

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 25

Milwaukee, Wisconsin, December 4, 1938

Number 25

THE CHURCH'S JOYFUL ADVENT CALLING

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Isaiah 40: 9.

All the year round practically is Advent season for the Church. Why? Because the entire year is a season wherein special callings are extended to the body of Christians, and that is the peculiarity of the Advent period. Whether it be a call to meditate on the Messianic promises concerning Christ's first coming in the flesh, or whether we are called upon to rejoice at His constant spiritual coming in Word and Sacrament, or whether we are admonished to be ready and meet the Lord in the glory of His final coming — it is always in season, even as the call to repentance, to the acceptance of faith and the sanctification of life is ever seasonable.

Yet there is a calling of the Church which finds particular emphasis in the Advent season, and what that calling implies, is incorporated in the words of Isaiah quoted above in which the Lord God Himself extends a joyful calling to the Church of the New Testament throughout the world.

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God." Needless to say in brief, that Zion and Jerusalem addressed here are two terms designating the Church of the New Testament, that body of men whom, in the course of time, the Holy Ghost has called by the Gospel, enlightened with His gifts, and brought to faith in Jesus Christ, sanctifying them in the one true faith to be God's holy people. Yes, it is the holy Christian Church God addresses here and gives her a commission; and how fervently He appeals to her! "O Zion, O Jerusalem!" He cries, speaking as it were to a beloved one, to a sweet bride, saying, "O my dear bride, you "whom I have loved with an everlasting love; therefore with loving kindness have I drawn thee," (Jer. 31: 3). "Mark well the commission I give you and do not forget it, but consider it as your highest calling in life."

Joyful Advent Message

The Church is described here as being a body of men that brings good tidings, and the nucleus or substance of these tidings is emphasized here by two words: **Behold** your God. What does it mean? Does it mean only this that the Church of Christ is to bring the message to men, that there is an Almighty God who made heaven and earth and still preserves them? That could hardly be regarded as an Advent message which as a rule implies a new revelation, inasmuch as men know that of themselves. That there is a being far above all creatures, visible or invisible, personal or impersonal, organic or inorganic, is indelibly inscribed in their mind and conscience. Says Paul of all men, "that which may be known of God is manifest in them; for God hath shewed it unto them," Rom. 1: 19. That is not an Advent message which brings joy and peace to the soul. Far less would it be a joyful and comforting message, if the Church would explain the Advent call, Behold your God! to mean only this, that God is a holy, righteous and just God who punishes sin and transgression with eternal punishment. No, no, a thousand times no. The Advent message the Church brings to sinful men is, Behold **your** God. Your God! God has come into this world and appeared on this very earth of ours to be **our** God who embraces us with His grace and loving kindness. It is the blessed message of the Gospel: Behold, the one and only true God in heaven and earth has had compassion on sinners such as we are; He has appeared on earth by assuming our flesh and blood in the God-man Jesus Christ, thus becoming one of our own race, our own brother, and thereby our Mediator, who has atoned for our sins. All our sins he has taken upon Himself with all our guilt and the curse we have brought upon ourselves, that He might reconcile us with God. — Behold your God! Expressed in words of the New Testament this Advent message is, "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. John 1: 14. "The grace of God that bringeth salvation hath appeared to all men." "The kindness and love of God our Savior toward man appeared." Tit. 2: 11; 3: 4.

Wonderful Advent message, so full of joy to mankind! And how is the Church of the New Testament

to broadcast this message? "O Zion, that bringeth good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid." Let it not be said of the Church of Christ that she lights a candle and puts it under a bushel; let her not be shy of publicity, as if the things she does and teaches ought to be hidden from the masses of the people. No, rather shall the church sit on a hill like a city which is beheld by all; she shall be as a beacon light, spreading its rays far into the sea; in other words, the Church is to preach the Word of God far and wide, so that it may be heard throughout the world. It is publicity required of her here, publicity of a right kind, not in a boasting and overstating manner, but publishing the truths of the Word by every legitimate means possible, so that all may hear and learn them. The Church shall broadcast the Advent message: Behold your God to every race, nation and people on the globe.

Furthermore, Jerusalem shall lift up her voice with strength; she shall lift up, and be not afraid. With strength and power the Church shall preach the Word of truth, with a clear and unmistakable voice she shall sound the truth, the whole truth, and nothing but the truth. No befogging of her voice here, no compromise with the spirit of the age, no leaning towards liberalism and modernism, which at best take only half of the truth of the Bible and add their own voices and opinions to the other half. The testimony of the Church should be pure; uncontaminated by the trends of the times. Undaunted and unafraid she shall testify the Gospel as the only means of salvation before every class of men, whether they be high or low, rich or poor, learned or unlearned in every position of life.

Joyfully and confidently shall the Church of the New Testament pursue her Advent calling; not in a pessimistic spirit, not in a spirit of doubt, which asks, who knows whether it is of any avail? Who knows whether the Church-body can fulfill its Advent-calling which extends throughout the year and all times? But in a spirit of confidence which overcomes all doubts and fears and is assured of the blessed success of the Advent-message, Behold your God! J. J.

— A plain man once said, "Before my conversion, when I prayed in the presence of others, I prayed to them; when I prayed in secret, I prayed to myself; but now I pray to God." — Selected.

— All I can add in my loneliness is, may Heaven's rich blessing come down on every one who will help to heal the open sore of the world. — Livingstone.

Grow In Knowledge

SYNOD

Many church members regard synod as though it were first cousin to the big, bad wolf. It is thought of as a little group of wilful men, who tyrannically rule congregations, dictate policies and in general conduct themselves in a quite irresponsible manner. It is a fearful specter.

Of course, the facts are different.

Synod is a group of congregations that have voluntarily joined forces to do work which the individual congregation could not do. The congregations which are members of synod ARE the synod. And since all these congregations are composed of individual Christians, it boils down to this: that the individual Christians are the synod. That means that you and I are the synod.

Naturally an organization must have officers and it must have committees to direct the work for which it is organized. "Everybody's business is nobody's business" applies also to church work. These officials are elected and hold office for a specific term. They are responsible to synod. If the member congregations are not satisfied with the way the work is conducted, a new set of officers can be elected. Policies and programs are formulated at the regularly recurring sessions of synod. Appropriations are made for the various branches of synodical endeavor. Important matters receive long and prayerful consideration.

The two chief purposes of our synod are the preparation of men for the ministry and the preaching of the Gospel in all the world.

To meet the requirements of the former a chain of high schools and colleges is maintained. A theological seminary and a normal school head them up.

Mission work is done among the Negroes and the Indians in this country.

Synod does this work. That means that we are doing this work. We have called teachers to our educational institutions and promised to support them. We have called missionaries into the various fields and promised to support them. We keep our promise by taking a vital interest in their work, by praying for them, and by contributing to the best of our ability to synodical undertakings. That is our obligation.

The essential fact to grasp is that we are the synod. The rest will then follow as it should.

THE SYNODICAL CONFERENCE

What Is the Synodical Conference?

To use the words of its chairman, Dr. L. Fuerbringer, "the Synodical Conference was founded on true Biblical principles and has always been earnest in maintaining what it claims to be, a body of Lutheran synods accepting without equivocation the Old and New Testament as the Word of God and also to the Symbolic books of the Evangelical Lutheran Church constituting the Book of Concord." Since 1920 it consists of four synods: the Missouri Synod with thirty-one districts, the Wisconsin Synod with eight districts, the Slovak Synod and the Norwegian Synod. It maintains fraternal relations with the free churches of Saxony, of Alsace in France, of Finland, and Poland, and with the Ev. Luth. Synod in Australia.

Its Purpose

The purpose of this body is "to give outward expression to the unity of spirit existing among its constituent synods; to encourage and strengthen one another in faith and confession; to further unity in doctrine and practice and to remove whatever might threaten to disturb this unity; to cooperate in matters of mutual interest; to strive for true unity in doctrine and practice among Lutheran church bodies."

To further this purpose two highly interesting, instructive and very timely essays were read at the last meeting: "Union Movements in the Church" by Prof. Theo. Hoyer, and "The Gospel and Social Problems" by Prof. E. E. Kowalke. Union movements in the church are nothing new, neither the tactics and policies they follow, but rather a repetition of the same old story. A study of this may aid us in properly judging the present day movements. Interesting deductions were made by the essayist. One of them was that we might entertain a lively hope that also in the future by the grace of God no matter through what kind of turmoil the church may go in this world, the Lord will maintain a church true to Biblical confession. As long as people live upon earth there will be social problems to meet. The question here is what stand shall the church as a church take in this matter. This may be summed up in the terse statement, "Let the church continue to preach the Gospel of a free salvation by the grace of God through faith in Christ Jesus and let the Lord take care of the by-products." The church, and that includes the organized church, cannot properly have any other purpose in the world than the avowed purpose of preaching the Gospel such as Christ gave it." — F. Soll in *The Evangelist*.

