

The Northwestern LUTHERAN

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

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"Lift Up Your Eyes On High"

On the threshold of each new year sober men pause for a moment so that they may look backward and look forward.

Today the retrospect and the prospect alike may well lead to dejection and dismay. The past with its illusions and disappointments is gloomy - the outlook for the future is tragic and menacing.

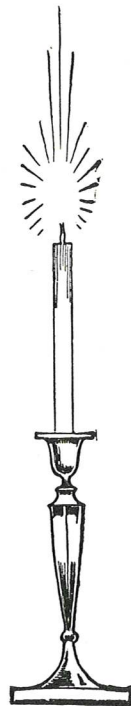
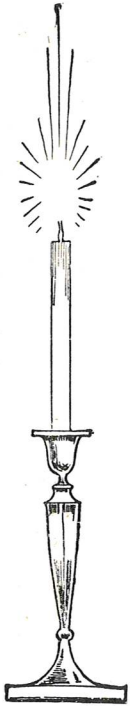
"When the outlook is bad, look up."

To lift our eyes to the sky is the medicine for despondency, the antidote for dismay.

We walk about Zion and lament over the breaches in her walls which we have no skill to repair and are tempted to believe that the Lord has repented of His promise: "I will build My Church."

Our present troubles, like the roaring of the sea and its high rolling waves, frighten us as though the arm of the Lord were shortened and His judgments were not altogether just and righteous.

In quietness and confidence we shall commit ourselves to the God who has remembered us and redeemed us through Christ. By His grace He will renew our strength, so that through all the shadowy months before us we shall walk and not faint.



"AND HE SHALL REIGN FOREVER AND EVER"

Read Luke 2: 1-20

CHRISTMAS has come and gone — and what has remained, only fragments, basketfulls of fragments, after the feast, after we have eaten and were filled? After Christmas, only too often that which remains is a basketfull of toys and trinkets which are beginning to show wear and tear, a basketful or fragments of sweetmeats which have lost their savor because we did eat and were filled, a basketful of gifts, fragments, at least they appeared as such to an overinduged and wasteful generation. "Gather up the fragments that remain, that nothing be lost." Wastefulness is a besetting sin of the people in our affluent land, a sin which manifests itself especially during the Christmas season. — But if nothing more has remained to us after Christmas than these fragments, we as *Christians* have committed the greatest sin of wastefulness.

Jesus Only

The Christmas season has a way of casting its spell over us. The oft repeated stanza in the Christmas carol expresses it.

"Yet tonight as we hear it
In song and in rhyme,
It seems we are *living*
In that happy time."

To most of us Christmas means reliving the events which transpired in Bethlehem of Judea nineteen hundred years ago. The settings and the scenes of the first Christmas are carefully reconstructed to create the necessary Christmas atmosphere. Pageants — will they in time supplant the preaching of the Word? — are being more and more favorably received. Is this our Christmas? And what remains when the spell is broken and we awaken to find ourselves in this twentieth century world?

The fact is that on that first Christmas eve the bright shining light which shone round about the shepherds *vanished*, and the angels were gone from them into heaven. Moreover, at the sight of that glory of the Lord the shepherds were *sore afraid*. The Christmas gospel in parts reads like the record of our Lord's transfiguration. When the favored disciples saw his face shine as the sun and his raiment white as light, and there appeared unto them Moses and Elias talking with him, Peter said, "Lord, it is good for us to be here." Then a bright cloud overshadowed them and the voices of the Lord was heard. This cast the disciples to the ground, and they were sore afraid. Mark the trembling shepherds and fearful disciples when the bright cloud of God's glory overshadowed them. If we will attempt to reconstruct these awful scenes

of the first Christmas, let us remember that we are treading on holy ground — and we can do so only with fear and trembling.

While the disciples on the Mount of Transfiguration were still prostrate and trembling, "Jesus came and touched them and said, 'Arise, and be not afraid.' And when they had lifted up their eyes they saw no man *save Jesus only*." Mt. 17. With Jesus they came down from the mountain. With Jesus only they were *not* afraid. When the angels were gone from the shepherds they said one to another, "Let us now go, even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in the manger," Fear departed when they saw the Christ child in the manger, and they returned glorifying and praising God. Christmas dawned for the shepherds when they saw no man *save Jesus only*.

The Word

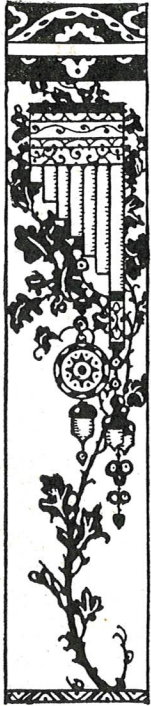
Everything in the Christmas Gospel points to Jesus only. If we have not heeded the message of the angel, "Ye shall find the babe wrapped in swaddling clothes lying in a manger." If we have not followed the shepherds and worshipped the Christ-child nothing has remained to us today but fragments.

But where shall we find the Savior today? The fact is that we were not permitted to see the Savior in the flesh. — Too long we have not fully appreciated the blessed Christmas gospel, the Word. The shepherds themselves would have missed the Christ-child without the word of the angel. The Wise Men, following the star, found the Child only after the scribes in Jerusalem directed them to Bethlehem with their, "For thus it is written." Indeed, Mary and Joseph themselves were informed of the shepherds, "The saying which was told them in her heart." The first Christmas with its bright light on Bethlehem's plains, its multitude of the heavenly hosts, its star guiding the wise men, and with the child in the manger, was complete only with the Word. It was true then as it is today. "How shall they believe in Him of whom they have not heard." Christmas has come and gone and you and I have only fragments of perishable stuff unless we have with Mary kept the words concerning the Christ-child and pondered them in our hearts. Without the guiding light of the Word you cannot return to your home, to your field, to your offices, glorifying and praising God.

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EDITORIALS



What Do You Think? It were well, perhaps, if the Christians would begin to de-emphasize the "exchange of gifts" at Christmas time, which impoverish and financially embarrass many a one for months to come. We use the words "exchange of gifts" advisedly; for it has really come to this that the "giving" at Christmas time is merely an "exchange." How many are not bothered with the thought—"What will I give so-and-so? I know so-and-so will give me an expensive gift and I must give something as good or better or feel ashamed." Such thoughts behind the gift certainly take all the spirit of Christmas out of it.

The gifts of Christmas reflect God's gift to man — at least it ought to be so in Christian circles. God gave us His Son to be our Redeemer out of fatherly divine goodness and mercy, without any merit or worthiness in us. Paul puts it in this way Rom. 5:8, "God commendeth His love toward us, in that, *while we were yet sinners* (enemies of God) Christ died for us." This disposition and mind of God ought to determine the recipient of our gifts — if we would imitate the Lord and the real spirit of Christmas. God gave His Son to the most unworthy ones imaginable — to those who rebelled at His rule over them, rebelled even against the very gift He gave them, without which they could not have life. God knowing the condition and the mind of men nevertheless made the gift — sent His Son to them to bleed and die, to pay their guilt. In addition He sent His Holy Spirit — another unearned and undeserved gift — to change the rebel-heart of man, give him repentance and faith that they might know God and be saved. Thus "the free gift came upon all men unto justification." Rom. 5:18.

Surely, this grace of the Father ought to permeate the celebration of Christmas among Christians. This remembrance will root out much of the selfishness and selfish motives; it will turn heart and mind from the now prevalent practice of making a successful Christmas for one's self by giving to others who by force of decency will repay in kind. This is as detestable as it is unworthy of a Christian upon whose heart the blessed light of the Gospel has shown and ever shines, to give them and ever increase in them the knowledge of the glory of God in the face of Jesus Christ. His gift at Christmas time will be as unselfish in purpose and aim as God's gift to him is unselfish. God's whole mighty heart went out to deliver us who through fear of death were all our lives subject to bondage, by His Son, who through death destroyed him that had the power of death, that is, the devil. Hebr. 2:14, 15.

The more our Christmas is centered on Christ — God's great gift to the world — the more our joy and celebration will be shorn of all mechanical, secular, sentimental and sinful considerations and by-products of the Christmas of the world. Ours must be distinct from theirs! They know not why they are celebrating. To them Christmas is merely an excuse to eat and drink and to play. The more general this becomes, the greater is the danger that the Christian may copy from them and be misled; the greater the danger that Christmas may lose its blessed meaning. Perhaps, one way to preserve it, is to de-emphasize the lavish "exchange" of gifts and come back to the lowly manger and stall to contemplate "the great mystery of godliness — God was manifested in the flesh."

1 Tim. 3:16.

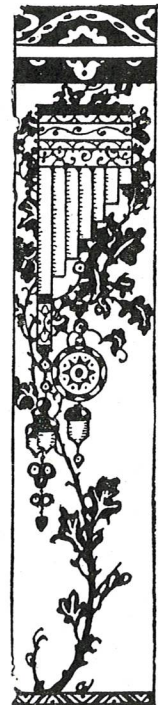
W. J. S.

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An Anti-Climax It is still eleven days before Christmas as this is written and already the air is filled with those incomparable Christmas carols and Nativity hymns that have thrilled the hearts of the faithful for centuries and still make the heart of the believers, wherever there are such, beat a little faster in gratitude and thanksgiving to Him "who spared not His own Son but delivered Him up for us all." There is beauty in the strains of Christmas carols; there is appeal in their melody and words that are unequalled, except in the great Easter hymns of the Church. Time was when the Christian felt a bit of the "pride of possession" in them and considered them holy ground.

It is still eleven days before Christmas. Everywhere in the Christian churches people are preparing for the great day that will climax the Advent season in the scheme of the church year. The Church is still singing the stirring, plaintive lines — "Come Thou precious Ransom, come," and "Comfort, comfort ye my people" — the Advent burden of many centuries — but the prayers, the songs the Advent melodies seem strangely out of place and out of harmony with the spirit of the day — eleven days before Christmas. While in the regular morning service of the third Sunday in Advent we hear of John the Baptist calling all men to repentance because the Kingdom of God is at hand and the faithful are responding with the hymn, "Hark, the herold's voice is crying in the desert far and near" — the radio choirs, the radio speakers, the general public is not in the Advent mood. They have passed Advent — the preparation season for Christmas — and are singing, "Christ, the Savior is born."

