

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.*

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THE USE AND ABUSE OF MUSIC IN THE LUTHERAN SERVICE

This essay was read at the convention of the Minnesota District, June 22 to June 26, 1936, and is published here at the request of that body.

(Conclusion)

Now let us examine our traditional order of service. A brief outline must suffice. Luther advises that the service should begin with a hymn of invocation to the Holy Ghost. It is perfectly natural so to begin, particularly in a church which confesses the Third Article of our Christian faith as we do in the explanation of Luther. Few of our churches, however, seem to remain consistent with this advice, although it is well-grounded. Certainly, a prayer for the gift of the Holy Spirit is a splendid use of music at the beginning of the service and should receive due attention. Then follows what we have been pleased to call the liturgical portion of the service. In our emphasis upon the importance of the spoken Word, upon the sermon, it would appear that we have tended to under-emphasize the importance of the liturgy; for in most of our churches the congregation is listless and apathetic in its responses and in the liturgy in general. It would seem as though many of our people look upon the liturgy simply as a form to be gone through, and they seem conscious of but little else than that it is rather a long time to be kept standing upon their feet; too often the marks of complete boredom are present. Attention also has been called to the spiritless way in which the communion liturgy is often sung. Why cannot we inspire our people with the knowledge of their tremendous privilege in the true church, in the opportunities that are provided in the order of service to exercise that precious gift of God, the universal priesthood of the believers, the direct access to the throne of God. Here we all have an opportunity to step directly before the Lord in public worship, with no priesthood standing between us and the seat of God's grace as a mediator. Surely, if our people realized what a privilege is theirs, then our liturgy would take on new life and every participant would be greatly benefited. For the wisdom and experience of the Christian Church of all ages has been concentrated in our liturgical order. No individual, no matter what his experiences during the week may have

been need go out of a service empty-hearted. It may be that the sermon is a jubilee sermon, filled with joy in the Lord, and the individual soul in the pew is laden with some heavy burden of sin for which that particular sermon brings no ease. Must he go out without help? No, for in the order of service he finds exactly what he needs in the confession and in the declaration of grace. And so somewhere in the order of service the church has provided for the needs of every soul in every hour of worship. Pastors and teachers need to be very diligent in explaining to the congregations, especially to the youth in catechumen classes and in the classes of the day- and Sunday schools the importance of the liturgy of the church, and the privilege we have in uniting with our fellows in the priesthood given us by our great High Priest. Then will our services take on new life and vigor. At the same time we need to develop the consciousness of unity as exemplified by the order of service; for in it we are united with the whole Christian church in common worship; it forms a bond between the modern day and the glorious history of the church of the past, even unto Apostolic and Old Testament times, and it contains elements of songs of praise which will be heard before the throne of God in the church triumphant.

Here we need to refer again to the hymns in the service. We have opportunity for four or five of these under ordinary conditions on a Sunday morning. This paper would be incomplete without at least a short mention of the advantages of our specifically Lutheran chorale over the hymns that seem to be rapidly supplanting them in our English services.

Here allow me to quote from Koch's "Geschichte des Kirchenliedes und Kirchengesanges der christlichen insbesondere der deutschen evangelischen Kirche. In translation it reads: "They (the German hymns written from 1517 to 1565) are genuine church hymns, in which the common faith is expressed in its universality, without the subjective feeling of personality. It is always we, not I, which is the prevailing word in these songs. The poets of this period did not, like those of later times, paint their own individual emotions with all kinds of figurative expressions, but, powerfully moved by the truth, they sang the work of redemption and extolled the faith in the

free, undeserved grace of God in Jesus Christ, or gave thanks for the newly given pure Word of God in strains of joyful victory, and defied their foes in firm, godly trust in the divinity of the doctrine which was so new and yet so old. Therefore they speak the truths of salvation, not in dry doctrinal tone and sober reflection, but in the form of testimony or confession, and although in some of these songs are contained plain statements of belief, the reason therefor is simply in the hunger and thirst after the pure doctrine. Hence the speech of these poets is the Bible speech, and the expression forcible and simple. It is not art, but faith, which gives these songs their imperishable value." To this I beg leave to add two short quotations from Dickinson's *Music in the History of the Western Church*: "In writing their songs Luther and his compeers identified themselves with the congregation of the believers; they produced them solely for common praise in the sanctuary, and they are therefore in the strict sense impersonal, surcharged not with special isolated experiences, but with the vital spirit of the Reformation. No other body of hymns was ever produced under similar conditions." "As the stern temper of the Lutheran era grew soft in an age of security and indifference, so the grand old choral was neglected, and its performance grew perfunctory and cold." Has that happened to us? Is that the reason for our present day neglect of our priceless heritage in favor of the subjective, emotional type of Gospel hymn? Are we soft in an age of security and indifference?

In our congregational singing two abuses need to be guarded against, namely, the two extremes of speed, too slow and too fast. Both should be firmly discouraged. A draggy, spiritless singing is entirely out of harmony with the joyousness and firmness of our faith and hope. However, on the other hand, a speed that leaves the singer breathless and uneasy in like measure is abuse. The golden mean, hard as it is to define, is again the desirable speed; and it is well worth some thought and care to attain. — Another abuse of the congregational singing is a lack of thought and care in the selection of hymns. Too often hymns unsuitable in text are placed in the service, principally because the pastor has failed to give the selection the necessary attention. It is, of course, common knowledge that our choice of hymns, especially in our English hymnal, is rather limited; therefore it is all the more necessary that hymns be selected with care, so that the entire service may be bound together by thoughts that at least have relation to one another, even though that relation be somewhat remote. I have known situations in which the organist selects the hymns without regard to the theme of the pastor's sermon; such haphazard methods are hardly conducive to unity in the service, of course. Too often, too, the circle of hymns sung by

the congregation is so limited that the same tunes appear all too often on the organ rack. With our vast supply of hymn tunes it seems incredible that congregations would be satisfied to confine themselves to a mere dozen or eighteen which repeat themselves in an endless dreary circle. I say a vast supply, for some 100,000 chorales are known, of which number about 1,000 have been in popular use. Congregations whose stock of chorales is small can usually be interested in special hymn hours, in which the pastor might supply some interesting facts in regard to the origin of an unfamiliar song, the choir or the school children be trained to sing it for the congregation, and the congregation then encouraged to learn it. In this way the stock of familiar hymns can be enriched.

In the enrichment of the service the choir of the church can find much to do. However, it takes a wise and conscientious choirmaster to make suitable selections fit for the Lutheran service. The market is full of trash; it has been within my own experience that some 300 selections furnished by church music publishers yielded only one number worthy of production. Either the words or the music of the other 299 were unsuitable, more often both were. What makes so much of the published choir music unsuitable? First of all, of course, the text must be carefully examined. Much so-called sacred music is fitted with texts that are either banal or sickly sentimental. "The text should preferably be from the Bible, from some liturgical book of the church, or an ancient hymn. They are sure to be of high quality and have stood the test of time. Modern original texts are not excluded, but they must live up to this high standard. If you will remember that music in the church is an offering to God, a proclamation of His grace, it will be apparent that silly, cheap, tawdry, poorly written words are an abomination." (Clokey.) Choir music must be carefully selected, also, as to difficulty. Better far to have a choir sing a simple song well, than to have it attempt a more difficult number and do it indifferently or even badly. Choir numbers should usually be limited to from 2½ to 3½ minutes in length, with exceptions only for unusual occasions. "Now we come to the most important question of all — the mood. If music is to be an effective aid to worship it must be free from secular association. The minute you discover the least reminiscences of the concert hall, or the theatre, or the opera, or the symphony, or the ballroom, you must be suspicious of that piece. You will probably have to discard it. If the melody is sweet, tuneful, suave, obvious, chromatic, or sequential it will be unfit. These are the devices of the popular ballad. If the rhythm employs many dotted notes, triplets, syncopation, rhythmic sequences, it is unfit. These are the devices of dance music. If the harmony makes use of chromatic chords, modern dissonance, successive dominant sevenths (Barber

shops), diminished seventh, dominant ninths, abrupt modulation, it is unfit. These are the devices of modern concert-hall harmony." (Clokey.) I need hardly call attention to the fact that trick singing, theatrical effects, humming, and other entertainment devices should be avoided (Negro spirituals). The choir in the Lutheran church must ever keep in mind the fact that it is always representative of the congregation, and never takes the position of a minor order of clergy as is done in the Catholic and the Episcopalian church. This warning is timely today, where the movement toward vested choirs in our churches is so pronounced. The very position of the choir in the church should emphasize that. The choir should be so placed that it sings toward the focal point of the sacrificial worship in the church, toward the altar, not toward the congregation. Remember, the choir is not there to entertain the worshippers. Sectarian influence and that alone has shifted the choir from its traditional location in the choir loft to a position in or near the altar space. It is good to know that the newer Lutheran structures are again placing the organ and the choir where they belong in the Lutheran church, namely, in the organ and choir loft. If we keep the fact that the choir represents the congregation always in mind, we will know that solos and soloists are traditionally and liturgically out of place in our Lutheran services, just as much as any other individual and independent activity outside of the means of grace. An adherence to sound Lutheran practice in this connection will eliminate a source of much trouble and contention.