FROM MILAN, ITALY, TO LAKE COMO

About thirty miles north of Milan, Italy, lies Lake Como. All the world concedes the sovereign beauty of this lake. Its fame extends to all of two thousand

years, beginning with the Roman civilization, and it was never more wide-spread than today. Day after day delighted tourists glide over its surface, and at gazing admiration of its loveliness and grandeur is common to them all.

Extending about thirty miles in a northeasterly direction Lake Como merges into the Bay of Bellagio and Lake Lecco, the latter of which takes a southeasterly course, thus forming a triangular shape for Lake Como at this juncture. On all sides there rise forest-clad mountains with innumerable promontories projecting into the lake, at the base of which there are numerous towns, villages, villas, grand hotels, pensions and houses climbing the hills, divided here and there from one another by steep, narrow alleys, which look as if they followed lines originally traced by mountain streams. The whole presents such a variety of sceneries that one is almost lost in viewing one or the other.

There are two ways of approaching this wonderful lake, the one by the Saint Gothard railway from the north stopping at the city of Como, the other by auto tours from the south at the northeast section of the lake. We approached the lake from Milan by auto-bus. It comprised a full day's trip. At first we passed through a plain and inconspicuous country, yet we soon became aware of the fact that we were in the midst of Lombardy so famous for its history and the many events which have happened here particularly during the last two centuries. Thus the touching scenes in Alessandra Manzoni famous romance, "I Promessi Sposi" (The Betrothed), which we happened to read years ago, were recalled to our mind as we travelled through this country where the story had taken place. One can easily visualize the various scenes of that story, the surroundings, the paths through the fields, the two peasant betrothed who had appointed a certain day for their wedding with the village priest; and the priest himself as he is walking on the path along the hillside reading his breviary, when suddenly he is held up by two members of a revolutionary organization in northern Italy at the time, forbidding him under penalty of death to marry said couple at the appointed date, etc., etc. To pass through a country by the way, where long ago scenes have happened, with which one is familiar through reading, makes travelling doubly interesting.

Another prominent feature of this section we were passing through is the fact that this is the land of mulberry trees. For miles and miles the mulberry trees stand in rows with their tops tied to one another. The treatment which these trees receive is wonderful. The soil into which they are planted is carefully tilled and kept free from all obnoxious weeds and other destructible elements, and the trees themselves are so well preserved that not a single defect is noticeable, all measuring equal height and width. In May they

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.

stand, apparently by millions, green with verdure, presenting a most pleasant view. In June most of them are stripped of the foliage not by insects but by skilled men who gather the leaves with the utmost care for the purpose of furnishing sustenance to silk-worms, from which silk is produced. It is for the production of silk these mulberry tree plantations covering acres upon acres of land are being grown, inasmuch as their leaves furnish the food for the myriads of silk-worms. The process of making silk is of such intricate and skillful nature that one not familiar with it finds it extremely difficult to understand matters involved. It must, however, be a marvellous and painstaking process, and it is a great industry, which plays a most prominent part in the industrial development of modern Italy.

Finally, there were the beautiful vineyards in valleys or along the hillslopes we closely passed by. They are enclosed by strongly built stone or cement walls along the road-side. It was at the beginning of September, vintage time, we were travelling, and it was an exceeding pleasure to see clusters of lustrous grapes covering the vines, even hanging over the walls, giving promise to an immense vintage.

Our approach to Lake Como was on the hillside at the junction of Lake Lecco and the Bay of Bellagio. The view from this vantage point is beautiful. Before our eyes there rise majestic mountains embraced by the arms connecting the two lakes mentioned, and the famous resort Bellagio along the shores in the valley. We gradually descend to the latter, where we repose at the Hotel Grand Bretagne, a magnificent hotel of classic beauty with marble pillars at the entrance, and mosaic floors in the spacious vestibule and long corridors and every possible convenience. After refreshments which were taken at noontime, we walk about in the adjoining rose gardens and marvel at the grand setting of this resort along the mountain side with palaces and houses built on its lofty slopes, and the bay in front of it enlivened by numerous barges and pleasure-boats. It is as if nature and what human con-

trivances can produce, like palaces, botanical gardens and promenades along the shores of the bay, are blended almost to perfection. In fact, Bellagio is considered as the finest jewel in the Como Lake region.

Nor is this all we can say of this resort. We cross the bay by boat to the famous terraced gardens of the Villa Carlotta, a place where in "season" gather hundreds of enthusiastic English, German and American tourists to view its exceptional surroundings and exhibits. There is a history connected with this villa. Built by the Marquis Crelici about the middle of the eighteenth century, it became in 1802 the property of the Sommariva family, and for some forty years it was called by that name. In 1843, however, a Prussian princess bought the place, and gave it to her daughter, Carlotta, wife of the Grand Duke of Saxe-Meiningen, who, on her death in 1855, became its owner.

The villa consists not only of terraced gardens filled with tropical and semi-tropical flowers, plants and trees of every description, even with trees from the frigid zone, but it also contains a collection of rare works of art. It is thrown open to the public on every day of the season, even when the venerable owner is residing there. Hence, it is no uncommon thing to see, clustered about the villa's stately steps, a score of empty boats, whose passengers are lingering at the iron gate, which is opened every thirty minutes to admit new visitors. Ascending rose embowered terraces we enter a spacious hall, where we are met by the Matron, who speaks to us in German, English, French or Italian, as the case may be, and who leads us through the various apartments of the villa, explaining their particular treasures to us. There stand the sculptural works for which the villa is renowned. Four of these are by Canova — the most admired being *Amor and Psyche*. The gem of the collection is, however, the superb relief by Thorwaldsen, placed as a frieze around the walls of the center hall. More than one hundred feet in length it represents the triumphal entry into Babylon of Alexander the Great. Many more works of art adorn the different apartments, and the villa itself not only is of classic design, but a work of architectural beauty.

From the art collection of the Villa Carlotta it is but a step to the gardens. And here we must marvel at the abundance of nature's offering. It is a new experience. One dreams that he is strolling in Elysian fields, or else has entered Nature's nursery for the botanical world. Representatives of almost every plant both of the tropical and frigid zones are found here in vigorous luxuriance. Thus palms, bananas, and other plants grow side by side here with Siberian pines, cedars of Lebanon, Japanese trees, and California sequoia, and that, too, in such an abundance that the whole is like an impenetrable forest. And then the variety of flowers and roses — the rhododendrons and azaleas, for which Villa Carlotta is said to

be peerless! Small wonder that this spot is termed a veritable paradise. And were it not, by the way, for having seen this peerless spot and Bellagio, I should hardly have ventured to write an itinerary on my trip from Milan to Lake Como for fear that our readers might become weary of such articles on travel. But this I could not very well pass by without giving it some form of attention.

Our trip to Lake Como did not stop at Bellagio, however. During the afternoon of that day we travelled the whole length of the lake along its sea-shore. It was a picturesque route, passing under the shadow of mountain cliffs on paved roads at places cut out of overhanging rocks through villages and hamlets, always in view of the lake on whose waters ships were gliding by, and Alpine mountains majestically standing forth on the opposite shores, until we finally reached the city of Como at the head of the lake — a prosperous place of over 40,000 inhabitants. Here there were gathered hundreds of tourists in autobusses and private cars who have come afar to see the beauties of Lake Como. After a short stay we returned on another route to Milan where we arrived at dusk, feeling that we have had enough diversion, though a very pleasant one, for a day's trip. J. J.



Comments

A Rabbi to Teach in Sunday School This glaring headline is taken from *The Christian Century* which reports under this caption that in Atlanta, Georgia, a "Christian" Church has engaged Rabbi David Marx of the Hebrew temple to conduct a course in the Old Testament in a training school for Sunday school teachers. This action of that Georgia "Christian" church is found by the editor of this modernistic paper to be highly commendable. It would if it did not carry a palpable lie on the very face of it. If there are no doctrinal differences between the Jewish temples and that "Christian" Church why have they not united long ago; if there are doctrinal differences how dare one or the other invite the danger of contamination. This is obviously another of those frauds that are so common in our modern "religious" life. This is called "altruism." Just how much the present sympathy for the Jew and the attendant hysteria has to do with this arrangement, of course, no one can tell.

