

# The Northwestern LUTHERAN

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

Vol. 28

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Number 25

**R**ejoice in the Lord always:  
and again I say, Rejoice.  
Let your moderation be known  
unto all men.

The Lord is at hand.

Be careful for nothing; but in  
everything by prayer and sup-  
plication with thanksgiving let  
your requests be made known  
unto God.

And the peace of God which  
passeth all understanding, shall  
keep your hearts and minds  
through Christ Jesus."

Phil. 4, 4-7

Epistle Lesson for the Fourth Sunday in Advent.

## "ONCE HE CAME"

## "STILL HIS VOICE WOULD WIN US"

**T**HROUGH the ages, in every generation, the Savior of the world has been coming to men. — Once He came — Still He comes!

Long before His nativity He began His Advent. The fathers saw His day and rejoiced. In the Old Testament He came in the prophecies of the coming Messiah, the King who should be born of the house and lineage of David. In the Old Testament He dwelt among His people in the sanctuary behind the veil. It is true, at that time He veiled His glory in types and shadows, yet the faith of the Fathers pierced that veil and in the shadows they saw the body of Christ. — What beautiful examples of faith the Old Testament holds! This faith was born of the Word.

Then came the fulness of the time, and God sent forth His Son made of a woman. The disciples of Jesus beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. His people saw His mighty signs and wonders and recognized in Him the promised Messiah. — The coming of the Son of God into our flesh, in poverty and lowliness, had but one meaning — Immanuel, God with us! God is united with us in Christ. But He would draw a little nearer to us. He would not only take our flesh and blood upon Himself, but our sin, our guilt, our death, and our damnation. "He was made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons. —

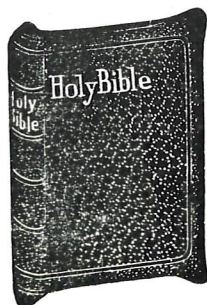
"Once He came in blessing,  
All our ills redressing;  
Came in likeness lowly,  
Son of God most holy;  
Bore the cross to save us,  
Hope and freedom gave us."

Through His resurrection and His ascension into heaven the incarnate Son of God was again removed from the earth. — Yet He continues His Advent among men.

## In the Word and Sacraments

Still He comes to us with the grace and the blessings purchased and won for us while He dwelt on earth. *Today He comes in the Word and in the Sacraments.* — And let no one be offended at the lowly forms in which He makes His advent even now: the simple water in Holy Baptism, the common bread and wine in the Lord's Supper, and the preaching of the Word by men. It hath pleased Him to bring us His grace in such earthen vessels. In these Sacraments and in the Word He Himself is present.

Still He comes in blessing. — St. Paul writes to the Romans, "I am sure that, when I come unto you, I shall



come in the fulness of the blessing of the Gospel of Christ." Shall we pause for a moment and again ponder the meaning of that word, Gospel. It means "Good News"; but it can also mean "God's Spell," "God's Time." And the significance of this may be gathered in part from the record of the feeding of the five thousand. When from the mountain side in Galilee Jesus saw a great multitude coming to Him, He asked His disciple Philipp, "Whence shall we buy bread that these may eat?" This He said to prove him, *for He Himself knew what He would do.* Immediately Philip set to work in an attempt to solve the problem. Andrew also got busy. — Finally Jesus said, "Make the men to sit down." The time had come for Jesus to act. Philip and Andrew had had their opportunity to show what they could do, and they had failed. — Now make the men sit down, and if Philip and Andrew will do the same, it will be just as well. Let them sit by silently, with outstretched hands, to receive the Lord's blessing. Let them rest in the Lord and wait patiently for Him. It is God's spell. It is Christ's time to solve all of our problems. Beyond all that we can expect or hope Christ provides in His Gospel.

## Pardon

Chief among the blessings with which He comes to us in His Gospel is the assurance of the forgiveness of our sins. This is the source of every other grace and blessing. With this blessing He will abide among us from day to day, from year to year. There is no brighter prospect for us who daily sin much than to know that He will not deal with us according to our sins, nor reward us according to our iniquities.