What has been said about choir music also applies to the instrumental music in the church. It is not there to entertain the congregation; where the organ is used in preludes, interludes, and postludes, it must reflect the mood and theme of the service and particularly of the hymn that it is introducing. Concert transcriptions, selections from operas, purely entertainment and dramatic music are automatically and without question out of place. The same holds true of florid music filled with technical difficulties designed to display the virtuosity of the performer. I am inclined to say that good organ playing in the service is the kind that is not noticed. I mean by that, that the organist who can so fit himself and his instrument into the mood and spirit of the entire service that the hearers are made aware only of the fact that the music "belonged" there, it was in perfect harmony with the house of God and with the hour of worship, that organist has the true conception of his position. Organ playing that distracts the attention of the hearer from the worship either by being too poorly done or by being too elaborately performed is not to be commended. Improvisation, except at the hands of a master especially endowed by the Lord, is always out of place in the service.

Lack of preparation on the organ bench merits as severe a rebuke as lack of preparation in the pulpit. Long and involved preludes should be avoided; the prelude is to introduce the hymn; the hymn is not there to provide an excuse for the prelude. The prelude must necessarily reflect the mood of the hymn it is to introduce; it is well to select a prelude that introduces a theme taken from the hymn itself. If such a prelude is used, the "giving out" of the hymn by the organ is made superfluous. It is well to warn here against "effect" playing in the service. The use of the tremolo, of such effect stops as the chimes, the vox humana, etc., should be severely restricted to such occasions where their use is distinctly called for. These stops are a constant temptation to the inexperienced and uninformed organist and are often therefore misused to create a disturbing element in the harmonious pattern of the service.

Special services, especially weddings and funerals, because they are rather subjective in character, are the times that need careful supervision and control, should abuses be avoided. Remembering the principle that the choir represents the congregation, it is perfectly obvious that no one not a member of the church can be allowed to participate in the service as a singer. This situation often arises at funerals. It is further axiomatic that faith must be the motivation of all our church music; thus the singing of such wishy-washy selections as "Beautiful Isle of Somewhere" and similar abominations should be out of the question entirely. (Arrangements of chorales and worthy hymn tunes for the "Leichenschau" are always to be preferred above general music.) The same considerations will absolutely exclude such sacrilegious performances in the service or in the sanctuary, as the singing of "I Love You Truly" and similar sensual ditties. The use of the hackneyed and most unsuitable "Wedding March" from "Lohengrin," the "Wedding March" from "Midsummer Night's Dream," and the "Intermezzo" from "Cavalleria Rusticana," almost universally used, should be firmly discouraged. They belong in the opera house and the theatre, where they originated, and not in the Christian church. The former, especially, is by its very form not so much a march as a ballet, which perhaps accounts for the ballet steps some bridal parties use to reach the chancel. If it must be a march, let it be one that has been written for the church organ rather than for the theatre orchestra. The dignity and worth of the house of God and of the service of the Lord should automatically exclude all such inappropriate music that has insinuated itself into these special services from other than Lutheran sources.

We need to re-evaluate the ministry of music in our midst; not as though it were an independent element, but as it really is, a means by which the faith of the worshiper may find additional expression. It

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cannot and seeks not to replace the means of grace, but is a handmaid in their service. Let us not be among those who cater to the spirit of the times, but let us hold fast to the golden treasury God has given our Lutheran Church in its superlative church music, both instrumental and vocal. That treasure helped to make the church great; it can help to keep it powerful in the lives of our people; let us safeguard it by making generous use of it to the greater glory of God.

H. Sitz.



Comments

To Preach or Not to Preach? That seems to be the question that is agitating the editorial minds of the religious journals. Ever since the Rev. Dr. Frederic S. Fleming, rector of the Trinity Church, New York, some time ago called for a moratorium in preaching, comments pro and con have appeared in the church papers. If we too join, but for a moment, in this discussion, it is to bring out a point that has not been sufficiently stressed in the remarks on this subject that we have seen.

Dr. Fleming is an Episcopalian, and it is but proper that we observe the reaction to his proposal in the Episcopalian church paper, the *Living Church*. Editorially this paper remarks: "Needless to say, Dr. Fleming was not actually advocating the suppression of preaching but was taking a forceful way of indicating the need of a change of emphasis from the hearing of sermons to the worship of Almighty God." Then this editor goes on to say: "Dr. Fleming is right. The Church needs a deepening of spiritual life not an abundance of preaching. An hour spent in quiet prayer and meditation is more valuable than

half a dozen sermons. We laymen need more teaching on the eternal truths of Christianity and fewer sermons on current topics." And in the same vein the Rev. John S. Higgins, rector of the Church of the Advent observes: "There has always been a lot of puerile preaching in our churches and always will be. However, that does not justify a general indictment of preaching. I find my people want a solid sermon each Sunday, even during the summer, and not a five-minute harangue on some popular subject."

And there is the sore spot: Too much preaching on all manner of things, but too little proclaiming of the Gospel of Jesus Christ. Why these writers did not say that in so many words can easily be understood when we recall that this preaching of the pure Gospel is none too prevalent in their church. Many of their preachers are following after the new strange gods of modernism, world-betterment, instead of the saving of souls for the kingdom of grace. They have become so interested in the upbuilding of the kingdoms of this world that they have lost the knowledge of planting and preserving the kingdom of heaven in the souls and hearts of men. The former is but threshing straw, the winnowing of chaff, the latter is the garnering of the wheat, which alone matters. We do not agree with the editor of the *Living Church*, that the deepening of spiritual life can be better attained by "quiet prayer and meditation" than by the public preaching of the Word. The Lord God has but one means for the awakening and deepening of the life of the spirit and that is the Gospel of life and salvation, which He himself has commanded to be preached to all nations. Not less preaching, but more preaching of the right kind, the bringing forth of the message of salvation in the Gospel, is the cure for spiritual hardening of the arteries. Z.

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Rome at Its Old Tricks A correspondent calls our attention to an article in the "*Milwaukee Journal*" which states that at Lake Linden and Hubbell in upper Michigan the public schools and the Catholic parochial schools have merged. The move is hailed by the taxpayer as a benefit all around. The Catholic schools were on the point of closing for lack of funds, and the public school district was faced with the necessity of enlarging their schools if the Catholic parish schools closed. Moreover, there will be an increase of state aid for the school district, as now all the pupils will be classed as public school children. Thus the deal was closed.

The mode of procedure now will be, that the children of Catholic parents will receive catechism instruction for half an hour before the public school opens, as a Michigan law forbids religious instruction during school time. But the buildings are the former

Catholic parochial buildings. Crucifixes and statues of saints have been taken out of the parochial school rooms, but the religious pictures are still hanging on the walls, for these are classed as "art." The public school board leased the parochial school buildings for a dollar a year. The teachers in these "merged" schools are nuns, those who had been employed before, except that some had to be replaced because they did not come up to state requirements in teaching knowledge. The course of study conforms to the public school standards, but some of the textbooks had to be changed, notably readers.

And so all sides seem to be well pleased. The public school district is pleased because of increased state aid and lowered taxes; the Catholic bishop is also pleased. Bishop Joseph Plagens of the Sault Ste. Marie-Marquette diocese calls the merger a blessing. The president of the Lake Linden-Hubbell school district board, a Congregationalist and a Mason, calls it "common sense." And the good bishop asserts: "The one way that the Catholic schools can get public aid is by merging with the public schools."

We can understand Bishop Plagens' satisfaction. He got rid of the expense and worry of supporting his parish schools, and, in exchange for the use of the parochial school buildings at a nominal rental, he keeps his nuns as teacher of all the pupils in the merged schools. The placing of the catechism instruction a half hour before the regular school sessions does not change the fact that all the children are sitting under Catholic teachers, who will not, nor, indeed, cannot deny their religious convictions in their teaching and training of the young. Thus the purpose of the Michigan law against religious teaching in the public schools is neatly circumvented. But let us not be tempted to imitate the ways of the pope, for they may be smooth and politic, but seldom straight. Let us not be hoodwinked by these schemes for gaining support for the Catholic church from the state, but rather be on our guard against the steady encroachments of the papal sect. Z.

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The World Sunday School Convention met in July of this year at Oslo, Norway. It was a gathering of representative church-men and leaders from practically all Protestant denominations. The "Lutheran Herald" in a lengthy report on its sessions and also editorially approves of this conglomeration of widely differing churches in a combined effort to bring forward the Sunday school as the means of saving the world. Yes, the world, for in our day and generation any religious movement that does not aim to be world-wide in scope is but a puny and negligible thing. The world must be saved at all costs and hazards, whether it would or not. The world it not consulted on the matter,

these zealous self-constituted missionaries will save it whether or no. The saving of America is but a small thing beside the effort of taking in the whole world.

That the world is aimed at is borne out by the themes discussed at this convention. "Christ the Savior"; "The Place of the Sunday School in the Life of the Church"; "The World Situation"; "The Sunday School and Evangelism"; "The Sunday School, Christian Brotherhood, and World Peace"; "The World Sunday School Association"; "Christ the Hope of the World"; etc. The speakers also were of world wide reputation. Among them bishops and high church dignitaries of Norway, Sweden, Finland; beside Dr. Toyohiko Kagawa, Dr. Luther A. Weigle, Dean of the Divinity School of Yale University, and many others.