It is still eleven days before Christmas and what a confusion of thought and mood



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Editorial Committee: **W. J. Schaefer, Managing Editor**
Arthur Voss, Church News

Associate Editors: **Professor K. Schweppe**
Im. P. Frey

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and melody and song. Last night — in the Advent season — and Christmas still eleven days off, there were candle light services and Christmas cantatas and Christmas song services all over the city in the various churches. Thousands of the people in the city — Christian people, no doubt, streamed to the churches to hear the sweet carols of the church sung by well trained choirs. Perhaps they will hear them sung again in another church next Sunday; perhaps, twice on the same Sunday.

It is still eleven days before Christmas — the Advent season of the church year is still not ended — the days of preparation for Christmas — days of repentance and humiliation — and the Christmas theme has already been exhausted and overworked. People have been fed to the point of satiation.

It is still eleven days before Christmas. — When Christmas comes eleven days from now — it must come as a sort of an ANTI-CLIMAX. — And, we can do nothing about it but protest most emphatically against the inconsiderate and wanton intrusion upon this holy ground. We want Christmas to be the CLIMAX and not relegated to the ridiculous position of an ANTI-CLIMAX.

W. J. S.

* * * *

As for Man Another year is about to descend into the great sea of futurity. Each end of the year and each beginning of a NEW YEAR ought to cause the Christian to stop and ask himself: "How long is my life; what is the purpose of my life; where am I going?" In the hurley-burley of our fast modern life in which we find so much to occupy our attention, so much to keep our minds busy, so much to distract our thoughts and, yes, so little concern for and reflection on TIME, LIFE — its meaning, its purpose and its end — that it is well for the Christian to stop and to seriously take stock of his surroundings. He ought not be blithely, carelessly wave all serious consideration of TIME and all its implications aside. He will want to know the answers to those momentous questions and make sure that the answers will not discomfort him. The turn of the year is a propitious time for such sober reflections.

"As for man his days are as grass: as the flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." Thus saith the Lord in Psalm 103:15, 16. Time, life, if you care to see it concretely

— look at a blade of grass, at a flower of the field — today you see it in full bloom, grand and beautiful to delight the eye — tomorrow it is gone; all its perfume and beauty are just a memory. That is a picture of life painted in nature by the great Master Painter. In it see the reflection of your own life. What does it tell you? First this, — Our life on earth will *end!* No matter how long God may grant us life — some day it will end as quickly, as suddenly as that of grass and the flower. It is wise then to live with a view to that end.

The other question is inevitable: "Why am I alive?" What is the God-intended purpose of human life? God says, "to glorify the Father which is in heaven." In the Christian God has achieved this purpose. Through the Word He has begotten him again and has turned his heart to Christ, the Savior, in Whom he has "redemption through His blood, even the forgiveness of sins." Now the whole life of a Christian has but one purpose, to live for Him who loved him and gave himself for him. He knows his life to be hid with Christ in God. Col. 3:3.

And, the Christian knows the answer to the last question: "Where am I going?" The sceptic and all the unbelievers have also an answer to this question but their answers are, all of them, less dependable than a blind man's guess. The Christian's answer is taken from the sure Word of God. It reads, "We must all appear before the judgment seat of Christ." That is the goal toward which the Christian is moving. But, isn't that a terrible thought and a terrible end? Certainly not! There he shall hear those blessed words, "Enter into the joy of thy Lord," Matt. 25:21. "So shall we ever be with the Lord," 1 Thess. 4:17.

"As for man" — a Christian man — he is alive because God gave him life as he did the flower of the field to flourish a little while scented with the fragrance of the spotless Christ and fill the air of this foul earth with the fragrance of God's glory manifested in him. And after a little while to enter into the eternal joy of heaven.

These thoughts are not depressing at the turn of the year; there is nothing of a morose nature in them; they are an incentive for the New year.

Abide, O faithful Savior,

Among us with Thy love;

Grant steadfastness, and help us

To reach our home above.

W. J. S.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

Art. II. Of Original Sin

Part One

Also they teach that since the fall of Adam, all men begotten in the natural way are born with sin, that is, within the fear of God, without trust in God, and with concupiscence; and that this DISEASE, or VICE OF ORIGIN, is truly sin, even now condemning and bringing eternal death upon those not born again through Baptism and the Holy Ghost.

IV

WHAT is this original sin by which "all men begotten in the natural way" are infected?

In our Confession we answer: "without the fear of God, without trust in God, and with concupiscence."

Mark the words "without" and "with." Original sin is here presented from a double angle; it is described *negatively*, something essential is lacking, something without which we cannot please God; then *positively*, there is something in our nature which utterly ruins it.

When the Catholics heard this definition of original sin at Augsburg, they did not find how they might condemn it; yet were they not ready to accept it. In their criticism they said that it was not a definition of *original sin* at all, rather, a description of *actual sin*. Melancthon, in his reply, referred to the German text of the Augsburg Confession. Although, as he remarked, the sophistry of the objection could easily be refuted, yet the German text left no excuse whatever. There the definition is formulated in this way: "*dass sie alle von Mutterleibe an voll böser Lüste und Neigung sind, keine wahre Gottesfurcht, keinen wahren Glauben an Gott von Natur haben können.*"

In our Confession we are not speaking about the *act* of fearing God or trusting in Him, we are speaking of our *inability* to do so.

There is, to be sure, in all men a certain fear of God. It is the fear of an evil conscience. The law of God is written in our hearts. Our conscience tells us that God will judge us according to our deeds, and we begin to tremble before this Supreme Judge. For no matter how many excuses we may try to offer, our conscience will overrule them all.

Such dread of God's judgment is found in all men; but that is not the fear which God desires. The trembling conscience of a sinner represents the same fear that will torment the condemned in hell forever. God seeks in us a humble, child-like reverence; but due to original sin, no man is capable of rendering it to Him.

What is true concerning fear applies with equal force to faith, trust or confidence, in God. Natural man likes to think of God as one who will overlook our shortcomings. We cannot be perfect, we all have our weaknesses, and God does not insist that we be perfect. If we make an honest attempt He will give us credit for it.

But is this true faith in God, a notion which denies God's holiness and righteousness?

Original sin consists in this, on the one hand, that we are without fear of God and without trust in God; or, as the German text has it, without *true* fear and without *true* faith. Try as we may, we cannot produce true fear and true faith, rather, the more we try the worse we become entangled in sin.

On the other hand, original sin consists in this that we are born with concupiscence.

The Bible is full of passages which speak of this. God tells us that every imagination of the thoughts of our heart is only evil continually (Gen. 6:5). And again, The imagination of man's heart is only evil from his youth (Gen. 8:21). He speaks of our lusts (Gal. 5:16). He forbids us to covet (9th and 10th Commandments; Rom. 7:7). A word which occurs very frequently to denote this inborn concupiscence is *vesh*.

Now what precisely is this concupiscence? Roman Catholics limit it to the sexual impulse. While it is true that all desire for fornication and adultery is an outgrowth of the inborn concupiscence, yet it is not the only one. Just ponder the terrible list St. Paul assembles in Gal. 5:19-21: The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, drunkenness, revellings, and such like.

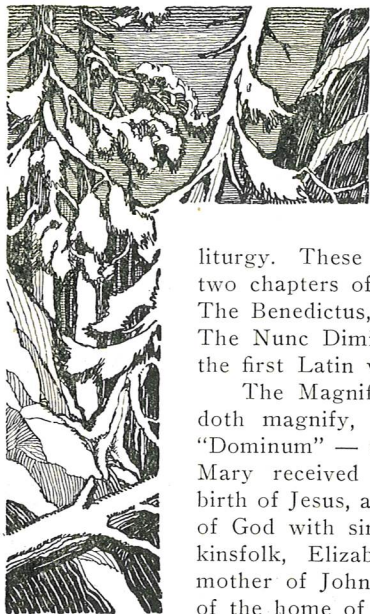
Melancthon was right when in his *Loci*, a book on Christian doctrine, he said: "Flesh, when contrasted with spirit, does not mean a part of man, but the whole man consisting of soul and body. . . . Original sin is a living impulse producing fruits, *i. e.* sins, in all parts of man and at all times of his being, sins, many of which the natural man does not regard as sins: covetousness, unholy ambition, hatred, envy jealousy, pride, lust, wrath, etc. So unfathomable is the corruption that its true character can be learned only through the law of God."

In the last sentence Melancthon touches a very important point. Original sin, our inability to fear and trust God and our proneness to sin, is a very deep-rooted evil, permeating, affecting the whole nature. While it certainly is not the substance of the corrupt man, or a part of it, yet it is not a "slight, insignificant spot on the outside, dashed upon the nature" (Formula of Concord), but "so deep a corruption of human nature that nothing

(Continued on page 408)

THE FIRST CHRISTMAS MUSIC

The Magnificat — Luke 1:45-55



THE gospel of Luke has been called the first Christian hymn-book. We owe to Luke four inspiring hymns that have been sung in the church from very earliest times and are still a vital part of our

liturgy. These hymns, found in the first two chapters of Luke, are The Magnificat, The Benedictus, The Gloria in Excelsis and The Nunc Dimittis. The titles come from the first Latin words of the hymns.

The Magnificat begins "Magnificat" — doth magnify, "anima mea" — my soul, "Dominum" — the Lord. After the Virgin Mary received the announcement of the birth of Jesus, and accepted the commission of God with simple faith, she went to her kinsfolk, Elizabeth, soon to become the mother of John the Baptist. The location of the home of Elizabeth and her husband Zacharias is vaguely described as "the hill

country." This is the usual designation of Judea. The name of the town is not given.

If Mary sought comfort and understanding companionship, she found it in Elizabeth. She was greeted with, "Blessed art thou among women, and blessed is she that believed, for there shall be a fulfilment of the things which have been spoken to her from the Lord." What a support for her faith to discover that her kinswoman recognized the visitation of God upon her! She was not even given time to tell all the strange story of the angelic announcement to her. Out of this happy experience came the beautiful hymn of thanks and praise which is the subject of our study.

An Ancient Hymn

The use of this hymn of Mary began very, very early in the church. Evidence shows its inclusion in the liturgy of the church before A. D. 600. No doubt it was sung as one of the first Christian hymns when they were added to the inherited hymns of Judaism. The converted Jew would find the words familiar. This hymn reflects many of the phrases and much of the spirit of the hymn of Hannah, mother of Samuel. Compare it with 1 Sam. 2:1-10. The hymn is a perfect mosaic of phrases familiar to the Jewish worshiper. Compare Psalms 113:6-8 and 34:10. It also voices the ancient hopes of Israel and very definitely expresses the faith of Mary that her child would be the long-promised Messiah. It moves from the eager hope of the Old Testament to their assured fulfillment in the New.

