

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 23, 1934.

No. 26.

THE CHRISTMAS MESSAGE

"For the grace of God that bringeth salvation hath appeared to all men." Titus 2: 11.

Of all the messages which have been borne to the world since the days of creation the greatest, the sweetest, the most wonderful, most significant and blessed is the Christmas message. How we do long to sing the Christmas carol bearing this message during Yuletide,

All my heart this night rejoices,
As I hear far and near
Sweetest angel voices;
"Christ is born," their choirs are singing,
Till the air everywhere
Now with joy is ringing.

'Tis the song of the angels proclaiming to poor sinful mankind the birth of the Savior, 'tis the carol of our happy children, of our Christian youth, and the chant of all the millions of Christians of every tongue and nationality throughout the world expressing exuberant joy over the glorious truth revealed by the Christmas message.

St. Paul has reference to the very truth of the Christmas message expressing it in the following terms. "For the grace of God that bringeth salvation hath appeared to all men."

The Grace of God the Christmas Message

The grace of God — what is it? Vain is the attempt of man to explain it. Ask human reason, it cannot tell. Ancient and modern philosophers or moralists for that matter know nothing about it. Ask human conscience, and it is speechless. We must ask Scripture, and Scripture only, and that is so plain on the matter that every child can have an understanding or at least a feeling of what the grace of God is. When the Lord passed by before Moses on Mount Sinai, He proclaimed, "The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Exodus 34: 6, 7.

The grace of God is more than a mere feeling of goodwill toward men; it is His love toward our sinful race, which moves Him to save us, though we have merited no good thing at His hands, but rather His wrath, temporal and eternal punishment. It is the

characteristic feature of God's grace that it excludes all merit on the part of man. It is a favor which is shown to the unworthy. If God dealt with us as we deserved we would receive only punishment for our sins, and there would be no hope for salvation. But it is the unworthy He deals with in His grace, that means, He does not deal with us according to our deserts, but according to His loving kindness, which has compassion on us in our misery and helplessness and comes to our assistance without any worthiness of ours.

This is the grace of God of which the apostle says, it bringeth salvation. It deals with sinners, lost and condemned sinners, and none else, and it offers them salvation from sin and judgment, from death and hell, free and unmerited. It is the deepest expression of God's love which makes provision for our salvation and executes its work. No mean thing indeed — the grace of God! It is the crowning glory of God, the theme of which saints and angels delight to sing, "Thou, O Lord, art a God full of compassion, and gracious, long-suffering and plenteous in mercy and truth," Ps. 86: 15, while the doctrine of God's grace is the very center and core of the whole Bible, as well as the center of Christianity in which it is founded.

Manifestation of God's Grace

"The grace of God hath appeared," says Paul. It has come forth into public notice, has assumed, so to say, visible and tangible form. It has become manifest. In whom and by what event? Ah, that is the consummation of the Christmas story and its message. Nineteen hundred and thirty-four years ago there was born in Bethlehem, a little town of Judea, a child, which was like every other child, flesh of our flesh and bone of our bone. It was the child of humble parents and born in extreme poverty wrapped in swaddling clothes, lying in a manger. Yet of this infant child the Christmas messenger declares, "which is Christ the Lord."

This child is the Lord, the Lord God, the great God, as Paul puts it; in this puny, frail human being the great God has appeared visibly on earth, and with Him the full abundance of His grace. The grace of God has here assumed corporal and living form, so that eyes may see and hands may grasp it. The eyes

of this child shall once look upon the misery and wretchedness of the human race in compassion and tender mercies, and make the light of heavenly consolation beam in men's hearts. The lips of this infant child shall some day utter words of grace and truth. His hands shall accomplish on earth miracles of grace and loving kindness. His heart shall call unto Himself all those who labor and are heavy laden, to give them rest of soul, at some future date specified in the eternal counsels of God, it shall break in death in ineffable love and mercy for the redemption of the entire sinful race. The feet of this child shall tread upon this poor earth, going about doing good and comforting the hearts of men in deeds of kindness and charity.

See the grace of God as it has appeared in the Christ-child. Though in His bare majesty and holiness God is, to sinful eyes, a consuming fire, yet in the infant Jesus, God approaches the sinner in a form such as the sinner can bear to look upon without fear. God comes to share our lot as one who wishes to sympathize with, not to reprove us for, our misery; He comes not to mete out justice, but to bring salvation to sinners. Oh, what comforting assurance of God's grace and love towards us!

If our blessed Lord and Maker
Hated man, would He then
Be of flesh partaker?
If He in our woe delighted,
Would He bear all the care
Of our race benighted?

A Message for All Men

The grace of God that bringeth salvation has appeared to all men. The grace of the Christ-child is universal; it has appeared unto all men — all men, all peoples, all nations, all races on earth, without any exception or distinction of rank and conditions of men. Why? Because in the Christ-child the Savior of the world was born. Had there been excluded from the grace of God which appeared in the Infant Jesus a single people on earth or one part of the human race, nay, but one individual of sinful mankind, Jesus would not be the Savior of sinners, and it would be in vain to broadcast the Christmas message. But thank God, His grace which was made manifest in the birth of the Christ-child has appeared unto all men, excluding no one; it is universal.

And as it is universal, so also is it individual. The Christ-child is "our Savior," **your** Savior, **my** Savior. From the boundless store of His redemptive work each aching heart may take the needed grace to quiet **his** or **her** fears. Also the personal misgivings of particular sinners are dispelled by this manifestation of the grace of God. God harbors anger against no one. In the Christ-child He has become the loving Father of all. This we are assured of by the Christmas message.

J. J.

Grow In Knowledge

THE STORY OF THE CHURCH

Our Lord Jesus Christ came to destroy the works of the devil; 1 John 3:8. His kingdom is the stone that is to crush the world-kingdom and is to become a great mountain to fill the whole earth; Dan. 2:35, 44. But not without hindrance shall Christ's kingdom become master of the devil's kingdom. He, the prince of darkness, shall fight against the Church of God with all his might.

Hardly had the Gospel been spread over the then known earth by the preaching of St. Paul in the first century after Christ, when the devil stirred up heavy trouble for the believers. For 250 years the church lay groaning under the heavy hand of suffering laid on it by the Roman rulers.

It began with that bloodthirsty slave of all evil lusts, Nero. There had been a great fire in July, 64, at Rome, lasting for three or more days, which wiped out ten of the fourteen wards of the city. It has been the common belief that the fire was kindled by the orders of Nero. To turn the wrath of the people away from himself Nero blamed the fire upon the Christians. Then followed a most bloody and cruel hounding and killing of the Christians by Nero's slaves and by the maddened mob. How many Christians lost their lives at this time is not easy to reckon, but some trustworthy writers have claimed that both St. Paul and St. Peter were among them. The mode of killing was not always sudden death for the believers, but other ways of slow torture were used. For their faith these men and women, old and young, were thrown to the lions as a show for the circus-loving people of Rome, or were burned as human torches. How bravely these early Christians met this great test, how they were ready to die rather than to give up their belief in Christ, is well proved by ancient story. The wonderful strength given by the Gospel to the firm followers of Christ is also shown in the cheerful and willing dying of these martyrs.

After that the crushing of the Christian belief was the steady aim of most Roman emperors. Domitian, Trajan, Hadrian, Antonius Pius, Marcus Aurelius, Septimius Severus, men that ruled the Roman empire from the year 98 to 211, were all very active in this bloody business. Men of high standing in the church, such as Ignatius of Antioch, the bishop Polycarp of Smyrna, and women like Perpetua of Carthage and the slave Felicitas, gladly shed their blood for Christ. The heaviest yoke of martyrdom was laid upon the

church by emperor Diocletian, 284-305. This was at the same time the worst and the last of the great martyrdoms that the faithful had to undergo.

They were by no means the worst of rulers that thus laid their heavy hand upon the Church. The most farsighted and wisest of them were often the bitterest foes of Christ. This was because these men saw that with the spread of Christianity the very being of the Roman state was threatened. The worship of the heathen gods was public worship, because the belief in and worship of these gods was the state religion. As the Christians would not join in the offerings and prayers to these gods, they were looked upon and feared as bad citizens, in fact as men against the state. It was good statesmanship, so these rulers, thought, to uproot this belief.

On the other hand, these hard times of suffering unto death for the cross of Jesus could not crush the Church. Suffering for the truth of salvation is part and parcel of the Church of Christ. Such hatred by the world had to be borne by many true believers, as can be well seen in Hebr. 11:32-38. Neither death nor hell can overcome God's kingdom, for in it rules the Christ-king with the rod of his rule, the Gospel, seemingly so weak to the eyes of men, yet of a strength far greater than that of many kings and armies. Moreover, by these fiery trials the Church was cleansed from all dross, as gold tried in the fiery furnace. Out of this oven of sevenfold fire, Dan. 3:19, came a Church that had been winnowed of its chaff of Christians in name only; it came out much stronger than it was before. It had to be a most firm and deeply rooted faith that could live and be ready to die for the Savior. It called for a brave and manly band of believers to live through such hardships. The love of Christ burned more brightly then as in the times of piping peace.