As a means for saving the world the Sunday school may be doubted. In the church it will always remain a makeshift, eagerly embraced by church people and workers who are either too lazy or too worldly minded to get down and actually dig in the work of training the young in the truth of salvation. We said **training!** And that is precisely what the Sunday school cannot do. And again it is precisely what the young need. A smattering of religious knowledge, poorly imparted, slovenly applied, weak in practice, will not, we venture to say, save the church and much less the world. That we could but see the need of our parochial school and appreciate its blessings in saving our youth! The salvation of the world would follow.

Z.

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Punctuality Some church goers regularly seem to time their arrival at church in such a way that they make their appearance during the singing of the second hymn. They seem to be of the opinion that it is enough if they arrive in time to hear the sermon. Now, it is true that the sermon is the high point of the divine service, but the things that precede and follow are also a part of the divine service: the hymns, the confession and absolution, the prayers and Scripture lessons, yes, even the organ prelude if there be one.

When the church bell rings out its invitation to worship, when the time set for the opening of the service arrives, be it 10 A. M. or 11 A. M., then there goes forth the silent call, "The Lord is in his holy temple," and there apply the words of Jesus, "Where two or three are gathered together in my name, there am I in the midst of them." The Lord is there, and should not you be there? The whole hour, from the first note of the organ to the closing verse, is His. The entire service from beginning to end is dedicated to Him. Is it right to keep Him waiting, to absent yourself from a part of the service which has been planned in His honor, and to deprive yourself of the

spiritual blessings which He wants to impart to you by means of every part of the service? Lack of punctuality in church attendance, when it does not flow from necessity but indifference, smacks of contempt for divine things.

Being on the subject, it might be added that punctuality is also a desirable virtue with respect to other phases of church life, one which especially church officers should cultivate. When a church meeting has been set for a certain hour and the officers come dribbling in all the way from half to a whole hour late, it shows a lack of consideration for those who feel it to be their duty to be punctual and who must sit there twiddling their thumbs, wasting precious time. The Lord's work should never be done in a slipshod manner. It is too sacred and important for that. Having a ministry, let us wait on our ministry. He that ruleth, let him do it with diligence. I. P. F.



BIENNIAL CONVENTION OF THE SYNODICAL CONFERENCE

The accredited delegates of the constituent synods of the Synodical Conference met at Indianapolis, Ind., August 6-11. In the opening service Prof. John Meyer preached on the vision of the prophet Isaiah, stressing the glory of God, His holiness and majesty, admired by the holy angels and deserving of being admired by all the inhabitants of the earth.

With the battle hymn of the Reformation "A Mighty fortress is our God" the sessions were opened in the afternoon of August 6. The majority of the delegates being present and having responded to the roll call, the president, Dr. L. Fuerbringer, declared the conference constituted and then read his address, a historical sketch of the organization, the growth, and the activity of the Synodical Conference. Thereupon the committees were announced, chaplains and reporters for the local press and the church papers appointed, the time of sessions was agreed upon, and the order of business outlined.

Essays

In each forenoon and afternoon session ample time was devoted to essays prepared by the professors Theo. Hoyer and J. T. Mueller. The former's topic was "Union Movements." He stated that such movements are characteristics of the time. He spoke on union movements before the Reformation, during the Reformation, and at the present time. He mentioned

that a union was sought to be brought about in the apostolic age between certain zealots, who adopted erroneous doctrines, and pious souls who sought to preserve the Scriptural doctrines. In the beginning of the third century disruption of church union was caused by certain bishops who craved power and high stations in the church. In the fourth century the emperors Diocletian and Galerius attempted to unite the Church and State. Under Constantine the Christian religion was accepted to unify the State. At the first ecumenical council at Nicea union was sought between those, who favored organic union at any price, and those who held that no union could be effected, if a sacrifice of truth was involved. Later on a union was striven after in the Catholic Church by the Eastern and the Western churches. In the Reformation era we meet a union with the Smalcaldic League. Lack of time did not permit the essayist to deal in detail with the modern union movements. He stressed, however, that we must adhere to the principles, that no real church union can be effected without unity in doctrine; and he closed with the exhortation: "Let us, the members of the Synodical Conference, never agree to a pseudo peace; let us always be ready to give testimony of the hope that is within us, at all times standing ready to defend the faith delivered unto us by our pious fathers."

Prof. J. T. Mueller's essay set forth "The glory of the Gospel ministry" according to 2 Cor., chapters 3-6. In the introduction he stated that all sectarian Calvinistic churches, also the Catholic Church, teach a salvation by works and personal efforts, but we of the Synodical Conference teach a salvation by grace through faith. Do we appreciate this, as we should? Or, are we growing old and secure? We have all reason to pray,

Abide, O dear Redeemer,
Among us with Thy Word,
And thus now and hereafter,
True peace and joy afford.

The essayist then expanded on the following theses: 1. Over against the Law ministry, which has a ministration of condemnation and death, the Gospel ministry is one of righteousness and life, the abiding ministry of salvation. 2. Over against the Law ministry, which filled the Israelites with dread and despair, the Gospel ministry bestows upon the believer absolute certainty of salvation through faith in Christ Jesus. 3. Over against the Law ministry, which could produce only outward obedience and external holiness, the Gospel ministry is one of true heartfelt obedience to God's Word, and of true, inward holiness in Christ Jesus, by which alone God is glorified. 4. Over against the Law ministry, whose function was merely ancillary, the Gospel ministry is the royal world ministry, that is to say, the supreme ministry,

ordained by God for the salvation of sinners from all nations of the earth; for which reason we must proclaim the Gospel in its purity and sweetness to all men, no matter who or what they may be; and again, since Satan's attacks all converge toward the destruction of the Gospel ministry, we must faithfully guard it by proper Biblical defense, never ceasing, to supplicate God for the gracious preservation of the Gospel ministry in our midst.

Shen — Shangdi

For years a controversy has been carried on in regard to the question: Which is the proper Chinese term for "God"? The Synodical Conference had been approached for an opinion. The committee in charge reported that it would be a physical impossibility properly to discuss all things pertaining to the term question. The committee recommended that an interim committee be appointed by the president and the vice-president of the Synodical Conference to further consider the term question and to serve as a forum, with which anyone interested, or anyone having scruples or misgivings of conscience, might confer; that also several appeals directed to the Synodical Conference on this matter be referred to this committee, and that nothing be published or disseminated in regard to this matter without permission of the interim committee. It was announced that at the present time the terms were being discussed by the missionaries' conference in China, and that these missionaries, being familiar with the Chinese language, really were best qualified to decide which term properly coincided with our designation for the true God.

Mission among the Colored People

A printed report of the Board for Colored Mission was distributed among the delegates. According to the information offered in this report the colored mission, conducted by the constituent synods of the Synodical Conference, embrace 73 congregation, 8 preaching stations, 8,943 souls, 49 pastors, 48 schools, and 63 teachers. This mission is divided into three fields: the Eastern, the Alabama, and the Louisiana. The committee appointed to study this report offered the following recommendations, all of which were adopted, viz., that many members of the colored congregations have learned the grace of Christian giving, and that their willing and cheerful giving deserves to be emulated by our white members; that, since the buildings of Grace Church at Concord, N. C., are in a very dilapidated condition, the Board be empowered to replace them with suitable buildings as soon as possible; that the faculty of Immanuel College at Greensboro, N. C., take up the matter of student subsidy with the Mission Board; that the lack of workers in the Alabama field must be deplored, and that the Board should aim to supply the vacancies as soon

as possible; that the Board supervise and financially aid missionary enterprises in urban centers; that an overture advocating the transfer of the theological department at Greensboro either to Selma, Ala., or to Springfield, Ill., be duly considered and that recommendations be made to the Synodical Conference meeting two years hence; that a suggestion, that the present self-supporting congregations of the Colored Mission seek membership with the districts in which they are located, be referred to the interim committee; that the formation of a separate synod, or a separate district, by all colored congregations, is to be regarded as premature.

African Mission

Upon recommendation of the committee two members of the survey committee to Africa, the pastors Im. Albrecht and O. C. A. Boecler, addressed the conference, describing conditions, as they found them among the Ibesikpo people and stressing the many mission possibilities. The conference approved of what had been done by the Mission Board and resolved that the work in Africa be undertaken and carried on by the Synodical Conference, the details to be worked out by the Mission Board. It was stated on the floor of the Convention that also the Finnish Church and the Free Church of Germany are interested in this mission and offer their support. The Mission Board was instructed to convey our greetings to these church bodies and to voice our appreciation for the interest displayed by them. At the present time Dr. Nau is in Africa engaged in preliminary work, such as translating sermons and other material for the natives and instructing the teachers and directing them in their work. Due to this additional enterprise a resolution was passed to augment the Board by four members, so that the new setup would call for ten members of the Missouri Synod, three of the Wisconsin Synod, and one each of the Norwegian and the Slovak Synods.