Our Lutheran fathers included this hymn in the Vesper Service. Probably the majority of our churches use the Nunc Dimittis instead of the Magnificat. This is the hymn of Simeon, the aged saint who was present when Jesus was presented before the Lord in the Temple. He took the babe in his arms and sang, "Now lettest thou thy servant depart in peace." We will study it further the last Sunday in this month. But our people should also know the Magnificat.

The Spirit of the Hymn

This hymn reveals much that was in the heart of Mary. It offers proof of the wisdom of God in selecting Mary to be the mother of our Lord. There is humility coupled with the sense of great destiny. This is an important combination of character traits, always necessary for true greatness. She

confessed herself a humble maiden, but she recognized that God had called her to a position of eternal honor. The greatness of her spirit is shown by her willingness to accept the high destiny.

Thanksgiving is voiced all through the hymn, for herself and for her nation. Hope is in every line. She is sure that God has now remembered His promise for the redemption of Israel and is about to fulfill it in her son. Her hope is as unlimited as her faith in God. "All generations," "for ever," these are expressions of this hope. The Magnificat is a hymn of praise.

We cannot sharply define the areas of Christian hope, humility, praise, thanksgiving and faith. They are all bound together. Certainly this is a hymn of great faith. The faith of Mary is shown in her happy acceptance of the announcement of the angel. Elizabeth greeted her with "blessed is she that believed." Long years had passed since the first promise of a Messiah. Mary was living in an age when the mighty power of Rome had subdued the known world. It was no time in which a fearful, doubting soul could picture the coming of the King of Israel. In the very midst of such a hostile world situation, Mary believed that her son was God-sent to save the world. Only a simple soul could accept that call.

Hope for the Humble

Even as Mary saw herself, a humble maiden, lifted to eternal heights, so she saw her son as the savior of the poor. Those of "low degree" are to be exalted, "the hungry" are to be "filled with good things," the proud, the mighty and the rich are to be brought down to their proper level. In all this Mary understood something of the mind of God.

When God selected the father who was to be the head of the family in which Jesus was to be born, He chose the carpenter, a man who worked with his hands. The Jews refused to accept Jesus, for one reason, on account of the humility of His birth.

Nazareth was a town of uncertain reputation. Joseph and Mary were of noble blood but peasants, country folks, to the Judean nabobs. The place of Jesus' birth was a stable, not a palace. His first visitors were shepherds, coming fresh from their flocks, not the silk-clad courtiers of a king. His first disciples were men who also worked with their hands, men with no standing among the leaders of the Jews, men who must be accepted, if at all, for what they were, not for their position in society. The first Christian churches were mainly gathered from the lower classes. Mary must have seen something of this as she sang, "My soul doth magnify the Lord." If she could have carried the Jewish leaders with her into her vision, what a different fate might have come upon her race.

The church, down through the ages, has not shared fully the vision of Mary. But the church has been most Christian when it reached out the hand to the underprivileged and aided them to the place of self-support. Certainly the church must disregard the possessions of men in measuring its mission. Luther insisted that every man had a right to be his own priest before God. This is a democratic truth that the church must preserve. When a man can say to the pastor, "Your church is too fine and we cannot dress well enough to feel comfortable there," it is time for serious thinking. Do poor people find a real welcome in our churches today?

When the Jews mocked Jesus as "Friend of publicans and sinners," they were really charging Him with being the champion of the poor and outcast. His sympathy, His approachableness and understanding left him open for the friendship of the least in the social scale. Does the church continue that tradition today? How far is our Christmas charity program Christian? — By Amas John Traver in *Lutheran Companion*.

"O JESUS CHRIST, THY MANGER IS MY PARADISE"

Professor W. G. Polack

ONE of the new Christmas hymns included in our new hymnal is the intimately tender hymn of Paul Gerhardt, "O Jesus Christ, Thy Manger is My Paradise." Though well-known and widely used in German circles, this hymn had not previously found its way into many English hymnals, perhaps because the English translations available were not adequate. It would have been a great loss to our hymnody, if the hymn had been allowed to lapse into the sea of forgotten treasures, not alone because of the worth of Paul Gerhardt's text, but also because of the tune which the famous Johann Crueger prepared for it, and to which the words have been wedded ever since their first publication in 1653. Our Committee therefore made a special effort (fully realizing the difficulties of translating this hymn, which difficulties were not lessened by the unusual meter) to save as much as possible of the original fifteen stanzas of this hymn. The result was a cento of six stanzas which we believe will be appreciated by our people.

One of the marks of a great hymn is the timelessness of its message, even though it may originally have been intended for a very special occasion, as many of our hymns were. The message of this Christmas hymn is truly as timely today as it was when first published nearly three hundred years ago. Paul Gerhardt's age was much like our own — an age of unrest and war. Though first published in 1653 the hymn may have been written somewhat earlier, perhaps during the trying years of the dreadful thirty Years' War that came to an end in 1648. At any rate, even if it was not actually written until 1653, the echoes of that war were still ringing in the ears of the people and the wounds made by it were not completely healed. And yet in such a time of trial and trouble the Christian poet keeps Christmas in the true spirit of the occasion. Whatever the outward conditions of his day might be, and however heavily the cross of affliction might rest on him and his people, in the peaceful quiet of his hearthside he contemplates the great mystery of godliness — God manifests in the flesh — and dwells on all the great blessings that have flowed from the manger in Bethlehem, through the ages, on our lost and sinful race. His own faith is strengthened by such meditation and he receives new strength, new courage, and new zeal for the work which the Lord has called him to do; for in that Child in Bethlehem's manger lies the assurance of a gracious God, of a loving Savior, of the forgiveness of sin, of deliverance from death and Satan, and of peace restored between God and man, a peace so sublime that it passeth all human understanding.

Our times can by no stretch of imagination be called good. There may be peace and freedom in our own land, but the reverberations of the wars abroad din in our ears from day to day. Our hearts are torn with sympathy daily for the sufferings of our fellowmen in those wartorn lands. At the same time we know that war and all national calamities are a stern call of God to repentance!

Here in our own land, with its comparative peace and quiet, we are aware of a falling away from the faith of many, of a denial of God and a rejection of His Holy Word, of the fact that though many celebrate Christmas it is a hollow mockery of what a true keeping of the feast should be. Is not the fact that God has spared our nation thus far a very evident sign of His longsuffering, a longsuffering that may eventually come to an end, if we do not repent and turn to Him?

When we look at ourselves and into our own hearts — have we cause for pride and self-satisfaction with what we see? Must we not be deeply conscious of our own sins and shortcomings, of our angers and hatreds and envying, of our impurity, of our indifference and coldness, of our lack of zeal, of our shortness of vision, and of our lack of faith in the

promises of our God? Can we keep Christmas, unworthy and sinful we?

Yes, we can and we should by going in spirit to Bethlehem's manger and there we shall be reassured that our Father in heaven gave His only Son to save us, and there we shall find new grace, new love, new hope, new courage, new strength, new zeal to carry on and to work the work of Him who sent us while it is day, before the night cometh, when no man can work. That work lies especially in the field of witnessing for Christ. Our heavenly Father has been abundantly gracious to our Church and has without any merit on our part retained the Gospel in our midst in its fulness and purity. As a result we have the responsibility to bring the message of that Gospel to our age, at home and abroad, that many may yet be saved as brands from the burning, that many may be turned from the error of their ways to faith and godliness, that many of those who sit in darkness and in the shadow of death may have their feet led into the way of peace. Let us be more faithful to our God, more attentive to the hearing of His Word, more patient under the cross, and more charitable toward our neighbor. With the recognition of this obligation and with the firm resolution, under God, to do our utmost to testify by word and deed in the days ahead, we shall be able to celebrate a joyous and blessed Christmas. May the singing and the praying of such hymns as this strengthen us and help us to keep the feast in spirit and in truth:

O Jesus Christ,
Thy manger is
My paradise at which my soul reclineth.
For there, O Lord,
Doth lie the Word
Made flesh for us; — herein Thy grace forth shineth.

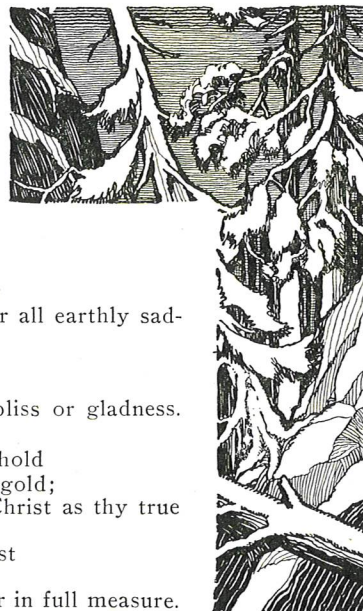
He whom the seas
And wind obey
Doth come to serve the sinner in great meekness.
Thou, God's own Son,
With us art one,
Dost join us and our children in our weakness.

Thy light and grace
Our guilt efface,
Thy heav'nly riches all our loss retrieving.
Immanuel,
Thy birth doth quell
The pow'r of hell and Satan's bold deceiving.

Thou Christian heart,
Whoe'er thou art,
Be of good cheer and let
no sorrow move thee!
For God's own Child,
In mercy mild,
Joins thee to Him; —
how greatly God must
love thee!

Remember thou
What glory now
The Lord prepared thee for all earthly sadness.
The angel host
Can never boast
Of greater glory, greater bliss or gladness.

The world may hold
Her wealth and gold;
But thou, my heart, keep Christ as thy true
Treasure.
To Him hold fast
Until at last
A crown be thine and honor in full measure.