Having failed to utterly do away with the Christian Church by pushing it hard from the outside, the devil had yet another way to gain his wicked ends. He would try to spoil the Church from the inside. It has been well said, that where God builds a church, the devil builds a chapel next to it. But he does more than that. He boldly goes into the Church to spread the tares of his lies. Matt. 13:25.

There had been some ready writers of the heathen world that had written many books against the new belief. Such was Celsus, ca. 178, who had poured all his scorn and wicked laughter upon the Christians. There was a learned pagan, named Porphyry, who died in 304, a bitter foe of Christ. But against all these the Christian learned men had written many books in defense of their belief. They were fathers of the Church, such as Justin Martyr, Clemens of Alexandria, Tertullian, Cyprian, etc.

But the greatest trouble came from within the

Church. As early as twenty years after the death of Christ the apostles had met at Jerusalem in a meeting, where the Jewish Christians had asked of all believers that they must keep the laws of Moses in order to be saved — a false teaching. The apostles had with one accord branded this as wrong. Christ had freed the believers from the yoke of the Mosaic church laws. But this sore kept a-festering in the body of the Church. It was still taught by some of the believers that the Jewish forms of old in worship must be kept, if one would be saved. These were the Ebionites, or as the name shows, the "Poor." They made a great deal of trouble for the true believers, who held, and rightly so, that we are saved by grace alone and not by law. Rom. 3:24. Still many were led astray.

There arose also another sect within the Church. These were drunk with the wine of worldly wisdom. The wisdom of the Greeks, as taught in their schools, the learning of the wise men from the far East, their reasoning on who and what God was and His works, all taken from their beclouded heathen minds — all these were to be added to the Gospel of Christ to make a world-belief that would make clear all the riddles of creation and salvation. The human mind was to be above the mind of God. Theirs was not the Christian faith. They were called the Gnostics — those that know. Even at St. Paul's time they spread their teachings among the faithful. He has them in mind when writing to Timothy, 2 Tim. 2:16-18. The first letter of St. John also points to these false teachers. They seem to be meant in St. John's book of Revelations, where he calls them Nicolaitanes. Rev. 2:6, 15. Among other things they taught that the Christians were free to do as they please, they have no duty to obey the Ten Commandments. So they preached a false freedom to the Christian people. The Simon who used sorcery, mentioned in Acts 8:9, was looked upon as the father of these Gnostics. Their main teachers were Valentinus in Alexandria and Rome, the Syrian Tatian at Rome, and above all Marcion of Sinope, who lived about the middle of the second century after Christ.

Still another sect were the Manichaeans, founded by one Mani, a Persian, who mixed the old beliefs of the Parsees and the old Babylonian stories of their gods with truths taken from the Bible. All these different attempts to mix the dreams of wise men with the revealed truths from God in the Bible were seen by true Christians as harmful to the faith.

Now, what weapons had the Church against these wiles of Satan? None other than the sword of the Spirit, Eph. 6:17. All the other arms that the human mind at its best could bring forth, such as great worldly learning and keen insight, were not enough to save the Church from going to pieces or being totally spoiled. If the firm ground of the Scriptures

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.

were once forsaken, the kingdom of God would fall an easy prey to the evil foe. All these false teachings drove the Christians deeper into the bulwarks of Holy Writ. Enlightened eyes of the understanding were made more clear-sighted by God's Word, the hearts of the believers were made stronger in the faith, and they were thus steeled against all the lies of Satan. It was the Lord God, Jesus Christ, who saved His Church through the use of His Word. Z.

One is our God and Father,
The flock and all the shepherds cry;
One Spirit us doth gather,
One is our Lord, who reigns on high;
One well of life doth lave us,
One hope our souls inspires,
One faith, our stay, doth save us,
One love us ever fires,
One peace our spirits blesses,
One fight for our reward,
One end of all distresses,
One life in Christ our Lord.

One in the spirit's union,
We onward march, a pilgrim throng,
And sing in sweet communion
The ransomed Zion's victor-song;
Through night and tribulation,
Through death our way we wend,
With hope and expectation
To see the journey's end.
The cross, the grave, death's prison,
We leave behind and rise
To meet our Savior risen,
And enter Paradise.

— Do they cast us out of the city? They cannot cast us out of that which is in the heavens. If they who hate us could do this, they would be doing something real against us. So long, however, as they cannot do this, they are but pelting us with drops of water or striking us with the wind.

Comments

Golden Rule Sunday "In past years many private schools and several colleges have found important educational and character-building values in the observance of Golden Rule Week, and have at the same time contributed substantially to the physical and social welfare of the less fortunate, some of whom at this Thanksgiving-Christmas Season lack the necessities of life."

This is a paragraph from a circular recently received. The plan is this that on Golden Rule Sunday in the college dining halls a Golden Rule meal be served, "dietetically adequate and well balanced, but a meal much simpler than the usual Sunday menu." The saving thus effected shall be used to provide the necessities of life for those in want.

If all colleges would fall in line, doubtless a substantial sum could be raised in this manner, but it is doubtful, nevertheless, whether an annual effort like this will develop a noticeable increase of the Golden Rule spirit even in those who agree to eat sacrificially either on December 9 or on December 16. The multiplicity of character-building plans is astounding. Are the unsatisfactory results responsible for the daily appearance of new proposals?

Not one among us would discourage honest and well-meant attempts to help the poor. But when it comes to character-building, more than a Sunday dinner is necessary, more than a succession of Sunday dinners. Only they who are the temple of God know what the Golden Rule includes; and only they can grow more and more into characters pleasing to God, for they are built on Christ, the foundation that upholds and supports also charity. S.

* * * *

Yes, They Should Dovetail The "Supreme Council, 33^o, Bulletin," of December 1 contributes the following suggestion for curbing the constantly rising billows of the crime-wave: "Two vital forces in the world fighting side by side over against the hell-born hordes of crime and iniquity — namely, Christianity and Education. Each is necessary to the other in the present struggle to gain a higher type of civilization; and neither may successfully dispute the essential worth and elevating influence of both in the realm of lofty achievement.

"Their efforts should dovetail; their services to humanity should run harmoniously together along the highway of life and thought."

The quotation is interesting because it is true. All the millions spent on schools and schooling will never pay the dividends expected unless learning is subjected to the promptings of the Holy Spirit; unless Christ, the Savior, becomes a part of the skill and accomplishments acquired in the process of education. If schools do not give those in attendance an opportunity to put on Christ, a "new" man or woman is an impossibility, and criminal inclinations will not be effectively subdued. Yes, they should dovetail.

The quotation is interesting for another reason. It appears in a publication which always, on the second page, informs us, in bold type, that it favors "the American public school . . . for all the children of all people." It is rather difficult to harmonize the two statements. We wonder whether the editors know of a way of making Christianity and education dovetail more completely than by the one employed in the day-schools of the church. We wonder, too, how they propose to make them really dovetail otherwise.

* * * *

S.

We Want No Sermon" When Luther names the abuses that had been introduced into the church under popery, he names as the first and "grossest abuse" the sad fact that "they only read and sang in the churches." There was no exposition of the Word of God as we have it in our sermons today. The "open Bible" was not even in the pulpit.

In his suggestions for an order of service in the newly organized evangelical churches he has this to say concerning the importance and prominence of the sermon in the church service:

"Now to remove the abuses it is first of all needful to know that the Christian congregation should never come together except there be preaching of God's Word and prayer, and be it ever so brief, as Psalm 102: 21 f. has it: 'To declare the name of the Lord in Zion, and His praise in Jerusalem, when the people are gathered together, and the kingdoms, to serve the Lord.' And St. Paul says 1 Cor. 13: 31ff 'That all may learn, and all be comforted.' Therefore, where God's Word is not preached, it is better neither to sing, nor to read, nor to come together at all."

These words from the pen of him who gave us the "open Bible" will bear pondering on the part of those whose desire for "snappy sermons" for church weddings has led them so far as to specify, "We want no sermon."

It is a serious symptom when church weddings become a mere exhibition of costumes, when the sermon is replaced by a "program of nuptial music" — and all too often music from the opera at that — when "Oh Promise Me" and "I Love You Truly" are sung "by special request of the bride," and the pastor merely "reads the service."

It is a specious argument to say that the persons chiefly concerned are too excited to remember a sermon on that occasion anyhow. Experience rather bears out the welcome fact that, years later, when many details of the wedding are forgotten, the sermon, or at least the text, remain as a fragrant memory.

* * * *

H. C. N.

The American Lutheran Conference met at Des Moines, Iowa, recently. A committee on Fellowship appointed two years ago at Milwaukee reported. It "recommends and urges the selection of committees on Fellowship by the respective constituent bodies in order to initiate conferences with other Lutheran bodies relative to fellowship and to deal with similar commissions by other Lutheran bodies."