Financial Matters

The committee delegated to examine the treasurer's report recommended, that the practice of submitting monthly invoices covering proportionate shares of the operating cost of the Mission Board to each of the constituent synods, be commended, and that the policy of charging the apportionment on the basis of the communicants of said synods, be continued; that the Mission Board be authorized and instructed to retire all outstanding 5% serial debentures as rapidly as possible and to issue notes bearing no more than 3% interest per annum, that the constituent synods add a sufficient portion to their budget contributions to permit the retirement of the outstanding obligations of the Synodical Conference; that the Mission Board continue its practice of setting up an annual reserve in lieu of purchasing fire and tor-

nado insurance from professional commercial companies; that the Mission Board be empowered to sell or dispose of such parcels of real estate as in its judgment may no longer be of direct use or service to the mission, or the sale or disposition of which would directly or indirectly serve the cause of mission; that the colored congregations, purchasing property from the Mission Board, be required to make cash payments of no less than 5% of the purchase price and continue to pay a like sum annually, until the property is entirely paid for; that Mr. A. W. Huges, editor, who could not make his audits and reports to the Synodical Conference at these sessions, due to an extended trip, report to the president, and that such report be published in the proceedings of the convention.

Appeals

The committee on appeals reported as its findings that an appeal charging the Missouri Synod with false doctrine in a printed synodical report, cannot be sustained, and recommended that the case be dropped. In regard to another appeal proposing a censorship board, the committee recommended that the now existing rule be followed also in future, viz., that anyone not agreeing with something that appears in print exercise his right and duty of brotherly admonition, and that, as far as censorship is concerned, even now the congregation is expected to censor the parish paper, the district the district paper, and the synod the synodical papers. These recommendations were adopted.

Election Results

Dr. L. Fuerbringer was re-elected president, the Rev. E. Ben. Schlueter, vice-president, Prof. G. V. Schick, secretary, Mr. Martin Markworth, treasurer. On the Board of Trustees Dr. L. Fuerbringer and the pastors F. J. Lankenau and L. Wisler were elected to succeed themselves. Six members of the Mission Board, whose terms had expired, were likewise re-elected, and the four new members added to the Board are the pastors Ed. Schmidt, J. Kleinhans, T. Weinhold and Arnold Hermann. The list of the elected district representatives will, no doubt, appear in the printed report.

Resolutions

Upon recommendation of the committee the following resolutions were adopted: to revise the Synodical Conference constitution; to omit the old constitution and bylaws from the new hand book for the time being; in future to send a printed copy of all business to come before the convention to all accredited delegates at least two weeks before the convention; to include both essays in the printed report; to empower the president to read and approve the minutes of the last session and to solicit invitations for the next convention.

The customary votes of thanks were extended, and on Tuesday noon, August 11, the convention adjourned with the singing of the common doxology and the praying the Lord's Prayer in unison.

All in all, the conference was interesting, instructive, and elevating. A spirit of common faith and brotherly feeling was very much in evidence; and thus this convention served to strengthen the bond between the synods which constitute the Synodical Conference and conjointly build the kingdom of the one and only Savior of mankind. J. E. Elbert.

RESUME OF "DAY BY DAY"

1. Externals Relating to Trip and Dwelling

By Dr. H. Nau, Missionary in Nigeria, Africa

April 26 to May 10, 1936

Prepared by Prof. J. T. Mueller

"Day by Day" (April 26) begins with an account of the settling of Missionary and Mrs. H. Nau in their new home in Nung Udoe. The rainy season continues, averaging a shower a day, which, however, does not seriously interrupt the work; indeed, which makes our American friends quite comfortable. Especially the mornings are pleasant, though at noon the heat is intense. Between seven and nine in the evening there is an oppressive calm. After that the cool of night sets in. Our missionaries usually retire at ten P. M., impelled by natural fatigue, the mosquitoes, and the crowds of inquisitive Negroes, who congregate before the home, especially on market days, much to the annoyance of our missionaries. A large place has now been roped off to keep the curious visitors away from the house. No harm is meant, of course, by the natives, but their curiosity and childlike lack of tact seriously disturbs Dr. Nau's work.

Our missionaries have sufficient shelter and are in good health. They praise especially the **Ford station wagon**, a combination pleasure car and truck, which is necessary in order to get around to the stations, their **water filter**, which is almost in constant use due to the fact that they must draw their water from the river which the natives use for bathing, washing, drinking, etc., their **electrolux refrigerator**, which now works well after some vain attempts at making it run, their **kerosene stove**, which cooks and bakes well, etc. They still sleep on cots, which are uncomfortable, but which must do until they can secure bed mattresses. The missionaries are assisted by two house boys, Bassy and Okon, who are very reliable and faithful, having served the committee a year ago. The house has four rooms, which are quite large and well accommodate the missionaries, together with the two house boys.

Food is plentiful, but food in tins is high in price. On the missionaries' menu we find: eggs: toast, oranges, cacao, coconuts, yams, bananas, greens, and

occasionally some beef or a chicken. To live on canned food is too expensive, hence they will endeavor to live on native food. They have already made a garden and the cantaloups, cucumbers, squash, corn and beans are doing nicely in the rich African soil. Prices: Four loaves of bread, smaller than ours, 25c; a bottle of catsup, 30c; can baking powder, 12c; eggs, 32 for 25c; a rattan chair, 36c. The natives live on yams, cassava and palm oil in which fried fish is cooked. When Mrs. Nau attends public market, crowds gather around her so that she can hardly move. The men are more interested, in general, in the Ford station wagon than in the person of Dr. Nau.

2. Work of Missionaries

Mrs. Nau has begun a sewing class among the native women, which also gives her an opportunity to speak to them on religious topics. The idea is to teach the women how to mend and to make simple, suitable dresses, and wherever possible one woman from each village is instructed, so that she may in turn instruct others. She visits the church with her husband and thus will obtain opportunities for greater work among the women. Having been in India, she is fully acquainted with the life and work of missionaries in foreign countries.

Missionary Nau is making the "Lutheran Witness" and the "Walther League Messenger" accessible to the Christian natives. These periodicals, because of their Christian and Lutheran content, are of great help in the work. Many teachers can read English. Other papers are desirable, and more copies are needed for distribution.

Dr. Nau is visiting the churches and schools, inspecting the work that is done there. In general, the school attendance is good, the native teachers are eager to teach their classes the truth of God's Word, and stand ready to be corrected. But the buildings require repairs. Dr. Nau impressed upon the natives the fact that they are to finance and maintain their schools, and that it is his specific work to provide the proper literature and to instruct the native helpers. They are satisfied with the arrangement, and are cooperating nicely.

The need, first of all, is for sermons, Lutheran sermons, and this need Dr. Nau is supplying, using, among other guides, Prof. Klein's sermon book. Attention is given also to the liturgical service, to the translation of hymns and songs, the continued translation and revision of Luther's and of Drewes' Catechism, the elaboration of new Sunday-school lessons, uniform throughout the schools, etc. In short, there is plenty of work for Dr. Nau, even if he does only "first things first." There are many problems to solve, but with the help of God they are being solved.

Among the adult Christians Dr. Nau centers his

instruction on the Holy Supper. Since the natives heretofore held a Calvinistic view of the Holy Supper, Holy Communion has been temporarily suspended until the churches have been fully instructed with respect to the essence, purpose and right use of the Lord's Supper. The natives show themselves willing to learn. There are still some cases of polygamy to be found among the Christians, but in general polygamy is not a problem among the churches desiring our spiritual aid.

From other clans have come delegations asking Dr. Nau for spiritual advice and missionary help. But for the present it is necessary for him to set in order the Christian churches and schools already in existence. Much effort is spent upon bringing as many children as possible into the schools, in order that they may hear God's Word daily. Chiefs and important leaders have visited our missionaries in great number and consulted with Dr. Nau with respect to the Lutheran Church, its teaching and practice. The mission is in possession of a "duplicator" by which the various villages can be provided with the sermon material, Sunday-school lesson material, etc. In general our missionaries are working healthfully, cheerfully, and hopefully, doing with might and main whatever can be done under the circumstances, asking their fellow-believers at home for their earnest prayers and their sustained interest, and awaiting the speedy sending of other missionaries.

Note: The Missionary Board, into whose hands the Synodical Conference has placed the African Mission temporarily, has several candidates for Africa on its list and will continue to call.

How our African Lutherans sing the well-known song "Beautiful Savior":

Eti Andinyana,
Edidem obot nkpö,
Eyen Abasi ye Eyen owo,
K'akpanikö ami yema Fi,
K'akpanikö ami nyenam nkpö nö Fi,
Unwana ukpön mi, idaresit ye ubön mi.

Dr. Nau writes: "To sing these words according to the usual melody several contractions are necessary, but they can be made without hurting the sense of the hymn and the understanding of it."

J. T. M.

FROM THE FIELD OF NEGRO MISSIONS Hickory Hill, Louisiana

At Hickory Hill, Louisiana, a small mission congregation has been gathered during the last years. But there was no house of worship and no suitable building to be secured far and wide. As a last resort the congregation had worshipped from house to house.