Here, however, **religion** is concerned — **Christian** religion, if you please — the religion that **Christ** left us on the pages of the Bible. And if that is not what is meant by **Christian** religion (God's Word), then,

of course, the term is a misnomer and really means not what it says. If that term "Christian religion" is merely a name, a designation for some enterprise of man's invention — then why not in the name of fairness — say so! Yea, then why the schism, the many denominations, the many churches, the fanatical loyalty of the adherents, etc. — then all is a hoax, a godless fraud, a merciless deception as far as "religion" is concerned.

We, of the Lutheran Church, by the grace of God, are convinced from the Word, that we have nothing with which we may barter or trade or compromise. His Word is a TRUST to us which we are to keep inviolate, word for word, as He gave it to us. This is the very mark whereby we may know the true followers of Christ as Christ Himself puts it: "If ye **continue in my word** then are ye my disciples indeed." And only those churches who do this have the right to call themselves Christian Churches in the true sense of the word. Even in the work-a-day world no honest man would ever think of taking another man's property and use it as trading stock; much less dare we mortals use God's property (His Word) and put it on the open market and drive bargains with it.

We know that what we have said will have little effect on the "traders in religion" — the liberalists, modernists and every other denomination that from the day of Luther has taken liberties with the Scriptures but this incident in Atlanta, Georgia, ought to arouse the indignation of every Lutheran Christian and ought to once again show him the real dangers of our time and make him more careful than ever to "judge the spirits whether they are of God."

W. J. S.

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The Crisis In these latter days this word comes up again and again in church papers and church addresses. We are told that a crisis confronts the church. Now the word crisis means a turning point either for better or for worse. It is taken from the sickroom. The patient is at the point where he will get better or die. Alarmists, mostly from the sectarian church doctors, have dinned into our ears that the church is desperately sick, that now is the time when it must take a turn back to life, or must perish from off the earth. The new turn must be in a different direction from the one that the church has been pursuing if it is to live. The new direction, we are told, is away from the saving of individual souls by the preaching of the Gospel toward the saving of society as a whole. The new remedies prescribed are many and differ widely according to the different doctors that are doing the prescribing.

The church is to preach a social gospel, it is to become social-minded, to get a new awareness of the world and the society in which it lives and has its being. The old Gospel will not do any more, it is out

of date, and has shown its weakness in that it has not brought forth a Christian society, has not built a Christian state, has not done away with wars, has permitted the church to be split into endless sects. All this must be changed or else — here follow numerous threats. Whatever means are adopted for the new turn, it must not be the old Gospel. Intellectual development, the cultivation of the mind, the broadening of our horizon by taking heed to the great discoveries of science, the upbuilding of moral character, the practice of righteousness and charity as preached in the Sermon on the Mount — these are some of the remedies prescribed for the church by our quack doctors — er — of divinity.

We shall not waste your time and ours by analyzing these old-new nostrums, we have had our say on these for many a day. What we wish to enquire into here is, not who raises this cry of "crisis," we know who they are, but why this cry is so insistently made today. In what way is the world and the society of men in it different or worse than it was ages ago? What are the new dangers threatening the church, or the whole society, if you please? Are they totally different from and immensely greater than the dangers that have always confronted the church of God and society? And if so, in what way? The various doctors give us most unsatisfactory answers to these questions. Neglect of the church, falling away from the church, atheism and hatred for the church, and above all the rack and ruin toward which all mankind is drifting, the great corruption of morals, are urged as the reason for our bestirring ourselves. But all these are as old as the beginning of the human race since the first lie of Satan in paradise. The believing of that lie has always brought death and misery to untold numbers of men from the time of Cain to this day. The remedy then was, as it has always been, the preaching of the salvation through the blood of Jesus. As the world has not believed that truth it has done so to its own destruction, physically, socially, intellectually, morally and spiritually.

Are we looking for a new remedy? There shall none be given by the great Physician Jesus, the Christ. "I am the way, the truth, and the life; no man cometh unto the Father, but by me," He said John 14:6. "There is none other name under heaven given among men, whereby we must be saved," Acts 4:12. It is sad indeed when even Lutherans, whose faith in the power and efficacy of the Gospel should be fixed, are scared half out of their wits by this new cry of "crisis, crisis!" Are Lutherans to be misled by this cry of havoc to follow the blind leaders of the blind in stressing the need of the church to mix into social plans of betterment for state and society? That is most certainly the way to destroy the church. The old foe, his old lies, his implacable hatred of the child Jesus, the unbelief and decay of the world, no matter what new

forms they take, shall remain, and so shall remain, by the grace of God, His Gospel as the only weapon to meet any crisis. Z.

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Strange Bedfellows One result of the despairing cry: "Crisis," has been the hue and cry: Unite, for God's sake unite! In the words of Benjamin Franklin: "Let us all hang together, or else we hang separately." Far be it from us to impute this motive for church union to all and every effort at church fellowship. We honestly believe that when, for instance, the Missouri Synod tries to get together with the American Lutheran Church on the basis of the same confession of faith, that this is done for the enlightenment of the erring and for the greater glory of God. If agreement on the vital points of doctrine — and all points of doctrine are vital in so far as they rest upon the Word of God — if such agreement can be had between those who were far apart, then it is for us to rejoice at the power of the truth.

At Sandusky the American Lutheran Church passed resolutions in regard to the proposed fellowship between it and the Missourians. They ratified the work of their committee and expressed the hope that this fellowship would soon come into being. At the same time the A. L. C. resolved not to give up their fellowship or at least their connection with the American Lutheran Conference, which connection was formed on the basis of the Minneapolis Theses. Now the American Lutheran Conference is made up of the following bodies: the A. L. C., the Augustana Synod, the Lutheran Free Church, the United Danish Lutheran Church, and last but not least, the Norwegian Lutheran Church merger. This last named body is the one from whom our Norwegian Lutheran Synod, affiliated with us in the Synodical Conference, was forced to leave on account of the lax doctrinal stand taken by the bigger Norwegian Lutheran Church. Now if fellowship be had between Missouri and the A. L. C., and in case that is ratified by the Synodical Conference, where does that leave our Norwegian brethren? Will they fellowship with the Norwegian Lutheran Church, coming by way of the back door? Z.

* * * *

"Dropping the Bible" Under this heading appeared a more or less humorous skit in a recent number of the Christian Century. Of course this is fiction, a made-up story, but it contains more than a grain of truth. It seems the pastor of a Congregational church made the proposal to his flock: "Take the Bible off the pulpit; take it out of the church school lessons; and let the minister leave it out of his sermons." He argued in support of his strange plea that "many churches have already done that" — taken the Bible off the pulpit. "It is seldom used. As to teaching the Bible in the church school,

it simply isn't done any more, so why continue to buy church-published lessons which the teachers don't teach. And as to permitting the minister to omit the Bible from his sermons, even back in 1938 and earlier, many ministers had ceased to take a text for their sermons. Their sermons were topical rather than expository. Some said, 'Taking a text is only a sanctified custom.' 'Furthermore,' they declared, 'the use of a text tends to impress more deeply the old idea that the Bible is infallible and the literal word of God.'

When the puzzled members of this fictional pastor's church wanted to know what he would use in place of the Bible, he suggested Shakespeare's Julius Caesar or King Lear, Browning's Rabbi Ben Ezra, the Atlantic Monthly, or Lincoln's Gettysburg Address. Now we told you that this is a made-up story. Still — we don't know. There is so much truth in it. Pick up your next Saturday's paper and read the headings of the sermons and other discourses that are advertised there as the feast set before their hearers by these modern "reverends." We could quote many examples which prove that facts are often stranger than fiction, even in religion. The lesson for us is, of course, that we should so highly value the Bible that we **actually**, and when we say 'actually' we mean actually, **read** and study this Book of Life. Would it not be well to resolve on that and keep to our resolve daily? Z.

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Transportation of Children Under this heading, the "Bulletin" of the Board of Education, Missouri Synod, calls our attention to a very timely subject. Whereas in 1916 only 1 in 40 pupils attending public schools was transported, by 1936 the proportion had grown to 1 in 8. Without a doubt, state and municipalities will continue to make use of such means at least to the present extent. Only a shortage of funds could bring about a return to the old way of going to school and home again. It is not only the distance that has brought this about. More and more we have grown accustomed to letting governmental bodies do things for us, to relieve us of some of our own responsibility, and it seems as if we like it. Formerly people were so eager to learn that they were glad to walk, no matter how far or how hazardous the going, but now we want to be met at our own door. The old way is considered too strenuous. Whether or not, in the long run, this constant catering to comfort and convenience will be worth the price remains to be seen.