## Peace

From this blessing of pardoning grace flows the kindred blessing of peace. Christ still comes in His Gospel as the Prince of Peace. Our Lord's legacy made known to us by the Gospel is: Peace I leave with you, My peace I give unto you. This peace has its roots in the forgiveness of our sins but it includes more than the assurance of sins forgiven. There are not a few circumstances in life which combine to disturb and break down our peace. We are careful and troubled about many things. The soul of the Christian is vexed by the ungodly surroundings in which he lives. Still Christ comes with His Gospel of peace to settle and strengthen us.



## Joy

His pardoning grace gives rise to joy. The Advent Season repeats this refrain of the Gospel: "Rejoice in the Lord, and again I say rejoice!" And with each suc-

(Continued on page 389)

## EDITORIALS

RELIGION — BIBLE — WAR

ON THE WAY OUT

THE CHURCH AND WAR

A NEW COUNCIL OF CHURCHES

**Religion — Bible — War** That war seems to bring a religious awakening in its wake can not be denied. In times of calamity and war men seem to become serious and realistic. When the very things they had taken for granted suddenly sink and disappear from under their feet and the miserable props upon which they had rested their hopes break and splinter under their own pressure, men grope for support elsewhere and will cling to anything that promises them a ray of hope. Mostly they seek something that will help them over the present crisis and return to them the security or even a semblance of security and the comforts which they see slipping away from them. Anxiety, fear, terror takes hold on them at such times, threatening to strangle their very life. In this death-struggle man becomes desperate. Being a coward at heart and most unwilling to submit to discomforts, privations, and any and all things that may cause anguish, pain and suffering he looks for a way out. In such torturing moments he may turn to religion. Many of them do. At least they go to church in greater numbers actually crowding the churches in some localities. Immediately we hear the enthusiastic cry: "The world is getting better."

We are again hearing that cry from all sides. Church papers are busy reporting the increased interest in religion and the sale of Bibles. In the German concentration camps where the Russian prisoners are interned there is a great demand for Bibles among the prisoners and in Canada where some German prisoners are interned the Bible is also in great demand. We are certainly glad to hear this, of course, and we hope and pray that many, yea, all who read the sacred word may find Him who is the Way and the Truth and the Life and by Him become children of God and remain true to Him until death. And some, no doubt, will. But many will not. When the present crisis is over and normal conditions will have returned (if they ever will return) many will return to the world whence they came, or rather, which they never left. In a moment of fear they superstitiously turned to religion and the Bible and as soon as the danger is past and they find that they are safe and their life has been spared they revert to their former life. History will bear this out.

Let us remember that a return to God is not brought about by outward catastrophes such as wars, floods, etc. God may, of course, use them as a means to accomplish His gracious purpose to draw men unto Himself. But those who come to God are not driven by calamities but by a deep knowledge of their sinfulness and guilt revealed

to them by the law of God and the promises of the Gospel that "the blood of Jesus Christ His Son cleanseth us from all sin." Coming to God in this spirit alone will have permanent results. If calamities could convince the world to seek their salvation in God alone surely the great flood would have accomplished this purpose. But what do we hear God say after that terrible judgment upon the wicked? We find our answer in Genesis 8, 21, "I will not again curse the ground any more for man's sake; *for the imagination of man's heart is evil from his youth.*" Here is our answer: catastrophes will not reform the world. Floods and wars are the *judgments* of God against a world that lieth in wickedness and against the ungodly. At the same time, however, they serve the purpose of purifying the faith of the child of God and of ever reminding him that his help cometh from the Lord who made the heaven and the earth. Hence, calamities of war, floods, or whatever they may be, will have a salutary effect on the Christian but as to the world we have no promise. Remembering this we will not be disappointed in our expectations when this present war will have become history. We will not look for a great wave of conversions.

W. J. S.

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**On the Way Out** If recent reports of the daily papers and also church papers can be relied upon as accurate, then it is possible that another "ism" is on the way out. Not so long ago much ado was made of "Buchmanism" or "The Oxford Group" as the movement was also called. Our daily papers ran large headlines telling of the success of this group and how one after the other of our noted citizens, especially in the East, people of influence and importance in all walks of life, were converted to "Buchmanism." Even great movie stars were said to be counted among its adherents.