"2. The American Lutheran Conference hereby establishes a commission on Lutheran co-operative endeavor to ascertain from the United Lutheran Church and the Synodical Conference, and other Lutheran bodies on what matters and to what extent they would be willing to co-operate with us **even before complete fellowship is established.**

"This statement has reference to such matters as co-operation in the National Lutheran Council, in inner missions, in allocation of home mission fields, in the promotion of institutions of higher learning, and in the National Lutheran Editors' Association.

"3. In clarification of the meaning of unionism, the following statements are submitted.

"a) Unionism is well defined in the Minneapolis Theses. Unionism exists 'where the establishment and maintenance of church fellowship ignores present doctrinal differences or declares them a matter of indifference.'

"b) Unionism is not necessarily implied in every type of joint endeavor within a community where pastor and congregation may participate.

"c) While the character and extent of such community co-operation must in large measure be determined by the **local congregation and its pastor**, this guiding principle should be kept in mind: that under no circumstances shall the clear purpose of the Lutheran Church be obscured or compromised. In the words of the Washington Declaration, that Church 'is bound in duty and in conscience to maintain its separate identity as a witness to the truth which it knows; and its members, its ministers, its pulpits, its fonts, and its altars must testify only to that truth.'"

The writer in the Lutheran Herald, from which we have taken these resolutions, goes on to draw his own conclusions, which are: "According to these resolutions all action regarding organic union, mergers, pulpit and altar fellowship, is deferred to individual church bodies composing the Conference. The commissions appointed by them will discuss obstacles and

apply tests and standards for altar and pulpit fellowship."

As we see it, 3 a correctly defines unionism, and 3 b leaves the door wide open for any kind of fellowship and merger, that the local congregation and pastor may enter into. There is a lack of outspoken decision here on the question of first coming to terms on the matter of doctrine. We still hold that no Lutheran congregation has a right from God to fellowship with any other church body with whatever name, with whom such Lutheran congregation is not in **complete** accord as to doctrine and practice. Z.

* * * *

Hitler and the U. L. C. As we read in the Lutheran Herald, the U. L. C. A. sent the following message from its convention at Savannah to the German Reichsfuehrer.

"The United Lutheran Church in America, together with all other Lutheran Churches throughout the world, has been greatly disturbed by the reported efforts of the leadership of the German Reichskirche to force the pastors of the German Church into the service of a political program, even at the expense of their fidelity to the historic confessions of the Church.

"We, of the United Lutheran Church in America, in convention assembled, protest against such coercion and express the hope that the Lutheran churches of Germany may have entire freedom to proclaim the Gospel according to those confessions."

So far so good. But who has made the U. L. C. A. the spokesman for **all** the Lutheran Churches throughout the world? Whence this great authority to speak for us all? And again, will not the Reichsfuehrer Hitler be somewhat nettled by the haughty tone of this 'protest,' and may he not be moved to think, if not to reply: 'Mind your own business'! The lot of the true Lutherans in Germany may not be enviable, but will it be bettered by meddling from overseas? With all our sympathy for our fellow Christians in the Fatherland we still do not believe that protests from church bodies will help much. Z.

* * * *

As Others See Us. Says the Living Church, Episcopalian, "Any stray Anglo-Catholic who, perhaps losing his way while seeking the Church of St. Mary the Virgin, might have wandered into St. Luke's Evangelical Lutheran Church on West 46th Street, New York, on a certain Sunday last month would have been astonished at what he saw. Indeed he might at first have thought that he was in St. Mary's after all.

He would have found himself participating in a service beginning with a procession headed by a young crucifer bearing a gold cross. On either side of him he would have seen an acolyte bearing a lighted

candle, and behind them the officiating clergyman dressed in colored chasuble and other ministers in the traditional vestments of the Mass.

Before the candle-lit altar, he would have seen the officiating ministers bow and cross themselves. As the service proceeded he would have recognized with amazement a service surprisingly like the solemn Mass that he would have expected at the Church of St. Mary the Virgin, virtually the only noticeable omission being the lack of incense.

The service was a festival one arranged by the Liturgical Society of St. James, now eight years old, which has as its object the restoration to Lutheranism of its historic liturgical purity. The Rev. B. von Schenk of Hoboken, N. J., sounded the keynote of the movement when he said: "The Lutheran Church is Catholic in doctrine and has the right to be Catholic in form."

We refrain from any comment on this item, except to say that we have faithfully transcribed the notice in the Living Church and that we are not guaranteeing either its accuracy or its truthfulness. Z.

* * * *

Spineless Flabbiness in church matters is shown in the attitude of a writer in the Presbyterian Tribune, Henry Sloane Coffin, who in the discussion on the creation of an independent mission board within the Presbyterian church advocates a "let it alone" policy towards this board. The Presbyterian Assembly had not merely condemned the forming of this new board for foreign missions by the fundamentalists within the Presbyterian body, but had exhorted "its presbyteries to institute disciplinary procedure against the ministers and laymen associated with the rival Board."

This is what Dr. Coffin deplures. It goes too far, he thinks. "We must live in the 13th chapter of first Corinthians. We have to learn to be tolerant of those who do not show any tolerance towards us. If this new Board be not of God, it will come to naught. Let it alone. To embark on discipline is a hazardous course which may injure the Christian character of all who are concerned in it."

Considering that this much complained of new board was brought into being by men who strenuously objected to the spineless surrender of the Presbyterian Foreign Board to new-fangled notions of trying to combine the Gospel with heathen religion in foreign missions, this weak plea for tolerance seems a strange avoidance of the issue. Either the old Foreign Board is right in its contention that the Gospel should be adapted to the heathen beliefs, or the newly formed board is right when it insists that that is a denial of the truth in Christ. And if such be the sharply drawn difference in doctrine, then those two cannot be bed-

fellows in the same house. Let there be disciplinary measures. Let the truth of Scriptures decide the question. No weak shilly-shallying, based on misunderstood charity will cure the matter. If this new board is a foreign substance in the body of the church, it should be removed. It might be far better, however, if the great Presbyterian body would listen to the testimony of the fundamentalists and thus be cured of its errors. Z.

* * * *

The Knighthood of Youth The school movement under the above name will bear watching. Originally worked out by the National Child Welfare Association, it is being widely adopted as a means of character training in the elementary schools. A recent bulletin issued by the Department of Public Instruction of Nebraska, a state in which character training is obligatory, contains an article on the subject from the pen of Dr. Francis W. Kirkham, Director of the National Child Welfare Association. How high a value some modern educators place on the Knighthood of Youth is shown by the following statement of Newton W. Gaines: "For twenty years I have been telling teachers that somewhere, some day, some one would discover a vitalized concrete way of building character to the end that the child will express himself in terms of higher ideals of living and helping and serving. — The Knighthood of Youth is the answer in a bigger way than I ever anticipated."

The meetings of the Knighthood of Youth are a part of the school program. All pupils are automatically members. Performing a good deed is called an "adventure," in keeping with modern educational practice to make a game of everything for the child. The adventure in doing good is publicly accredited to the pupil. "A statement of the work accomplished in the Knighthood of Youth is entered upon the member's individual castle." These adventures in doing good selected by the child may take various directions: Attending church or Sunday school, participating in a church or community program, raising a flower garden, cutting the lawn, etc. How anxious the members are to receive credit is shown by the following example: "Recently, in Lakewood, New Jersey, a minister informed the writer of a little girl in the Knighthood of Youth Club who came to him one evening to have him certify on her Knighthood castle that she had attended Sunday school promptly for a period of time. This had been chosen as an adventure by the little girl with other members of the club. She wanted an entry made on her castle without delay as her parents were moving to California."

That, like the Boy Scout morality, this tends to make smug little Pharisees should be evident to every one. In fact, members are encouraged to join the

Boy Scouts, Girl Scouts and similar organizations. Achievements in those organizations are credited upon the Knighthood castle.

Let us thank God that we need not descend to such artificial methods of characted training, which at best can not do more than scratch the surface. In our Christian day schools we have the one means which can build character, the Gospel of Jesus Christ. Let us not be deceived by new fads but strive ever more to make our parochial schools true Bible schools where the Word of God permeates all teaching and training. Then we shall not merely rub off a few rough edges but truly regenerate, for "if any man be in Christ, he is a new creature."

I. P. F.

* * * *

Church Baits Reading the church notices in the Saturday evening or Sunday morning papers, one often gets the impression that there is a wild scramble to gain the patronage of the public. In such papers in which a certain latitude as to the write-up is permitted many churches press claims and offer inducements which have not the remotest connection with spiritual things but are bald appeals to the flesh. We are all familiar with the lengths to which publicity-seeking sectarian preachers will go by way of sensational themes and theatrical displays to draw a crowd. But there are others who wish to preach nothing but Christ and Him crucified and yet, seemingly without knowing it, appeal to the flesh in their church announcements. Recently one preacher stated in his church announcement: "Our church is growing. And why shouldn't it? It belongs to the largest Lutheran body in America." That is offered as a reason why that congregation should be joined rather than others.

