congregation: 19 bu. Potatoes, 2 sacks Carrots, 1 bu. Rutabagas, 7 sacks Cabbage, 1 pk. Kohlrabi, 1 pk. Radishes, 3 sacks Pumpkins, 5 gal. Lard, 10 lbs. Sugar, 1 lb. Butter, 10 lbs. Soap, 4 lbs. Navy Beans, 6 qts. Sorghum, 34 qts. Canned Goods, 1 lb. Cocoa.

Donations from Wellington, Minn. — Rev. E. Fritz's congregation: 18 sacks Potatoes, 2 sacks Cabbage, 3 Squash, 2 gal. Lard, 9 qts. Canned Goods.

Donations from Greenwood, Minn. — Rev. W. P. Haar's congregation: 14 sacks Potatoes, 3 sacks Cabbage, 1 sack Beets, 1 sack Turnips, 2 sacks Squash, 1 lb. Coffee, 4 qts. Canned Goods.

Donations from New Prague, Minn. — Rev. W. Kelm's congregation: 18 sacks Potatoes, 3 sacks Cabbage, 3 sacks Beets, 2 sacks Carrots, 2 sacks Squash, 1 sack Carrots and Beets, 1 sack Pumpkins, 78 qts. Canned Goods, 2 gal. Lard, 5 lbs. Butter, 12 chickens.

Donated by Mr. Oscar Scarpohl, Hanska, Minn., 6 hogs.

These donations are very useful and very welcome. They mean a great deal to us and to the synodical treasury. I thank all who helped to make this collection so successful.

May God bless both the gifts and the givers!

C. L. Scheweppe.

Christlicher Hauskalender für 1935

Abreißkalender für das
Christliche Haus.

(Importierte Originalausgabe.)



Der beliebte Abreißkalender mit einem Blatt für jeden Tag im Jahr. Außer Datum und Zeitangaben auf der Vorderseite eines jeden Blattes eine schöne Andacht, auf der Rückseite eine kurze erzählende Geschichte oder ein Gedicht. Auf der lithographierten Rückwand eine viel-farbige Reproduktion des Gemäldes von Rembrandt: „Jesu Darstellung im Tempel.“

Preis: Einzel 60c.

DAY BY DAY WITH JESUS

A 1935 Calendar for Family
and Private Devotions

Prepared by Prof. W. G. Polack



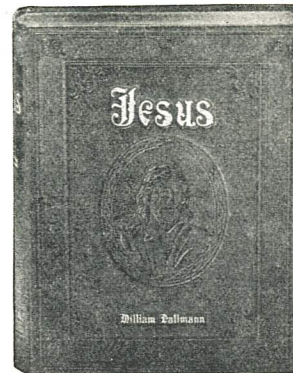
This popular "tear-off" calendar contains daily devotional exercises for every day of the year on 365 sheets. There is offered a meditation on an appropriate Bible-text for each day, closing with a prayer or hymn-verse. Sometimes, for the sake of variety the meditation is in the form of poetry.

Besides this, daily Bible readings are suggested for morning and evening.

To those unfamiliar with this calendar we offer a brief description of it. The pad or block has 365 sheets, printed on both sides, 730 printed pages in all. It is LARGER THAN MANY BOOKS THAT COST FIVE TIMES AS MUCH.

The back shows Rembrandt's painting "The Christ Child presented in the Temple."

Price: 60c a copy



JESUS

HIS WORDS AND HIS WORKS
According to the Four Gospels
By William Dallmann, D. D.

With Explanations, Illustrations, Applications. 185 Half-tone Illustrations by old and new masters and 2 Maps of Palestine. IX and 481 pages. Size 7 1/4 x 10. Price: \$4.00.



Der Heiland.

Den vier Evangelien nachgezeichnet.

Ein Prachtwerk, Großformat-Format mit Rotschnitt und Futteral, mit 60 vollseitigen Illustrationen nach Darstellungen und Gemälden der berühmtesten Maler aller Zeiten. — Eine Karte von Palästina und eine Zeittafel. Volksausgabe. \$3.00 portofrei.

Announcing Lutheran Edition -- 1935 Scripture Text Calendar



Worthwhile Features

1. Front cover picture of surpassing beauty and charm on fancy pebbled stock.
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3. Three-month-on-a-sheet calendar pads. Very convenient.
4. Golden text or memory verse, for each Sunday quoted in full.
5. Carefully selected Scripture verses for each week-day of the year.
6. Illuminating story of each picture.
7. Church and national holidays noted.
8. "A Year with the Bible" — very carefully prepared Bible readings on important themes. One for each day of the year.
9. Flowers and birthstones of the months.

To All Lutherans

A new feature of this calendar is the listing of the Gospel Lessons and Epistles for each Sunday. All vestment colors and special church holidays are shown.

Single copy, 30c; 4, \$1.00; 12, \$3.00; 25, \$5.75; 50, \$9.00.

The regular Advertised Selling Price is 30c thus affording you a good margin of profit.

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or for Christmas and New Year combined with Bible Verses

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Northwestern Lutheran Annual
(Wisconsin Synod)

Price: Single copies, 15 cents

Gemeindeblatt-Kalender (Wis. Synode)
Einzel 15c

Evangel.-Luther. Hausfreund-Kalender
von W. Willkomm Preis 20c