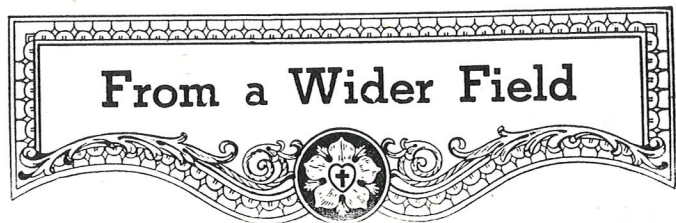
But the transportation of pupils is something that people now, in increasing numbers, apparently expect. It appears also as if schools that have made such provisions have gained in enrollment. It is likewise evident that some of our own congregations and parish schools must soon give this problem some considera-

tion, or pupils we have today may tomorrow be numbered among those who once were with us. It is true, of course, that transportation or the lack of it should not be the deciding factor in the choice of a school, but it certainly is not wise to ignore the issue and to make such choice more difficult than necessary.

In this connection it is interesting to note what some congregations have already done. "Immanuel School, Grand Rapids, Mich., Rev. W. Wangerin, had many children of its central school and the primary pupils of its branch school transported by the Grand Rapids Motor Coach Co." The pastor writes that "the wisdom of this far-sighted arrangement is vindicated by the continued support it has received from congregation and parents, and by the growing number of children which thereby have been given the benefit of Christian schooling. . . . Out of a total of 145 pupils, 110 are transported by bus. The route involves a coverage of 44 miles at a cost of \$9 per day, amounting to about \$1,650.00 a year. This expense is not charged to the parents, but is carried by the entire congregation."

The "Bulletin" also informs us that "a similar experience was made by Trinity School, Lansing, Mich., Rev. P. Schroeder, where, in spite of many tribulations experienced some years ago, a bus service was inaugurated, with the result that in a short time the school attendance was almost doubled. In this case, however, the congregation owns and operates its own carrier, apparently at a proportionate saving. Depreciation excepted, the cost of operation, maintenance, license, insurance, and wages for the driver amounted to less than \$900 during the past year. In the two trips made before and the two after school, a distance of 54 miles is covered, and 81 pupils are carried. . . . The transportation cost is included in the regular budget."

These congregations have taken conditions as they are and have met them in adequate fashion. It is not always good to swim against the stream, certainly not for too long a time. S.



This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 52nd St., Milwaukee, Wis. Please mail all communications for it to his address.

THANKSGIVING

Only a grateful heart,
Dear Lord, I bring;
Only a song of praise
My lips can sing;

Only a prayer of thanks
My gift can be,
'Though Thou, dear Lord,
Didst give Thyself for me.

Yet Thou art pleased to hear
My feeble prayers,
Watching with tenderness
O'er all my cares.

Thou hast created me;
Thy child am I;
And Thou preservest me
Until I die.

Mansions Thou hast prepared,
Where I may live;
All of my many sins
Thou dost forgive.

Because of Christ, dear Lord,
Thou lovest me!
How can I ever show
My love to Thee?

Only a grateful heart,
Dear Lord, I'll bring;
Till up in heaven above
True praise I'll sing.

Adeline Weinholz.

HOW FINLAND VIEWS BEAUTY CONTESTS

In a European beauty contest, Finland's entry, Sirkä Salonen, was chosen as "Miss Europe." When she returned home, Finland, being a sober and conservative nation, did not receive her with flags and fanfare. The normal school which the young lady attended announced her expulsion. It appears that Finland does not want teachers who are shallow-minded enough to take part in beauty contests. But there were many who considered the school board's action too severe, especially since Miss Salonen is an industrious student. The fact that her beauty was natural and that she uses neither paint nor lip stick speaks in her favor. But surely Finland's attitude toward such degrading spectacles as the modern beauty contest should meet with our approval.

— Luth Companion.

MUSIC IN WORSHIP

"We must remember that when we are dealing with the music of the church we are dealing with a form of art which more closely than any other is associated with the sacred Word and sacraments. Architecture, painting, sculpture, embroidery and all the other church arts have great contributions to make. But these minister in a more external way. They can do much to provide the setting of worship. But music is the art form that we take with us into the holy of holies. With it we clothe the very words of our faith."

From "Music in Worship" by Rev. Clifford Ansgar Nelson in Faith in Action.

SUPPOSE

Suppose Jesus, your Lord, should walk in some day, in person, and begin inquiry as to your interest in missions. Suppose He should say:

"Did you pray this morning for My workers, submerged in the dark heathen field?"

"If you were over there wouldn't you want the home folks to pray for you?"

"If your son or daughter were serving in the darkened land, on a meager salary, with no home, no friend near, would you be as indifferent to your own blood kin as now you are to the men and women who are over there?"

"Did you give, with heart interest, and with a passion for the lost, when the last offering in your church was taken, or would you have been just a bit glad if the pastor had forgotten to take the offering?"

"Do you really love Me, your Lord and Savior?"

"Do you know that you can not give Me literal food, and the only way you can feed Me is to feed 'one of these My brethren'?"

"Did you know that the records of Heaven are keeping a careful account of all your reluctances, and hesitations and indifferences, and that some day I shall be compelled, as your Judge, to call your attention to them?"

What answer can we make?

— The Church Herald.

CARDINAL MUNDELEIN'S RECEPTION

We hope the administration at Washington will see fit to explain the unusual honors bestowed upon Cardinal Mundelein when this Chicago prelate arrived in Italy to report to his superior, the Pope, concerning the New Orleans' Eucharistic Congress. Probably there is some reasonable diplomatic arrangement with which this distinguished papist was charged. He is a citizen of the United States and thus under obligations to use his talents, position and opportunities for the furtherance of peaceful relationships between the United States and Rome. We believe, however, that a reason adequately explaining the unusual distinction given his arrival should very clearly apply to his status as a citizen of the United States and not to his position as "a prince of the Church." We have no princes in this country as yet, and no occasion to establish that order of aristocracy.

Now that the election is over and the charge of "injecting religion into a political campaign" cannot be made we respectfully call the attention of the personnel of the national, the state and the municipal governments to a rumor that an undue percentage of political positions and pay is given to citizens through the patronage of church officials. The proper measure for sharing offices and exerting influence is best reached through percentages of population and not by

fancied monopoly on opposition to current "isms." The way to avoid mass movements is by careful attention to standards of just distribution of rights.

—The Lutheran.

MURDER WILL OUT

History records some very remarkable instances of murder crimes having come to light in a most unexpected, not to say almost an uncanny, manner. But the pages of history hardly record any where anything so remarkable as the proof of what certainly seems to look like foul play in the case of the disappearance of a man in Sydney recently. James Smith bade farewell to his wife and told her he was going out fishing. But he never returned. Enquiries were made, but no trace of him could be found. It was simply another case of mysterious disappearance. A fortnight later a fisherman succeeded in catching a huge tiger shark. The monster, taken alive, was transferred to an aquarium. He attracted much attention in the little pool to which he was consigned. But he would not feed. One day he appeared to be in great distress and darted to and fro churning up the water of his cage. No one suspected that a shark would get seasick. Yet the inevitable symptoms of that malady soon presented themselves and the spectators were horror-struck when the shark disgorged a human arm. The police were notified. Who could identify an arm that had been in a shark's maw for some days? But there were tattoo marks on that arm, and by them the arm was identified as that of James Smith. Of course James Smith might have fallen into the water and thus become a prey of the shark. But there was a reason why the latter had not been able to digest what he had considered a great delicacy. Tied around the arm was a cord and this, ostensible, had got caught in the shark's teeth and was responsible for the monster's subsequent discomfort. Should the identification of the arm lead to ultimate proof of murder and the apprehension of the guilty miscreant, this will certainly be one of the most remarkable cases ever heard of. There would be more than mere chance there. Ex.

APPRECIATING OUR HERITAGE

No Church possesses a richer heritage of hymnody than does the Lutheran Church. Ever since the days of Martin Luther, it has been known as the "Singing Church." It was Luther who restored congregational singing in the worship and who gave to the common people once more the right to join in the praises of God. It was he who prepared the first Protestant hymnal and who set the example in writing Christian hymns. And it is because of the encouragement and impetus given by Luther to sacred song that the Lutheran Church possesses the greatest treasury of hymns in all Christendom.

What are we doing to transmit this heritage from generation to generation? It is true that we preserve our Lutheran hymns in our church hymnals. But do we **sing** them? Do we learn to **know** and **love** them?

