

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.*

Volume 24

Milwaukee, Wisconsin, December 5, 1937

Number 25

AN ADVENT SERMON OF OLD

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever. Isaiah 40: 6-8.

A mighty advent sermon, this! Read it again, dear reader. Has ever a sermon been preached by men so expressive and powerful, passing so sweeping a judgment on man and yet so full of promise for him as this? We do well to enter its subject matter at once. That consists of an arousing introduction, of a great theme, and of an application, both heart-searching and comforting.

"The voice said, Cry." We are not told whose voice this is. This much we know, however, it is not "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord," v. 3, not the voice of John the Baptist. It does not proceed from his heart, but is directed to his heart: Cry, call, proclaim! No, it is the voice of God; He who is the Lord and Savior of mankind speaks to John the Forerunner of Christ empowering him with a commission which concerns all the world.

"And he said, What shall I cry?" We know who this is. It is he whom God has appointed to be the herald of Christ the Savior to prepare the way for His Advent. But is it not a strange question on his part, "What shall I cry?" What shall I preach? Is John not preaching all along in the wilderness of Judaea, "Repent ye; for the kingdom of heaven is at hand?" Has he not been eager at work in preparing the way for the coming of the promised Savior? More than this He whose Advent John was preaching has made his appearance. He is in the midst of the people. Hear His herald as he points to Jesus whom he had baptized in the waters of Jordan at his demand and upon whom the Spirit of God descended from heaven like a dove, saying, "Behold the Lamb of God, which taketh away the sin of the world." "This is the Son of God." John 1: 29-34. And yet this great and divinely appointed Forerunner of Christ asks, "What shall I preach?" Was there something beyond that message of his that Jesus was the Christ, the Savior of men, he was to proclaim to the world? Ah

no! When God commissioned the herald of Christ's coming to cry, to proclaim, to preach, He charged him with no other message, no other doctrine and truth, than the one he had been preaching before. But there was one truth which goes along the whole length and breadth of the message of Christ's Advent, and that is the great effect and fruit of that glorious Advent. Standing as he does on the borders of two world eras, the era under the old dispensation and that under the new dispensation, John the greatest among the prophets was to look forward to the end of time and announce to all the world that would be the one and only outcome of the revelation of the Lord's glory (v. 5).

That, of course, John could comprehend as little of himself as the divine commission, "Prepare ye the way of the Lord," and therefore he asks, "What shall I preach?"

What is the Answer?

"All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the Word of our God shall stand forever."

This the theme, this the basic thought of God's advent sermon of old. Two paramount truths are set forth here; the one is the absolute failure of man to accomplish his own salvation, the other the eternal word of God or the one and only revelation of man's salvation.

"All flesh is grass, and all the goodness thereof is as the flower of the field." "Flesh" is a collective term and here stands for man in his nature, in his personality, his character, his qualifications, and all his doings, yes, in his very greatness and power. No question, there is something great and beautiful about man, even as there is beauty and strength and vigor in the sprouting, verdant grass and the blossoming flower of the field. Who will deny man's gifts and talents, his wisdom and learning, science and art? Who does not admire man's genius and power in searching and utilizing nature and its forces, his inventions and discoveries, in brief, his achievements along all lines of earthly possibilities? But what do we hear? All the glory, all the power and accom-

plishments of man's genius and enterprise — is as the grass and the flower of the field. As that withereth and fadeth, so does man in all his excellency. All is subject to decay, it falls to ruins. Where is Babylon's proud splendor, where the beauty of Greek lore, where the power of Rome? Those who have been the architects of that splendor are all buried under the ruins.

Yet all this is far from the point of issue in the Advent message of God and His servant. Nor is there need of a special revelation to preach the transitoriness of man's greatness and glory. We may know that from history and by our daily observation all around us. The true sense of this message is determined by its own words, "because the spirit of the Lord bloweth upon it." We must turn our eyes here from the outward manifestations of man's glory to those things in which he puts his heart's trust, the things upon the merits of which he seeks his salvation. These things are man's self-appointed "goodliness," his religiousness, his service and sacrifices he offers unto God, the beauties of his nature's virtues, loveliness, gentleness, kindness, generosity, the deeds of charity he performs, his efforts to make the community in which he lives morally and socially better, above all his own righteousness and moral life upon which man claims acceptance on the part of God. All these things constitute "flesh" spoken of in this advent message, and it is these things "the spirit of the Lord bloweth upon." And what is the result? Behold, the whole mass of what is great and glorious in the eyes of man, and upon which he relies for his salvation is but dust and ashes in the sight of God. "All flesh is grass that withereth."

This is the inevitable effect of the Advent of the Son of God on earth upon all human greatness — "the spirit of the Lord bloweth upon it," and it falls to ruin. Christ's appearance in the flesh is judgment upon all the world as such, so that on the part of man there is nothing left but sin, death and destruction.

Yet the very fact that Christ's Advent passes judgment upon every effort on the part of man to save himself, ushers in "the dayspring on high," the Day of grace and salvation unto all men. "The word of our God shall stand forever," is the exultant and comforting conclusion of this advent sermon of old. While all human greatness passes away and is doomed, the Word of our God is permanent, permanent as God Himself; and that means, in its fullest measure, the message of our salvation. Says the herald of Christ's Advent, "the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." What a glory, what a salvation this! Mark the term "the Word of our God." He who has ordained Christ's Advent from eternity, and has predicted it through His prophets, He who has appeared in our flesh in the very Advent of His Son

on earth, and has redeemed us through His blood from sin and misery — is our God, our Savior.

A wonderful advent sermon this! And its application? It lies in the very sermon itself. "Surely the people is grass." My dear friends, we are the people that withereth like grass; we are poor helpless sinners and unless we humble ourselves as such before God, Christ's Advent has been in vain. Let us, therefore, helpless and needy, bereft of all human glory as we are, appeal to Him whose glory and grace has been revealed in His Advent, and God is our God, the God of our salvation.

J. J.



AN INVESTIGATION OF THE JUSTIFICATION OF ESTABLISHING AND MAINTAINING LUTHERAN HIGH SCHOOLS

A Paper Read at the Conference of Milwaukee Lutheran High School and Winnebago Lutheran Academy Faculties
March 29, 1937, by Heinrich J. Vogel

(Conclusion)

But Lutheran high schools are justified in their existence not only because without them our system of Christian education would be incomplete. Our Lutheran youth has a definite need of thorough training during this dangerous period of adolescence. In the adolescent child a very important change is taking place. Up to the period of adolescence a child is naturally inquisitive, is eager to acquire information, often merely for the sake of satisfying its hunger for knowledge. It is therefore eager and ready to accept anything and everything without questioning its correctness or the genuineness of the source. For this reason it is easy to make a thorough Christian of the child during this period.

But then comes the period of adolescence. Now the child begins to notice things it never saw before. It discovers that there are often two conflicting explanations for phenomena. Naturally the question now arises, "Which is correct?" The child now begins to think for itself. He forms opinions. He questions and doubts everything with which he is familiar. He begins to inquire into the why and the wherefore of things. At this period he is searching for a criterion according to which he can judge the phenomena he observes. How important it is that he find the right criterion! Surely, these are dangerous years for the child.

These are also the years during which the child

develops morally and becomes a character. Up to this time the child has been very pliable. What the parents or the teachers designate as wrong was wrong to the child. What they set up as right was right to the child. He accepted the authority of his elders in these matters just as in the field of knowledge. But during adolescence every child goes through a stage in his development in which he begins to question even the distinction between right and wrong. Wrong appears right, right wrong, and not only is there confusion on these questions, but the child goes farther and begins to ask, "Why is this right and that wrong?"