Last summer a kind friend from the far East gave us \$500.00 to put Hickory Hill on the map. We

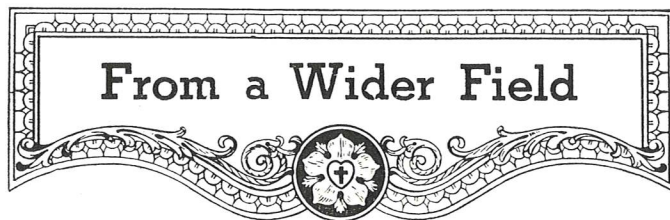
trusted that it could be done for this amount but we had no assurance. After much planning and much disappointment a building site of one and one-half acres was bought for \$70.00. This was in the first week in July. And on the last Sunday in July the chapel was dedicated costing us the sum of \$532.95. How was this made possible? We secured the services of a good carpenter, who was out of work, paid him \$4.00 a day and housed him nearby. Members of our Mansura and Hickory Hill congregations furnished the unskilled labor free. Others gave days of skilled labor gratis and worked for a nominal price the remainder of the time. And in exactly two weeks the building was completed from foundation to steeple.

The chapel measures 40x25, has an altar niche, and two small rooms on either side of the altar, is built of rough lumber, but well constructed and serviceable in every respect.

The dedication service was attended by some three hundred persons. The building is prominently located at the intersection of three highways.

New Orleans, La.

G. M. Kramer.



From a Wider Field

FINDING DEEP THINGS

"The Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:7-12).

The deep things of God cannot be discovered by unaided reason. "*Eye hath not seen*": they are not to be apprehended by the artistic vision. "*Ear hath not heard*": they are not unveiled amid the discussion of the philosophic schools. "*Neither hath entered into the heart of man*": even poetic insight cannot discern them. All the common lights fail in this realm. We need another illumination, even that provided by the Holy Spirit. And the Spirit is offered unto us "that we might know the things that are freely given to us of God."

And here we have the reason why so many uncultured people are spiritually wiser than many who are learned. They lack talent, but they have grace. They lack accomplishments, but they have the Holy Ghost. They lack the telescope, but they have the sunlight. They are not scholars, but they are saints. They may not be theologians, but they have true religion. And so they have "the open vision." They "walk with God," and "the deep things of God" are made known to their souls.

We must put first things first. We may be busy polishing our lenses when our primary and fundamental need is light. It is not a gift that we require, but a Friend.

— Publisher Unknown.

IS PHYSICAL HEALING IN THE ATONEMENT?

If there is any blessing that is worth while today which is not because of the unspeakable gift of God, His holy Son dying for a lost race, it would be difficult to recall it. Moreover, if any individual is physically healed today in answer to prayer, as many are, it is because that individual is a child of God; and he is a child of God solely and only on the basis of the shed Blood of the Son of God. However, not all of the children of God are always healed in answer to the prayer of faith; but on the contrary, many of them are sickly, deformed, blind, maimed, crippled, or afflicted with some chronic ailment. And we will doubtless learn in eternity that God has permitted many sinners and blasphemers to be cured under the treatment of infidel doctors that they might afterward believe and be numbered with those who were chosen in Christ before the foundation of the world. In fact, it can hardly be denied that all credit for the healing of saints and sinners alike should be given to God. Compare the physical condition of any assembly of sinners with that of saints and see if the sinners as a class are not as healthful, unless you selected a low, immoral class, or those addicted to some pernicious habit or drug.

Certainly no one ever accepted the atoning work of Jesus Christ who did not instantly receive salvation and eternal life so far as the spirit is concerned. But if that one should happen to be a man with one eye or both eyes missing, or one arm or both arms missing, a face badly burned, deaf or dumb, or in the last stages of leprosy, and though he should have full assurance that he had passed from death unto life and knows that his name is written in heaven, certainly his missing member would not return; he would never on this earth have a complete and robust body. But if physical healing were in the atonement, would this be the case? Certainly God loves His children and God knows that a man without eyes, without limbs, without hearing, is at a great disadvantage in this world of toil and strife. But every child of God must be ready to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," Job. 1:21. The spiritual life that we have in Christ Jesus is eternal; never shall we die, for the Christ that is in us is eternal. But if healing for the body were in the atonement on the same basis as health for the soul, then we would never die physically, for the physical and spiritual life must necessarily be the same on that basis. But let the graveyard be the witness to the falsity of that claim. Christ will appear a second time for the restoration of the body, as He has promised.

Let us suppose that a believer in Christ who is troubled with a chronic ailment, is led to believe that relief from that ailment can be found in the same work

of Christ which saved his soul; being persuaded that it is reasonable, he makes the test and rejoices over a decided improvement, and praises God for the new-found theory. Within six months the ailment returns, as is often the case, and though walking in closer fellowship with the Lord than ever before, there is no improvement. He prolongs his prayer, he asks for increased faith to claim the healing on the basis of the atonement, but finds no relief. What is the result? Doubt and discouragement is inevitable, and in many instances it has resulted in complete loss of hope in Christ. We have known of those who for many years had lived in a clear experience of saving grace, going out of this life under a spiritual cloud because they had been led to give credence to this teaching of healing in the atonement.

If the work done on Calvary were for the body as well as for the soul, and if it fails in the case of the body, as it often does with the best of saints, can the one who holds to this belief be at all sure that his soul is saved? — Selected.

BIBLE DEMAND CONTINUES

A quarter of a billion copies of the Scriptures distributed in its 120 years of history was reported by the American Bible Society at its annual meeting on May 14. The 1935 record of circulation was 7,223,550 volumes of Bible, Testaments and portions in 132 languages and dialects. The Philippine Islands, China, Siam, Japan, Syria, Palestine, Egypt, Bulgaria, and Brazil sent reports of increasing calls for the Scriptures. Notable among the Society's services has been that of furnishing 40,000 Testaments and several thousand Bibles to the C. C. C. Camps. The Bible or some portion of it has now been printed in 972 languages and dialects. The new six-story fire-proof building at 57th Street and Park Avenue will be occupied shortly. The historic "Bible House" in Astor Place, New York City, has served the Society for over eighty years.

EXCAVATIONS ON MOUNT ZION

For more than sixty years the archaeologists have been searching for the traces of the fortress of Zion on Mount Ophel, the southern extremity of the Mount of the Temple Place. Now, at last, this rock fortress of King David's has been laid bare, and with this discovery one of the chief problems of the location of the ancient site of Jerusalem has been solved. The conquest of this fortress of the Jebusites by David is told in 2 Sam. 5 and 1 Chron. 11. Up to this time the excavators have puzzled in vain to locate this fortress. Now all references to it including those mentioned in Nehemiah and in Josephus are made clear. That which has recently been uncovered is a wall of the ancient fortress that David seized in 1000 B. C. Between two bastions an extremely ancient tower has

been discovered, which, according to its masonry, dates back to the times of David and Solomon. These ascending bastions, winding upwards, of which a section some thirty feet high has been exposed, probably led past the house of David to the eastern Water Gate, mentioned in Nehemiah 3:26. Now we have before our eyes the imposing spectacle that this minutely detailed Tower of David, standing high above the city, with its white limestone surfaces reflecting the morning sun, must have presented. Now once more all this has been brought out into the daylight and can be seen from the village of Siloah as far over as the Mount of Olives. —Jerusalem Messenger.

LUTHER'S CATECHISM AT CORNELL UNIVERSITY

Added to the valuable collection of Norse literature in the Cornell University library recently is a copy of Luther's Small Catechism, published in Iceland in 1576. The book drifted from Iceland to an auction shop in Copenhagen and then to England where a clergyman of the Church of England purchased it. The son of this clergyman sold it to the University's literary agent. Cornell is said to have one of the greatest collections of Icelandiana in the world.

SUPPLY AND DEMAND

The World Committee for Relief says that in 1934 three and one-half millions of people died of starvation or committed suicide rather than face starvation. In the same year enough foodstuffs were destroyed to have given each of these people 20 pounds of sugar, a five years' supply of coffee, and a thirty years' supply of wheat. The food was destroyed to keep up the prices. I wonder what the Almighty must have thought of the situation. —United Presbyterian.

— "Sentalmissonaren" tells us: "Thousands of people flock together at Mallianoor, India, every year to celebrate the great festival of the goddess Poon-gavanam. The village of Mallianoor is not very important, except for this festival in honor of the goddess who is supposed to be the head of all devils. Once a year, demon-possessed folk, mostly young women, come to the festival. They dance, jump, scream, run in a fearful fashion, eat the ashes of burnt corpses, and some hang the entrails of animals about their necks. Worshipers of evil spirits come by thousands to this festival. It is the function of Poongavanam, the head of the devils, to drive out the lesser spirits. To this festival last year came six missionaries of the Arcot Mission and some evangelists and teachers. A large number of Scripture portions and tracts were brought along for distribution. The Christian visitors stood in different centers, and ac-

ording to directions from Dr. C. R. Wierenga, their chairman, they told Gospel stories especially suitable to the situation. As soon as the story was told, attention would be called to the Gospel literature on hand. Again and again their stock was sold out. They even entered the temple itself with their message of salvation and the written Word of God."



ANNOUNCEMENT

The General Synodical Committee will, God willing, meet in the week of October 11, the session of the Committee opening on Wednesday, October 14, at nine o'clock in the morning in St. John's School, Milwaukee, Wis.