"And He Shall Reign Forever and Ever"

(Continued from page 402)

He Shall Reign

There is much to distract from the Word and from Christ in the Word in our day, and especially during the Christmas season. There are the tokens of man's love, the good will of men. And there is the very opposite of this. The poverty, the suffering among men, brought about by the selfishness and greed of man. Our busy world has hardly time to pause for worship. The course of events in our day so interesting, so perplexing, seems to deny the message of the angels, "Glory to God in the Highest; and on earth peace; good will toward men." But turn to the Christmas gospel again. Caesar Augustus passed a decree that all the world should be taxed. His power and pride prompted this census. All men were made to feel the strong arm of Rome, "All went to be taxed." No prince or power on earth today exercises such control and power over men as did Rome and Caesar Augustus in those days. Hail, Caesar! Indeed? — The world was set into motion in those days, the mighty Caesar must pass a decree only that the Word of God's promise might be fulfilled and that the King of kings might be born in Bethlehem and begin his reign on earth. — Let us now go and see this thing in every chapter of the history of the world. Let us observe how the King of kings, Jesus Christ, born at Christmas still overrules the plans and machinations of men, of the mightiest of men. We have celebrated the birthday of the King, Christ, the Lord. He is the same yesterday, and today and forever. The kingdoms of this earth have come and gone, rulers and princes among men have risen and fallen, but the kingdom of the Lord and of his Christ has lived and will live into eternity. "Glory to God in the Highest."

Peace!

From Caesar Augustus the Gospel lesson passes to the forgotten man, Joseph. The name signifies increase, ad-

dition, or simply "another one." Indeed, Joseph is apt to be overlooked, but the Lord has not forgotten him. It was Joseph who was privileged to name the Christ-child "Jesus, because he shall save his people from their sins." There are few kings and queens on earth, there are few Marys, "the highly favored," on earth. For the most there are the average men, the Joseph, just another one. And in every instance just another one is a *sinner*. This is our common, our shameful lot. Poverty is no disgrace. Many a lot over which men complain is not disgraceful, but "Sin is a reproach to any people." For sinners the Christ-child came to earth, and condescending, He permitted them to call Him Jesus, for He shall save them from their sins. — "Peace on earth, good will toward men." Jesus, and Jesus only, is the Prince of peace.

And He shall reign forever and ever. Jesus only shall control our lives. The King that was born at Christmas shall rule in our hearts, in our homes, in our profession.

"Children, obey your parents *in the Lord*."

"Ye parents, bring up your children in the nurture and admonition *of the Lord*."

"Wives, submit yourselves unto your own husbands, *as unto the Lord*."

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye service, as men-pleasers; but as *the servants of Christ*."

"And, ye masters, do the same thing unto them, forbearing threatening; knowing that *your Master also is in heaven*."

Thus shall Christ reign and Christmas which brought us the King shall continue with its blessings throughout the year.

A. P. V.

Studies in the Augsburg Confession

(Continued from page 405)

healthy or incorrupt has remained in man's body or soul, in his inner or outward powers."

Since original sin is the total inability to fear and trust God, and the habitual inclination to all manner of evil, we notice this difference between original sin and actual sins. Original sin is not committed by us, as are actual sins. Man commits a theft, a murder, etc., but he does not commit original sin. Rather, original sin is the evil root out of which all actual sins grow forth. Jesus says, Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies. Luther expressed the truth in this way: "This sin is not done like all other sins, but it *is*, it *lives*, and *does* all other sin. It is the essential sin which does not sin for an hour or for a certain time, but wherever and as long is this sin also."

Holy Night

Over the hills of time again
Approaches the Holy Night;
Over a world by sin opprest
Still shines a heavenly light.

Into the hearts of ransomed souls
Jesus is born again;
Into the lives of all He loves
Jesus is come to reign.

Woe unto us, if we fail to see
Jesus, our only Light;
Woe unto us if worldly lamps
Darken our Holy Night.

Tinsel and ribbon and gaudy array
Gladden our mortal eyes,
But candles of faith, kept bright by His Word,
Lead us to Paradise.

Adeline Weinholz.

ISRAEL'S SUPREME GIFT TO THE WORLD

THE PROPHETS AND PROPHECY

DURING the Advent season, perhaps more than at any other time in the church year, we turn to the prophesies of the Old Testament. The Old Testament was in the true sense of the word the season of the advent of our Lord. "I have waited for Thy salvation," Jacob says, and with him the true Israel of old looked for the coming Messiah. The faith and hope of the fathers was nourished by the prophets and their prophecy.

"Prophecy," someone has said, "is the supreme gift of Israel to the world."

What is a Prophet?

The names used in the Old Testament for prophet imply the ministry of prediction, foretelling. Although prophecy has that meaning it was in the Old Testament not exclusively that. The Scriptures of the Old Testament also use other names for the prophets. They are called "Man of God," "Servant of God," "Watchman," and simply "Messenger." On one occasion, Is. 43:27, prophets are called "Teachers," the Hebrew "Interpreters." We must not forget that the prophets of the Old Testament included also those men who were not "literary," of whom we have no writings. We note that the most common Hebrew name for prophet in the Old Testament denotes a *forthteller*, rather than a foreteller. A good understanding of the name may be gathered from Ex. 7:1, "And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet." Again in Ex. 4:16 we read, "And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Thus a prophet was one who spoke for, in the name of, another, a *forthteller* rather than a foreteller.

Seers

The prophets were called Seers. This indicates that they received their message through visions and that they also had the peculiar gift of foreseeing the future and proclaiming their visions to the people in the form of prophecies. This peculiar gift of visions must not be confused with the manticism among the Gentiles, particularly the Greeks. The definition for mantic is a raving person. The heathen mantic lost his consciousness in a trance. The prophet in his vision did not. We must also differentiate between prophetic vision and clairvoyance, fortune telling, and the like. The prophets saw and spoke the things of God, of the Spirit, the things pertaining to the kingdom of heaven. The prophets received their visions, their messages, from God. Read Isaiah, chapter 6. Ezekiel saw a vision concerning the future spread of the gospel. Read the first chapter of his book. Chapters 40 to 48 of Ezekiel are perhaps the most elaborate prophetic vision recorded in the Old Testament. In a vision, at night, in a dream, Daniel saw the four great world monarchies which preceded the coming of Christ.

Read Daniel 7 to 11. It is interesting to observe that the prophets were instructed to employ symbolical actions, in which even the person of the prophet or his family was employed to preach a message of warning or comfort. The most remarkable symbolic act of any prophet was the marriage of Hosea. A great number of symbolic actions are described by Jeremiah in his book. Read chapter 13, chapter 19, chapter 27, and 32. Of course, the prophets always spoke by direct inspiration. "Holy men of God spake as they were moved by the Holy Ghost."

"Thus saith the Lord"

The prophets always spoke with authority. Their refrain is, "Thus saith the Lord." Their message is God's. The Lord denounces the prophets who proclaimed their own word, "Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord." Jer. 23:31, 32. — The true prophets spoke by inspiration of God. This is also evident from the fact that the prophets were able to foretell certain circumstances which were entirely beyond human computation or guessing. Thus Micah foretold the birthplace of Jesus. Isaiah prophesied the Savior's suffering and resurrection and included even "minor" details of His passion. Is. 53. It must be mentioned also that the prophets knew no more of the future than that which had been revealed to them by God. The veil of the future was never lifted altogether from their eyes. And we are told, 1 Peter 1:10ff. that the prophets studied their own prophecies for more enlightenment.

In exceptional cases the spirit of prophecy descended even on ungodly persons making them true witnesses of God for that occasion. Balaam, see Num. 22 to 24, is an example. Occasionally women were inspired to speak words of prophecy, Miriam, Deborah, Huldah.

The History of Prophecy

Moses is the first person named in the Bible, who claims the title of a prophet, as such he was a type of Christ. During the period of the Judges in Israel's history, the Bible does not make mention of prophetic activity. With Samuel, properly speaking, the activity and ministry of the prophets began. Then followed Nathan, Elijah, and Elisha. At this period in Israel's history there were many more prophets. We read in first Kings 18:4 that Obadiah took an hundred prophets and hid them by fifty in a cave, and fed them with bread and water. Usually the sixteen "literary" prophets are thought of when we mention the prophets. There is little or no information concerning the dates of some of the minor prophets. It is quite sure that Obadiah is the oldest. At various times two or three prophets ministered

to the people simultaneously. Only two of the sixteen prophets labored in the northern kingdom of Israel: Hosea and Amos. Malachi, the last of the prophets, preached four hundred years before Christ.

This silence after Malachi was broken by the message of the angel, "Unto you is born this day, in the city of David, a Savior, which is Christ the Lord." And Jesus came from the bosom of the Father to speak the things which He had heard and seen of the Father. That Prophet came of whom Moses was only the type. He came of whom the prophets have spoken. Indeed, God hath in these last times spoken to us by His Son. "Hear ye Him!"

A. P. V.

Adventures With Christ

By Pastor Frederick Soll, Yakima, Washington

TO speak of adventures with Christ may seem far fetched for several reasons. Christ calls and promises, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The natural man commonly looks at Christ and what He has to offer, as dull, uninviting, as a killer of all joy. Finally, when we think of adventure, we often think of the spirit of to dare, of recklessness. So let us take the word in its real meaning, that in the course of things something extraordinary will happen, which calls for the best in man to pull him through; we think of danger, hardship, trials, and success — sometimes.

Modern inventions and discoveries, as the telegraph, newspapers, radio and movies, have shaped a country like our United States into one big neighborhood, taking in the whole world, reporting events almost the moment they are happening. The people are kept in a state of excitement, strongly promoted by agencies which profit by catering to the sinful desires and lower instincts of man. There is no crime so revolting or coarse which may not be worked into a "plot," and millions of children and young people are drinking of this poison-cup every day; and we church people complain that our Gospel does not interest them; our courts of law receive a harvest of broken lives; jails, reform schools, prisons and penitentiaries are filled with a big percentage of juveniles. They were looking for adventures and thrills in their own way, and they found sin and grief, for "the wages of sin is death." Isaiah writes, "We have turned every one to his own way."

In spite of all and everything which the movie can offer in thrills, in adventure, can they or anything in the world compare with the adventures of the Christian Church since ancient times? Was the life of Noah dull, void of romance and happenings? What about the life of Moses, Joshua? the judges of Israel? David? the prophets? Elijah and Elsha? Isaiah and Jeremiah and the rest? Read how Saint Paul summarizes his life work, and how it took a strong man to go through with his task of preaching the Gospel; you have a Bible, read it for yourself — 2 Corin-

thians 11, verses 23-30. Think of the long line of followers of Christ, and "imitators" of Paul and the Saints, the martyrs, the evangelists and missionaries, ancient and modern, in foreign missions and home missions, the fathers and pioneers of our Lutheran church in these United States, from the Atlantic to the Pacific! And what dangers have beset the preachers of the Gospel under persecution as in the modern, Godless Russia. When a man says that Christian and dull are the same thing, he just does not know what he is talking about; for these members and messengers of Christ surely had their full measure of perils and adventures; and do not let us forget, we are not through!