During these dangerous years of a child's development it is essential that it be kept under the wholesome influence of the Gospel. And how can this be done better than by placing the child in a high school whose faculty consists of consecrated Christians fully aware of their grave responsibility, whose curriculum is dominated and permeated by the one thing needful, and whose aim is to help boys and girls to see the light in the maze of error with which they are confronted? The question is often asked whether this cannot be done in other ways. Such agencies as advanced Sunday school classes, church services, young people's societies, Bible classes, etc., are often substituted. But the effectiveness of these agencies is curtailed by the fact that they have an opportunity to influence the child for from one to three hours weekly whereas it is exposed to other, dangerous influences from ten to thirty times that amount of time each week in a public high school. Then, too, these agencies by their very nature can deal with the child's problems only in a general way. There is no interrelation between the child's work at school and the agencies of the church. Thus the child will find it difficult and often impossible to apply what it learns in Sunday school or at church to the material it encounters in its literature, history, or science class at high school. Surely this consideration alone is sufficient to justify the establishment and maintenance of Lutheran high schools wherever possible.

We must not think that educators in our public school system are entirely unaware of this need for spiritual guidance of adolescent youth. They are awakening more and more to the fact that a child consists of more than merely body and mind, as witness the following quotation from the Language Teacher's Note Book, March, 1937: "The church and the home have turned over so many of their functions to the school that the teacher must be concerned with the student's heart, soul, and body, as well as with his mind." Our state schools utterly lack all equipment with which to influence the heart and soul of a child. They are groping about for a means to achieve this end, and the more serious-minded among them are engaged in an earnest search for it. In some instances

they have advocated the reading of the Scriptures in their literature courses, recognizing them as the true source of all morality. Just recently an item appeared in one of the news-weeklies offering a new suggestion for the solution of this problem. It reads: "A suggestion has just been made that the public schools of New York release their children one period a week for outside religious instruction. The idea was advocated by the Rev. Dr. Harry Emerson Fosdick, celebrated pastor of Riverside Church. Speaking at the annual gathering of the Protestant Teachers Association, he declared that a complete education should take in religion, and suggested that young students be given time to attend religious centers for spiritual training. He said increasing crime among the young indicated a need for more religion." Thus far these attempts to supply religious training of some kind or other in our public school system have failed. Famous educators deplore the fact that our vast educational system lacks the means to influence the heart and soul of a child for good and to build character. The truth is that our public school system will always be forced to operate under this handicap because our Federal Constitution guarantees the separation of church and state in our country.

Since our public schools cannot and dare not impart spiritual food to our sons and daughters, we must, in order to discharge our duty to bring up our children in the nurture and admonition of the Lord, erect and maintain our own Lutheran schools. And if this is true of elementary schools, it is doubly true of secondary schools because during this period of a child's development constant spiritual guidance is most essential to the child's welfare.

There are many in our circles who can be brought to see these points, but who shrink from putting them into actual practice because of the **physical difficulties** encountered. They point to the existing educational system in our country, the most elaborate and the costliest in the world, supported entirely at the expense of the taxpayer. They maintain that to establish and operate another system at the expense of a small group of our citizens is an unbearable burden. It is indeed true that this constitutes an added expense. Yet a serious consideration of all the factors involved will, I believe, lead to the conclusion that the saving of a single soul by means of the Lutheran high school is far more valuable than the entire expense incurred by that school during its entire existence. Immortal souls cannot and dare not be weighed in the balance against gold and silver. Other difficulties, such as the payment of tuition fees, the purchase of books, the selection and acquisition of building sites, the erection of buildings, the accumulation and acquisition of equipment, the engagement of a staff of competent instructors, all fall into the same category. In fact, the only real argument against Lutheran high

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 at the Post Office of Milwaukee, Wis.

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

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

schools that I have ever heard is traceable to this one obstacle — the financial difficulty.

We need make no effort to deny the existence of this difficulty. It is very real, as all of us can testify from personal experience. It is also true that it serves as a hindrance to effective work. But in no wise can it be admitted to be a valid reason for curtailing or discontinuing the work of higher Christian education in our circles. No, I believe, it is rather to be considered a blessing in disguise. Those things that cost most dearly, that demand the greatest sacrifices on our part, are often the most sincerely appreciated, and most worth while.

The question is sometimes asked whether the fruits of the work that is being done at our Lutheran high schools are commensurate with the effort expended. Of this we cannot be judges. Spiritual fruits cannot be measured with material scales. For us who are engaged in the work it is sufficient to know that (Gal. 4: 18a) "It is good to be zealously affected always in a good thing." Let us heed St. Paul's admonition to the Corinthians (1 Cor. 15: 18): "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord." We have God's own assurance in His Word that He will crown our efforts with success, for St. Paul writes to the Galatians (6: 9): "Let us not be weary in well doing; for in due season we shall reap, if we faint not." May our consideration of this subject today serve as an encouragement to every one of us in our work of educating Lutheran boys and girls so that we may (Phil. 2: 14, 15) "Do all things without murmuring and disputings; that we may be blameless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom we shine as lights in the world."

— Missionary statistics will not be required at the judgment seat of Christ, except, perhaps, to be burnt up. The "Great Revival" of today may be the smoke of tomorrow. Better do what men call "A little" under His guidance, than what men call "Much" without Him.

— Samuel Levermore.

Comments

Heartening Signs amid the welter of false teachings are the writings of our Lutheran church papers. We may have our differences in the matter of some doctrines and practices, which we dare not gloss over, but must set forth in their true light of importance, but as long as the doctrine of salvation by grace and the justification through faith are still being held and publicly proclaimed by the Lutheran church there is yet hope for that church and for a dying world.

We are reminded of this by an editorial in the Lutheran Herald, in which this central doctrine of grace and justification by faith is set forth at length. The writer quotes Scripture profusely to prove that this teaching rests on biblical grounds. He defines justification, according to Romans 8: 33, as "a forensic act of God who declares the sinner to be righteous, by judging him to be without guilt." This judgment of God is based upon the bloody sacrifice and merit of Christ, who has won this justification for the whole world of sinful man. It is freely awarded to the sinner as an act of God's grace alone, man contributing nothing whatsoever toward it. Our gospel is the proclamation of this righteousness of God offered to the sinner. By faith alone is this righteousness taken by the sinner, and that faith is the miracle that God has worked in the sinner through that Gospel.

This is the well known doctrinal position of the Lutheran church since Luther's time. It is in the use that we make of this doctrine, especially in the preaching of this Gospel of God's righteousness so freely offered, that we often stumble. All of us being legalistic of heart and mind, we tend to limit and restrict this offering of free grace in the Gospel by conditioning the promise of forgiveness. The old Romish fear that this all too free offering of grace, the assurance to the sinner that his sins are really and wholly taken away will make the sinner secure in his sins, this fear is by no means dead among us.

We quote the example brought by the editor in the Herald. "We were told once by a Lutheran pastor that he did not dare to preach this full Gospel of forgiveness to a man before he was at the point of death or he might abuse it. It seems to be too easy a way of salvation, and there are undoubtedly many who misuse this free gift of God and continue in sin." Yes, but think of the many sin-weary and sin-sick souls who are kept from the full enjoyment of the free grace of God by such a fear of offering freely what

God wants us to offer without restrictions or conditions. These poor trembling souls can never come to the full assurance of the grace of God, but are always beset by doubt whether they are really forgiven. That is the devilish scheme of Satan to make the free Gospel again a law of threats. More than one Lutheran pastor have we heard, especially at communion services, that seemed filled with the fear that they might make the way of forgiveness from God too easy, so they conditioned it by "ifs" and "ands" that left the bewildered communicant in doubt whether his repentance were full and deep enough and thus whether he were fully forgiven or no. Such preaching not merely emasculates the sweet evangel of peace and joy, but drives the sinner either into hypocrisy or despair. Let us look to it that we do not thus desecrate the Gospel of our Lord. Z.

* * * *

Running in Circles, best describes the pitiful attempts of so many false teachers to find the truth. At best it is not the truth unto the salvation of the souls that these misguided and misleading teachers are so strenuously seeking, but rather that truth which shall save mankind from its many ills. Not the cleansing of the soul from sin but the physical wellbeing of man is their goal. There are times when they are jubilant over a newly found bit of truth, only to be cast into doubt and often the depths of despair when that so-called truth turns out to be an error.