Preliminary Meetings

The Joint Mission Board, Republican Hotel, Monday, 10:00 A. M.

The Board of Trustees, St. John's School, Monday, 10:00 A. M.

Joint meeting of the Board of Trustees and the Joint Mission Board, Monday, 2:00 P. M., St. John's School.

More detailed information will be given later.

John Brenner.

GOLDEN JUBILEE OF SERVICE

The Reverend Jacob Baur, pastor of St. John's Church at Ridgely Township, Minn., where he has been since 1925, was privileged to attain the fiftieth anniversary of his ministry last March, but the formal observance of the occasion took place on Sunday, July 5, which was also the forty-eighth anniversary of the wedding of Rev. and Mrs. Baur.

The program to commemorate the occasion was arranged by the conference of the district and was held at Immanuel Church in Gibbon, where Rev. Baur once served as pastor. The celebration was a complete surprise to the honor guest. At three in the afternoon a thanksgiving service was held at the church, Pastor Edward Birkholz of Redwood Falls giving the German and Pastor Martin Wehausen of Morton the English sermon.

After services at the church the audience and many others adjourned to the town park where several hours were pleasantly spent in a celebration of a more informal nature. — Sent in by E. A. B. G.

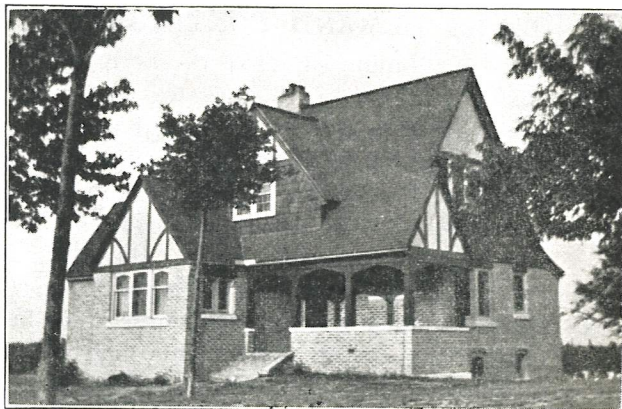
ANNIVERSARY

On Sunday, July 12, 1936, St. Paul's Ev. Luth. Congregation of Town Prairie Farm, Wis., was privileged to celebrate the twenty-fifth anniversary of Mr. Peter Miller who has served the congregation for the past twenty-five years in the capacity of trustee and treasurer. The undersigned delivered the sermon based upon Exodus 17:12. Mr. Alb. Hallenbach, president of the congregation, on behalf of the congregation presented the jubilarian with a purse of money.

John Henning, Sr.

DEDICATION OF PARSONAGE

On the third Sunday after Epiphany St. John's Congregation, Town Grover, Peshtigo, Wisconsin, dedicated its new parsonage. The house, however, could not be completed until this summer. The old parsonage was very large, cold and inconvenient, so the congregation decided rather than rebuild the old house to build a new parsonage using whatever old



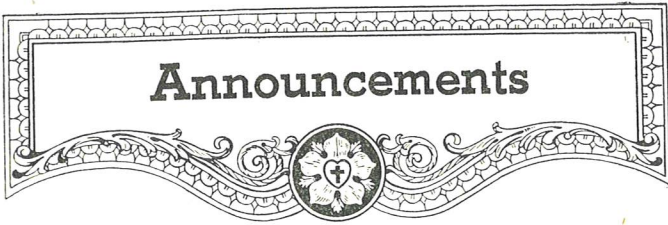
materials it could. Mr. Hugo Haeuser, Architect, Milwaukee, designed the new house and also greatly assisted the committee in carrying out the plans. All grading, mason and carpenter work was done by members of the congregation.

The house is modern throughout being equipped with a forced air heating plant of the newer type, hot, cold, soft and hard running water, Heatilator Fireplace. There are five rooms, also toilet, and breakfast nook downstairs, and three bedrooms and bathroom upstairs. Besides the bedroom closets, towel, linen, and blanket closets are built in upstairs, and cloak and broom closet downstairs. The basement is partitioned for heating plant, laundry, vegetable cellar, and recreation room.

The house cost the congregation a little less than \$5,000.00, but would have cost more than double this had not the rough lumber of the old house been used and so much of the labor donated by the members.

May God protect the house and bless the families of pastors who will make their home in it.

Gervasius W. Fischer.



NOTICE — DIRECTORY LIST OF NORTHWESTERN LUTHERAN ANNUAL AND GEMEINDEBLATT KALENDER

Pastors, professors, teachers, lady teachers, who have changed their address since the last Annual was issued are requested to report their new address by the first of October; later corrections cannot be considered.

- In reporting correction use a postal card and state — Your full name.
- Whether you are pastor, professor, etc.
- Your place of residence (street and number if possible).
- Your post-office.
- R. F. D. No.
- County and State.
- Of which synod are you a member?
- Do you reside in a rural district?
- If the latter is the case, which is the nearest city?
- In which direction is it from your place of residence?
- How far is it away?

This notice also applies to such as have so far not held office and were therefore not listed.

Address your card to

Northwestern Publishing House,
935-937 North Fourth Street,
Milwaukee, Wisconsin.

NORTHERN PASTORAL CONFERENCE

The Northern Pastoral Conference of the Michigan District will meet September 22 and 23, 9 A. M., at Frankenmuth, Mich., with Pastor A. Kehrberg.

Papers: Operation of the Holy Spirit in repentance and faith, D. Rohda; Das Verhalten des Pastors beim Krankenbesuch, C. Binhammer; Wie ist Luthers Bibelübersetzung und die King James Version einzuschätzen? Dir. Hoenecke. Ex. Joh. 3:16-36, A. Hueschen.

Confessional Address: D. Rohda, L. Meyer.
Sermon: G. Schmelzer, M. Schroeder.

Remarks: Those desiring quarters must announce not later than September 17. C. J. Kionka, Sec'y.

RED WING DELEGATE CONFERENCE

The Red Wing One-day Delegate Conference meets at Mason City, Iowa, on September 15, at 9 A. M. sharp. A free-for-all discussion of District Convention report will keep us busy for the day. E. G. Hertler, Sec'y.

SOUTHERN WISCONSIN PASTORAL CONFERENCE

The Southern Wisconsin Pastoral Conference will meet on October 13 and 14, 1936, at Burlington, Wis. (Pastor L. Baganz). Session will begin at 9 o'clock, C. S. T.

Sermon: A. Lossner, John 7, 25-31; O. Nommensen, Luke 7, 36-50.

Confessional Address: A. C. Bartz, C. H. Buenger.
Old Essays: Previously announced.

New Essays: W. A. Diehl: Exegesis, Matt. 13:24 ff. C. H. Buenger: "The Effectual Calling of the Holy Ghost." E. W. Hillmer: "Anointing in the Scriptures."

Edmund Sponholz, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet, D. v., on September 22 and 23, 1936, at Town Forest (Rev. E. Behm). The first session will begin at 9 o'clock.

Essays: Joint Study of Luther's Galatians; Mose, der Knecht Gottes, J. Schulz; Lutheran Appreciation of the Gift of the Bible, C. Lawrenz; The Making of a Lutheran

Pastor, G. Pieper; The Pastor at Home, O. Hoyer; The Pastor in His Field, E. Behm; The English Reformation, H. Bierwagen; Titus 1:10 ff, I. G. Uetzmann; Exegetical and Dogmatical Study of 1 Cor. 11:17-34, G. Kobs.

Confessional (English): C. Lawrenz; M. Fleischer.

Sermon (English): T. Redlin; W. Gieschen.

Please make early announcement with the local pastor.

Carl Lawrenz, Sec'y.

REDWOOD FALLS DISTRICT PASTORAL CONFERENCE

The Redwood Falls District Pastoral Conference meets September 22 and 23 in Rev. K. Kuske's congregation at Flora Twp., at 2 P. M. Service Tuesday evening.

Aug. Sauer, Sec'y.

LAKE SUPERIOR CONFERENCE

The Lake Superior Conference of the North Wisconsin District will meet on September 29 and 30 at 9:30 A. M., C. S. T., at Marquette, Mich., with Pastor Wm. Roepke.

Papers: The Prophet Malachi, H. Kahrs; The Inerrancy of the Scriptures, R. Marti; The Examining of the Catechumen Class for Confirmation, W. Fuhlbrigge; Present Church Conditions in Germany, G. Geyer; Continued Exegesis of Galatians by the Conference.

Confessional Address: H. Hopp, W. Roepke.

Sermon: W. Lutz, R. Marti.

Kindly make timely announcements with Pastor Roepke.

E. C. Rupp, Sec'y.

NEW ULM DELEGATE CONFERENCE

The New Ulm Delegate Conference meets with Pastor F. Koehler at Nicollet, Minnesota, on Wednesday, September 23, beginning at 9 A. M. Kindly announce in due season.

H. A. Scherf, Sec'y.

SOUTHERN NEBRASKA DELEGATE CONFERENCE

The Southern Conference will convene September 15 and 16, 1936, at Garrison, Nebraska, Rev. A. Schumann, beginning 9:30 A. M. on the 15th.