Another congregation in its regular church notices and paid advertisements continually harps on the fact that it has a VESTED choir, an innovation which other sister congregations of the Lutheran faith in the same city can not or will not duplicate. It is not our desire to render an opinion as to the propriety of vested choirs in the church. But we do wish to say that the church which continually puts that forward as an inducement to draw people into its doors is appealing to the flesh and is cheapening the high calling which the Lord has committed to it.

When such things without spiritual character are stressed and emphasized, it is but natural that people get wrong notions as to the church, and sometimes offer queer reasons for joining the church. One man, after a period of indecision, for instance, decided to join a certain congregation because in their social gatherings the members sang such songs as "Sweet Adeline." The things in which the church deals are too sacred to be dragged to such a low level.

I. P. F.



From a Wider Field

THE INCARNATION

"Lo, I come! In the Volume of the Book it is written of
Me, to do Thy will, O my God!" Psalm 49: 7-8.

Fond Desire of ancient sages,
Day-star through the gloom,
One and All in Scripture's pages,
Christ has come!

Son of Mary, Virgin Mother,
Son of God above,
He descends to be our Brother,
O what love!

Shiloh comes, the long-awaited
Day-spring from on high.
Songs of angels, joy-elated,
Flood the sky.

Cradled in a manger lowly,
Sheltered in a stall,
Yet He is the mighty, holy
Lord of all.

Peace, forgiveness, joy, salvation,
Endless life He brings!
O accept our heart's oblation,
King of Kings!

Gifts of love we bring before Thee,
All we have is Thine.
With the shepherds we adore Thee,
Love divine!

Precious, precious Christmas story,
God comes down to men!
Take the throne, O King of Glory,
Savior, reign!

Fill us with Thy love supernal,
Dwell in us, we pray,
Then will life be an eternal
Christmas Day!

Anna Hoppe.

Tune: "I am trusting Thee, Lord Jesus"
Wisconsin Synod Hymnal No. 87

A CHRISTLESS CHRISTMAS

There is an old story that once upon a time a man awoke on Christmas morning and as was his custom reached for his Bible that lay on a table near his bed and opened it in order to read a chapter. To his amazement the man found the pages of the Bible were all blank. He hurried from his bed chamber to the living room to look in the Bible there. That Bible, too, had not a word written in it, all of its pages were blank. The neighbors were aroused. They, too, found that some miraculous power had made their Bibles blank. They began a frenzied search in other books, and they found their pages spotted with blank spaces, and examination disclosed the fact that every blank space was due to a Bible text or passage that had been erased or cut out. All over the world, the miracle had occurred, and not only were religious books riddled with such blank gaps, but Milton and Shakespeare, and all the great classics had been pun-

ctured and slashed by some miraculous critic who had cut out of all literature Bible texts and allusions to the Bible. Not only was literature ruined, but history became unreadable and hopeless. Everything lost its meaning, and the people felt that never before had such a calamity occurred. Out of modern life had gone every reference and allusion to the Word of God.

Is this not a picture of what the world would be to you and me if there were no Christ? If there were no Christmas, with its message, the world would become a dull, lustreless place, and life deprived of all hope. Let our Christmas joys be all the sweeter as we think of them in the light of a possible Christless world. Suppose from our Bibles was blotted out every reference to Christ. Suppose there were erased from the pages of the Bible all assurances of the love of God in His willingness to forgive sin, to impart spiritual power, to give the comfort of life to come. Suppose there were effaced from our literature all expressions of faith and hope founded on these assurances. What a leaden world this would be! No story of wondrous birth to tell! No salvation from sin! No comfort in trouble! No hope beyond the grave! A joyless, suffering world, to stumble along like a drunken man — to plunge at last into a chasm of hopeless night. **A Christ-less world means a world without hope, and a world without hope means a lost world!**

It is incongruous to think of Christmas without Christ. It makes the celebration positively pagan. You wouldn't want to be called a pagan. If someone called you a pagan you would be insulted; but if you celebrate Christmas without Christ, though you may belong to a Christian church, you will be something worse than a pagan; for with all the blessings Christ brings you, you will yet celebrate His birthday without sufficient gratitude to give Him credit for your joy.

Christmas is at hand again, and the very thought of it brings joy to a great many people, young and old. But there are some to whom the approach of this joyous festival only adds weariness and burden. Friends must be remembered and gifts made. They feel they ought to pay back gifts they have received from their friends generously, and they have neither the means nor the strength for the task. To another class this beautiful festival has been paganized. Santa Claus takes the place of the Child Jesus, and once more there is no room for Him even in the festival which bears His name. As Susan Coolidge once put it into verse:

"We ring the bells and we raise the strain,
We hang up garlands everywhere
And bid the tapers twinkle fair,
And feast and frolic — and then we go
Back to the same old lives again."

Santa Claus may be a pleasing fiction, but we must not let it crowd out our celebration of the birth of Jesus. Any fiction, however pleasing, veils the Savior of men, and does not bring Him near.

Keep Christ in your Christmas! K. F. K.

ONLY HALF AS BIG

The following article appeared in a recent issue of the University of Wisconsin Press Bulletin:

The "island universe" in which is located the earth is only half as big as astronomers have always thought it to be, and all present-day astronomical dimensions and distances of the milky way system must be reduced in half to give an accurate measurement of the "island universe," according to astronomers at the Washburn observatory at the University of Wisconsin.

The astronomers are Prof. Joel Stebbins, director of the observatory, and C. M. Huffer, assistant professor of astronomy at the State University. In the Washburn observatory's most recent publication, these two scientists revealed that their study of 733 blue stars — those which are so hot that they appear bluish in the heavens — has shown that astronomers have over-calculated distances in the Milky Way galaxy of stars, the name given the "island universe" in which the earth is located.

Electric Eye Helps

With the aid of an electric eye known as a photo-electric cell and an amplifier in a vacuum chamber attached to the observatory's telescope, the Wisconsin astronomers have been able to measure the electrical energy sent earthward by stars down to the thousand million millionth of an ampere. Measuring of this electrical energy of the stars enabled them to determine their distances from earth.

The astronomers' investigations confirmed the existence of a thin layer of dark scattering material in the Milky Way galaxy of stars, and they found that the hot blue stars, which have a heat of from 20,000 to 35,000 degrees centigrade or from three to six times as hot as the sun, become redder in hue as the center of the Milky Way is reached. This reddening is caused by the layer of dust material in the atmosphere.

Must Cut Distances

The amount of absorption of the light of the blue stars, out to a distance of 20 quadrillion miles or more from earth, shows that the inferred distances of objects near the Milky Way, especially in the direction of its center, must be greatly reduced, the two astronomers declare in their publication of results.

Because of the spotted nature of the space reddening in different longitudes, the correction of distances is uncertain but the largest absorption found for blue stars is about two magnitudes, photographic, which means a reduction of the distances by about half.

Same Size as Others

Reduction in half of the size of our "island universe" makes it about equal to the sizes of other "island universes" in the entire universe system, according to Prof. Huffer. He pointed out that heretofore astronomers had thought of the Milky Way galaxy as being the largest of the "island universes," but the results of the study show this to be a false assumption.

"The evidence from the blue stars, from open and globular clusters of stars, and from the extra-galactic nebulae all agree in establishing the presence of the thin stratum of absorbing material near the Milky Way," the astronomers declare. "There is every reason to conclude that this absorbing layer is quite similar to the dark lanes that we see in other galaxies that are viewed edge-on. When the absorbing effect of the dark material is properly allowed for it is expected that the difference between the dimensions of our galaxy and other systems will largely disappear."

We must confess that astronomy is way over our heads; but we are more than ever convinced that Thomas Edison was right when he said: "We do not

know the one millionth of one percent about anything. We do not know what water is; we do not know what light is; we do not know what electricity is; we do not know what gravitation is. We have a lot of theories and guesses, but that is all we have."

K. F. K.

"COME AND SEE ME FIRST!"

Arnold relates the following: "Wait a minute! God is love! If you must die, come and see me first." This sign may be seen in a prominent place near Kobe, Japan. This beautiful spot has long been a favorite place for suicides. The sign, the illuminating of which is maintained by a faithful Japanese Christian woman, is said to have kept hundreds of discouraged and despondent Japanese from committing suicide. Many of these having heard 'the sweet story of old' are enabled to face life again and have become earnest Christians."