All the schemes that the mind of man can invent have been tried upon human society by these quack doctors of a sick world. It was the Social Gospel that was to be a cure-all for our woes and pains, it was cooperative buying selling that was to save our economic troubles, it was pacifism that was to bring universal peace to all mankind, it was unionism that was to bring together all the churches of every description and belief to present a solid front to the foes of Christianity, such as communism and fascism. One by one these schemes are shown as so many men of straw, that cannot withstand the slightest wind of chance. In spite of Oxford and Edinburgh worldwide unity of churches is as far off as ever. Cooperatives suffer from the same selfishness as the other profit systems. The world is filled with wars and the rumors of war, and fear rules the nations. Nothing as yet has been found to rid the world of its terrors.

But still the search goes on. Their eyes being held, they cannot find that truth which alone can save the world. That truth can be found, not by searching the heavens, or digging in the pits of the earth, or torturing the mind for new inventions — that truth is right before their eyes in the Scriptures, the very Word of God to them, but if only the words of wise men who spoke what was fitting for their day, the Bible is a book closed with seven seals to them. And

so, unless it is given to them to repent and turn again to the real God of the Bible, shall they go on endlessly in the search for truth and be doomed to never finding it.

Are we as grateful as we should be for the assurance of our faith? The very fact that the believing child of God is sure of what he believes, sure that it is the only saving truth, rouses the ire and brings out the scorn and scoffing of these truth seekers. Let not that in any way disturb us. Our Lord has said through the mouth of His servant St. Paul, Ephesians 4:14: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." It is the will of our God that we should be sure of our beliefs, sure that they are built upon the very truth of God from heaven. Such assurance can only be had from the Scriptures, which the Holy Spirit must open to us, by enlightening us through this Word, so that we become assured that we have the truth of salvation. "Thus sayeth the Lord" is for us the cornerstone of our beliefs and the security that we have found the truth. This truth will open our eyes so that we see the world as it lies in sin and its only remedy in the blood of Jesus. Z.

* * * *

Christian Leadership is the constant cry of the groping modernistic churchmen. But no sooner have they found, as they think, a new Moses to lead them out of the desert of fear and doubt, and have hailed him as the savior, than they find fault with his leadership, and in their fickleness turn to another. The names of such leaders are too numerous to mention. One of them, highly regarded by these modernists, is or was Reinhold Niebuhr, professor of social ethics and the philosophy of religion at Union Theological Seminary, New York. But he, too, is on the way out, it would seem. He has found that pacifism cannot be built upon the much misunderstood Sermon of the Mount. That, of course, is an unforgivable sin, for it denies one of the pet schemes of these fanatics and dreamers. Niebuhr truly says, that pacifism thinks "that the Kingdom of God is an imminent possibility in history. Yet no prophet, and certainly not Jesus, regarded the Kingdom of God in such terms." We quote from the Christian Century.

The Presbyterian Tribune takes Niebuhr to task for the difficult language that he uses, as being hard to understand and harder to follow, because he so suddenly changes his views. Put not your trust in man, is still good advice for all of us, especially in church matters. Z.

* * * *

The Church Youth and Politics A prominent leader in Lutheran young people's work put to the youth of his church organiza-

tion the following question: "How many great statesmen has our Church produced? How many leaders in the three branches of our national affairs? Have we our proportionate share of representation in state legislatures and the political life of our counties, cities and towns? How can we help to strengthen the contribution which our Church can make to the higher Americanism and our national progress?"

There is expressed in these questions a certain impatience with the Lutheran Church's past policy of taking no active interest in politics. The young people are given to understand that if they are alive to their opportunities they can exert a powerful influence upon political conditions.

Among the things recommended to the young people's societies toward this end is the singing of the national anthem and displaying of the American flag at the meetings, putting on of patriotic programs, the discussion of anti-American and anti-Christian attitudes and trends, and the passing of appropriate resolutions against these.

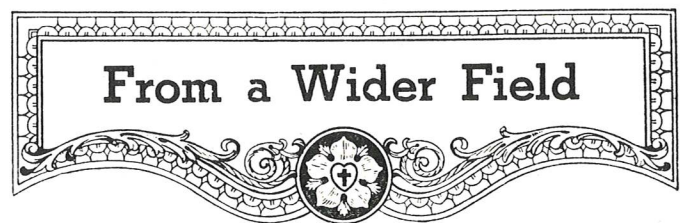
The youth leader admits that such a program might easily lead to the commingling of the secular and the religious but believes that under the conservative leadership of the local pastors this danger could be avoided. However, to us it appears that the program itself includes a commingling of the secular and the religious.

How can any church organization speak with absolute authority as to what are proper American trends and attitudes? Are the members of young people's societies, most of whom are in their teens, able to solve problems which perplex old and experienced heads? How many of us, after voting for a certain candidate or policy, later wish that we had voted the other way! In such matters we can follow only our reason and common sense, and they often are proved unreliable. There is no divine revelation in regard to such matters. Nor have we any reason to believe that young people's societies in meeting assembled and drawing up "appropriate" resolutions for publication in the press will be able to speak with divine authority, and when the Church can not speak with divine authority she had better not speak at all.

Such dabbling of young people's societies in political matters is defended and advocated on the grounds that it is the duty of Christians to seek the peace and welfare and happiness of the nation. That is the duty of Christians, but that does not mean that the Church or any society within the Church should be converted, even in part, into a political forum. Let each Christian citizen vote as intelligently as he can. But that is not the only thing, or even best thing, we can do to promote the welfare and happiness of our nation. We can accomplish far more by earnest prayer for the nation and by acting as a salt of

the earth by means of a wholehearted devotion to the things which are of God. Not moral and political reform benefits the nation permanently but the quiet, persistent preaching of the Gospel.

Let us as a church stick to our knitting. Let us in these days of feverish outward activity and craze to count for something in the eyes of the unbelieving world keep also our young people's work on a spiritual plane. If ever, the church needs sane and sober-minded leaders today, leaders who are deeply grounded in the Scriptures and who have a clear vision of the Church's aim and mission here on earth. "The weapons of our warfare are not carnal." I. P. F.



This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 42nd St., Milwaukee, Wis. Please mail all communications for it to his address.

HIS COMING DRAWS NEAR

James 5:8

The Lord is near! O blest and holy nation,
Lift up thy head, redemption draweth nigh!
The Bridegroom comes! With holy jubilation
Meet Christ, thy Lord, Whom faith exalted high.
They who on earth His cross with patience bore,
Shall wear the crown of glory evermore.

The Lord is near! O heart, bowed down with anguish,
The hour of thy release is now at hand!
No more in pain, and fear, and sorrow languish,
Trust Him, He's faithful! On His promise stand.
He Whose sweet peace so calmed the troubled breast
Grants to the weary everlasting rest.

The Lord is near! The weary hands now strengthen.
Lift feeble knees. Bring cheer to fainting hearts.
The battle ends. Earth's evening shadows lengthen.
Our Morning Star the victor's palm imparts.
His coming ends each heart-ache, burden, sigh.
Hark "I come quickly" sounds the clarion cry.

The Lord is near! Who hastens now to meet Him?
Ye virgins wise, in readiness arise!
Let shine your light! With holy rapture greet Him.
The Bridegroom's call sounds through the midnight skies.
While sleeping worldlings now their slumber take,
His servants true are watching, wide awake!

Yea, Thou art near! Dear Lord, let us in meekness
Watch, pray, and toil, urged by Thy Spirit's sway.
Thy strength is still made perfect in our weakness.
The victory shall be ours, when dawns Thy Day.
O come, Belov'd, let us Thy glory see!
Come quickly, Lord, and take us home with Thee!

(Translated from the German)

Anna Hoppe

LOST, STRAYED OR STOLEN?

What has become of our General Prayer? Is it lost among the anthems and announcements and will we find it again in its usual place when we have more time?

Has it just strayed away, seeking a more propitious place in our service, and will it come back when this has been found?

Can it be stolen? Who but the devil himself would dare to rob from God's own altar? As usual, his methods are insidious. No short or abrupt change, but a gradual and almost imperceptible one.