Why do people complain that Christian faith will take out of man every noble human trait, as courage, self-reliance, love of fatherland, enjoyment of creation and "innocent" pleasures, and that faith makes people sour, joy-killers, misanthropes? The accusers are just ignorant and must be treated as such. A pastor while traveling on a railroad, happened to have a conversation with an actress; as so often, when she found what he was, she declared herself to be a total unbeliever, etc. Tactfully the pastor examined her in the course of their conversation, until finally he told her, "Lady, you told me that you are an unbeliever, but that presupposes a certain knowledge of the religion which you reject; so I beg your pardon when truth compels me to say, You are really not an unbeliever but just plainly ignorant!"

Strength? When was Jesus strongest? When He willingly gave His holy life for our sinful life. Saint Paul writes, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then I am strong."

Jesus Christ, the same yesterday and today and forever! "With Him there is adventure, danger, joy and always success; even in the valley of the shadow of death you can say, "I fear no evil: for Thou art with me: Thy rod and Thy staff they comfort me." "Go thou and publish abroad the kingdom of God," and believe me, you are going to have your share of adventures!

Trust

The wind and storm may rage in angry fury —
The cold, bare trees may sway in fear, and bend —
The frost may kill the little plants that linger —
And still, all nature must on God depend.

The storms of life may fill our hearts with anguish, —
And we may bend in fear, as do the trees —
The frost of sin and worldliness may tempt us —
But we must trust in God, in spite of these.

There is a Love behind apparent trials —
A Love, which sent His Son to bleed and die!
O, storms of life, rage on! There is a haven
In Jesus' arms — for sinners such as I.

Adeline Weinholz.

Fiftieth Anniversary of St. Paul's Ev. Lutheran Church, Hurley, Wis.

FOR fifty years, through the grace of God, the precious Gospel of Salvation has been preached here and the Sacraments administered according to Christ's institution. For fifty years God has blessed us richly with all spiritual blessings. Surely then we have reason to lift our voices in joyful hymns of praise and to reflect on what those fifty years have meant to St. Paul's Church.



St. Paul's Ev. Luth. Church, Hurley, Wisconsin

As early as 1886 services were held in Ironwood by the Rev. S. W. H. Daib. According to the baptismal record of the church some work must have been done by Pastor G. Eyster in 1888. Student E. Schauer, however, labored in the field in the fall of 1888 and early 1889 and under his leadership "Die Deutsche Evangelische Luthersche St. Paulus-Gemeinde U. A. C. in Hurley, Ironwood, and Umgegend" was founded on March 3, 1889.

On August 11, 1889, Candidate Johann Porisch was ordained and installed as the first resident pastor. In

1890 the present church site in Hurley was purchased and the congregation was incorporated on May 17, 1890. Additional lots were added in later years. On November 2, 1890, the new church was dedicated and has since been used as the house of worship.

Pastor Porisch was succeeded by Pastor Frederick Randt who served from 1894 to 1895. From 1895-1896 Pastor Paul Kleinhans of Washburn served and from 1896-1902 Pastor Henry Oldag. In 1902 Pastor George Schroedel became the pastor and served until 1905. In the minutes of those years we find a pastoral report which states that the congregation and the two preaching stations of Bessemer and Bergland numbered 250 souls, 16 voters, and 100 communicants. During the pastorate of Pastor Samuel Rathke from 1905 until 1909 the congregation joined the Missouri Synod. Pastor Robert Finster served the church until 1915. He was succeeded by Pastor Ave Lallemand and he by Pastor Andrew Lucas. Connections with the Missouri Synod were severed early in 1925. The congregation was now served for a period of about seven months by Pastor Erich Falk of Mercer. Candidate Carl Bolle was called and served from 1925 to 1928. Pastor Gerhard C. Marquardt served from March, 1928, until October, 1932. In 1928 the congregation was accepted as a member of the Joint Synod of Wisconsin. The present pastor, the Rev. Rudolph C. Horlamus, was installed as pastor in November, 1932.

During the course of the past fifty years, 647 were baptized and 334 were confirmed. There were 144 burials and 135 marriages. There were 8172 guests at the Lord's Table. The congregation today numbers 200 souls and 148 communicant members and 35 voting members.

It is our prayer that God's blessing may abide with St. Paul's Church at Hurley, Wisconsin, and that the Gospel may here be preached in truth and purity, that countless souls may yet come to know the Redeemer of mankind, Christ Jesus, and be saved. R. C. Horlamus.

Wedding Anniversaries

MR. AND MRS. AUGUST HILGENDORF

Sixtieth Wedding Anniversary

Mr. and Mrs. August Hilgendorf of Juneau, Wisconsin, members of St. John's Congregation at Juneau for the past sixty years, celebrated their sixtieth wedding anniversary on November 11. The undersigned delivered an address at the occasion, basing his remarks on Psalm 126:3.

M. J. Nommensen, pastor.

MR. AND MRS. HERMAN BUEGE

Fiftieth Wedding Anniversary

Mr. and Mrs. Herman Buege, members of St. Paul's Lutheran Church at North Fond du Lac, Wisconsin, were privileged to celebrate the fiftieth anniversary of their wedding day on November 16, 1940. The occasion

was observed by a church service, the first one to be held in the newly dedicated church of the congregation. The undersigned based his address on Ps. 107:1. May the Lord's enduring mercy comfort them also during the rest of their days here on earth. C. Lawrenz, pastor.

DEDICATION OF NEW PIPE ORGAN

St. Petri Ev. Luth. Congregation of Town Theresa, Wis., dedicated a new pipe organ, the electric illumination in the church and celebrated the sixtieth anniversary of church dedication on Sunday, August 18. Rev. H. Cares preached in the German language in the forenoon and Rev. Erwin Quandt held the sermon in English at the evening service. This was the first English service in the church's history. H. Wolter.

MISSION FESTIVALS

Fifteenth Sunday after Trinity

Zion Church, Town Auburn, Wis.
Offering: \$51.60, Carlton Toppe, pastor.
St. Mark's Church, Brush Prairie, Wis.
Offering: \$51.30, Carlton Toppe, pastor.

Sixteenth Sunday after Trinity

Zion's Congregation, Columbus, Wis.
Offering: \$785.86, Wm. Nommensen, pastor.

Seventeenth Sunday after Trinity

Rockwood Lutheran Church, Rockwood, Wis.
Offering: \$22.77, Ed. Zell, pastor.
St. Peter's Church, Mishicot, Wis.
Offering: \$21.35, Ed. Zell, pastor.
Nathanael Church, Milwaukee, Wis.
Offering: \$40.00, H. Lange, pastor.

Nineteenth Sunday after Trinity

St. Paul's Church, Lake Mills, Wis.
Offering: \$333.52, J. Martin Raasch, pastor.
St. Luke's Church, Pickwick, Minn.
Offering: \$40.25, H. H. Kesting, pastor.

Twentieth Sunday after Trinity

St. Paul's Church, Belleville, Mich.
Offering: \$66.70, John Martin, pastor.
Immanuel Church, Tyler, Minn.
Offering: \$42.68, A. Martens, pastor.
St. John's Church, Juneau, Wis.
Offering: \$317.55, M. J. Nommensen, pastor.

Twenty-first Sunday after Trinity

Zion Church, Island Lake Twp., Lynd, Minn.
Offering: \$80.70, A. Martens, pastor.
St. Paul's Church, Green Bay, Wis.
Offering: \$215.13, Walter Gieschen, pastor.

Twenty-second Sunday after Trinity

St. Matthew's Church, Winona, Minn.
Offering: \$412.27, Sunday School \$32.66, A. L. Mennicke, pastor.

Twenty-fourth Sunday after Trinity

First Ev. Lutheran Church, Minnesota City, Minn.
Offering: \$30.00, H. H. Kesting, pastor.
St. Paul's Church, Mayville, Mich.
Offering: \$16.45, A. W. Voges, pastor.

Twenty-fifth Sunday after Trinity

St. John's Church, Saginaw, Mich.
Offering: \$190.00, O. Frey, pastor.
Grace Church, Pickett, Wis.
Offering: \$63.76, I. G. Uetzmann, pastor.
Immanuel's Church, Oshkosh, Wis.
Offering: \$58.62, I. G. Uetzmann, pastor.

Twenty-seventh Sunday after Trinity

Zion Church, Silverwood, Mich.
Offering: \$5.70, A. W. Voges, pastor.
St. Andrew's Church, Milwaukee, Wis.
Offering: \$31.92, Louis Karrer, pastor.

ORDINATIONS AND INSTALLATIONS

Authorized by President Herbert Kirchner of the West-ern-Wisconsin District the undersigned ordained and installed Candidate of Theology, Theodore E. Zaremba, pastor of Bethel Congregation at Prentice, Wis., on December 8, 1940. Installation services were likewise held at Zion's Congregation in the Township of Spirit. The Pastors E. Zaremba and G. C. Marquardt assisted.

Address: Pastor Theo. E. Zaremba, Prentice, Wis.
Gustav O. Krause.

* * * *

Authorized by President H. C. Kirchner the undersigned assisted by Pastor Aug. Vollbrecht, installed Pastor Herbert Nommensen in St. Michael's Congregation at Fountain City,

Wisconsin, on the second Sunday in Advent, December 8, 1940. May God bless him and his work.

Address: Rev. Herbert Nommensen, Fountain City, Wis.
Wm. Nommensen.

* * * *

Authorized by President Walter Pankow, the undersigned installed Dr. Henry Koch as pastor of the North Side Mission, Manitowoc, Wis., on December 1, 1940. Pastors W. Pankow, R. Lederer, and L. Koening assisted. May the Lord of the Church bless pastor and congregation!

W. Kleinke.

* * * *

Authorized by President Karl Krauss, the undersigned installed Pastor Carl J. Kionka as pastor of St. John's Ev. Lutheran Church in Dowagiac, Michigan, on the Twenty-seventh Sunday after Trinity. O Lord, grant that the shepherd lead faithfully and that the flock follow faithfully, to the salvation of both. The Pastors H. H. Hoenecke, L. Meyer, W. Westendorf, A. Fischer, and N. Engel assisted.

Address: Rev. Carl J. Kionka, 106 No. Mill, Dowagiac, Michigan.
Werner H. Franzmann.