Be that as it may. Two factors recently reported seem to hint at its demise. First the fact that the "sect" has moved its headquarters from Calvary Episcopal Church of New York City "by request," and second, that Dr. Samuel Shoemaker, rector of Calvary Episcopal Church, and one of the earliest enthusiasts of this movement, has withdrawn — these facts give eloquent evidence that death of the movement is imminent.

"Buchmanism," you will remember, began to attract attention not much more than ten years ago. Its founder is the Reverend Frank Buchman, born in 1878. He began his career as a Lutheran pastor serving a church in Philadelphia for a very short time and later became a Y. M. C. A. worker in a college town. Still later we find

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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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him travelling in America, England, China and Japan doing evangelistic work. While at Cambridge University in England he began his "group meeting" with students. House parties were held and the movement got under way and became known as "The Oxford Group Movement." The seed-bed of "Buchmanism" is England and was then transplanted to America where the movement found ready appeal among the rich and fashionable people. Among others Dr. Samuel Shoemaker, Episcopal clergyman, became one of the most ardent supporters of the movement.

The characteristic of the "Buchmanites" was that they met in homes or private rooms rather than in churches. Their activity consisted mostly in "sharing" as it was called by them which is just another name for confession. During these gatherings one confessed his or her sins to the other, believing as they said that "the public washout" would prevent any future return of the sinful desire. In fact, they declared, that unless one confesses his sin or sins to others he can "never be spiritually vital." Another of their pet tenets is, "guidance." They believe that in all they do they are directly and immediately guided by the Holy Ghost. His followers were taught that they should begin every morning by waiting upon God with paper and pencil in hand, ready to put down on paper whatever guidance they got. On this they were to act for the day. These two sample doctrines are enough to show the spirit of this cult. The simple, humble Christian, who trusts God and His word, wonders how anyone who knows but a little of the Gospel could possibly be caught in the snare of "Buchmanism." Those who will not believe the truth of God must believe the devil's lies. All these "Isms" are the devil's own inventions by which he deceives the world, and would deceive even the children of God. Therefore, "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith." 1 Pet. 5, 8.

W. J. S.

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**The Church and War** Speaking before a young people's convention, Rev. Charles A. Carman, pastor of the Chicago Morgan Baptist Church, is quoted as saying that the church would not be "stampeded into becoming a recruiting agency or a mouthpiece for war morale. Churches became so emotionally involved in the World War that they devoted themselves to preaching war and drumming up enlistments. I be-

lieve that the trend of pastors today is definitely against this. They are concentrating on a solid foundation of faith to help people endure the strain of war. Certainly the church should not be a mouthpiece for war morale. Government agencies would like to have the pulpit for a loudspeaker and send out a steady stream of propaganda. Most pastors see that it all ends up in the waste basket."

We do not know how correct the Rev. Carman is in giving the attitude of the majority of pastors. We do know that there was widespread protest when a government agency recently furnished the pastors of our country with a sermon outline, though\* there were some who thought that there was nothing improper in this.

It is difficult for the church to hew to the line in times of war hysteria when the mob is so quick to raise the cry of disloyalty against the church. At such times the church may do things which lie outside of its proper sphere and which otherwise it would not do. It ought to be self-evident that the church should never be a mouthpiece for war and, we say it with equal authority, neither should the church become a mouthpiece for peace.

The church has nothing to do with political matters. The weapons of its warfare are not carnal. Its calling is a spiritual one. It is to preach the Gospel, to proclaim the forgiveness of sins in Christ Jesus.

The church does teach to "render unto Caesar the things which are Caesar's." It teaches Christians to be subject to the higher powers, to be loyal and law-abiding citizens, to serve and obey the government even if it means being drafted into the army and eventually going into battle. The church tells such a Christian that he is in the station where God has placed him and so strengthens him and makes him contented.

The church is not an auxiliary of the government nor is the government an auxiliary of the church. The church should not try to use the government to gain its ends nor should the government try to use the church to gain its ends. The church is always to be the mouthpiece of God in the things which concern the soul. The instructions which Paul gave the young preacher Timothy are still the marching orders for preachers today: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Even the threat of war or war itself can not change those orders.