It can't be that we feel we have no need of it? Don't we need to pray for grace, for forgiveness, for sanctification, for guidance more than ever.

"Gather, strengthen and preserve Thy Church" — don't we need to plead for this on bended knee? Witness the strivings and supplications of Christian Churches in world conferences!

Aren't there nations who still "sit in darkness and the shadow of death," And isn't it only our prayers that can bring the 'saving and life-giving light of the Gospel to shine upon them?'

We still need to pray for our nation's President and for all in authority. The New Deal didn't change that any. Now, it seems, more than ever, we need to pray that Christ may be in the heart of our leaders and in the fireside chats, as well as in the more official messages sent from our nation's capital to our sister nations.

"A peaceable life in all godliness and honesty" — how we covet this, and how we need to pray for it!

In spite of crop control, God's hand still rules, and we need to ask Him "to prosper the fruits of the earth."

Our homes, our children — what do statistics tell us about broken homes and delinquent juveniles?

Our own church records tell us how much we need to pray that our catechumens may remain faithful and true.

The heads of our own institutions implore us to pray for them as never before. What about those who stand outside any Christian influence whatsoever?

"The sick, the poor, the afflicted, the dying" still need the Church to carry them on the arms of prayer to Him who can help and comfort. Pensions and relief programs can not take the place of prayer for widows and orphans.

"Support us in our last hour and vouchsafe to us eternal blessedness," this perhaps we remember to petition for in our own secret chamber. We ought to remember the other parts of the General Prayer there, too. Yes, we should, but do we?

— One Who Often Forgets in Luth. Companion.

THE JINGLING FLOOD OF "PETER'S PENCE"

began to flow the other day (October 17). This direct papal tax, which is denominated "pence" only by remote accommodation in these days, dates far back into the early papal financial system, and has often been the source of controversy between kings and popes, and sometimes the alternating instrument of secular or ecclesiastical pressure. On the date mentioned, 10,000 persons are reported to have moved through St. Patrick's Cathedral, New York, to make their contribution. If the "350,000,000 faithful," which the Catholics claim, respond with promptness, there ought to be no deficit in the papal treasury. Father Woods, an assistant at St. Patrick's, encouraged the audiences to more generous giving by saying that the Catholics of the United States were the chief supporters of Pope Pius XI. —The Lutheran.

MARTIN LUTHER'S HYMNS**Congregations by Song Widely Influenced the Spread of the Glad Tidings of a Full and Free Salvation**

Volumes have been written on what the Reformation has meant to civil and religious liberty, and on what the Bible has meant to the world. A very interesting and inspiring exhibit at the Hall of Religion in Chicago's Century of Progress reveals the fact that his Small Catechism has reached the phenomenal record of translation into 145 languages! One hundred twenty-three actual copies are in possession of Dr. Tanner of the Norwegian Lutheran Church of America. The stupendous task of gathering these specimens was accomplished by Dr. Carl Doving, venerable institutional missionary of Chicago, who for years carried on an extensive correspondence with every nook and corner of the globe in hymnal research work. The world-famous Doving Library of Hymnody embraces more than 300 languages and dialects!

The hymns which gushed forth from the heart of Reformer literally sang the Gospel into the hearts of the peasantry, and widely influenced the spread of the glad tidings of a full and free salvation — justification by faith. His foes admitted that his songs did more than his preaching in the accomplishment of this end. Our readers will surely be amazed at the result of Dr. Carl Doving's world-wide hymnological survey, covering the many beautiful hymns of the great Reformer, extending over a period of years, an authentic review of which follows:

In 175 Languages

"Ein' feste Burg ist unser Gott" — ("A Mighty Fortress Is Our God") the battle hymn of the Reformation — has been translated in 175 languages and dialects! No other hymn written after the birth of Christ has been translated into so many languages. Dr. Doving is authority for saying that this hymn has been translated into 40 European languages, 51

tongues spoken in Asia, 60 of those used in Africa, 9 American languages, one of the Australian Bush, and 12 of those spoken in Oceania.

"Ein' feste Burg" in one hundred seventy-five languages and dialects, every continent on earth represented, every race telling of the victory of God's Eternal Word over every foe of humanity — what a stupendous thought! Eternity alone will reveal how many have been brought to faith in Christ by means of the old, old story told in song.

Dr. Martin Luther did not consider himself a hymn writer, but four hundred years after his first hymn was composed, Dr. Doving discovered that four of his hymns had been translated into more than fifty languages.

Universally Used

The beautiful Christmas hymn, "Good News from Heaven the Angels Bring," has been translated into 72 languages; "Out of the Depths I Cry to Thee," into 67; "All Praise to Thee, Eternal Lord," into 55; "Come, Holy Spirit, God and Lord!" into 47; "Lord Keep Us Steadfast in Thy Word," into 31; "Christ Jesus Lay in Death's Strong Bands," into 25. His metrical version of the Nicene Creed has been translated 33 times and the versification of the Lord's Prayer, 32 times. His hymn, "These Are the Blessed Ten Commands," has had 26 translations.

All the great writers of evangelical hymnody since the glorious Reformation have been influenced by Luther's psalmody, and neither Modernism nor the powers of hell will be able to silence the rhapsodies of a singing faith. May He "Who giveth songs in the night" give us all a true appreciation of the treasure we as the "Singing Church" possess in our solacing, faith-strengthening, joy-bringing, triumphant hymns! — Parish Journal, St. John's Church, Steelton, Pa., Hugh E. Yost, pastor.



THE PIPE ORGANS IN OUR CHURCHES IN POLAND

The pastors of the Ev. Luth. Free Church in Poland meet regularly every three months for a two-days' conference. In June they met in the midst of the congregation at Karolinow. This congregation being anxious to receive as much blessing from this meeting as possible expressed the wish that during the week in which the conference met divine services might be held every afternoon, and on Thursday and Sunday two services, one in the forenoon and one in

the afternoon. Furthermore the congregation asked that two pastors should preach in each service. And these wishes were granted. And all these services were very well attended, especially those on Thursday



and Sunday when more stood and listened outside of the chapel than could find room inside. It was a joy to these people to lay aside their daily tasks and cares and to listen to the preaching of the Gospel. — In most of our congregations in Poland the place of the organ is taken by a brass band, which accompanies the singing of the hymns. The brass band shown in the picture serves this purpose for the congregation at Karolinow.

W. B.

PROCEEDINGS OF THE AUGUST CONVENTION OF THE LUTHERAN CHURCHES IN NIGERIA

(Conclusion)

"The next thing we must speak about is the fattening of marriageable girls. It still goes on among the people. It is not a sin to give good food, but to give so much food that the health of the woman is injured is a sin. It is an evil custom of your fathers, and Christians should give it up. We are not against the good customs of your fathers. Those should be kept, and you should keep more of them. But you keep the bad and give up the good ones. when you should give up the bad and honor the fathers by keeping the good ones. The bad customs of the fathers are those which are against the Word of God. The fattening of girls is not mentioned in the Word of God, but it harms a man in his body to eat too much. And in some places it even keeps them from church."

Miss Kluck: "We should give it up because it harms the health. Girls often die when they bear their first child and the child often dies, too. In many cases this is due to the fact that the girls have been fattened."

Headmaster: "That is right, but there are also other evils connected with the fattening of girls. It is a great expense to the father. It is an expense to the future husband, and there are also heathen sacrifices connected with the fattening of girls. We are the light of the world. If we fatten our girls, the heathen will also think that we perform the sacrifices."

Dr. Nau: "The next evil to be spoken about is the heathen oath. To take this oath is a sin, but it happens very often among us. Those who do this show that they still think as the heathen think."

"Then there is the taking of Christians before the heathen court. Read 1 Corinthians, Chapter 6. The Christians are not to take their disputes to a heathen judge, but they should take them before their brethren in their church."

Layman: "Can a Christian be a judge in the civil court?"

Dr. Nau: "Yes. There is a civil law and the church law. A Christian can be an officer of the government and as such, he governs according to the civil law. In his daily life he will live according to the Law of Christ."