Calendar of Conferences

MILWAUKEE PASTORAL CONFERENCE

The Milwaukee Pastoral Conference will meet January 21 and 22, 1941, at Messiah Church (Rev. Huth).

Service with Communion, Tuesday evening at 7:45.

Preacher: Pastor Phil. Koehler (Pastor A. Lengling).

Essays: Rev. R. Huth, Galatians 6, 6-10; Rev. W. Sauer, Our Common Service; Prof. J. Meyer, Eschatology (A. L. C.); Rev. P. Burkholz, The Family Altar.

Note: Opening session at 9:30 A. M. on Tuesday!

A. H. Schroeder, Sec'y.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet on January 14 and 15 at St. John's Ev. Lutheran Church, Minneapolis, Minn., Paul C. Dowidat, pastor. The sessions will begin on Tuesday morning at 9:30 with a divine service, at which the Sacrament of the Altar will be administered, and will close at noon on Wednesday.

Confessional Address: A. E. Frey (G. A. Ernst).

Essays: Meyer, "God's Great-Amen"; Pieper, "Galatians", an exegetical paper; Ernst, "Holy Communion"; Haase, "Present State of Relationship between the Lutheran Synods of America."

Each member is requested to provide for his own lodging and meals. Such who have no place for lodging should notify Pastor Dowidat in due time.

P. R. Kurth, Sec'y

NORTHERN MICHIGAN PASTORS'-TEACHERS' CONFERENCE

The pastors and teachers of the Northern Conference of the Michigan District will meet at Bethel Church, Bay City, Michigan, M. C. Schroeder, pastor, on January 16 and 17, beginning at nine o'clock in the morning.

Papers: "The First Commandment," A. W. Hueschen; "Objective and Subjective Justification," A. Schwerin; "What do I expect of a School Visitor?" E. Kirschke; "How can we best answer the arguments of those indifferent to or opposed to our Christian Schools?" E. Backer; "The Extent of Satan's Defeat and the Limit of his Power," D. Metzger; "Is the Marriage of one of our members by a Catholic Priest a sin requiring church discipline?" R. Hoenecke.

Sermon: A. Westenford (V. Winter).

Confessional: A. W. Hueschen (R. Hoenecke).

Please notify the local pastor by January 9, if you want quarters.

A. W. Voges, Sec'y.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet January 21, and 22, 1941, 10:00 A. M., at St. Paul's Church, Appleton, Wis., Rev. Fr. Brandt.

English confessional sermon by: R. Lederer (J. Masch).
Unfinished treatises by the following: F. C. Uetzmann; Fr.

Schumann; W. Valleyeskey; E. Redlin; O. Henning; H. Wicke; I. Boettcher; V. Siegler; W. Pankow.

New Essays: Ex. Hom. treatise of 1 Cor. 3, 1-11 by Victor Weyland; Explanation of the Liturgy in the new Hymnal, F. Reier. The Pastor as a Citizen, S. Johnson. The Evils of Mixed Marriages, J. Masch. Isagogics of Ezra, J. Reuschel. The History of Israel under the Kings, W. Zink.

F. A. Reier, Sec'y.

DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE

The Dodge-Washington Counties Pastoral Conference will meet on January 7, 1941, with Pastor Ad. von Rohr at Hartford, Wisconsin. Opening service at 9:30 A. M.

Sermon: Ad. von Rohr (E. Rupp).

H. Cares, Sec'y.

ABERDEEN MIXED CONFERENCE

The Aberdeen Mixed Conference meet in Aberdeen, So. Dak., with Pastor Graeber of the Lutheran Church there on January 3, 4 and 5, 1941, the first session beginning at 10:00 A. M. C. S. T.

Essays: Hints n 1 Cor. 13, Pastor C. J. Krueger; Women and Children in Congregational Meetings, Pastor H. Gerike; Religious Current Events, ? Report on Union Movements, Pastor Jos. P. Klausler; The Roman Catholic and Lutheran Doctrine on Repentance, Pastor G. Schlegel; The Pastor in Civic Affairs, Pastor G. Schmeling; The Conference Service, Pastor H. Lau; alternate Prof. K. Sievert.

B. A. Borgschatz, Sec'y.

WINTER CONFERENCE

The Winter Conference will meet January 7 and 8 at Trinity, Lincoln, Nebr. Opening with a Communion Service at 10 A. M. Speaker: A. Kohtz.

Papers by the Pastors 1. G. Mueller, 2. H. Erck, 3. H. Hemmeyer, 4. Barth: Exg. Rom. 15.

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

Music Reviews

Simple Master Chorales, compiled and edited by Paul F. Rosel, Sheboygan, Wisconsin. Price 50c.

This is a very good collection of sacred chorales for the old masters. They are arranged for new and young choirs and are beautiful in their simplicity. Often choirs disband because they do not feel equal to the music placed before them, and they become discouraged. Beginning with this type of music any group can sing God's praises with commendable success. We would have preferred another melody and rhythm for "Now Rest Beneath Night's Shadows," and we dislike to begin with a whole note (4 beats) such hymns as "O, Lamb of God Most Holy" and "Draw Us to Thee."

Reported by W. J. S.

The following number have arrived from the **Hall & McNary Company**, Chicago, Illinois, for **Mixed Voices**. They are all popularly priced from 12-15c.

No. 1548. Arise, Arise, This Day Rejoice. A. C. — John Walther. Arr. Matthew Lunquist. Medium to difficult — very good. Walther is known for his arrangement of motets. Usually not very long. This one too is short but effective. Walther worked with Luther and ought to be used more in our churches.

No. 1549. From the Morning Watch. A. C. — William Blanchard. Voices are divided. Harmony not so good for anthem. Resembles modern compositions. For Confession.

No. 1550. Bide With Us Lord — Michael Praetorius. Very good. Simplicity makes it beautiful. It is very effective and full of expression. Suitable for Easter.

No. 1551. Dear Christians One and All Rejoice.....A. C. Harmony by John Eccard. Edited by Walter Buszin. A chorale. Good five part harmony with heavy and bull bass. Not too difficult. **Faith and Justification.**

No. 1554. Send Forth Thy Light. — Mily Balakirew. Arr. by Noble Cain. A. C. Difficult and very close harmony often beginning in dissonants and dissolving in chords following. **Pentecost.**

No. 1555. Lord Above. A. C. — Ernest Lubin. Medium difficult. Beautiful. Harmony spread over wide range successfully. Soprano goes up as far as A sharp and basses often as low as G. Phrase, "Have mercy on Me" is repeated seven times. Much expression possible. Highly recommended for **Confession.**

No. 1556. Unto Thee Will I Cry, O Lord. — How. Savage. This number is a bit heavy. Perfection must be attained before the number is beautiful. Accompanied. It is difficult. Harmony is good. We can't say as much for the words. **Catechism.**

No. 1561. Sanctus from St. Cecilia Mass. Tenor Solo. Very difficult.

No. 1557. Deal with Thy Servant Lord. — Edw. Douglas. Accompanied. Suited for concert choir. Too much solo work for church. Key and time change in number. Medium to difficult. **New Year.**

No. 1562. To Us A Child of Hope is Born. Edited by Walter Buszin. A. C. One of Praetorius' better melodies. Good. Expresses Christian's joy over Christ's birth. Very effective. **Christmas.**

No. 1563. O Quit Your Pastures. — Arr. by May Strong. A. C. Arranged for Mixed or Boys' choir. French carol. Suited best for boys' choir TTBB. **Christmas.**

No. 1564. Mary's Lullaby. — Ewald Nolte. A. C. (divided). Very beautiful and good, but difficult. Two-choir effect when male voices are divided. Female voices divided occasionally and sing alone. Large capable choir should not be without it. **Christmas.**

No. 1565. Oh, Thou From Whom All Blessings Come. A. C. Tchaikovsky. Arr. by Arthur Anderson. Medium. Arrangement is fair. Waltz time is bad. **Catechism.**

No. 1566. Jesus Thou Joy of Loving Hearts. — Edw. Neil Poteat. A. C. Divided. Majestic. Full organ effect building up grand fortissimos. About as heavy a number as a good choir would care to attempt.

Reported by W. J. S.

Book Reviews

Northwestern Lutheran Annual for the Year 1941.

Gemeindeblattkalender auf das Jahr 1941.

These annuals which for years and years have been a favorite in Lutherans homes are again on the market. They cost but 15c per copy. We are sure you will welcome these annuals and will buy them for your home. Both offer you a wealth of edifying reading material besides the usual calendar material.

Both are the product of our Publishing House.

W. J. S.

To Live Is Christ, by Emil W. Matzner. Book Concern Press, Columbus, Ohio. Pages 430. Price \$2.50.

This is a volume of sermons on the Eisenack Epistle Selections for the church year. The author has an easy, simple style and the mechanical makeup of the sermons is mostly commendable. The sermons are of medium length and interesting. It is not often that one needs to disagree with the author. We recommend the book.

W. J. S.

Amerikanischer Kalender fuer Deutschlutheraner auf das Jahr 1941.

Lutheran Annual, 1941.

These are the annuals of our sister synod Missouri. They offer the reader the usual statistical material, addresses of pastors and teachers, and good reading material.

Publishers are the Concordia Publishing House, St. Louis, Mo.

Philosophy, Education and Certainty by Robert L. Cooke, Ed. D., Professor of Education and Psychology, Wheaton College, Wheaton, Illinois. Print: Zondervan Publishing House, Grand Rapids, Michigan. Pages 392. Price 2.75.

The author says in his preface, "This book is intended to serve a double purpose: first, as a college text book in the philosophy of education and for courses in the history of education. . . second, for informing the thoughtful reader . . . as to the significance of some of the present-day developments in the educational field." The author treats the subject of education from a Christian viewpoint. It is a thorough presentation of the matter. "The choice is inescapable for everyone, the educator with the rest: whether Christ is the center of all, for philosophy, for life, and for eternity, or man and his inventions take that place. There is none among the sons of earth who has not that choice to make." Thus says the author in one of the closing paragraphs of his book. That sentence will tell you what you have to expect in this really fine volume. The reader may not agree with the author in all his deductions and inferences but he will learn to love the author for his general stand on the subject. The book is worth the price. W. J. S.

The Christian Hymn. — A Glorious Treasure. By Professor L. Blankenbuehler, St. Paul, Minn. Essay read at the convention of the Iowa District West. Pages 61. Order from George A. W. Vogel, Sec'y., 1331 W. Eighth St., Des Moines, Iowa.