We are not among those who contend that only Lutheran hymns have genuine worth. A glance through our Hymnal ought to convince any one that if there is any place where the "communion of saints" is evident, it is in our Christian hymn-books. God has His children in every division of His Church, and it makes a wonderful symphony of praise when their voices are blended!

But, while we grant that other communions have beautiful hymns, we insist that there is a depth and grandeur to our own Lutheran hymns that is not always evident in those of other churches. Our hymns have been born in the midst of the great spiritual struggles of our Church, and that is why they reflect something of faith's certainty and of hope triumphant.

Let us learn to appreciate our heritage. Let us make use of our Lutheran chorales, especially in our morning worship. Only when these are used, is it possible to create the genuinely worshipful atmosphere that should characterize our Lutheran service.

—Lutheran Companion.

PAROCHIAL SCHOOLS A HIDDEN ISSUE IN OHIO ELECTION

Under the heading of "news behind the news" might be classed the unpublicized facts about the place of the parochial school issue in the recent election in Ohio. Let it be remembered, first, that there always is a parochial school issue in Ohio. The campaign for state aid for Catholic schools goes on all the while and in many places, but especially in Ohio. Every successive legislature has to deal with a bill having this in view, and recent ones have come very close to passage. The last one, which did not come quite so close, proposed giving a bonus to parents of pupils in parochial schools — presumably as a reward for relieving the state of the expense of educating their children and a compensation for the taxes they pay for the support of public schools that the church will not allow them to patronize. No particular school measure was before the voters in the recent election, but the principle was, for it was whispered about — and in a rather penetrating tone — that the Democratic candidates in general favored the type of legislation desired by the Roman Catholics while the Republican candidates did not. Specifically, the Republican candidate for attorney general said quite clearly that he would consider such legislation unconstitutional, and the Republican candidate for governor said he would support him in that position. Both were elected, as well as a legislature with a Republican majority. Of course, other and larger issues were at

stake in this election, though this one is by no means small. And there is some ground for the opinion that not a few votes were swung into the Republican column by the conviction, strongly held by many Protestants, that the public school system cannot endure half state and half church.

—The Christian Century.

England's Danger of a Church Rift has suddenly come to the fore. This is due to rising opposition to the Church of England Commission's Report of January 13, which gave a polite coat of whitewash to evolution and other scientific theories; was divided on the actual occurrence of miracles; believed "it is legitimate to suspend judgment" on angels and demons; declared the Bible was not infallible; historical evidence for Christ's birth from a virgin mother was inconclusive, and decided that the Church of England was bound to resist papal claims. Not even the formidable name of the Archbishop of York signed to the Commission's Report could long repress the indignation of the Anglo-Catholics in the Church of England. These have just issued a Manifesto, in which they attack the conclusions and threaten "to resist to the utmost the threatened disintegration of the Church of England." Having begun their opposition, the Anglo-Catholics go further to deplore the tendency to recognize the "validity of a non-Episcopal ministry and to admit women to the ministry"; the toleration of many bishops for the use of birth control, and their dealing with divorced persons who have "remarried" during the lifetime of former partners. It is too early to predict the ultimate outcome of the controversy, but there are indications, and even threats, of another exodus to Rome like that of the Tractarian Movement of a century ago. — Ex.

THE WAY TO EDEN

Since we through sin were barred from Eden,
On earth we cannot find its door;
But God has promised to receive us
If Jesus Christ goes on before.

If we have washed our sin-stained garments
In Jesus' blood, once for us shed;
And with repentant heart and spirit
Cling to the cross where Jesus bled,

His grace will lead us through the valleys,
O'er rocks and rills, oft 'neath the rod,
His love will point the way toward Eden,
While we through faith behold our God,

Until this life on earth is ended,
And Jesus opens Eden's door:
We see no cherub there before it,
For Jesus Christ has gone before.

Adeline Weinholz.



MINNESOTA LUTHERAN TEACHERS' CONFERENCE

October 27 and 28, 1938, at Faribault, Minn.

The 52nd convention of the Minnesota Lutheran Teachers' Conference was called to order by the chairman, C. R. Marquardt, and opened by the Rev. Oswald Volz with the singing of Hymns 3 and 263, Scripture lesson, and prayer.

Thereupon, the Rev. Volz welcomed the conference in the name of the congregation.

Chairman C. R. Marquardt addressed the convention with his opening message.

In this message he pointed out:

That it is our hope that the Lord will bless us in our efforts that we may bravely and intelligently meet the perplexing variety of situations that confront us in our many duties. After a short discourse on the work of our Saxon forefathers, who laid the foundation of true Lutheranism in the New World, Mr. Marquardt gave us a good picture of the educational situation confronting us today.

Benefits Accruing from the Office of a Supt. of Christian Education, by Supt. B. Schumacher, was the first essay on the program. The essayist pointed out the advantages as follows:

I. To Schools and Congregations

1. School buildings may be improved and new ones built.

2. Books may be brought up to date, teaching equipment and school grounds may be improved.

3. Additional teachers may be called where necessary; reductions in classes may be avoided; grades may be added; the number of pupils may be increased; school standards may be improved; school spirit may be improved; Christian training and instruction may be improved; pastors may be relieved of teaching duties; teachers' residences may be built.

These advantages were mentioned among others.

In the second part of his paper Supt. B. Schumacher pointed out:

1. Teachers may personally be benefited by a visit from the superintendent. Personal habits may be reformed and improved. Advice, encouragement, aid in teaching, may be given.

2. The office is beneficial in giving information to teachers' conferences, district boards, district visitors,

district presidents, district Mission Board, teachers' colleges, district and church in general, and the state.

In the final installment of his essay Supt. B. Schumacher pointed out the benefit of his office in the matter of teaching religion.

- a) The personality of the teacher is considered.
- b) The teacher's interesting, vivid, and enthusiastic manner of instruction.
- c) The realization on the part of the teacher that he is to teach primarily children and not subject matter.
- d) The judicious use of the Catechetical method.
- e) That the child not only knows and understands the Word of God, but that it takes the correct attitude toward God and His holy Word.
- f) The teacher's correct attitude and friendly personal relationship toward his pupils.
- g) The sincere prayer of the teacher.

All these are considered when the superintendent visits a school.

Christ, the example of the Lutheran Teacher, by E. F. Wallmann, was the second essay on the program.

I. In this essay Mr. Wallmann pointed out that Christ was a true Teacher.

II. Characteristics which made Christ's teaching powerful and effective.

1. His motives.
2. Contents, law and gospel.
3. His prayerful concern about His flock.
4. His originality.
5. His method.

III. Factors which characterized His method of teaching:

1. He secured and held attention.
2. He made use of curiosity.
3. He made use of casual opportunities.
4. He made use of illustration.
5. His question and answer.
6. He broke down barriers.
7. He used visualization.
8. He established the correct relationship between teacher and pupil.
9. He cultivated the correct relationship between pupils.

Continued Growth of the Teacher, by T. W. Hoyer, was the third essay.

Colleague Hoyer stated that private study for more information is not enough.

Continued study is necessary.:

First, in religion.

Secondly, in the secular branches.

Thirdly, in music.

This is to be accomplished by continued study in higher schools, especially, our own schools, then by private reading, filing, indexing, etc.

Finally, we are not to forget, that no matter how much we lack or need to achieve the aim of continued growth, that prayer will pave the way, "believing ye shall receive."

The fourth and last essay, **Religious Education and the American Constitution**, by Prof. Theo. Graebner, was widely discussed. The contents are as follows:

I. Fundamental Principles

A. The Lutheran Doctrine.

1. The two ordinances; The State and the Church. Augsburg Confession, Article 28.
2. The essential purpose of the Church: bearing witness to Christ.
3. The essential purpose of the State: to maintain the social order.
4. The relation of government to religion.
5. Has the State a special duty towards the Christian Church?

B. The American Doctrine.

1. The constitutional provision of religious equality.
2. The Oregon decision.
3. Are we a Christian nation?
4. Is the Bible a sectarian book?

II. The Doctrine of the Separation of Church and State in its Bearing on the Religious Factor in Education

A. The Bible in the Public Schools.

1. Arguments commonly advanced against:
 - a) This is mixing Church and State.
 - b) The Bible without comment does not profit.
 - c) The Bible cannot be read without comment.
 - d) The Bible is a sectarian book and the State is secular.
 - e) Why discriminate against Mohammedans and Buddhists?
2. The forces active against Bible reading: Rome, Jews, Free Masons.
3. The opinion of our Missouri Synod founders on this question.