Layman: "If one man's wife dies and another is asked to take an oath that he did not kill her, what shall be done?"

Dr. Nau: "We should think the best, not the worst, of our neighbors. Let the Ikpo Owo look into it and speak to the accuser. But all such cases arise because of your evil and suspicious hearts. You are always looking at your neighbor and suspecting him of doing something wrong."

Layman: "What of the thoughts of the heathen?"

Dr. Nau: "We are here to please God, not the heathen. We should bring such a case before the church. We should also watch the houses in which there has been a recent death so that the heathen practises are not followed."

The Rev. Schweppe: "We have heard of heathen customs from Dr. Nau. What he says we say. What he says is based on God's Word. We will say and act according to the same things. It is not our opinion but God's. It seems a hard thing to do but we must choose between the customs of our fathers and God's customs. God does not speak so as to make it hard for us, but because He loves us. He knows better than we do."

Here the treasury report was read.

Dr. Nau: "I suggest that the first Eno Ima Esit (free will offering) and the second Eno Ima Esit and the girls' school gifts all be used for the girls' school."

Headmaster: "I suggest that £50 be used for the girls' school, and that the balance be kept for an emergency."

Daniel: "Let us save £20 for the building of evangelists at the Obot Idem school."

Dr. Nau: "1938 will come with more money, or are we going to stop giving to the Lord now? We will go on. Therefore, let us spend £70 and leave nothing over. The Government will also help us to build. We should also sell more Catechisms and put this money into the girls' school. Let us trust in the Lord and spend all our money."

Layman: "Who is the woman in Ibaden?"

Dr. Nau: "She is the Government inspector of girls' schools. If our plans are right, the Government will help. We shall be glad to have a proper school. Let us not go into this with shaking hearts."

Elder William of Nung Ukane: "We are glad about the £70. When my foot is well I shall go around. We must speak in the churches. We need the girls' school and we also need Obot Idem."

Peter Udo Ubo: "Will our Mother in America help at the Obot Idem school?"

Dr. Nau: "We have put the girls' school and Obot Idem school before the Board. We expect an answer soon. Let us be of good cheer. All great things were done with courage. Let us do what we can do and trust in the Lord for the rest. He will help."

Daniel: "The headmaster and I did not think of the different ways of gathering money; therefore, we spoke as we did. What has been said is good."

Dr. Nau: "Let us put all the money together, for we shall get more. But it is your money, and not mine; therefore, you must say."

It was voted unanimously to spend all the money on the girls' school.

Mr. Nyung: "Not all of the churches have given. What is to be done with them?"

Dr. Nau: "Let it be given into the hands of the church council."

Mr. Nyung: "There should be a new Eno Ima Esit in September. Shall we have it in that month, or in another month, since taxes are also due in September?"

Elder William of Nung Ukane: "Let us have it on the 26th of September."

The 26th of September was accepted as the date.

Dr. Nau: "At the present time the clerk and the runner are paid from school funds, but this should be paid from the general fund."

Dr. Nau: "All work and no play makes Efiog and Okon dull boys. Let us have a Field Day at Obot Idem, where the school children will compete in singing, reciting Bible history and Scripture lessons, and in games. Let us pick a day in October or November and give the matter into the hands of the headmaster and teachers and for teachers of out-stations. The young people from 15 to 22, let us set a day on which they also may play, sing, and recite."

It was agreed to do this.

Dr. Nau: "The women and girls should have an exposition of handicraft, of the preparation of food, and of recitation. Let us put this into the hands of Miss Kluck. And now we must also work on the old men. The Ikpo Owo should think of God's business every day just as they think of their own. If the Ikpo Owo work we shall have good churches, and the Ikpo Owo must remember that the church is not

their goat, which they feed and then kill and eat. That has been done in the past. The Ikpo Owo used all the money which came in as their own. They shared it all and traded with it. Isn't that so? What do you do with God's money? Do you put it to work for God or for yourself? You use it as your own. We must have a different mind. God's house is not to enrich ourselves, but the money is to be used for God's work here on earth. Shall we continue in the old way, or shall we use the money for God's work?"

It was agreed that no more money should be shared, but that it should be put into God's work.

Dr. Nau: "We must speak about the church council. You formerly had one for the Ibesikpo churches. Now we should have one for all the churches."

It was suggested that Dr. Nau, Mr. Nyung, Frank, the clerk, and four others be elected to the council for three years. Then the Esop would either reelect the old members or elect new ones. William of Afaha, one man from Akai, Daniel Essien of Ikono, and Elder William of Nung Ukane were appointed as the other members.

Dr. Nau: "Let the council investigate the palavers in Ikono regarding the polygamist report of Quae Ibo elders. (It had been reported that one of our churches had left the Quae Ibo Mission because they wished to be polygamists.) The council should also investigate those churches which have not given to the girls' school. They should also investigate the palaver at Ikot Oku Mfang.

"There is one custom of our meetings which must end. That is the whispering. It is not necessary that whenever anything is discussed a small group here and a small group there should get up and leave the room to have a secret palaver. We are all brethren and what is of importance we can speak openly before all.

"We have come to the end. If anyone has an important thing, we shall still hear it."

Layman: "All the words of today are good and should be carried till the next Esop."

Dr. Nau: "Each shall receive a copy of the minutes."

Andrew: "Let us make the other missionaries members of the church council too."

The Rev. Koepfer: "Let us leave it at one missionary. The time will come when there are still more missionaries, and they cannot all be members of the council. The missionaries will always be there to advise the council."

Delegate from Obot Inwan Ekeya: "The people of the other churches did not come to our Usoro. (An Usoro is a feast to which it is expected representatives of each church will come.)"

Dr. Nau: "We shall do better next time."

Layman: "The former Esop of Nung Ukane

turned over to this Esop the work which they wanted to do and also their books and money."

Dr. Nau: May this Esop grow and continue in the same mind and heart to do the work of the Lord. Thus the Lord's blessing will go with us."

It was decided that the next convention should be held in January, 1938, at Nung Ukane. The meeting was closed with a song and a prayer.



CALL FOR CANDIDATES

The Board of Control of Northwestern College herewith calls for nomination for the office of inspector now vacant.

The office calls for a man of some experience, yet young enough and in such physical condition to be able to stand the hardship of the long hours and the great responsibility that go with the office.

The duties of the office are outlined in the "Instructions for the Inspector" as listed in the Synodical Report of 1935, page 63. We quote the first paragraph of these instructions: The Inspector will make it his chief concern to supervise the life in the dormitory in a truly evangelical manner. His relation to the students will be that of minister, who will in all his dealings with them take into consideration their spiritual and physical welfare.

Nominations will be accepted by the undersigned until December 18, inclusive.

By authority of the Board of
Northwestern College,
Pastor K. Timmel, Secretary,
612 Fifth St., Watertown, Wis.

REPORT ON THE MICHIGAN STATE TEACHERS' CONFERENCE

The Michigan State Teachers' Conference met at Wayne, Michigan, at the St. John's Congregation, O. J. Peters, Pastor, Henry Schulz, teacher, from October 27 to 29. All the teachers of the conference were present. Besides the teachers, there were also several pastors and other visitors in attendance.

As usual, practical lessons were given in the morning sessions on Wednesday and Thursday. These lessons were then criticized in the afternoon sessions. The highlight of the theoretical works was, without doubt, the paper "Educational Changes in our Present Changing World" presented by Prof. H. Klatt of our Normal College at New Ulm. This paper proved to be of great interest to all the members and visitors at

the conference. Prof. Klatt's work was divided into two parts. In the first part he discussed the Industrial Revolution from 1776 to the present time. The second part covered the Educational Revolution from 1918 to the present time. In this part the essayist showed the various attempts made to remedy the evils by a revision of the whole educational system. The concluding paragraphs of this part showed our mission in the educational world. These paragraphs showed that we are a chosen people whose work is to give the children entrusted to our care the Bread of Life. If this work is faithfully carried out, God's promised results must necessarily follow. The conference then asked the essayist to put this paper into print in some early issue of the "School Bulletin," because it felt that it would be of interest to all teachers.