What else is the whole Gospel message but this sign, "Come and see me first"? And this sign was written largely already in the Old Testament. Thus Ezekiel cried to Israel: "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" There are many suicides in our own country, and their number is increasing at an alarming rate, yet there are few compared with the vast multitudes that are living. But all know that death is before them, it may be only a year or two or a day or two ahead of them. And there is no escape. But the Gospel keeps saying to us: "Come and see me first!" — Sel.

FOOD FOR THOUGHT

A young lady asked to explain devotional reading of the Bible, answered: "Yesterday morning I received a letter from one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times, not because I did not understand it at the first reading, nor because I expected to commend myself to the author by frequent reading of his epistle. It was not with me a question of duty, but simply one of pleasure. I read it because I am devoted to him who wrote it. To read the Bible with that motive is to read it devotionally, and to one who reads it in that spirit it is indeed a love letter."

This young Christian's explanation is beautifully clear. The heart has not a little to do interpreting God's Word.

* * * *

At a dinner a returned missionary sat next to a lady who remarked to him: "Is it true that you are a missionary?"

"Isn't it true that you are?" was his unexpected reply.

Did you ever stop to think of that?



Our Missions

HERE AND THERE IN APACHELAND

The beginning of the new school year brought many changes in Apacheland. Things are to be done differently in this or that department. In some sections there is uncertainty as to what the policy is to be in this or that department.

As to our Missions — the good Christians back home, who have thus far made our work in Apacheland possible, are still in a very bad way. Large sections were burned out by the drought. Prices are going up and the good people of the drought-stricken areas have nothing to sell and no money to buy.

In spite of this, the advisory leaders of our church have jumped to no new policies for us to adopt in Apacheland. It is true, they have asked us to save nickels and stretch pennies as they have never been stretched before. But this is not a new policy. It is merely emphasizing an old policy that has long been in force with us out here. Otherwise we are given a free hand to continue under the old policy. **"Preach the Word!"** 2 Tim. 4:2.

What is this **Word**? It is not a new teaching. It is not a teaching invented by one small group of people that it is now trying to force it on another small group. Neither is this Word one that simply belongs to a large group of similar teachings. For instance, you hear of Buddhism, or Mohammedanism, or Christian Science among certain peoples. The Word we are to preach is not on the same level with these. It is not in the same class with these. In fact it is as far removed from any of these, and similar so-called religions, as an angel in heaven is removed from the babbling monkeys in the zoo.

Furthermore, the Word that we are to preach is not opposed to any beautiful, useful or innocent customs or habits of any people.

The Word we are to preach cares not whether an Indian cuts his hair or wears it long. It cares not whether an Indian in his home speaks his own beautiful language or the language of the land. We, the Word-bearers, have ever encouraged our Indians not to neglect their native arts of bead work and basketry, but the Word itself is concerned with much greater things.

And because the Word has nothing in common with any so-called religion, it can accomplish that which all other teachings fail to do. It can build up what these others have wrecked. Man wants progress

and peace and happiness, and in all the world there is nothing that can bring that but the Word.

And what may that **Word** be? It is the Word of the living God. It is the great word that takes in every man that has ever lived. It is the Word that shows up every person for what he is. It is the Word that shows up all people to have a common but terrible and incurable ailment. It makes no difference if a person is a Buddhist, or a medicine man or just somebody. It is the Word that shows up every person to be a hopeless sinner, no matter how gracefully he can dance or how beautifully he can weave a basket. Even history shows us that all that man without the Word has been able to accomplish is to become expert in graft, hate, murder, war, selfishness, fornication, adultery, and so forth.

But the Word does more than to show up the common ailment of all mankind. It also provides the single and only cure for this ailment of sin for anyone that hears and believes, no matter what foolish belief he has followed heretofore. This remedy is the glorious news already revealed in the Garden of Eden of the woman's seed who was to crush the serpent's head. It is the glorious news of the Savior, our Lord Jesus, who made new people of the government official Zacchaeus, Lon Bullis, Tom Wycliffe, John Riley, Chief Alchesay and so many others.

Religions that leave out Jesus and His sacrifice on the cross are all a part of Satan's Old Deal. The Word of God, on the other hand, as revealed to us and brought near to us in Jesus is God's own Old and yet ever New Deal for you and me.

Any person who refuses this heavenly New Deal can rule neither himself nor others no matter how fluently he can speak or how neatly he can write. On the other hand, show me a person who has adopted the New Deal of the living Word, and I will show you one who governs himself well in shunning sin and in practicing a happy, peaceful, and useful Christian life.

Should we therefore not be proud to continue the old policy to "Preach the Word; Be urgent in season, out of season; reprove, rebuke, exhort, with all long suffering and teaching?"

And now let us see how we have been equipped to continue Preaching the Word in the beginning of the new school year.

Bylas

Bylas now has an enrollment of 93 pupils. Miss Adela Woerger who taught beginners and first graders here last year with singular success accepted a call to a school in Wisconsin during the summer. This left Bylas sadly crippled. Pastor W. Grothe, who has helped here and there in the Mission so often, went into the classroom, but in a short time received a call to Colorado. Lucy Mull, a young Christian Apache, was about to be given a trial in the classroom but then

married. Now Alfred Burdette, an Apache who has been a faithful confessor of his Savior for some years, has taken over the classroom on trial. We were glad to hear that. But let us not forget that those who really desire to be true Christian teachers and leaders are the ones that Satan tries the hardest to mislead. The Scriptures therefore exhort Alfred: "**Hold to the faithful Word**, which is according to the teaching, that you may be able both to exhort in the sound doctrine, and to convict the gainsayers." Titus 1, 9.

Missionary Sprengeler and Miss Marie Venzke, the old members of the force at Bylas, are well known to our readers.

Peridot

Peridot has an enrollment of 53. This number is slightly lower than that of last year. This is due to the fact that a government school bus is routed past our Mission. The Missionaries Rosin and Alf. M. Uplegger and Rankin Rogers continue to be in charge of the work in school and camp at this station. Rankin Rogers, our first Apache teacher, has led beginners into the Bible stories at Peridot school for many years. Missionary Uplegger continues to conduct Saturday instructions, church services, and Sunday school for whites weekly at Globe, 25 miles away.

San Carlos

Pastor F. Uplegger, beside having charge of the religious work among the pupils at San Carlos Boarding and Day School, continues to be the spiritual mentor of the ever-growing population of this district.

Cibecue

Our readers will recall that in this valley we have an upper and a lower station. (See reservation map of which you surely have a copy!) To Missionary Noeman, in charge of the upper station, is intrusted the spiritual care of some thousand souls scattered over the entire west end of the reservation. Religious instruction is also imparted weekly at the neighboring government day-school.

Lower Cibecue station is the seat of our third oldest Mission school. Missionary Krueger has an enrollment of 45 pupils. Second teacher? Well as General Crook used to say: "Ain't got none." Too much for one man with all the accompanying duties that make life bewildering at every station.

East Fork

Our Orphanage has 27 young charges under the care of the Misses Rosalia Moldenhauer and Clara Schmidt. Eighteen of these young folks are now going to school.

In former years our total school enrollment at East Fork has hovered around the number 125. This year our workers wished to do their bit in holding down expenses and therefore pruned here and there, reducing the total enrollment to a little less than a hundred.

The reader can well imagine what a most distressing task this pruning is if he considers that it involves the destiny of human souls.

Also for reasons of economy, the enrollment of the boarding school was restricted to 15. Only such boys and girls were admitted to the boarding school concerning which it appeared clear that the Lord willed their entry. Because of this reduced enrollment we were able to close the boys' dormitory for the year. The boys are temporarily housed in the girl's dormitory while the girls are quartered, also temporarily, in the Orphanage. Our workers also volunteered to dispense with one teacher for the year. This arrangement is, of course, far from being wholly satisfactory, but no one is complaining.

Mrs. H. Jensen is our new matron serving in the original Girls' dormitory and also manages the employees' club. Mrs. Frank Shaw is temporary day school matron and laundress.

At last, I repeat it, **at last**, we have a man, and we believe him to be the right man, to look after the myriad of outside duties at this plant which have thus far distracted the time and interests of the remaining workers, Mr. H. Jensen. Mr. and Mrs. Jensen come to us from our congregation at Glendale.

Miss Edna Steinberg of Neillsville, Wisconsin, has been added to the teaching force to fill the place vacated by Miss Gieschen. Messrs. Walter Huber and Walter Sorgatz are the senior members of the faculty. Pastor Paul Behn, for some years associate missionary at Whiteriver, was called to East Fork as principal in June.

Whiteriver

The vacancy caused here by Pastor Behn's transfer to East Fork has been filled with the arrival of R. Otto, recently graduated from our theological seminary. Preaching regularly at Fort Apache, participating in the mid-week instruction periods at Whiteriver, Fort Apache, and Canyon day school, hospital visiting, and helping with the camp work among some thousand souls, of whom almost half have been baptized, form some of Missionary Otto's duties.

"Other sheep I have, which are not of this fold, them also must I bring," says our Lord Jesus. Therefore our orders to preach the **Word**, in season and out of season.