Whoever cares to become intimately acquainted with the **New Hymnal** will make no mistake in purchasing a copy of this essay. The author will lead the reader through the labyrinth of the hymnal, section for section, with masterful skill. Professor Blankenbuehler is a keen student of hymnology and an extremely interesting writer. In his lively manner he will take you through the history of hymnology and the new hymn book that before reading many pages you will be living in it. In four well chosen parts the author presents "**The Christian Hymn — A Glorious Treasure.**" By reason of I, Its Scriptural Contents, II. Its Liturgical Propriety, III. Its Poetic Beauty, IV. Its Ecumenical Character. By all means get a copy of this essay. W. J. S.

The Drama of Redemption by Samuel Jackson Cartledge, D. D., Presbyterian pastor. Pages 142. Price \$1.00. Zondervan Publishing House, Grand Rapids, Mich.

The author of this little volume passed away before this book was printed. His friends had it published. Price \$1.00. The book is a very fine confession to the main truths of the Bible. It is composed of three sections: I. God to the Rescue. II. Man's Response to God's Overtures. III. God's Hand in Human Affairs. The book is good. W. J. S.

Heroes of the Old Testament, by Marion Poppen Athy. Print, the Lutheran Book Concern, Columbus, Ohio. Pages, 186. Price Teacher's Book \$1.00; Children's Book 30c.

The purpose of this book is to augment and enrich the pupils knowledge of the stories of the Bible taught them in Sunday school or day school. The characters are well chosen and well presented. Each story is discussed as to 1. Aim, 2. Materials, 3. Suggestions for the Leader. Then comes the Session Plan. 1. We gather for a Happy Hour. 2. We Meet for Worship. 3. We talk Together. Finally, the Story is told and 1. We Work Together, 2. We sing a Song, 3. We Say, "God Be With You." It makes good comparative reading. W. J. S.

Not By Bread Alone, compiled and edited by Carl F. H. Henry. Pages 153. Price \$1.00. Zondervan Publishing House, Grand Rapids, Mich.

Twenty-one chapel talks by as many speakers are contained in this volume. The talks were delivered to the students of Wheaton College. The talks are not equally good. A few of them are exceptional. W. J. S.

The Eternal Glory of Christ by George Douglas, Bible teacher, Edinburgh, Scotland and Cardiff, Wales. Pages 104. Price \$1.00. Zondervan Publishing House, Grand Rapids, Mich.

Under this theme the author presents nine meditations. 1. The Eternal Glory of Christ. 2. The Manifested Glory of Christ. 3. The Glory of His Victory. 4. The Heavenly

Glory of Christ. 5. The Glory of Christ's Dominion. 6. The Transcendent Glory of Christ. 7. The Advent Glory of Christ. The meditations are generally good. The author is a millenarian. W. J. S.

After the Rain by Louise Harrison McGraw. Pages 244. Price \$1.00. Print, Zondervan Publishing House.

After the Rain is a novel. The author has made many contributions to Christian literature. Her views are not always sound, but the novel is wholesome. W. J. S.

Climbing by Rosalind Goforth. Pages 216. Price \$1.50. Zondervan Publishing House, Grand Rapids, Mich.

This is another book written by a Christian writer. The volume contains her experiences in mission work. W. J. S.

Service Prayer Book by N. M. Ylvisaker, President of Chaplains' Association of the Army and Navy of the United States. Price, 25c. Print, Augsburg Publishing House, Minneapolis, Minn.

The little book was compiled to serve the men in the service of our country. It contains prayers, hymns, questions and answers to fundamental doctrines and orders of worship. W. J. S.

Tests and Triumphs of Armenians by Jensine Orts Peters. Pages 95. Price cloth \$1.00; paper 50c; Zondervan Publishing House, Grand Rapids, Michigan.

An interesting account of the author's experience as a mission worker in Turkey and Macedonia among the Armenians. W. J. S.

The National Word-Book for Bible Users. Print: National Bible Press, Philadelphia, Pa. Pages 245. Price \$1.00.

This little book is a handy volume. It combines a concordance, a dictionary and Bible helps — three books in one. W. J. S.

Have You Met These Women? by Harold John Ockenga, Minister, Park Street Church, Boston, Mass. Pages 146. Price \$1.00. Zondervan Publishing House, Grand Rapids, Mich.

Ten sermons on ten women of the Bible. The women considered in these sermons are: Delilah, Rachel, Sarah, Ruth, Elizabeth, Eve, Bath-Sheba, Martha, Mary Magdalene, Mary, the mother of Jesus. W. J. S.

The Lord's Prayer by E. A. Landwehr. Pages 107. Price \$1.00. Print: Zondervan Publishing House, Grand Rapids, Mich.

The volume presents 11 sermons on the Lord's Prayer. We have read many better sermons on the subject. W. J. S.

Principles of Teaching for Christian Teachers by C. B. Eavey, Ph. D. Price \$1.75. Pages 346. Zondervan Publishing House, Grand Rapids, Mich.

It is encouraging to note that in the fundamentals of Christian teaching there are many who agree with us. This book speaks with authority on the subject. The following subjects are treated: 1. What is teaching? 2. The importance of teaching. 3. Aims in Christian teaching. 4. The Christian teacher. 5. The Christian teacher preparing to teach. 6. How pupils learn. 7. The pupil does the learning. 8. Motivation and learning. 9. Building on past experience. 10. Method in teaching. 11. Method in teaching. 12. Planning to teach the lesson. 13. The improvement of teaching. The volume has much merit. W. J. S.

The Art of Listening to God by Samuel M. Zwemer. Pages 217. Price \$1.50. Zondervan Publishing House, Grand Rapids, Michigan.

The book contains various meditations quite unrelated and brought together under this head: "Listening to God." Some of the chapters have appeared in church periodicals. "They are gathered in book form and deal with certain neglected values of the Christian life, the Church and Missions," says the foreword. Some of the chapters are more interesting than others. We enjoyed the chapter on "The Choir-loft and Pulpit." The author knows what he is taking about, no doubt. W. J. S.

The Gospel According to St. Luke by G. C. Gast. Pages 190. Price, cloth covers, 35c. Print: The Lutheran Book Concern, Columbus, Ohio.

"This textbook was especially prepared for the youth of the Church to lead them into a fuller understanding of the message and meaning of the Gospel of Luke, and to help them to realize the practicalness of Jesus' teachings which it contains for their daily living." So says the author in the foreword to the student. The book is well adapted for Bible class for old and young. We like the arrangement very much. The cost of the book is so little that every one can possess a copy. W. J. S.

God Save the Home by W. E. Schuetter, D. D. Pages 63. Price 60c. Print: The Lutheran Book Concern, Columbus, Ohio.

This little book, well appointed and bound, ought to become a popular seller. Pastor Schuette has a fluent style that fascinates and holds the readers interest. Above all he has chosen a subject here that ought to be of vital interest to all Christians. W. J. S.

Learning to Pray of the Man of Prayer by C. W. Pflueger. Pages 93. Price 50c. Print: The Lutheran Book Concern, Columbus, Ohio.

This little volume is divided into two parts. The first part contains a plea to **Learn to Pray of the Man of Prayer** and the second part, **Learn to Live the Glory Life**. Another book that will become a favorite. W. J. S.

The Bible Book by Book by Rev. Wm. Stuart, Instructor in Bible, Grand Rapids Christian High School, Michigan. Print: Zondervan Publishing House, Grand Rapids, Michigan. Price 60c in cloth binding.

Each individual book of the Bible is outlined. "These lessons were prepared as a correspondence course for Bible students. The demands for this material in permanent form has led to the publication of this booklet." We have one criticism to make: the outlines seem to us to be a bit too short. W. J. S.

Seven Religious Isms by Herbert M. Wyrick, Pastor of Calvary Baptist Church. Print: Zondervan Publishing House, Grand Rapids, Mich. Price 50c. Cloth, pages 99.

Whoever wants concise information on Mormonism, Russellism, Eddyism, Buchmanism, Fillmoreism, Spiritualism and Angli-Israelism will find it on these pages. W. J. S.

The following brochures have been received from Zondervan Publishing House, Grand Rapids, Michigan.

The Life and Sufferings of Christians in Solovki and Siberia, Russia, by Peter Deyneka. Cloth 25c.

Contrast and Contest in the Bible by Dena Hogenboom. Price, cloth 25c.

Thumbnail Outlines of New Testament Books, Anderson. Price 15c.

What is Wrong with the Dance? Rice. Price 25c.

The War of the Ages, Gilbert. Price 35c.

Worshippers of the Silver Screen, Sumrall. Price 25c.

Guess My Name? — Hansen. Price 25c. W. J. S.

Does the Modern Papacy Require A New Evaluation? by C. B. Gohdes, Professor of History, Capitol University. Print: The Lutheran Literary Board, Burlington, Iowa. Pages 263. Price \$2.25.

This book deserves a very lengthy review. It is the answer to the oft repeated assertion — "Rome is not the Rome of the Reformation." Professor Gohdes, in this volume, certainly proves the very opposite: Rome is still Rome and has not changed its face. He cites facts and figures taken from Roman Catholic sources to prove that the man on the Tiber is the real enemy of Church and state as well. This is the burden of the book in five great chapters. Chapter I. Rome's New Face Examined. Chapter II. The Pope in Politics. Chapter III. How These Theories Have Worked Themselves Out. Chapter IV. Romanism at Work. Chapter V. Ecclesiasticism Rampant. This book ought to be on the shelves of every library of such men who wish to be informed on the Catholic Church and its method in politics and its convictions. By all means get this book. W. J. S.

Shall We Scrap the Ten Commandments by Andreas Bard, Pastor of St. Mark's Lutheran Church, Kansas City, Mo. Print: The Lutheran Literary Board, Burlington, Iowa.

It is hard to imagine a Lutheran minister preaching ten sermons and never once preaching justification.

W. J. S.

The above reviewed books may be ordered from the Northwestern Publishing House, Milwaukee, Wis.

Acknowledgment and Thanks

The following goods were received by Northwestern Lutheran Academy, Mobridge, South Dakota, during the fall months. We appreciate the kindness of the donors and herewith express our hearty thanks.

North Dakota: Jake Rutschke, Zeeland: 1 sack beets, 1 sack carrots; Jake Rutschke and Gerhard Bauer, Zeeland: 12 squash.