On Friday morning the regular business meeting was held. All the officers were reelected. Following the business session, the entire conference drove to Dearborn to visit the Edison Institute Museum and Village. This proved to be of great interest to all, especially to those who had never seen it.

On Thursday evening special services were held at the church. Pastor A. G. Wacker of Scio delivered the sermon. For his text the preacher chose 2 Tim. 3:15: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." The importance of Christian schools to make known unto children the Word of God was especially stressed.

After the church services the conference met in the school auditorium to celebrate the fortieth anniversary of Teacher L. C. Sievert as teacher in our Lutheran schools. The conference presented a gift to Mr. Sievert. During the evening, recognition was also taken of Teacher Henry Schulz's ten years of service as a teacher and of Mr. and Mrs. Paul Mohrhoff's fortieth wedding anniversary. May the Lord continue to bestow His blessings upon them.

The Conference closed its sessions on Friday morning with a short devotion. The conference wishes to thank Teacher Henry Schulz, Pastors O. J. and G. Peters, Pastor A. Wacker, Prof. Klatt, St. John's Congregation, the young people of the congregation who decorated the church basement with our college colors, maroon and gray, the ladies who served the meals, and all others who helped make our conference a success.

Lester A. Raabe, Secretary.

SILVER JUBILEE

The Lord's greatest blessings have been showered upon Mt. Olive Congregation and to His honor and glory we celebrated the silver jubilee of its founding on Sunday, October 10. In all humility we ask:

Abide, O faithful Savior,
Among us with Thy love.
Grant steadfastness and help us
To reach our home above.

The Lord provided pleasant weather, and a large gathering of fellow-Christians was present to celebrate the event with us.

The morning services were conducted by two professors of Dr. Martin Luther College of New Ulm. They were Prof. A. Schaller, who spoke in German, and Prof. K. Schweppe, president of the institution, who spoke in English. In the evening Rev. C. P. Koch of St. Paul delivered the address. This was a confirmation reunion service and all those who had been confirmed during the past twenty-five years were especially invited.



The Mt. Olive Congregation was organized on October 10, 1912, by six members. Three of them are still active members of the church, one of them, Mr. A. J. Schilling, having been a trustee since the time of organization. In 1915 a Presbyterian church building was purchased. Prior to this time services were conducted in the Swedish Mission Church.

In 1917 Mt. Olive joined the parish then consisting of Salem's, Crawford Lake, and Montrose Congregations. Six years later they severed their connection with the rest of the parish, calling their present pastor to serve them solely.

In 1924 the parsonage and also a cemetery east of town was purchased. Three years later, in 1927, the Salem's Congregation consolidated with Mt. Olive. During this time the church had steadily grown, which necessitated the building of a larger edifice. On May 13, 1928, the cornerstone of the present church was laid, and on September 9 of the same year the new church was dedicated.

This congregation has had but two pastors: the late Rev. Hy. Bruns who served them until 1917 and

the present Pastor E. H. Bruns, who has served them for the past twenty years.

The church records kept since 1910 show the following ministerial acts: 217 souls were baptized; 234 were confirmed; 87 couples were united in holy wedlock; 47 persons received a Christian burial; 7,316 received holy communion.

The congregation at present numbers about 350 communicants and 500 baptized souls. The present officers of the church are: C. J. Meyer, president; A. J. Schilling, A. Schimmelpfenig, H. Borchardt, trustees; Herman Hackbart, Alvin Weihe, Roy Tessmer, Wm. Grams, elders; Ronald Colbert, financial secretary; E. H. Bock, recording secretary, and Richard Knop, treasurer.

May God bless our beloved Mt. Olive Church with all its members and officers. May He cause it to grow inwardly and outwardly to the glory of His Most Holy Name and for the salvation of many souls purchased by the Savior's precious blood. E. H. Bruns.

EIGHTIETH ANNIVERSARY OF TRINITY, MENASHA

The past Reformation festival marked the eighty years of congregational existence for Trinity of Menasha with peculiar spiritual significance. Here was a church with a history very wayward, whose meetings record so many indifferent decisions of an apathetic membership, with its vigor of early youth slowly dying out, and with very certain signs of sterility of old age setting in. Here was a church whose members faced these shocking realities with a holy determination to repent and amend. It was only a year ago that we received warnings in no uncertain terms coupled with drastic actions from the Canaanites within our ranks, that, if we insist upon Biblical principles over against the wide-spread lodge-membership in this church, our congregation would be doomed. The church council together with their pastor remained firm in our Lutheran testimony. Results?

Here is a church today whose attendance has more than doubled, whose membership has increased in spite of some losses, which really proved to be gains; whose communion attendance, uncompromised with modern idolatry, has been better than any previous year; whose actual contributions and interest for the church has been on the gain ever since. Here is a congregation which has been rejuvenated by the renewing powers of God's wonderful grace. A new lease of spiritual life has been granted them. The members have been unified in a closer communion and the faith in the supreme powers of God's Word has been vindicated right before their eyes.

Such spiritual gains have given to the members of Trinity a deep spiritual significance at their 80th anni-

versary and have added so much to the good joys of their jubilee.

The members of Trinity, Menasha, are very thankful. Countless peculiar blessings belong to them. They will remain only as they measure up to them in a consecrated realization. That was the vital purpose of their jubilee celebrations.

A grateful membership arranged for a series of festive observances. Sunday, October 24, was Consecration Sunday with the local pastor explaining the Biblical injunction from 1 Samuel 20:18: "If you are not there." This prepared devotionally for the Jubilee Sunday held on the Reformation festival. The Rev. Carl Aeppler, first local pastor, who served Trinity from 1890 to 1897, preached on this Sunday in German on Colossians 3:16. The English morning service was in charge of the Rev. J. G. Pohley, predecessor of the present pastor. His sermon brought: "God's Hand the Past Eighty Years." In the vesper service the Rev. John Helmes, who served the church a quarter of a century, was in the pulpit. He used the first three verses of the 87th Psalm to give expression to the anniversary joys: "The Cause of our thanks on this joyous occasion." The choir rendered fitting contributions in all the services.

On the following Tuesday the anniversary banquet was held. It was a happy church-family reunion with former pastors and friends. The Rev. Phil. Froehle of Appleton, who grew up in our Twin cities, was the main speaker. Very appropriately he made contrasting comparisons of our church years ago with the Trinity of today. Neighboring pastors expressed congratulations. The ladies of our neighboring Neenah Trinity Church served at our tables. The huge anniversary cake of nearly 200 lbs., with the names of all former pastors, inscribed, topped with a replica of the brick church, was served.

Of course, the celebration could not climax in mere food and fun, and as the congregation met socially with friends so it also desired to meet spiritually with our heavenly Father at His table. In accordance an anniversary communion was served on Sunday, November 7, in which nearly all members participated. Pastor P. Bergmann spoke on Genesis 28:10-17, "Jacob at Bethel — We at Our Church."

The congregation was founded under the pastorate of the Rev. Martin Stephan, at that time of Oshkosh, in October, 1857. Both congregations of the Twin Cities formed one church body at first. The Rev. F. Waldt served the field from 1859 to 1862. From 1862 to 1871 pastors from the neighboring congregations served, among them Boechner of Beaver Dam, Wagner of Winchester, and Reim of Green Bay. In 1871 the Rev. Otto Hagedorn was installed and continued till 1875 when the Rev. Otto Hoyer was called. Rev. Denninger came in 1879 and was succeeded in 1887

by the Rev. Traugott Gensicke who served till 1890. The afore-mentioned pastors served from that time. Rev. Pohley left the field in 1936.

In this jubilee year the church was renovated. The walls were laid out in new-wood, the sanctuary re-carpeted, the altar and pupit refinished and the nave relighted with gothic lanterns.

The present membership of the congregation consists of 550 baptized members and 426 communicants.

The first two years of the church records are lost and there are no entries made from 1875 to 1880. Outside of these missing data the church records show the following:

1492 baptisms, 986 were confirmed, 306 couples married, 537 dead were buried, and 32,147 guests attended the communion table. P. G. B.