I. P. F.

A New Council of Churches under the name "The American Council of Christian Churches" has been organized recently in New York. The purpose of the new federation is stated in its first publication. We are thankful that we live in free America. Too long the Federal Council of the Churches of Christ in America has assumed to speak for all Protestants. It has, in fact, been a general instrument of soul destroying Modernism. Its 'social gospel' is actually 'another gospel,' sometimes hardly to be distinguished from outright communistic propaganda. It has gone far afield into political and economic activity. America needs spiritual leadership. She needs Jesus Christ as never before, not theories of social welfare. The shed blood of Jesus Christ alone can wash away sin. We need a revival desperately, but it can never come until men confess their sins, repent, and put their trust in Jesus Christ, God's only begotten Son. The Holy Spirit, speaking through the Scriptures, can give the blessing for which men's souls cry.

"Bible believers are not against a common testimony as such, but they cannot support the Federal Council because of its false unity, compromise with the Gospel, and exaltation of men who deny many of the essentials of the faith. The Federal Council in its claim to be the voice of American Protestantism shares together with the Roman Catholics and Jewish agencies, many outlets of

expression, including free radio time. In democratic America we protest against the Federal Council's monopoly of these outlets and their use of them to disseminate 'another gospel.' These outlets should be available to others who are not now represented. It is not American that outstanding Gospel preachers who proclaim the message of God's grace which made America great and free should be compelled to pay hundreds of thousand of dollars for radio time, while it is given free to others with a contrary message. The Protestant faith in its historic reality and blessing must be presented to America, or America will lose its liberty. The time has come when those who love the Lord Jesus Christ and His infallible Word, the Bible, must take this united stand.

"In lifting this banner we invite the support and prayers of God's people, and we believe we shall have them."

It is apparent that this new council of churches is not too fond of the Federal Council of Churches in America, and we share the feeling. The indictment against the Federal Council of Churches presented in the above statement must also stand. Yet we cannot support the new American Council of Christian Churches. It is but another federation of churches not unlike the Federal Council which it opposes, seeking recognition as a representative body of the Protestants in America, desiring like the Federal Council of Churches to be the spokesmen for American Protestantism.

A. P. V.

## "ONCE HE CAME" "STILL HE COMES" "STILL HIS VOICE WOULD WIN US"

(Continued from page 386)

ceeding Advent of our Lord our joy in Him is increased and deepened. — Still He comes in blessing with the abundant blessings of His Gospel: Righteousness, Peace, and Joy.

### Familiar

Our Savior's coming in the Word means even more to us. "The Word is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. The Gospel is a revelation. It reveals our Savior's heart and our own hearts as well. The more we ponder this thought the more comforting it is. The longer He dwells among us with His Word, the more intimate and familiar He becomes with us. He knows our every wish and desire; He hears our every sigh, and grants petitions which we hardly dared to express. Our Lord and Savior cannot be more familiar, more intimate with us than He is in His Word.

Still He comes in blessing. He manifests the everlasting truth and power of His holy Gospel. The history of the world at large is taking just that course which

Christ has determined and outlined in His Gospel. There shall be wars and rumors of wars, nation rising against nation. But in this world Christ has established and maintained His Kingdom, and the gates of hell shall not prevail against it. For your comfort and mine this means that we shall finally obtain the victory. It means that Christ has purchased and won us and that no one shall pluck us out of His hand. Christ, our Savior, will finally gather all of His elect around Him in heaven.

### Within Us

And still He comes in blessing. Christ has promised us in His Gospel that He will not only come to us, but *dwell within us*. "If any man love Me, he will keep My Word: and My Father will love Him, and we will come unto Him, and make our abode with Him." And Christ purges the temple in which He dwells. He sanctifies us through the truth of the Gospel. The Advent message also reminds us to awake out of sleep, to put on the Lord Jesus Christ. And this word and admonition is spirit and life.

Still He comes in blessing, with the fulness of the blessing of the Gospel of Christ. And our answer to the familiar hymn, "O Lord, how shall I meet Thee, How welcome Thee aright?" is simply this: receive the Word in good and honest hearts.