Sermon (English): W. Krenke (W. Baumann).

Confessional Address (English): H. Spaude (H. Lehmann).

Old Papers: 1. "An isagogical exposition of the book of James," W. Krenke. 2. "Article III of the Augustana, the Son of God," R. Vollmers. 3. "What are the essentials to the success of a weekly Bible Class," Wm. Wietzke.

New Paper: "The Ladies' Aid," H. Lehmann.

Please announce for yourself and delegate.

W. Krenke, Sec'y.

WESTERN WISCONSIN TEACHERS' CONFERENCE

The Western Wisconsin Teachers' Conference will be held at Tomah, Wisconsin, in Rev. Herbert Schaller's congregation, Saturday, September 26, 1936.

Program

1. What Place has Picture Study as Part of the School Curriculum? E. Sievert
2. Square Root H. Gurgel
Substitute: Errors in English E. Ebert
3. Newest Trends in Written examinations C. Wacker
Substitute: Relative Value of Theoretical and Practical lessons O. F. Boerneke
N. B. Sessions begin at 9:00 sharp. All members are to provide for their own lunch. Otto F. Boerneke, Sec'y.

SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

The Southeastern Michigan Delegate Conference will meet September 29 and 30, 10:00 A. M., at Our Savior, Dundee and Nardin, Detroit, Mich., Rev. Henry Allwardt, pastor.

Papers: H. Heyn, Sermon; W. Steih, Exegesis of 1 Cor. 2:6, cont. from verse 6; F. Stern, Chapter on the Divine Call in Schaller's Pastorate.

Sermon: J. Nicolai, J. Gauss.

Confessional Address: G. Luetke, G. Ehnis.

Remarks: Announce early for quarters.

P. Heyn, Sec'y.

MANKATO PASTORAL CONFERENCE

The Mankato Pastoral Conference will meet September 23 at 9 A. M., at Immanuel School, Mankato.

Papers: W. Schuetze: Exegesis on 2 Tim. 4: 1-5; E. Birkholz: Practical Essay. W. Schuetze, Sec'y.

CROW RIVER VALLEY PASTORAL CONFERENCE

The Crow River Valley Pastoral Conference will meet October 6 and 7, 1936, 10 A. M., in Morris, Minnesota (Pastor E. A. Hempeck).

The following papers are to be read: E. H. Bruns, What Stand Our Church Takes Toward Cremation. W. J. Schulze, Sermon. W. P. Haar, Considerations a Pastor Owes to His Predecessor and Successor. W. Voigt, Unlutheran Trends in Connection with Ministerial Acts. K. J. Plocher, How Should Communion Registration be Conducted? Sermon: K. J. Plocher — W. J. Schulze.

Please announce! K. J. Plocher, Sec'y.

SOUTHWESTERN PASTORAL CONFERENCE

On September 22, 9 A. M., the Southwestern Pastoral Conference convenes at Hillsboro, Rev. Martin Glaeser, pastor.

Papers: Exegetical — 1 Cor. 14: 26-40, H. A. Pankow; 1 Cor. 15: 1-11, L. M. Bleichwehl. Isagogical Treatise — Gospel of St. John, G. Vater; Acts, P. Monhardt. Reading of Sermon, A. Looch (P. Monhardt). Difference of Doctrine and Practice between the Major Body of Norwegian Churches of America and the Synodical Conference, H. Kirchner. To what Extent should a Congregation Supervise the Societies in its Midst? A. Dobberstein. Sermon: G. Vater (A. Winter).

L. M. Bleichwehl, Sec'y.

EASTERN DAKOTA PASTORAL CONFERENCE

The Eastern Pastoral Conference of the Dakota-Montana District will convene on October 6 and 7, beginning at 9:00 A. M. on Tuesday, at Dempster, So. Dakota, Rev. A. Sippert, pastor.

Sermon: (English) H. C. Sprenger (L. Lehmann). Confessional Address (German) G. Schlegel (D. F. Rossin).

Essays: The Church of Smyrna, G. Schmeling. Exegetical Treatise on Matt. 11: 25-30, W. L. Meier. Instruction of Adults for Confirmation, L. Lehmann.

Please, register. R. J. Palmer, Sec'y.

WESTERN DAKOTA-MONTANA PASTORAL CONFERENCE

The Pastoral Conference of the Western Dakota-Montana District will meet October 6-8, at Tappen, North Dakota, Rev. E. Hinderer. The first session will begin at 10 o'clock Tuesday morning.

Papers: M. Cowalski: Exegesis, 1 Tim. 6; E. Gamm: Hints for Pastoral Visitation of the Sick; Kuehl: Giving as Taught and Exemplified in the O. T.; Mutterer: Excavations and their bearing on Holy Scripture; Schnitker: The Pastor as a Model for his Flock. E. H. Krueger, Sec'y.

SOUTHWESTERN CONFERENCE OF THE MICHIGAN DISTRICT

The Southwestern Conference of the Michigan District will meet September 15 and 16 at Allegan, Mich.

Papers: Essig: Sermon on Epistle for 20th Sunday after Trinity; A. Fischer: Exegesis, 1 Tim. 5; W. Franzmann: Liturgical Work; A. Hoenecke: Adiphora.

Sermon: Westendorf, Engel. Confessional Address: Lochner, M. Haase.

J. J. Roekle, Sec'y.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet on October 20 and 21, 1936, at Algoma, Wis., Rev. Karl Toepel. Sessions begin at 10 A. M.

Confessional Sermon: W. Zink — C. H. Auerswald.

Essays: Exegetical homiletical study of Eph. 5: 15-21, A. Habermann; Fear of God in the Chief Scripture Passages,

R. Schoeneck; Significance of Christ's Baptism, Fr. Brandt; The Pastor and his Family, L. Kaspar; Isagogics of Leviticus, Im. Boettcher; Isagogics of Numbers, Th. Brenner; Isagogics of Deuteronomy, Ph. Froehle; The Origin of Poperly, E. Redlin; Attempts at Reformation up to Luther's Time, J. Masch.

Timely announcement requested. F. A. Reier, Sec'y.

SOUTHWESTERN MINNESOTA MIXED PASTORAL CONFERENCE

The Mixed Pastoral Conference of Southwestern Minnesota will meet from October 13 (10 A. M.) to October 15, in Redwood Falls, Minn. (Rev. E. Birkholz).

German confessional address: M. Hauser (R. Haase).

English sermon: E. Dicke (H. Eggers).

Papers: H. Meyer, W. H. Bauman.

Announce or excuse to Rev. E. Birkholz before October 10. A. F. Mock, Sec'y.

INSTALLATION

Authorized by President Walter Pankow the undersigned installed Rev. Wilmer Valleskey on the sixth Sunday after Trinity, (July 19, 1936) as pastor of St. Bartholomew Congregation at Kasson, Wis., and on the seventh Sunday after Trinity (July 26, 1936) as pastor of the Ev. Luth. Congregation at Greenleaf, Wis.

Address: Rev. Wilmer Valleskey, Greenleaf, Wis.

Martin F. Sauer.

BOOK REVIEW

The Gospel Selections of the Ancient Church. By Dr. R. H. Lenski. 1003 pages. Price, \$4.50, net. The Lutheran Book Concern, Columbus, Ohio.

A few hours after the arrival of the review copy of this book came also the news of the death of the author. The name of Dr. Lenski will go down in history as that of one of the outstanding men in the Lutheran Church in America, far beyond the bounds of his own church body, formerly the Ohio Synod, now the American Lutheran Church. A graduate from the Columbus Seminary in 1887, he served in the ministry till 1911, when he was called as professor of Dogmatics and Homiletics at Columbus. For many years he was the editor of the "Kirchenzeitung." Dr. Lenski is known chiefly for his homiletical and exegetical works. He has given us an exegesis of the entire New Testament. The four Gospels, the Acts, Romans, I and II Corinthians, and Revelation, have already appeared; the manuscript for the remaining books is ready.

"The Gospel Selections of the Ancient Church" will be welcomed by those who are acquainted with Dr. Lenski's other homiletical works. The author places his splendid equipment as an exegete at the disposal of the reader for a thorough study of each text on the basis of the original and offers many valuable homiletical suggestions. The purpose is not to give the indolent a crutch but to stimulate to further diligent study. This book, too, is a personal confession of the writer's firm faith in, and burning zeal for, the Inspired Word and the Living Christ. For this reason we are all the more sorry that Dr. Lenski in his discussion of Matt. 22: 1-14 and in a sentence on page 959 presents a conception of the eternal election of God that is foreign to the Holy Scriptures. J. B.

Christian Ethics. By Johann Michael Reu, Th. D., Litt. D., Professor at Wartburg Seminary, Dubuque, Iowa. In conjunction with Paul H. Buehring, A. M., D. D., Professor at Capital University, Columbus, Ohio. 482 pages. Price, \$2.50. The Lutheran Book Concern, Columbus, Ohio.

"Christian Ethics" is a revision and expansion of Dr. Reu's "Christliche Ethik in kurzer Skizzierung" published in 1914 and 1922 to serve as a basis for his lectures in Wartburg Seminary. Pages 1-256 and 379-413 are by Dr. Reu, the translation being done by Dr. Buehring, who also, pages 256-296, discusses "The preservation and development of the Christian life in the various social relationships." Dr. Reu prepared the most valuable bibliography, Dr. Buehring, the index.