FIFTIETH ANNIVERSARY

On Reformation Day it was fifty years and a day since four men under the guidance of the sainted Pastor H. Franz signed the constitution and formed the St. John's Lutheran Congregation at Buffalo, Minn. Fitting Services were arranged for the morning, the afternoon, and for the Confirmation Reunion in the evening. The Pastors G. Hinnenthal of New Ulm, Theo. Engel of Chicago, E. F. Quandt of Watertown, Wis., and A. Ackermann of Mankato graciously served St. John's as jubilee speakers. On the Sunday before the Rev. Prof. John P. Meyer of our Seminary conducted the preparatory service.

Lack of room for its own membership in its church, to say nothing of the hopelessness of offering room to invited brethren, made it imperative to hold festival in the high school's new auditorium. While the atmosphere of such and similar places is hardly helpful to the spirit of worship, yet this condition was effectively changed by Lutheran liturgical arrangements of churchly furnishings and by the very fine sacred music played on an Hammond electric organ.

The rich hand of God was indeed upon St. John's that day. By his fine spiritual gifts and also by means of his pleasing external benefits the hearts of the members were attuned to lift on high more earnestly and eagerly their expressions of praise. Through Him also an abundance of brotherly love was displayed by the congregations of Crawford Lake, Delano, Monticello, Montrose, and Pelican Lake which had postponed their Festival Services to join St. John's and by many members of other neighboring parishes. All in all it was a day that will long be a cherished memory in the history of St. John's.

Of the past history of St. John's the following may be of interest. The voting membership of St. John's during the first nineteen years rose from four to eight. When under the pastorate of the sainted Herman E. Meyer the present church was erected, a period of faster growth began. Pastor Meyer was the first

resident pastor since 1887, but that was for only two years. St. John's had no other resident pastor until 1915, when it resolved to become a self-supporting body. With the advent of a permanent resident pastor a marked change in the number of members first began. Today St. John's is privileged to have 78 voting members on its roster.

The ministering pastors of St. John's: H. Franz, G. Lahme, Jul. Engel, Theo. Engel, Herman E. Meyer, Hinnenthal, E. F. Quandt, John E. Schaefer, and the present pastor, W. P. Sauer.

With firm reliance upon the grace, wisdom, and blessing of the Triune the congregation of St. John's hopes to remain in Luther's doctrine pure, to perform the large duties that loom up before it, and to become a still larger tree of life for homeless, restless souls. W. P. S.

TWENTY-FIFTH ANNIVERSARY OF ORDINATION

On Sunday evening, November 14, Divine Charity Congregation of Milwaukee, Wis., celebrated the twenty-fifth anniversary of the ordination of her pastor. In the church services the Rev. E. Schueler of Cross Lutheran Church preached the anniversary sermon, basing his remarks on the words of the Apostel Paul: But by the grace of God I am what I am, and his grace which was bestowed upon me was not in vain; 1 Cor. 15:10. The ladies of Divine Charity provided for a festive repast. At the social gathering tokens of affection were presented to the pastor by the various members of his congregation.

May God in His mercy continue to bless pastor and congregation.

TWENTY-FIFTH ANNIVERSARY

St. Peter's Congregation of Milwaukee observed the twenty-fifth anniversary in the ministry of its pastor, the Rev. Paul Pieper, on Sunday, October 10. In the German forenoon service Prof. Aug. Pieper, the father of the jubilarian, preached the anniversary sermon, based on 2 Cor. 5:19-21. In a special jubilee service in the evening, conducted in the English language, the undersigned, a class-mate of the jubilarian, delivered the sermon on 1 Tim. 1:12. The mixed choir of the congregation sang beautiful jubilee hymns. In a social gathering after the evening service the usual congratulations were extended and the gifts of the societies and of the congregation presented to the jubilarian.

May the Lord grant His servant many more years of blessed service in His vineyard! Ph. H. Koehler.

SIXTY-FIFTH ANNIVERSARY

St. Lucas Congregation of Milwaukee observed the sixty-fifth anniversary of its organization, October 24. Pastor William Nommensen delivered the festival sermons. Ph. H. Koehler.

FIFTIETH ANNIVERSARY AND RENOVATION

On October 10 St. Matthew's Congregation of Marathon, Wis., celebrated the fiftieth anniversary of its founding in connection with the renovation of its house of worship, which has been enlarged, re-decorated and re-furnished.

At the morning services Pastor R. Pietz of Lomira, the first resident Pastor of St. Matthew's, preached the German sermon. Pastor O. Hattstaedt, institutional missionary of Marathon County, delivered the English sermon and a brief address in German. In the evening Pastor E. Walther, Wisconsin Rapids, was the speaker. His message was especially directed to the young people of the congregation. At all the services the church was filled to capacity and at the morning and afternoon service a loudspeaker was installed in the new basement to accommodate those who were unable to find room in the church.

The following pastors have served St. Matthew's during the fifty years: Pastor J. Himmler, under whom the congregation was organized, served till 1891; R. Pietz, 1891-1895; H. Reimer 1895-1911; E. Walther 1912-1918; M. Busack 1918-1920; E. Dux 1921-1925; E. Hoenecke 1926-1929; and the undersigned who has served since 1929.

E. E. Kolander.



Announcements

SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference will meet on December 7 at Onalaska, Wis., with Pastor Walter Paustian. The session will open with divine services at 9:30 A. M. Pastor Alvin Berg delivering the sermon.

Papers: Exegetical: 1 Cor. 15:12-28 — Alvin Berg; 1 Cor. 15:29-34 — P. Lehmann. Isagogical: 1 and 2 Corinthians — W. Paustian; Galatians — C. E. Berg. Homiletical: Reading of sermon — J. H. Paustian; Homiletical Treatise on Gospel or Epistle Lesson or both for the Sunday following the conference — C. Siegler. Practical: Birth Control — Arthur Berg; Proper Procedure in Giving Pastoral Service to a Church Member who has moved into another Pastor's Geographical Territory. — J. H. Paustian.

L. W. Bleichwehl, Sec'y.

INSTALLATION

On November 14, 1937, at Colome, S. D., Mr. William Neujahr was inducted into office of teacher of Zion Lutheran School by the undersigned, with the authorization of President John Witt.

L. Sabrowsky.

CHANGE OF ADDRESS

Rev. E. H. Zimmermann, Snoqualmie, Wash.

MISSION FESTIVALS

Thirteenth Sunday after Trinity

Bloomer, Wis., Auburn-Brush Prairie Parish (J. F. Henning).
Off'g: \$57.06.

Eighteenth Sunday after Trinity

Escanaba, Mich., Salem (Wm. F. Lutz). Off'g: \$175.75.
Menasha, Wis., Trinity (P. G. Bergmann). Off'g: \$250.00.

Nineteenth Sunday after Trinity

Burlington, Wis., St. John's (L. W. Baganz). Off'g: \$200.11.
Monroe, Mich., St. Paul's (G. Ehnis). Off'g: \$100.50.
Kekoskee, Wis., St. Peter's (R. Marti). Off'g: \$103.00.
Town Theresa, Wis., St. Jacobi (R. Marti). Off'g: \$31.46.

Twentieth Sunday after Trinity

Kaukauna, Wis., Trinity (Paul Th. Oehlert). Off'g: \$308.00.
Red Granite, Wis., Trinity (Martin Fleischer). Off'g: \$27.59.
Watertown, Wis., Trinity (K. A. Timmel). Off'g: \$386.70.
So. Milwaukee, Wis., Zion (O. B. Nommensen). Off'g: \$376.65.

Twenty-first Sunday after Trinity

Detroit, Mich., Hope (G. L. Press). Off'g: \$102.80.
Saginaw, Mich., St. Paul's (O. and O. J. Eckert). Off'g: \$771.11.