B. State Aid for Religious Education.

1. Direct aid by subventions from the State.
 - a) The arguments advanced by Roman Catholic pleaders for State Aid: The right has been granted that the church conduct its own schools (Oregon case); taxing Catholics to support the public schools is unfair; constitutional guarantee that worship and education should be encouraged.
 - b) The forces opposing Catholic demands for school taxes. Lutherans — Missouri, A. L.

C., U. L. C.; Reformed sects, Free Masons, K. K. K., and other anti-Catholic societies.

c) Arguments of Missouri Synod pleaders against State aid: unconstitutional, as it deprives citizens of religious liberty; provisions of State constitutions; it would cause schools to come under State control.

2. Free text books.

a) The present state of legislation.

b) The argument against such State aid.

3. Free Transportation.

a) Present state of legislation.

b) The argument against such practices.

The Convention adopted this important resolution:

1. Whereas, attention has been brought to us that in the near future some textbooks will be published which will contain anti-Christian material, such as mercy killing, sterilization, sex hygiene, evolution, etc., and

Whereas, we as educators should be on the alert and protest against such publication,

Be is therefore resolved that the conference elect a committee to investigate such findings and use its influence to counteract such tendencies through the proper authorities.

Respectfully submitted,

A. J. Sprengeler, Sec'y.

ANNIVERSARY OF CHURCH DEDICATION

St. Matthew's Ev. Luth. Church of Iron Ridge, Wis., celebrated the thirtieth anniversary of the dedication of their church building on Sunday, November 6. Rev. Gerhardt Schaefer of Chilton, Wis., preached in the morning services and Rev. Gerhardt Redlin of Allenton, Wis., in the afternoon. In both services sermons were delivered in the German and in the English language.

May the Lord, our Savior, Jesus Christ, also be with us henceforth and protect us in his word and work for the salvation of many immortal souls and to the glory of the triune God.

TWENTY-FIFTH ANNIVERSARY

On the 22nd of September the Redwood Falls Conference of the Minnesota District with the Olivia-Danube Parish observed the twenty-fifth anniversary of Pastor Art. Blauert's induction into the holy ministry. The arrangements had been planned in all quietness in conjunction with the regular one-day conference on the part of the conference brethren. Likewise the Conference also remembered the same anniversary of Pastor C. W. Kuehner of Winthrop, although his congregation had already observed the same earlier in the season.

The Visiting Elder spoke on the 134th Psalm pointing to the unfathomable mercy of our Lord to privilege man to serve Him for a quarter of a century in the wonderful work of winning souls. Therefore we should all realize our unworthiness, and shortcomings, with true repentance; and with new inspiration and hope, and faith go forth more zealous to carry on the blessed work of the Lord.

An informal gathering followed in the social rooms of the Danube church. Conference brethren and members of the parish spoke briefly interspersed by numbers by the choir and a quartett. The customary gift from the fellow pastors was presented to the celebrating pastors. The Danube-Olivia parish also extended to its pastor the well-wishes and showed the esteem with an anniversary gift. Both Pastor Blauert and Pastor Kuehner responded, visibly filled with deep emotion of gratitude for the wonderful mercy and grace of the Lord to be permitted, to labor in His vineyard in the past twenty-five years. A bounteous luncheon served by the ladies of the parish brought the very pleasant celebration to a close at a late hour.

E. A. B.

FORTIETH ANNIVERSARY

Several older members and organizers of St. John's Luth. Church expressed the wish to take cognizance of the fortieth anniversary of the founding of St. John's. So the congregation decided to do so in special services September 11, 1938. Pastor Henry Koch of Manitowoc, Wis., founder of the congregation, was invited to preach in the morning services. Prof. A. Schaller of New Ulm preached during the afternoon, and Rev. W. Nickels of Buffalo spoke at the evening services. The church was filled to capacity at all services. Loud speakers were installed to take care of the afternoon overflow.

The speakers were all former pastors of St. John's. The two other former pastors had also been invited for the festivity, but could not be present; Rev. J. Paustian of Barre Mill, Wis., because of another pre-arranged schedule; and Rev. Paul Hinderer of Waterville, Wash., because of failing health.

Acknowledge the unmerited Grace and undeserved Mercy of the Lord during the past forty years with true repentance, and show your gratitude by diligently making use of the means of Grace, was the burden of the messages delivered to the celebrating congregation.

It was a day of real Christian joy for St. John's, and in a special degree for Rev. Henry Koch and the charter members.

Edw. A. Birkholz.

CENTENNIAL ANNIVERSARY

The St. Paul's Congregation at Monroetown, Monroe Co., Mich., on the 11th of September, 1938, enjoyed

the privilege of celebrating a jubilee of special significance; namely the one hundredth anniversary of its existence as an Ev. Luth. congregation. During the last years of the second and the first years of the third decade of the past nineteenth century German Lutherans immigrated from the southern part of Germany and settled in the vicinity of Monroe, Mich. As there was no Lutheran church hereabouts at that time, these Lutheran families had to content themselves with reading services which were held in their homes. Finally they heard of Rev. Frederick Schmid of Ann Arbor, Mich., who was serving the Lutherans in Washtenaw County. They appealed to him with the request to give them services and their request was answered by his arrival here on the first Advent Sunday 1833. He served them from time to time until 1844. In 1838 a congregation was organized with twenty-five charter members and the name Zoar Ev. Luth. Church chosen, but in the year 1858 the congregation changed its name to the present: St. Paul's. In 1839 a log-church was built and in 1844 a resident pastor was called, namely Candidate W. Hattstaedt who was ordained and installed by Rev. Schmid in the log-church. Rev. Hattstaedt while serving the congregation also organized the Trinity congregation in Monroe and the Holy Ghost congregation at Sandy Creek several miles northwest of Monroe. 1847 the congregation severed its connection with its pastor and joined with the Ev. Luth. Zion's Church of Monroe to form a parish. The pastors who served this parish are the following: John Dumser, C. F. Diehl, J. Rudolph, C. Mutchel, Stephan Klingmann. A. F. Lutz, W. Fountaine, John Raible, John Eipperle, Frederick Soll.

The services of the pastors Dumser, Lutz, Raible and Eipperle were terminated by death. In 1860 the present brick church was built. In 1897 the congregation, desiring to have English services, decided to have a resident pastor again and called Candidate O. Eckert of our Lutheran Seminary at Saginaw, who served until 1900. Rev. J. Nicolai served from 1900-1909. Under his pastorate the church edifice was enlarged by adding a tower, with a bell, an altar-niche and sacristy. Since 1909 the undersigned has served the congregation. On the 11th of September the jubilee services were held, at which the former pastors O. Eckert, J. Nicolai and President Karl Krauss were the speakers. The sister congregations of the vicinity had been invited, and a large number of guests came to celebrate with St. Paul's. A loud speaker system provided them with an opportunity to hear the sermon and to follow the services. Concerning the future of St. Paul's Congregation we pray: "May the Lord our God be with us as He was with our fathers. Let Him not leave us or forsake us," 1 Kings 8: 57.

G. Ehnis.

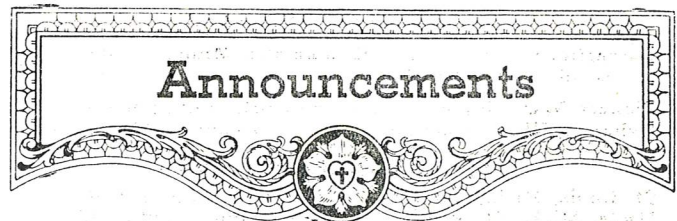
ANNIVERSARY OF CHURCH DEDICATION

The first Evangelical Lutheran congregation of Green Bay, Wis., celebrated the 75th anniversary of the dedication of its church on Sunday, October 9th. The Rev. E. Ben. Schlueter, the speaker in the morning service, based his sermon on the words of St. Paul to the Ephesians 2, 19-22 setting forth that the true church must be built upon the true and firm foundation which is Jesus Christ. In the evening service Pastor Paul Th. Oehlert preached on the words from Acts 17: 22ff. stressing the fact that we serve at the altar of the known God, the Triune God. A quartett from our Seminary at Thiensville sang in both services. On the following evening the celebration was concluded with a communion service, Pastor R. E. Ziesemer delivering the address.

Six pastors have served this congregation since its organization, C. R. Reim 1862-1870; C. F. Goldammer 1870-1876; K. Oppen 1876-1883; J. Siegrist 1883-1914; F. C. Weyland 1914-1921; and since 1921 the undersigned.