The book is arranged as follows: I. The origin of the Christian life: A. The foundation as laid in Creation; B. The state of sin; C. The restoration of the Christian life. II. The preservation and development of the Christian life:

A. Its preservation and development as such; B. Its preservation and development in the various social relationships. III. The consummation of the Christian life through a blessed death and the Resurrection to eternal life.

At a time when questions of ethics are being freely discussed, usually from the standpoint of natural man, a book that presents the teachings of the Bible on these questions fills a real need. Such a book we have before us in "Christian Ethics," a work which pastors will find interesting and stimulating. There is, however, one fault which we feel in duty bound to mention, this: Dr. Reu states correctly the Scriptural doctrine of man's total depravity and his inability to convert himself or to cooperate with God in his own conversion, yet he in several passages, p. 121, 128, differentiates between the various unregenerates in a manner that is inconsistent with those correct declarations. Nor do we find ourselves able to follow him in what he says of the prayers of the unregenerate. J. B.

Christ for the Nation! The Radio Messages Broadcast in the Third Lutheran Hour, by Walter A. Maier, Ph. D. Concordia Publishing House, St. Louis, Mo. Blue cloth, black stamped, 272 pages. Price \$1.50.

As the title proclaims, these are the 27 radio messages broadcast all over America and Canada from a number of stations, from October 20, 1935, to Easter Sunday, 1936. They were printed on request from many listeners. It is recorded that 70,000 letters and cards were received in direct response to these broadcasts. The sermons were designed to "flood the American nation and our Canadian neighbors," p. 13, hence the somewhat ambitious title. The language of these broadcasts is in Dr. Maier's usual felicitous phrase and rather high-flown style. The appeal is directly to all America. "Because it is either reformation with Christ or ruin without Christ, we need a twentieth-century revival and a nation-wide protest against pulpit infidelity. . . . American churches must disavow secular ambitions, eliminate worldliness and commercialism, and go back to the program of their charter, the saving and ennobling of souls through

Christ as the basis of every abiding personal or national benediction." p. 18. Due to the very nature of the conditions that brought out these broadcasts, they are more on the line of evangelization than indoctrination. The teaching, however, is pure, biblical, Lutheran and sound. The book will repay every reader who seeks to find therein Christ and Him crucified. Z.

"Watch Yourself Go By." By Edward Kuhlmann. 174 pages, clothbound. Price, \$1.00. The Lutheran Book Concern, Columbus, Ohio.

Fifty-six essays on "human thought and conduct." While not all equally spontaneous and apt, these "musings" will interest the reader and convey wholesome thoughts to him. "Painting the Pump," for instance, shows the fatal error of substituting reform for regeneration. "Jumboism" scores the "emphasizing of size above worth, quantity above quality, bigness above goodness." Pastors will find many apt illustrations for Bible truths in these essays. J. B.

Selected Solos for Pipe Organ. H. Marquardt. Book III. Contents: Awake, My Heart, with Gladness. Fugue in C Major. God, Who Madest Earth and Heaven. Wie schoen leuchtet der Morgenstern. 22 pages of music, 9 1/2 x 12 1/2. Price, \$1.00. Concordia Publishing House, St. Louis, Mo.

"This third and final number of Markworth's **Selected Organ Solos** is designed for use as preludes or postludes in festal services, not as introduction to hymns within the service. These hymn introductions, erroneously called preludes, should not be long, hardly longer than one stanza of the hymn tune. "In Volume III of the Markworth series the numbers are long enough for real preludes and elaborate enough to make very fine recital numbers for organists whose ambition is slightly greater than their technique. The pieces are not advertised as easy, but they are not very difficult. In fact, we recommend them principally to those organists who may have to invest hours of patient practice before they risk a public performance." G.

TREASURER'S STATEMENT

July 31, 1936 — 1 month

Department	Received	Disbursed	Assets	Operation	Maintenance
	\$	\$	\$	\$	\$
General Administration	5,940.17	582.93		582.93	
Educational Institutions	1,858.86				
Theological Seminary	145.05	1,091.55	60.00	956.41	75.14
Northwestern College	110.07	4,316.96		3,761.71	555.25
Dr. Martin Luther College	155.91	3,102.35		2,829.41	272.94
Michigan Lutheran Seminary	52.90	1,187.22		1,113.61	73.61
Northwestern Lutheran Academy	57.00	652.21	29.17	599.04	24.00
Home for Aged	88.00	440.57		437.50	3.07
Missions, General	4,758.75	3.66		3.66	
Indian Mission	898.56	1,844.54		1,804.87	39.67
Negro Mission	587.32	1,185.86		1,185.86	
Home Mission	1,719.06	8,364.27		8,364.27	
Poland Mission	344.10	719.00		719.00	
Madison Students	24.84	75.00		75.00	
African Mission	4.00				
School Supervision		199.52		199.52	
General Support	387.06	1,506.00		1,506.00	
Indigent Students	78.50				
To Retire Debts	56.85				
Total	\$ 17,267.00	\$ 25,271.64	\$ 89.17	\$ 24,138.79	\$ 1,043.68
Revenues	1,114.00				
	\$ 18,381.00	\$ 18,381.00			
Deficits		\$ 6,890.64			

Debt Statement

Debt on June 30, 1936	\$486,878.25
Debts made since	32,537.69
	\$511,415.94
Debts paid	24,518.67
Budget Debt on July 31, 1936	\$486,897.27
Church Extension Debt	171,264.29
Total Synodical Debt July 31, 1936	\$658,161.56

We acknowledge with thanks the following donations:

Memorial Wreath to Mrs. Aug. Schroeder by Mr. and Mrs. R. Hinz and Mr. and Mrs. Geo. Hinz	\$ 4.00
Memorial Wreath to Mrs. Aug. Schroeder by Rev. Schaller	5.00
N. N. for General Administration	5.00
	\$ 14.00

THEO H. BUUCK, Treasurer.

COLLECTION ENVELOPES

Orders for Collection Envelopes should be sent in NOW if needed by January

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JAN. 1, 1937

My Weekly Offering for the Support of
St. Paul's Ev. Lutheran Church
 RACINE, WIS.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." — 1 Cor. 16:2.

In case you cannot be present on this Sunday, then please put your offering into this envelope and send it, or bring it with you the next time you attend service.

PRICES FOR ENVELOPES

Weekly envelopes, size 2-5/16x3⁵/₈, each set containing 52 envelopes.

	Manila	White	Colored
25 sets or more.....	.13	.13½	.14½
50 sets or more.....	.12	.12½	.13½
110 sets or more.....	.10½	.11	.12
210 sets or more.....	.10	.10½	.11½
310 sets or more.....	.09½	.10	.11
400 sets or more.....	.09	.09½	.10½
600 sets or more.....	.08½	.09	.10
Cartons 1c each.			
Minimum charge \$3.50.			

Monthly sets, two-fifth of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Semi-monthly and Bi-weekly sets, two-thirds of the above prices of weekly sets. Cartons 1c extra per set. Pockets ½c extra per set.

Above prices include Printing, Numbering, Dating and Collating. Printing in German or English.

When ordering state plainly just what is wanted, or send sample of the envelope now in use in your church.

Do not fail to state how many sets of Monthly or Weekly Envelopes are wanted, also if printing should be in German or English.

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

What Month or Sunday the dating of envelopes is to begin.

If Cartons or Pockets are wanted.

Initial Offering Envelopes or Pledge Cards are furnished free upon request only.

Specially printed single envelopes added to weekly or monthly sets.

	Manila	White	Colored
500	\$2.50	\$2.75	\$3.00
1,000	4.00	4.50	4.75
Every additional 1,000	3.00	3.50	3.75

SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1938. Subscription rates, per annum, are as follows:

THE NORTHWESTERN LUTHERAN.....	\$1.25	GEMEINDEBLATT	\$1.25
Same by mail to Milwaukee readers.....	\$1.50	Same by mail to Milwaukee readers.....	\$1.50
THE JUNIOR NORTHWESTERN.....	\$.40		
Same by mail to Milwaukee readers.....	\$.50		

The higher rate demanded of Milwaukee readers who get their papers by mail is caused by a special postal regulation regarding distribution of papers by mail at place of issue.

Note: Our special offer applies only when subscription price is paid in advance. We request our readers to aid us in bringing this matter to the attention of such as are not yet subscribers of our periodicals. At the same time we direct the attention of subscribers who are in arrears to a postal regulation which restricts the special periodical rate to the number of paid-up subscribers; if you are in arrears, please give this matter your immediate attention in order to prevent your name being canceled from our mailing list.

If the label on the copy of the publication you are receiving is not dated January 1937 the subscription for the present year is not paid. It is of the greatest importance to us that we receive remittance now for the present and the past years. We, therefore, kindly ask you to send your remittance now, either to the pastor of your congregation or directly to us, unless the label on the copy you are receiving is dated January 1937.

Northwestern Publishing House, 935-937 North Fourth St., Milwaukee, Wis.