Twenty-second Sunday after Trinity

Cudahy, Wis., St. Paul's (G. Hoenecke). Off'g: \$60.99.
Monroe, Mich., Zion (Henry F. Zapf). Off'g: \$881.06.
Rhineland, Wis., Zion (Paul J. Gieschen). Off'g: \$1,005.34.

Twenty-third Sunday after Trinity

Town Lanark, Wis., St. John's (F. Reier). Off'g: \$8.41.
Milwaukee, Wis., Apostles' (F. Graeber). Off'g: \$116.50.

Twenty-fourth Sunday after Trinity

Milwaukee, Wis., Trinity (Arnold Schultz). Off'g: \$300.50.

CORRECTION

In my report for July-October, there was omitted the item as follows:

Memorial Wreath: \$15.00 from Rev. Paul J. Bergmann, Menasha, for Mrs. Rev. J. G. Pohley.

ALBERT VOECKS, Treas.

BOOK REVIEW

Our Annuals. Gemeindeblatt-Kalender and Northwestern Lutheran Annual. Price, 15c each.

The German year-book beside the usual calendar features offers several short stories. The Northwestern Lutheran Annual offers the calendars for 1937, 1938, and 1939, the Easter table up to the year 2,000, the monthly almanac with memorandum space, and the usual informative material about the work of the Synodical Conference. An instructive series of articles on our educational institutions is begun, and this year's offering of the series covers the Theological Seminary and Northwestern College, Watertown, Wis. These historical articles are well written and are accompanied by a number of illustrations which do much to enliven the page and take some of us back over half-forgotten trails. The Red Man's story is graphically presented by F. U. A poem by Anna Hoppe and a short sketch illustrating the Fourth Commandment round out the whole. G.

The King and His Kingdom. Daily Devotional Readings for the Period from November 28, 1937 to January 15, 1938. By Henry F. Wind. Print of Concordia Publishing House, St. Louis, Mo. Price, 5c; \$3.00 per hundred. The little devotion booklets are being continued. The next issue will cover the period from January 16 to March 1, 1938. G.

The Light in the Window. Funeral Sermons and Outlines. By R. E. Golladay, A. M., D. D., Pastor, Grace Lutheran Church, Columbus, Ohio. Print of Zondervan Publishing House, Grand Rapids, Mich. Bound in cloth. Price, \$1.00.

These outlines point the bereaved to Him who alone could say, "I am the resurrection and the life" and therefore alone is in a position to offer real comfort. May the material here offered prove a power to comfort those who sorrow. G.

Fifth Bulletin of Distinctive Choral Music. Selected for the Choral Union, 1937-1938. Issued by the Walther League, 6438 Eggleston Ave., Chicago, Ill.

The Choral Union Bulletin is issued free of charge to all member choirs of the Lutheran Choral Union. At the present time there are 1,000 choirs in the Union. G.

Christmas. An American Annual of Christmas Literature and Art. Edited by Randolph E. Haugen. Augsburg Publishing House, Publishers, Minneapolis, Minn.

This is the seventh festival book of the Norwegian Lutheran Church and Editor Haugen deserves great credit for the masterful way in which he has assembled this beautiful work of art.

Of its growth from year to year the News Bulletin says the following: This is the only periodical of its kind in America. The first edition of 5,000 issued in 1931 was accepted eagerly. The following year 9,000 were printed, but still hundreds of orders could not be filled. Since then — through the most difficult depression years — each annual edition has been substantially increased without exhausting the demand. The 1933 edition ran to 13,000; in 1934 the printing was 17,000; volume V numbered 23,000; volume VI, 30,000; and this year 40,000 have come from the Augsburg presses.

This number presents seven "Christmas" articles and five "Christmas" stories, beside poems and the like. G.

Billy Sunday Speaks. — A thousand famous epigrams. Zondervan Publishing Company, Grand Rapids, Michigan. 110 pages. Price \$1.00 in cloth.

This book brings to the reader a thousand short, pithy paragraphs taken from the sermons of Billy Sunday, the noted Evangelist who for more than 40 years preached throughout our land. The epigrams are conveniently placed under the biblical texts used by Billy Sunday. They are interesting to read and are able to give one a good idea of the preacher's mode of expressing himself. Lutheran preachers will hardly find them suitable for imitation although he expresses many truths in his terse phraseology. W. J. S.

C. T. Studd, Athlete and Pioneer, by Norman P. Grubb. Zondervan Publishing Company. 266 pages. Price \$1.00.

The author presents an interesting biography of an English cricket champion, C. T. Studd. After Mr. Studd was converted he voluntarily gave up a large inheritance and became a missionary in China. He also visited the United States. Later he labored in India and Africa. May his example of faithful service in the Lord's vineyard inspire those who read the book. W. J. S.

The Victorious Life, by W. B. Riley, D. D., pastor of the First Baptist Church, Minneapolis, Minnesota. Zondervan Publishing House, Grand Rapids, Michigan.

A brochure of 39 pages containing four sermons: 1. Victory over one's Temper; 2. Victory against the Tongue; 3. Victory over Trouble; 4. Victory against Temptation. Although the "sermons" contain some very good thoughts, especially good quotations from various sources one could hardly call them "sermons" in our sense of the term. The author shows the wickedness of the tongue and temper but does not know or at least does not propose the sure cure — faith in the Savior "who, when He was reviled, reviled not again." In fact there is no Gospel in the book. The book ends as it begins — with no hope for the sinner. In the third sermon a clear confession of Christ's person and mission is made but is not applied, as one would expect, to the individual as the source of strength and help. W. J. S.

Glorious Triumph. A novel by Louise Harrison McGraw. Zondervan Publishing House, Grand Rapids, Mich. Price \$1.00.

This novel is written by a deeply religious author and for Christian people. What another reviewer has said of this book — "the world of romance, the world of suffering, the world of the old South, the world of the spiritual life and the soul struggle and triumph — all are set forth in attractive ways in this story" — is eminently true. The novel extols the Savior from sin in no uncertain way from the beginning to the end. We are sorry that the author is not as determined in her stand on unionism as she is on extraneous enterprises in many churches of our day.

We recommend the novel to our readers. It is well suited as a gift to young people. W. J. S.

TREASURER'S STATEMENT

October 31, 1937 — 4 months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration	\$ 21,977.28	\$ 6,700.92	\$	\$ 6,700.92	\$
Educational Institutions	7,133.09				
Theological Seminary	1,263.42	6,266.49	160.00	4,894.28	1,212.21
Northwestern College	926.60	21,123.48	725.00	14,590.70	5,807.78
Dr. Martin Luther College	1,073.32	13,491.80	320.99	12,739.62	431.19
Michigan Seminary	486.94	5,965.63	992.38	4,357.75	615.50
Northwestern Lutheran Academy	280.52	3,606.07	293.33	3,047.49	265.25
Home for Aged	468.40	2,175.35	40.00	2,102.82	32.53
Missions, General	32,204.24	364.01		364.01	
Indian Mission	4,056.49	7,169.16	62.60	6,759.55	347.01
Negro Mission	3,127.47	3,127.95		3,127.95	
Home Mission	11,525.82	35,926.06		35,926.06	
Poland Mission	3,421.77	3,047.15		3,047.15	
Madison Student Mission	408.07	2,116.20		2,116.20	
Africa Mission	85.00				
Indigent Students	730.59				
General Support	914.65	6,364.00		6,364.00	
School Supervision	57.08	753.56		753.56	
To Retire Debts	2,449.87				
Total	\$ 92,590.62	\$118,197.83	\$ 2,594.30	\$106,892.06	\$ 8,711.47
Revenues	14,484.94				
	\$107,075.56	\$107,075.56			
Deficit		\$ 11,122.27*			

We acknowledge with thanks the following donations:

Previously reported	\$ 132.00
Checks not redeemed	229.23
Mr. R. J. Koepsell, Coleman, Wis., for Missions	10.00
Total	\$ 371.23

THEO. H. BUUCK, Treasurer.

COLLECTION ENVELOPES

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

108

JAN. 2, 1938

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 $2\frac{5}{16} \times 3\frac{5}{8}$, 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. Printed 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, 1939. 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 1938 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 1938.

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