E. E. G.

THE WORK OF OUR SYNOD IN POLAND

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

From Zubardz we take the interurban street car to Konstantynow, a suburb of Lodz. At this place also we have a preaching station. For some years services have been conducted here on a weekday evening. Since last year they are held on Sunday afternoon. The attendance is not steady, but there is a small band here that holds

fast to the preaching of the pure Gospel. Rev. Lelke is also in charge of this field.

From here we go back to Lodz again, and there at the Kalish depot we take a train that will take us westward. But we do not go far. About 20 miles from Lodz is the small industrial city Zdunska Wola. About five years ago we were asked to start work here. The hopes which those that called us at the time harbored have not been realized. We were called here much too late. Spiritual life and especially the consciousness of the Lutheran confession is not to be found. There is a small number of such that are hungry and thirsting after the bread and the water of life. So services are held here every two weeks on Sunday afternoon.

What spiritual food the people receive in the state church here we can easily see when we read a pamphlet which the pastor of this church had printed last fall in commemoration of the 450th anniversary of Luther's birthday. It bears the title, "Protestantism and Catholicism," not as one would expect from a pastor that calls himself Lutheran: "Lutheranism and Catholicism." This booklet also affords us an opportunity to get first-hand knowledge of the brand of theology that is prevalent with the pastors of the Ev. Augsb. Church in Poland. Among the many other odd unlutheran and unbiblical statements which we find in the booklet (and it is full of such) there are a few which are especially illuminating. In the chapter "Essence of Christianity" he defines the essence of Christianity as follows. "So we see that the essence of Christianity consists in the realization of the kingdom of God through the love towards God and the neighbor in Christ Jesus." Grace, faith, Gospel have nothing to do with the essence of Christianity. According to this definition Christianity is a religion of works, not of grace. I am sure, even the pope would accept this definition. After one reads this definition, which clearly shows that the author has not the slightest idea of what Christianity really is, nobody will expect to find the real difference between Protestantism and Catholicism pointed out to him in this book. And this is true. Nowhere in the 81 pages does one find the real difference pointed out, viz., salvation by grace through faith in Christ Jesus against salvation by works. And who might be the author's authority for his definition of the essence of Christianity? The Scriptures? Impossible. Luther? Likewise impossible. The Lutheran confessions? Again impossible. The Scriptures, Luther and the Lutheran confession do not know a Christianity of works, but only of grace, and are very explicit in their condemnation of a Christianity of works. Well, who then might his authority be? None other than the notorious German theologian Adolf Harnack in his notorious book: "Das Wesen des Christentums." In this book everything Christian and belonging to the essence of Christianity is denied, the Bible as the truth, the divinity of Christ, his atonement, his redemption and his resurrection. And yet this Lutheran (?) pastor calls this work of unbelief and negation "ein bedeutsames Werk," "a

significant work." Another authority for him in this definition is the German poet W. Goethe. Everybody knows that Goethe was not a Christian, but a person who led a worse life than most of the heathen do. But of this man our author says: "Truly Lutheran Goethe felt." And again he says of a letter of Goethe, describing a Catholic service in the house-chapel of the pope, at which Goethe was present, and telling what he thought of it: "Yes, this is truly Lutheran thinking and talking. Here Luther's spirit came to life again in Goethe's words and feeling." The former archbishop of Sweden, Soederblum, is also a high authority for this pastor. Everybody knows that Soederblum denied everything specifically Christian and that he was the worst unionist that anybody can think of. But our author calls this man "an Evangelical church-leader filled with the grace of God" (ein gottbegnadeter Kirchenfuhrer). And of the blasphemous unionism of Soederblum with a heathen he has to say: "Is it not touching to look upon the example of the leader of our Protestantism, the not to be forgotten Archbishop Soederblum of Sweden, who together with the 'heathen' Rabindranath Tagore (a hindoo) knelt and prayed before the altar of the church at Upsala?" And still worse, he compares this terrible unionism and denial of Christ and of the Scripture with what Jesus said about the centurion of Capernaum Matt. 8. He says: "It corresponds to the conduct of Christ, who answered the pagan centurion: Verily I say unto you, I have not found so great faith, no, not in Israel. Many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into the outer darkness: there shall be weeping and gnashing of teeth." Matt. 8:10-12. Again our author says: "*The main difference between Jesus and all other founders of religions consist in this that He connects closely the love towards God with the love towards the neighbor: Master, which is the great commandment in the law? Jesus said unto him: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself.*" Matt. 22, 36-39. Again, according to what he says here, Christianity is nothing but a religion of works and was founded as a religion of works by Jesus. Therefore Christianity is not essentially different from any heathen religion. What Jesus and the Scriptures say of the Gospel, of grace, of faith, of salvation by grace, either this so-called Lutheran (?) pastor does not know, or he is not concerned about it. And one more quotation. This time about science, the modern idol, even of most of the theologians. What does he say of science? "If science shall attain any results of its work of research, it must be free from all restraint, it can not be hampered with any consideration for anything else, it must be free from all guardianship of the church." And this unlutheran, unbiblical and unchristian book was lauded to the skies through the whole Ev. Augsb. Church,

the people were asked by the ministers to buy it and it was sold at the church doors. In this connection I might just as well cite what another pastor of the Ev. Augsb. church has to say about Soederblum. In the German church paper: "Der Friedensbote" of December 6, 1931, Rev. R. Schmidt writes: "The greatest man of God of our times, the Swedish archbishop D. Soederblum was a faithful leader not only to the people of his own country, but also to the Protestants of the whole church."

The services here at Zdunska Wola are conducted by one of the pastors from Lodz.

(To be continued)



REPORT OF THE WISCONSIN STATE TEACHERS' CONFERENCE

On November 1 and 2 approximately 225 Lutheran Parochial school teachers from Minnesota and Wisconsin attended the sessions of the Wisconsin State Teachers' Conference of the Joint Synod of Wisconsin and other states at St. Martin's Lutheran school in Winona, Minnesota.

Mr. William Hellermann of Neenah, Wis., vice-president of the conference, opened the sessions with an address in the first part of which he eulogized our sainted chairman, Louis Serrahn, as colleague and friend, and as chairman of the conference. In the second part he expounded "The Need and Blessing of Private Scripture Study," commemorating the quadricentennial of the translation of the Bible by Dr. Martin Luther. He stressed private Scripture study as our personal need and as our professional need. At the conclusion of this address a tribute was paid by the entire gathering to the memory of our former president who died in December 1933 at Algoma, Wis.

Prof. Richard Albrecht, representing Dr. Martin Luther College of New Ulm, Minn., extended greetings and best wishes from the faculty of that institution.

A committee which was appointed in 1933 to consider the feasibility of collecting material for a history of the Lutheran parochial schools in Wisconsin recommended that all teachers interested in this project collect the material in their respective schools and forward it to Colleague John Eiselmeier. Further details will be made known by this committee in the Northwestern Lutheran.

Rev. A. Ackermann of Mankato, Minn., delivered an interesting lecture on the topic: What Is Character? Is It Hereditary? From the standpoint of

psychology and ethics he defined and enumerated many-sided and various phases of the term. He showed that in the field of education as well as in other endeavors misleading slogans and catch-phrases about the building of character are doing much harm. Regarding the practical application of character building for our educational work he emphasized the following points:

1. A character can be moulded. It is not a matter of chance. It is taught directly or indirectly, voluntarily or involuntarily, methodically or accidentally.

2. The Word of God is the all-sufficient means in the practical building up of true character. Teach the children the fear of the Lord and apply God's law under all circumstances. The conference enjoyed a short humorous talk by Colleague E. W. Timm who is well known for his originality in humor.

Church services were held on Thursday evening with Prof. John Meyer of Thiensville, Wis., preaching the sermon. His topic "The Open Bible" was based on John 5:39. He showed how we like Luther must find two keys with which to open the Bible: 1. We must find Jesus; 2. We must find that salvation can be had only through faith in this Jesus.

A choir composed of teachers rendered two chorals of the seventeenth century with Karl Jungkuntz, Milwaukee, directing.

Rev. Paul Bergmann of Rhinelander, Wis., delivered a lecture on "Cheated in Knowledge." In the first part of it he condemned the folly of modern youth. He showed in the first part of his address that man even in these enlightened times is being cheated in knowledge. Ever since Adam and Eve were cheated in knowledge by the one big lie of Satan in the beginning, man has searched for knowledge but has not found it. God brings it to us as we read in Job 28: The fear of God is the beginning of wisdom. He illustrated the rejection of this truth and folly of youth by citing the examples of Samson and Absalom.

In the second part he discussed the challenge that comes to us in our school. Since we have the knowledge of God we are able to teach patriotism, citizenship and honesty. That "Righteousness exalteth a nation and sin is the destruction of the people" he proved by working out the story of Paul of Tarsus who lost all but won Christ. St. Paul and we, who believe and teach as he did, are not cheated in knowledge. The soul of education is the education of the soul.