South Dakota: J. D. Rabenberg, Glenham: $\frac{1}{4}$ pork; Carl Kuehl, Akaska: 2 gallons lard; Mrs. Anna K. Kuehl, Mound City: 2 chickens; E. Bubbers, Morrystown: 1 box carrots, 6 water melons, 1 gallon lard; John Frey, White Butte: 8 pounds pork sausage, 4 chickens, 3 gallons lard and some cream; Mrs. H. Schmidt, Mobridge: 1 basket glass jars; Mrs. G. Bieber, Mobridge: 5 dozen $\frac{1}{2}$ gallon glass jars; Adam Frey, White Butte: 1 ham; 5 pounds sausage; From the congregation at Gary: 13 $\frac{1}{2}$ sacks and several boxes of carrots, loose squash and pumpkins; Congregation at Hidewood (Rev. Kettenacher): Mr. Gerth—1 sack spuds, squash, pumpkin; Paul, Louis, Leonard, Albert, and Lester Weisner—each 4 sacks of potatoes; Congregation at Aurora (Rev. Buch): Edward Freyburg, Sr.—1 sack potatoes; Paul Greve—pumpkin, squash, beets; Mrs. Buch—onions, canned goods; Congregation at Clear Lake (Rev. Schultz): Clarence Krause—3 sacks potatoes, 1 bag beets and carrots; Mrs. Geo. Mangels—canned goods; H. Paulson, Sr.—rutabagas, carrots; Congregation at Altamont (Rev. Schultz): H. F. Walter—fruits and vegetables; F. C. Asmussen—vegetables; Hy. Musch—vegetables; A. Erichsen—vegetables; Bethlehem Congregation at Raymond (Rev. Bast): C. H. Mehlberg and Family—1 peck carrots; W. F. Mehlberg and Family—1 bag potatoes; Mrs. Ida Jacobs and Family—6 quarts canned vegetables; Theo. Johnson and Family—1 bag potatoes, 1 quart peaches; Mrs. E. Nommensen and Daughters—3 cans corn, 2 cans beans; Mr. and Mrs. H. W. Mehlberg— $\frac{1}{2}$ bushel beets, $\frac{3}{4}$ bushel carrots; Fern C. Mehlberg and Family—1 bag potatoes; Harm Habben and Family—3 quarts chicken; Mrs. E. Erling and Family—1 bushel beets; Mrs. Rosa Uecker and Family—2 cans corn, 1 quart meat; Congregation at Rauville (Rev. M. Lempke): Elmer Redlins—4 sack potatoes; August Streges—1 sack potatoes; Edwin Noeldners—2 sacks potatoes; Karl Kaazs—2 sacks potatoes; Eli Lentz—1 sack beets, 4 sacks squash, 1 box carrots; Otto Bundes—2 sacks potatoes; J. R. Michels—7 quarts canned goods; Otto Redemskes—1 sack cabbage, 1 sack rutabagas; Otto F. Redemske—1 sack carrots and beets, 9 quarts canned goods; N. N.—2 sacks potatoes; Congregation at Clark (Rev. Schmeling): Ed. Benike and Family—1 bag potatoes; Mrs. Oldfield—5 quart jars, 4 jelly glasses; Mrs. Baker—3—2 quart jars, 16 quart jars; Mrs. Wirtjes—1—2 quart jar, 2 quart jars; Mrs. Felstehausen—1 bag beets, carrots, potatoes; Mrs. Voss and Mrs. Baker—1 sack cornmeal, 1 box rice, prunes, raisins, wholewheat flour; Mrs. C. Meyer—1 bag potatoes, 1 bag mixed vegetables; Congregation at Willow Lake (Rev. Schmitter): 4 sacks mixed vegetables, 10 jars; Congregation at Henry (Rev. Schmeling): 10 quart jars, 2 jelly jars, 20 sacks potatoes, 2 sacks mixed vegetables, 1 gallon prunes, 3 cans cherries; Congregation at Florence (Rev. Russow): Mr. and Mrs. Chris Springer—1 bag potatoes; Mr. and Mrs. Aug. Moratz—1 bag potatoes, 1 bag mixed vegetables; Mrs. Epho Thomas—1 bag potatoes; Mr. and Mrs. Geo. Keszler—1 bag potatoes, 1 bag pumpkins; Mrs. Clara Sievert—1 bag potatoes, 2 pumpkins, cabbage, beets, carrots; Mr. and Mrs. Ernest Heuer—pumpkins and squash; Mr. and Mrs. Chris. Hiedhyld—1 bag potatoes, 1 bag pumpkin; Congregation at Grover (Rev. Sprengler): potatoes 25 bags, pumpkins 16, Citrons 2, squash 23, cabbage 9 heads, beets 3 boxes and 3 bags, beans 1 bag, sauce 1 gallon, preserves 7 quarts, lard 3 gallons, parsnips 1 bag, onions 1 bag and 1 box, carrots 3 bags and 3 boxes; Congregation at South Shore (Rev. Fond): Donors—Mr. Cristensen, Chas. Waage, Palmer Svalstad, Otto Long, Mrs. F. Kozak, Mrs. Minnie Zirbel, Walter Waage—total: 11 sacks vegetables; 1—2 quart and 5—1 quart jars; Congregation at Mezeppa (Rev. Heier): 8 sacks and 2 boxes vegetables; Congregation at Germantown (Rev. Fond): Donors—N. N., Chas. Kannas, Louis and Rudolf Zielsky, F. Boms, Jr., Ed. Britzmann—

total: 5 sacks vegetables, 1—2 quart and 2—1 quart jars; Mrs. Stoltenberg, Watertown: 12 quarts canned goods; The Serling Family, Watertown: 1 case corn.

The following have sent money, either for trucking or in lieu of vegetables:

Trinity, Elkton	\$21.15
Immanuel, Ward	15.50
Immanuel, Grover	5.25
Mrs. H. Schultz, Clear Lake	1.00
H. Paulson, Sr., Clark Lake	1.00
Mrs. Anna Pahl, Altamont	2.00
N. N., Gary	1.00
G. Begalke, Estelline75
Rev. A. Kettenacker, White	4.00
Mr. and Mrs. F. Tanke, Bruce	1.50

R. A. Fenske.

* * * *

The following donations were received by Dr. Martin Luther College, New Ulm, Minnesota, from September 1 to December 2, 1940.

2,123 quarts canned goods (all kinds); 65 dozen eggs; 30 bushels apples and 1 bag dried apples; 44 gallons lard; 150 pounds flour; 125 pounds sugar; 6 pounds cheese; 27 pounds butter; 1 pound coffee; 1 box popcorn; 1/2 bushel plums; 6 quarts honey; 2 gallons sorghum; 5 pounds rolled oats; 1/2 bushel peppers; 1 box citron; 413 bushels potatoes; 268 bushels vegetables (all

kinds); 108 bushels pumpkins and squash; 4 sacks grain; 5 gallons ice cream; 2 cases cottage cheese; 9 turkeys (150 pounds); 1 duck; 2 chickens; 2 quarts cranberries; 3 boxes cookies; 3 cakes; \$29.00 in cash; 2 pillow cases and 2 sheets.

These donations were received from the congregations served by the following pastors:

Rev. Wm. Albrecht, Sleepy Eye, Minn.; Rev. G. Albrecht, St. Peter, Minn.; Rev. Im. Albrecht, Fairfax, Minn.; Rev. E. Birkholz, St. James, Minn.; Rev. E. Birkholz, Redwood Falls, Minn.; Rev. E. G. Fritz, Fairfax, Minn.; Rev. A. Blauert, Olivia, Minn.; Rev. H. Boettcher, Gibbon, Minn.; Rev. W. Frank, Morgan, Minn.; Rev. E. Gamm, Marshall, Minn.; Rev. J. C. Gehm, Darfur, Minn.; Rev. A. Mackdanz, St. Clair, Minn.; Rev. E. Schaller, Alma City, Minn.; Rev. A. Martens, Tyler, Minn.; Rev. O. Netzke, Smith's Mill, Minn.; Rev. E. Bruns, Delano, Minn.; Rev. K. Plocher, Litchfield, Minn.; Rev. A. Sauer, Renneville, Minn.; Rev. K. Kuske, Renneville, Minn.; Rev. R. Schierenbeck, Sanborn, Minn.; Rev. F. Traub, Wood Lake, Minn.; Rev. W. Voigt, Hutchinson, Minn.; Rev. G. Zimmermann, Fairfax, Minn.; Rev. R. Heidmann, Arlington, Minn.; Rev. H. Scherf, Morgan, Minn.; Rev. H. C. Sprenger, Balaton, Minn.; Rev. F. Koehler, Nicollet, Minn.; Rev. Sam Baer, Rockford, Minn.; Rev. G. Hinenthal, New Ulm, Minn.; Rev. E. Heyne, Truman, Minn.; Rev. H. Reinhardt, Amboy, Minn.; Rev. O. Zemke, Fairmont, Minn.

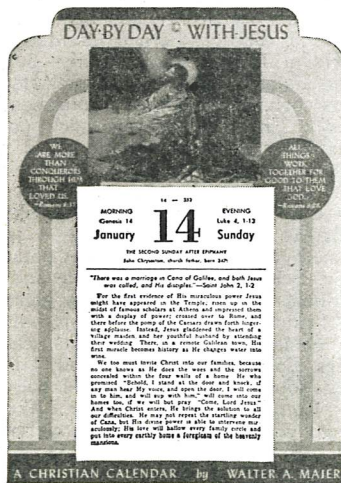
To all donors we express our hearties thanks.

C. L. Schweppe.

1941 DAY BY DAY WITH JESUS CALENDAR

For Family and Private Devotions

Prepared by Dr. Walter A. Maier



Price: 70 Cents, boxed

1941 SCRIPTURE TEXT CALENDAR

(Lutheran Edition)



Have you ever considered the significance of the Scripture-Text Calendar in the home? It helps to bring the home closer to God and His teachings and separates it further from likely moral decay and tragic consequences. It blesses the home with a valuable source of divine guidance and inspiration and helps remove the dark clouds of uncertainty and fear. And of great importance, it helps to remind the home of God and His Way and by so doing, it automatically helps direct and strengthen our Nation in the true course of righteousness.

Derselbe Kalender ist auch in Deutsch zu haben

Price: 30 Cents

Gemeindeblatt-Kalender fuer 1941

Preis: 15 Cents

Northwestern Lutheran Annual for 1941

Price: 15 Cents