A. P. V.

## STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

## ARTICLE V. OF THE MINISTRY

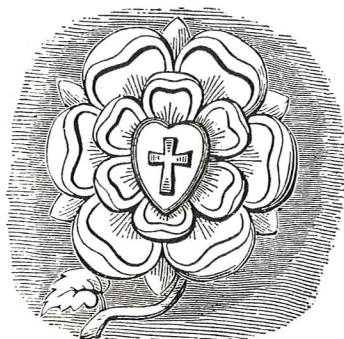
## Part Two

*They condemn the Anabaptists and others who think that the Holy Ghost comes to men without the external Word, through their own preparations and work.*

## II

THE error of the enthusiasts has not died out to this day.

The Reformed churches hold that there is no grace for those who from eternity have been predestinated by God unto damnation. Naturally, if there is no grace for them, then Word and Sacrament cannot be instruments for conveying it to them. They may hear the Word, they may receive the Sacraments, but these are to them like a mechanism running idle. They do not achieve anything.



But Word and Sacrament do not even serve to convey grace to the elect, according to the Reformed view. The elect certainly stand in need of grace because of their original sin, with which they are burdened. There is grace ready for the elect, prepared exclusively for them through the bitter sufferings and death of our Savior. But if the elect are actually to receive the grace prepared for them, they must get it elsewhere, Word and Sacrament will not convey it to them. The fact that anyone is hearing the Word and attending the Sacraments may, as an act of obedience to the divine command, indicate that he is in possession of grace, but Word and Sacrament have in themselves nothing to do with it. They do not convey and seal grace, nor do they create and preserve faith.

Presbyterians stress that the Bible was given by inspiration and that it is binding for us in all its parts; yet when anyone asks them how the grace of God is conveyed to the elect, they emphatically deny that Word and Sacraments have anything to do with it.

Sometimes, indeed, they express themselves as though they actually accepted the means of grace as taught in the Bible. Thus the *Presbyterian Guardian* for September 25, 1941, had the following: "5. The Bible is a means of grace. A means of grace is a channel whereby the blessings of God flow from God to His people. The Holy Spirit, through the Word, produces and confirms saving

faith, and bestows upon believers all the blessings of salvation. Therefore, we should attend to the Word diligently and prayerfully."

This sounds very good, and one might easily be led to assume that the Presbyterian doctrine of the means must be correct. Yet the same *Presbyterian Guardian* for January 25, 1940, discussed the question, "Why not Lutheran?" and stated, among others, the following reasons: "3. We (the orthodox Presbyterians) teach that the Bible is used by the Holy Spirit to convict and convert sinners. They (the Lutherans) teach not only that the Spirit uses the Word but that the Word itself is effective to this end. — 4. They teach that Christ died for all men. We teach that Christ died for His elect, those who believe on Him, and in so doing actually saved them. Otherwise the death of Christ does not save but only makes salvation possible."

The Holy Ghost may "use" the Word, yet it is wrong to assume that the Word is "effective"; it remains a dead instrument until the Holy Spirit takes it up; and Christ actually saved only the elect.

Charles Hodge, one of the eminent Presbyterian theologians in America (he died in 1878) says in his great work, *Systematic Theology*, among others: "In the work of regeneration all second causes are excluded." When Hodge says "second causes" this means the same thing that our Augsburg Confession calls "instruments." Again he says: "Nothing intervenes between the volition of the Spirit and the regeneration of the soul." Again: "The infusion of a new life into the soul is the immediate work of the Spirit." Once more: "The truth attends the work of regeneration, but is not the means by which it is effected."

But do we not ourselves frequently act as though we did not accept the Word and the Sacraments as means of grace? Why are we often so negligent in using them? Inattentive in hearing the Word, irregular in taking Communion? Why do we sometimes act as though going to church and attending Communion were a drudgery, or perhaps a meritorious work for which God owes us a reward?