Prof. John Meyer gave a continuation of his "Commentary on the New Bible History." Out of the stories of Abraham he showed how God built a character of this patriarch and made of him the father of believers whom we are to emulate.

Prof. R. Fenske of the Lutheran High School in Milwaukee read a paper on the topic: What in the

Person and Work of Luther Should We Stress in the Classroom?

Practical lessons were demonstrated by Gertrude Dey, Ada Werner, Arthur Koester, Fred Meyer, Arnold Meyer and A. C. Fehlaue. Round Table Discussions were conducted by Gertrude Schmidt, Herman Gurgel and Prof. Wm. Manthey.

The following officers have been elected for a three year term: William Manthey, president; Fred Meyer, vice-president; John Gawrisch, secretary; Martin Roehler, assistant secretary; Arthur Koester, treasurer.

A resolution was adopted in which the conference expressed its thanks to the teacher, pastor and St. Martin's Congregation for the splendid hospitality extended.

An invitation from the Bethesda Congregation in Milwaukee to meet in its midst in 1935 was unanimously accepted. J. F. Gawrisch, Secretary.

TWENTY-FIFTH ANNIVERSARY OF CHURCH

On the 2nd of December, the first Sunday in Advent, Trinity Lutheran Church at West Mequon, Wis., observed the twenty-fifth anniversary of the church dedication. Pastor Carl Bast, who for twenty-five years served this congregation as a subcharge from Good Hope, preached on the words of the 26th Psalm, "Lord, I have loved the habitation of Thine house, and the place where thine honor dwelleth," and Pastor Edm. Sponholz of Hales Corners, who spent his childhood days in the vicinity of this church, preached on the 122nd Psalm: "I was glad when they said unto me, Let us go into the house of the Lord." Among the many worshipers from far and near also Mr. Jacob Konrad of Milwaukee, Wis., was present. Father Konrad has reached the 95th mile stone of his earthly pilgrimage, has been, and still is, affiliated with our church during the 65 years of its existence, and served it as elder and Sunday school teacher for the period of 45 years. Offerings were taken up for the Missions of our Synod. J. E. Schaefer.

TWENTY-FIFTH ANNIVERSARY OF TEACHER

On November 18, 1934, St. Paul's Congregation of Wonewoc, Wis., celebrated the twenty-fifth anniversary of the installation of Mr. Herman Gurgel as a Christian day-school teacher. Quietly a celebration had been arranged in honor of Mr. Gurgel to which also the members of the Southwestern Teachers' Conference had been invited, who joined the congregation in praising and thanking God for His grace. At 2:30 o'clock in the afternoon the congregation and guests assembled for the festival service at which the undersigned preached in the English language on Hebr.

11:24-26, and then in the German language on Phil. 4:13. The service was greatly enhanced by several anthems sung by a teachers' chorus and by an octette of students from Northwestern College, the latter directed by Carl Gurgel, a son of the honored teacher. At the close of the service the Rev. Martin Glaeser, pastor of the congregation, briefly addressed Mr. Gurgel and presented to him a purse from the congregation as a token of their love and esteem, and also read several letters of congratulation, addressed to Mr. Gurgel, by the congregations which he had served. Mr. Hochmut then expressed the felicitations of the St. Paul's Congregation, and Mr. Herbert Kuehn spoke in behalf of the Southwestern Teachers' Conference, also presenting a purse as a token of esteem. The Rev. Wm. Nommensen, President of the West Wisconsin District, also spoke briefly, pointing out to Mr. Gurgel and the congregation God's grace and mercy bestowed upon us all through the institution of the Christian day-school. At the close Mr. Gurgel responded with words of humble gratitude, giving all glory to God. Following this part of the celebration the congregation and guests repaired to the basement of the church where a bountiful repast was served to all by the ladies of the congregation in honor of the occasion, during the course of which an entertaining program and songs and addresses was rendered by the colleagues of Mr. Gurgel, the teachers of the Southwestern Conference, with Mr. E. W. Ebert acting as toastmaster.

In the twenty-five years of his activity as teacher Mr. Gurgel served the following congregations: The congregation at Lake City, Minn., 1909-1911; the congregation at Kenosha, Wis., 1911-1914; the Indian Mission at Globe, Arizona, 1914-1915; the congregation at Burlington, Wis., 1915-1918; the congregation at Wonewoc, Wis., since 1918.

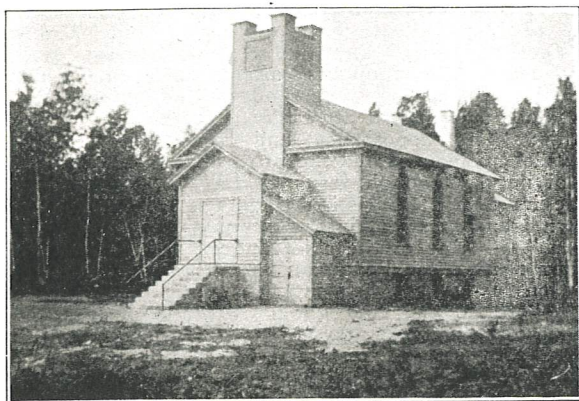
May the Lord continue to bless Mr. Gurgel and his labors and graciously reward him in this life and in the one to come. H. C. Kirchner.

TENTH ANNIVERSARY

By the grace of God the St. Mark's Evangelical Lutheran Church at Carbondale, Mich., was privileged to observe its tenth anniversary on September 23, 1934. Rev. Kurt Geyer who officiated ten years ago at the laying of the cornerstone again preached the anniversary sermons in both languages.

St. Mark's is a small mission congregation located seventeen miles south of Daggett and seventeen miles north of Menominee, 130 souls and 80 communicant members. Ten years ago they undertook under great difficulties to erect their own church home, and by the grace of God and the donations of many Christians they succeeded in completing the building and today have a neat little church to worship their God. The

members are very energetic in working for their church and the Kingdom of God, special credit must be given to the Ladies' Aid and the Luther League. Through the special efforts of their Pastor Rev. H. Hopp many souls have been gained for Christ, during the ten years of active work 37 were baptized and 60 confirmed which includes 3 whole families. Although five families moved to other localities, still others were gained. Services are conducted every Sunday



morning at 8 o'clock, one Sunday German, the other Sunday English. The attendance in the average is about 70 in the English and 15 in the German. Although we have suffered severely by the drought and depression, we still are very thankful to our Lord for his many blessings, especially we are very thankful for His spiritual blessing of having His Word preached to us every Sunday, therefore we greatly rejoice on our tenth anniversary and humbly ask Him to be with us also in the future, and may He be praised from whom all blessings flow.

Henry A. Hopp.

SIXTIETH WEDDING ANNIVERSARY

On October 29 Pastor and Mrs. Wm. Bergholz, who in their old age are residing at Green Bay and are members of St. Paul's Lutheran Congregation, were privileged to celebrate their sixtieth wedding anniversary. The Ladies' Aid of the church and several individual friends presented them with donations in remembrance of the occasion. May our Lord in whom they are putting their trust be their stay and comfort in their old age.

W. A. Gieschen.

GOLDEN WEDDING

Mr. and Mrs. Henry Braun, members of Salem's Congregation at Nasewaupsee Twp., Door Co., Wis., were privileged to celebrate their golden wedding on November 30. The undersigned delivered a brief address based on Luke 24: 28, 29.

May the Lord continue to be their Shield and Strength!

V. J. Siegler.

Announcements

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, Schmechling.

Sermon: Wessler, Beisel. Paul G. Albrecht, Sec'y.

MIXED CONFERENCE, LINCOLN, NEBR.

The Mixed Conference will meet at Immanuel Lutheran Church, 8th and D Sts., Lincoln, Nebraska, Rev. H. Erck, acting pastor, from January 8, 2:00 P. M., to January 10, 11:30 A. M.

Papers: Unionism-Separatism, Baumann; Mixed Marriages, Decker; Virgin Birth, Gilker; What Rearest Thou? Staehr; Sendschreiben, Eggert; Historical Facts, preceding and including Luther's Translation of the Bible, Monhardt; The Life and Activity of Ph. Melancthon, Deffner; Das Gott gewollte Verhaeltniss zwischen Haus und Schule, Cholcher, Sr.

Speakers: Baumann, Degner, Falkenroth, Holzhausen.

Confession: Bittner, Reimnitz, Lehmann.

Please announce your absence or intended presence to Rev. H. Erck, 1805 Sumner St., Lincoln, Nebr.

E. F. H. Lehmann, Sec'y.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference meets at St. John's Church, St. Paul, Minn., J. Plocher, pastor, January 15 and 16. First session 10 A. M.

Essays: A. Baer, The Pastor's "Workshop"; J. Pieper, Exegesis, Gal. 1.