Lord, preserve unto us Thy word!

Rud. Lederer.



NOTICE — PASTORS — URGENT

Have you sent in your Census Report for 1937 to the U. S. Census Bureau? The deadline for these figures is December 31, 1938. Forty-nine congregations of the Joint Synod of Wisconsin have sent in no report. Unless this condition is remedied the report finally printed will present us as 6% smaller than we actually are.

If pastors have lost the census blanks originally sent them, or if they never received any, they can secure such by writing to Dr. T. F. Murphy, Bureau of the Census, Dept. of Commerce, Washington, D. C. All returns should be mailed direct to him.

G.

ANNOUNCEMENT

The following candidates were nominated to fill the vacancy at the Northwestern Lutheran Academy, Mobridge, So. Dak.:

Pastor Adalbert Dornfeld, Fox Lake, Wis.
 Pastor Hilbert Engel, Chesaning, Mich.
 Prof. R. Fenske, Milwaukee, Wis.
 Prof. E. Falk, Milwaukee, Wis.
 Pastor Im. P. Frey, Hoskins, Neb.
 Pastor Paul Gieschen, Rhineland, Wis.
 Pastor E. W. Hillmer, Kenosha, Wis.
 Pastor Carl A. Hinz, Mason City, Iowa.
 Pastor R. Hoenecke, Tacoma, Washington.
 Pastor Wm. Holzhausen, Sioux City, Iowa.
 Prof. Richard Janke, New Ulm, Minn.
 Pastor Arthur Koehler, South St. Paul, Minn.
 Pastor Carl J. Lawrenz, North Fond du Lac, Wis.
 Pastor Fritz Miller, Colome, So. Dak.
 Pastor Martin Scharlemann, Ph. D., Lake City, Minn.

Pastor Gustav J. Schlegel, Moberidge, So. Dak.
 Prof. Walter Schumann, Watertown, Wis.
 Mr. Melvin Schwenzen, Kenosha, Wis.
 Prof. Henry J. Vogel, Fond du Lac, Wis.

The Board of the Academy will meet Monday, December 5, at Aberdeen, So. Dak., for the purpose of calling a director. All correspondence regarding these candidates should be sent to the secretary,

Pastor G. J. Schlegel,
 Box 177, Moberidge, So. Dak.

SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference meets at Sparta, Wisconsin, on November 29, with Pastor Arthur Berg. Services at 9:30 A. M. Speaker: G. Gerth (A. Dobberstein).

Papers: Exegesis, 1 Cor. 16, P. Monhardt; Isagogics, Galatians, C. E. Berg; Isagogics, Ephesians, A. Looock; Reading of Sermon, W. Paustian (H. Schaller); Inspiration, R. Siegler; Proselyting in General, A. Winter; School Question, C. W. Siegler and Arthur Berg; Proposed Merger of American Lutheran Church and the Synodical Conference, H. Kirchner.

L. M. Bleichwehl, Sec'y.

INSTALLATION

Authorized by President W. Meier, the undersigned installed the Rev. Walter Herrmann as pastor of our congregations at Hettinger and Reeder, North Dakota, Sunday, November 13, 1938.

Address: The Rev. Walter Herrmann, Hettinger, North Dakota.
 William Lange.

MISSION FESTIVALS

Correction: (17th p. Tr.) Hutchinson, Minn., Friedens (W. J. Schulze). Off'g: \$1,131.17.

Pickett, Wis., Grace (I. G. Uetzmann). Off'g: \$83.54.
 Oshkosh, Wis., Immanuel (I. G. Uetzmann). Off'g: \$24.25.

Fifteenth Sunday after Trinity

St. Louis, Mich., Zion (C. G. Leyrer). Off'g: \$73.90.
 Hyde, Mich., St. Paul's (L. G. Lehmann). Off'g: \$25.95.
 Hale, Mich., St. Paul's (K. W. Vertz). Off'g: \$61.00.

Sixteenth Sunday after Trinity

Town Baytown, Minn., St. John's (Wm. Franzmann). Off'g: \$262.00.
 Kekoskee, Wis., St. Peter's (R. Marti). Off'g: \$93.10.
 Twp. Theresa, Dodge Co., Wis., St. Jacobi. Off'g: \$25.00.
 Juneau, Wis., St. John's (M. J. Nommensen). Off'g: \$259.38.

Seventeenth Sunday after Trinity

Jefferson, Wis., St. John's (O. Kuhlow). Off'g: \$1,150.00.
 Milwaukee, Wis., St. Marcus (E. P. Dornfeld). Off'g: \$852.00.

Eighteenth Sunday after Trinity

Saginaw, Mich., St. Paul's (O. and J. Eckert). Off'g: 741.93.
 Green Bay, Wis. (Walter Gieschen). Off'g: \$208.41.

Nineteenth Sunday after Trinity

Watertown, Wis., St. Luke's (P. Lorenz). Off'g: \$116.00.

Twentieth Sunday after Trinity

Milwaukee, Wis., Apostles' (F. Graeber). Off'g: \$82.95.
 Evanston, Ill., St. James' (F. E. Blume). Off'g: \$25.20.
 Toledo, Ohio, Arlington Ave. (O. J. Naumann). Off'g: \$51.38.

Twenty-first Sunday after Trinity

Tacoma, Wash., Faith (Roland H. Hoenecke). Off'g: \$36.50.
 Saginaw, Mich., St. John's (O. Frey). Off'g: \$269.51.
 Detroit, Mich., Hope (G. L. Press). Off'g: \$108.76.
 Milwaukee, Wis., Trinity (Arnold Schultz). Off'g: \$275.00.

BOOK REVIEW

Northwestern Lutheran Annual for the Year 1939.
 Gemeindeblattkalender auf das Jahr 1939.

We call your attention to our annuals, both German and English. They cost but 15c each and the use you get

from them throughout the year richly repays you for the investment. The German calendar offers you much edifying and entertaining reading matter beside the usual calendar material, while the English book continues the history and description of "The Educational Institutions of Our Wisconsin Synod." Print and sale are, of course, by our Publishing House. G.

Amerikanischer Kalender fuer Deutschlutheraner auf das Jahr 1939.

Lutheran Annual, 1939.

These are the annuals of our sister synod Missouri. They both contain the usual tables for reference — chronological and statistical. Besides there is illustrated historical matter, relating to the Synod's jubilee. Finally there is offered a goodly store of reading matter, interesting and edifying.

Print of Concordia Publishing House, St. Louis, Mo. Price of each, 15c. G.

Lutheran School Journal. November, 1938. Vol. 74, Number 3.

This is the official organ of the Ev. Luth. Synod of Missouri, Ohio, and Other States, published in the interest of Christian education. Edited by the Faculty of Concordia Teachers College, River Forest, Illinois, with the cooperation of Representatives from the Field. Published monthly, September to June, by Concordia Publishing House, St. Louis, Mo. Terms \$1.50 per annum anywhere in the world, payable strictly in advance.

This number contains two editorials: "A Modern Educator Four Centuries Ago" and "The Biblical Interpretation of Child Nature." Besides there are a number of interesting subjects treated, as "Luther's Contribution to Modern Elementary Education," etc. G.

The Inner Chamber. By Benjamin H. Spalink, Pastor. First Christian Reformed Church, New Holland, South Dakota. Print of Zondervan Publishing House, Grand Rapids, Michigan. Price, \$1.00.

Yes, as you may surmise, this is a book on prayer: where the authorized version has "thy closet" (Matt. 6:6) the R. V. has "inner chamber." The book is very timely indeed; some today have forgotten how to pray, others have never really learned it. The writer is not from our circles, but he writes some things that are right out of our hearts. "Many a preacher, many a Christian worker, many a Sunday school teacher, many an elder, rely too little on prayer and too much on their own pretended skill in the use of weapons. Service without prayer is ineffective in Christian warfare. If you want power, pray without ceasing; if you want results, pray without ceasing."

"Not only does neglect of prayer explain poverty of spiritual gifts, but also explains poverty of other gifts. Christ our Savior is now on the throne, ruling the world in the name of the Triune God. He provides His disciples not only with the things of the soul, but also with the things pertaining to their earthly life." "To come in Jesus' name signifies at least three things: first, to come under cover of His blood; secondly, to come with trust in His riches and power earned for His people; thirdly, to come in harmony with His will."

The writer treats his subject under the heads: The Nature of Prayer. The Importance of Prayer. Prayer and Providence. How to Pray. Hindrances to Prayer. Intercessory Prayer. When to Pray. Answers to Prayer.