Confessional: L. Mayer (O. Modenwald).

H. E. Lietzau, Sec'y.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference meets at Green Bay, Wis., St. Paul's Church, Rev. Walter Gieschen, January 22 and 23, 1935.

Papers: R. Gose, V. Siegler, O. Henning, J. Siegler; Ex. Hom. Treatise on Dan. 6, 10-23, R. Lederer; Regeneration, E. Schoenecke; Isagogics of Genesis, A. C. Auerswald.

Confessional sermon: W. Pankow (J. Siegler).

Please announce. F. A. Reier, Sec'y.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet at the Grace Church, Oshkosh, Wis., Rev. E. Benj. Schlueter, pastor, on January 22 and 23, 1935. (The first session will be held at 9 A. M.)

Papers: E. Reim, Exegesis on Psalm 22, continued; I. G. Uetmann, Exegesis on Tit. 1, 9ff.; G. Kobs, Exegetical and dogmatical paper on 1 Cor. 11, 17-34; G. Pieper, The Making of a Lutheran Pastor; J. Schultz, On Moses, continued; Prof. Bierwagen, The English Reformation; C. Lawrenz, Lutheran Appreciation of the Gift of the Bible; By all, Study of Galatians according to Luther. English Sermon by O. Hoyer or substitute Wm. Wadzinski.

Remarks: Kindly let the local pastor know whether you can attend or not.

F. C. Weyland, Sec'y.

SOUTHEASTERN CONFERENCE OF THE MICHIGAN DISTRICT

The pastors of the Southeastern Conference of the Michigan District will meet January 22 and 23 in Apostles'

Church, Toledo, Ohio, R. Timmel, pastor. The first session will begin at 10 A. M.

Paper: The proper preparation for adult confirmation, K. Krauss.

Confession: Edgar Hoenecke, E. E. Leyrer.

Sermon: H. Zapf, P. Heyn.

Please announce early to local pastor.

E. C. Leyrer, Sec'y.

NOTICE — MEMORIAL WREATH

Owing to lack of space Memorial Wreath has been omitted from this issue. Early in the New Year those already on hand will be printed and Memorial Wreath thereafter discontinued. The Synod will provide free of charge a card for the acknowledgment of such gifts to be signed by the pastor and sent to the bereaved family. Write the Northwestern Publishing House and state that you want the SYNODICAL Memorial Wreath Card. G.

ANNOUNCEMENT

The Conference of Presidents will meet in the school of St. John's Church in Milwaukee, Wis., on January 23, 1935, the first session begin at 2 o'clock in the afternoon.

John Brenner.

AN APPEAL

The struggling mission congregation, located at Goodrich, Wis., was so unfortunate as to lose its parsonage through a tornado. At present the congregation is in such financial straits that the rebuilding of the parsonage is greatly hindered; therefore an appeal is herewith being made to all coworkers in His Kingdom to aid this unfortunate, but willing, congregation. Even the very smallest of gifts will surely be appreciated.

L. Vater, Pastor.

INSTALLATION

Authorized by President E. Benj. Schlueter of the North Wisconsin District, the undersigned installed the Rev. G. W. Fischer as pastor of St. John's Congregation at Town Grover, Wis., on the first Sunday in Advent, December 2. Pastor Kurt Geyer assisted.

Address: Rev. G. W. Fischer, R. 2, Peshtigo, Wis.

Theodore Thurow.

GIFTS FOR DR. MARTIN LUTHER COLLEGE

Since our last report the following supplies have been received:

Donations from congregation at New Ulm, Minn., Pastor G. Hinnenthal (Thanksgiving Dinner): 28 pounds cranberries, 12 bricks ice cream, 2 quarts pickles, 3½ pounds rice, 2 pounds coffee, 1 sack pumpkins, 1 sack squash, 2 pies, 17 cakes, 1 bushel apples, 29¼ pounds sugar, 1 dozen cans corn, 2 fowls, beans, several dozen cookies, \$7.50 cash, 1 raisin bread, 1 quart canned peaches.

Donations from congregation at Wellington, Minn., Pastor E. Fritz: 2 sacks potatoes, 5 head cabbage, 1 peck carrots, 3 gallons lard, 6 quarts canned goods, 14 dressed chickens.

Donations from congregation at Fairfax, Minn., Pastor Im. Albrecht: 3 sacks potatoes, 1 sack carrots, 2 sacks beets, 3 sacks squash, 3 quarts canned goods.

Donation from Martin Bode, Nicollet, Minn., Pastor F. Koehler's Congregation: 1 sack potatoes, 17 quarts canned goods.

Donation from St. John's Ladies' Aid, Fairfax, Minn., Pastor Im. Albrecht's Congregation: 2 wool quilts for our hospital rooms.

To all of these donors we express our heartiest thanks. Carl L. Schweppe.

BOOK REVIEW

The Interpretation of the Acts of the Apostles, by R. C. H. Lenski, D. D. 1126 pages. Price: \$4.50 net.

Doctor Lenski has again employed his rich talents for the common good. In his Interpretation of the Acts of the Apostles he shares with the reader of this book his thorough knowledge of the text, his command of the Greek language, and the fruits of his comprehensive reading. One may not always agree with him in his findings, but he holds the interest and stimulates thought at all times. The spirit of the book is that of a strong personal conviction.

However, a criticism, on page 128 we read: "'As many as the Lord our God shall call unto Himself' in no way limits the universality. These are not persons chosen by a mysterious decree of election, but called by the Gospel. Others, too, are called, but reject the call with permanent obduracy; these are won by the call and its grace." Here the author seems to be emphasizing the universality of grace at the cost of the doctrine of the eternal election of grace in Christ Jesus. J. B.

The Voice of Jesus and Other Occasional Sermons, by George Drach, D. D. 151 pages. Price: \$1.00 net.

Nineteen sermons delivered in and near Baltimore by the author, the editor of "The Foreign Missionary." Different from sermons customary among us in form and treatment. We prefer the textual sermon. Subjects like "The Voice of Jesus," "The Face of Jesus," and "The Hands and Feet of Jesus," and the choice of very brief texts easily leads the thoughts afield, and the illustrative material may almost overshadow the actual message. To some statements we take exception, for instance to this: "The appearance and movement of the star of Bethlehem inaugurated the process of man's greater mastery of nature through Jesus Christ," the author ascribing to the impetus of Christian thinking "the marvels of our modern transportation, inter-communication and mass production." — "One of the chief angels, sometime before the creation of man, rebelled against God." This does not agree with Gen. 1: 31: "And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." J. B.

Junior Catechism, by J. A. Dell. 224 pages. Price: 50 cents.

This book offers fifty-two lessons based on Luther's Enchiridion with a Bible story to illustrate each lesson. It is intended for young children who are not yet in the pastor's confirmation class. Used in the vacation schools, it may serve a two-year course. Could also be used by parents to instruct the young in their home. The stories are followed by questions "to stimulate reflective thinking," a catechism lesson, a prayer, and several stanzas of a hymn. The stories are well-chosen, the illustrations good. A book that may prove helpful. Question and answer 4, p. 21, could be misunderstood: "Which is the Lord's day?" "Sunday, the first day of the week." Brevity here does not make for clarity. J. B.

The above three books, published by the Lutheran Book Concern, Columbus, Ohio, can be ordered from your Northwestern Publishing House.

The Unchanging Christ and Other Sermons, by Pastor A. Ironside of the Moody Memorial Church, Chicago, Ill. Wm. B. Eerdsman's Publishing Co., Grand Rapids, Mich. Price: \$1.00.

The collection has some excellent parts. On page 27 we read: "Take a young man who is on fire for God, and if you want to spoil him so that he won't know how or what to preach, send him to a modernist theological seminary and he will be so filled with pride and conceit and a little smattering of Greek, Hebrew, and 'foolosophy' that he will never be able to preach the Gospel, until he unlearns the rubbish he has been taught."

Here is another, page 81: "Often when I finish preaching, men will come to me and shake my hand in all kinds of strange ways. Belong to a fraternal organization? I belong to the greatest one on earth! The church of the living God is a wonderful society — a secret society of the mysteries that the world knows nothing about. Why have I not joined human fraternal organizations? Several Scriptures have kept me out. I am to take the Lord Jesus as my example. He said, 'In secret have I said nothing.' I have to follow Him. Then there is this question of the unequal yoke. And God has said, 'Have no fellowship with the unfruitful works of darkness.' We belong to the light. What place have we in the secret lodge room?"

On page 127 Barabbas is called "a great Jewish patriot . . . though he was a patriot he was a robber." In Mt. 27:16 he is described as "notable"; we always assumed that this was because beside being a rebel the charge of murder lay against him. A number one criminal is placed beside the spotless One for Israel to choose.

What is said of the Eucharist on page 57 plainly shows that the Lutheran conception of the words of institution is not shared by the writer; to him the Lord's Supper is only a feast of remembrance. G.