We think the reader of the book will not fail to profit. G.

Utterances of Jesus. Brief Addresses on Their Connection and Import. By William H. T. Dau, Former Professor of Theology, Concordia Seminary, St. Louis, Missouri, and President, Valparaiso University, Valparaiso, Indiana; Author, "He Loved Me and Gave Himself for Me." Print of Zondervan Publishing House, Grand Rapids, Mich. Price, in Cloth, \$1.00.

Over against the Rationalism, Higher Criticism, and Humanism which today as never before are seeking to undermine and destroy the foundation of faith the writer re-states the eternal Gospel truths as they were pronounced by the Son of God Himself. The divinity of Christ, His atonement death, His physical resurrection, the universality of the salvation offered in Him — all these and more are clearly but briefly considered. There are twenty-one short chapters — 161 pages. Every reader is bound to benefit by a perusal of the book. G.

Youth's Problems No. 1, by Alfred L. Murray. Pages 203. Price \$1.39. Print, Zondervan Publishing House, Grand Rapids, Michigan.

In this little volume the author discusses Friendship, Courtship and Marriage. He has in mind to advise young people on the aforementioned subjects from a Christian viewpoint and to apply Christian psychology to solve the problems that confront the Christian young men and women of our day. The author makes many statements with which we cannot agree, when he says page 27: "The goodness which was created in man makes him a seeker and admirer of purity" and others of the same tenor it is evident that he is not convinced of man's total depravity (original sin).
W. J. S.

Lifted Shadows, a novel by Charles Elmo Robinson. Price, \$1.00. Pages 201. Print, Zondervan Publishing House, Grand Rapids, Michigan.

The story centers about a young lawyer who established a law office in Magnopolis, Mo. The motto hung on the wall of his office read: "I am opening this law office to prove to all beholders that a man working full time for God can yet succeed in business." True to his motto he becomes a fisher of men with miraculous results. We do not like the many references to confirmation and the authors sneering, satirical remarks in regard to it. Nor do we care to read a book that so overemphasizes religion. In our opinion it is overdone in this book.
W. J. S.

Daily Manna, a Calendar for daily devotions. Pages 366. Price 75c. Print Zondervan Publishing House, Grand Rapids, Michigan.

The devotions are written by pastors of the Presbyterian and Reformed Churches and offered to the adherents of this faith.
W. J. S.

What Is Wrong With the Movies? By John R. Rice, D. D., Pastor Fundamental Baptist Church, Dallas, Texas. Zondervan Publishing House, Grand Rapids, Mich. In paper, 117 pages. Price 35 cents.

In this pamphlet the Hollywood film productions receive a well deserved drubbing. That the general run of films, especially the most popular ones, are in the service of all manner of filth, such as open lewdness, adultery, divorce, as well as of murder and highway robbery, needs little proof for the believing Christian, but does need the open condemnation which it receives here. The author is right when he warns against going to see the film actresses, even in the better shows, as inducing a love of these soiled doves and an aping of their ways. Can Greta Garbo be a power for good, even in a Bible picture, the writer asks? All crime is made alluring, he truthfully states. With statistics and case histories he proves his point. That he is carried away by his moral indignation and zeal for righteousness, and so is led at times to overstate his case, is due to his somewhat puritanical mind. But this can easily be overlooked. We can honestly recommend this booklet to all Christians, young and old, clergy and laymen, as well as to other people whose eyes need to be opened to the great danger of the films from these godless studios confronting the nation, and especially its youth.
Z.

That Men May Know, a series of sermons by Walter D. Kallenbach, Ph. D., Th. D. Zondervan Publishing House, Grand Rapids, Mich. Bound in cloth, 146 pages. Price \$1.00.

The author of these discourses, according to the jacket, is a blind scholar and evangelist, a Baptist by persuasion. "Sometimes the blind may lead the sighted", the author says in his foreword. But we hesitate to follow him in all his doctrinal beliefs. Of course, the true knowledge of the right use and importance of the means of grace for a knowledge of God is lacking. "God has never asked man to believe blindly. It is because of this fact that He has revealed himself in nature, through His Word, and through His Son," he claims, p. 36. "Is there salvation in good news, or a mere declaration of it?" he asks, p. 54. We are not surprised to read that Christ is the Gospel, that the vicarious suffering of Christ for our sins is not in his books, and that Christ's blood saves men through a sort of blood transfusion. Why is it that the modern church leaders of these sects so rarely dare to speak of the great guilt of sin, the wrath of God upon it, and the need of the crucifixion of our Lord as a ransom for sinful man, without which there can be no

forgiveness of sins? Keeping mum on that, or even denying it, takes the very heart out of the Gospel. It is on this account that so many of these modern sermons declaring these false notions on the Christ and His Gospel do a harm, if but subtly, to the unsuspecting or undiscerning reader. And it is for this reason that we cannot wholeheartedly recommend this book, in spite of the many good things it preaches.
Z.

CASH STATEMENT

Four Months — July 1, 1938 to October 31, 1938

| | | |
|--|-----------|---------------------|
| Cash on Hand (beginning of bienn.)..\$ | 178.98 | |
| Receipts from Districts | 97,056.49 | |
| Revenues | 17,913.83 | |
| Extraordinary Receipts | 2,124.00 | |
| Receipt for School Bulletin | 113.30 | |
| Total | | \$117,386.60 |
| Disbursements | | 120,293.92 |
| Deficit | | \$ 2,907.32 |

Budget Debt

| | | |
|--|---------------------|---------------------|
| Debt July 1, 1937 | | \$447,105.36 |
| Received from D. R. C. | 204,538.25 | |
| Collection for Debts | 1,326.77 | |
| Total | \$205,865.02 | |
| Debts Paid | 196,902.10 | 196,902.10 |
| Available for Debts | \$ 8,962.92 | \$248,203.26 |
| Inmates' Deposits Received | | \$ 1,800.00 |
| Accounts Payable | | 3,246.21 |
| Budget Debt on October 31, 1938 | | \$253,249.47 |

Church Extension Division

| | | |
|---|---------------------|---------------------|
| Debt on July 1, 1937 | | \$164,420.29 |
| Repayments | 27,946.57 | |
| Interest | 2,470.64 | |
| Collections | 2,321.46 | |
| Other Receipts | 1,250.75 | |
| Total | \$ 33,989.42 | |
| Church Extension Debts paid | 32,325.00 | 32,325.00 |
| Available for Debts | \$ 1,664.42 | |
| Ch. Ext. Debt on Oct. 31, 1938 | | \$132,095.29 |

Total Debt

| | | |
|---|-------------|---------------------|
| Budget Debt | | \$248,203.26 |
| Church Extension Debt | | 132,095.29 |
| Total | | \$380,298.55 |
| Accounts Payable | \$ 3,246.21 | |
| Inmates Deposits | 1,800.00 | |
| Total | | \$ 5,046.21 |
| Total Debt on October 31, 1938 | | \$385,344.76 |

* * * *

We acknowledge with thanks the following donations:
Previously reported\$1,643.00
Harry Koerner donation sent to D. L. C. 500.00

Missouri Synod for Synod \$1,143.00
Mt. Olive Church of Graceville, Minn., for Synod 20.00
950.00

Memorial Wreath for Missions from
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Mr. and Mrs. L. Rosenthal and
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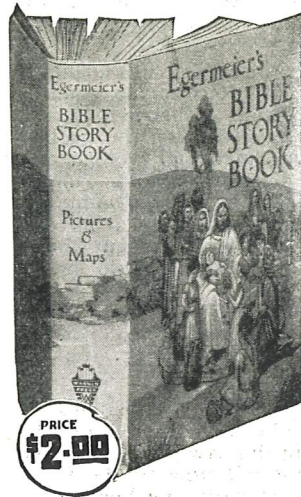
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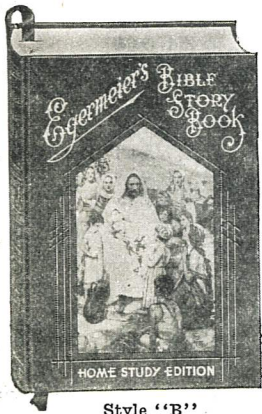
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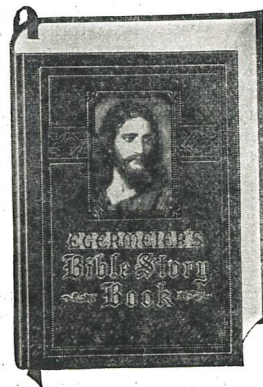
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