If the Reformed churches insist on a diligent and regular use of Word and Sacraments because God has commanded such use, why should not we so much the more, seeing we know that God has laid down such rule not arbitrarily, or merely to test our obedience, but for our benefit, because He has so arranged that through Word and Sacraments, as means, vehicles and tools of the Holy Spirit, richest blessings may flow into our hearts? By neglecting the means of grace we would be doing ourselves the greatest damage.

Let us then not despise them. Let us diligently use them, humbly thanking God for the rich grace He conveys to us through them.



## SPIRITUAL WELFARE COMMISSION

### For Our Men in Military Service



Registration Card

Change of Address Card

Notice of Discharge Card

Com. Identification Card

Form 2B

Form 3B

Form 4B

Communion  
Identification

*PASTORS ATTENTION—Have you a supply of the above form cards? It is essential to the success of the work assigned to us that you have. With the many transfers and discharges of soldiers now taking place the faithful use of the above forms is needed as never before. Have you sent your men in service a Communion Identification card? Some of the service men write us requesting such cards, stating that they have seen them, but have not received one from their pastor. We cannot issue these Communion Identification cards as they must be signed by the respective pastors. Drop us a card and a supply of the above forms will be sent by return mail.*

*The flood of letters to our office from the men in service expressing appreciation for the spiritual literature which has been sent to them from this office is ample testimony as to the effectiveness of our mailing program. However, this effectiveness is dependent upon an accurate mailing list. We plead for your full and continued cooperation in the above matter.*

*Our Christmas literature for the men in the armed forces is in the mails. It consists of a complete devotional service, Christmas hymns, prayers, Scripture portions, sermon, etc. It is printed on a beautiful and appropriate colored folder, and accompanying the devotional is a Christmas greeting card with the following imprint:*

*May the sacred beauty of Christmas  
Day bring you deep and abiding peace,  
and may you feel through each passing  
day that God is always near to guide,  
to comfort, and to help you.*

*At the present time every man whose address is in our files (over 2,000) receives some spiritual literature from this office every three weeks. Lent and Easter material is already being prepared, as well as material of a general nature. But to get this spiritual literature to the men in service, we need your help in maintaining an accurate mailing list, particularly CHANGE of ADDRESS and NOTICE of DISCHARGE; the latter should by no means be neglected. Please order and use form cards provided by this office.*

*Appreciating your cooperation in the past, and wishing you a full measure of the blessings of Christmastide,*

*In Christian Fellowship,*

SPIRITUAL WELFARE COMMISSION  
E. R. BLAKEWELL, Executive Secretary.

## ADDRESS, DELIVERED AT THE STATE TEACHERS' CONFERENCE AT BEAVER DAM, WIS.

By the Rev. Leonard C. Bernthal

LUKE 12, 35-37

**Y**OU and I, whether veterans or new-comers in the service of Christian education, have met here because we are justly concerned about the spiritual welfare of the pupils God has entrusted to our care. We belong to that group which the Lord has made rulers over His household to give them their portion of meat in due season. We are not servants of men but of God. Our work may not be appreciated by men — no, not even by our fellow-Christians, our salary small, the realm of our activity seemingly unimportant and insignificant — we do not apologize to anyone for having chosen this work — and if we had an apology to offer it would be that in spite of many years of teaching we still feel so inefficient to do justice to so important a work as feeding the lambs of Jesus.

But the same Lord Jesus who has called us has also promised to give us strength. May He therefore inspire us that we may not grow weary in our most difficult but most important calling. Let us consider the importance of the work of a Christian educator and his reward.

### V. 35a: "Let your loins be girded about"

The girdle was an important article of dress of the Israelite. Again and again we read these words in the Old and the New Testament: "He girded his loins about." We hear of soldiers girding their loins for battle. This act meant: CONCENTRATION. The soldier was to concentrate on the impending battle. He should not allow his mind to go wool-gathering.

The Christian educator teaches his pupils to gird their loins about, *i. e.*, to concentrate on their Lord and Savior Jesus Christ, that they may never forget Him. This is important work, for we live in a time that concentrates intensively on earthly wealth, pleasure and honor, and has neither time nor desire to concentrate on Jesus and His salvation. Parents and children alike are afflicted with this malady: Lack of sincere concentration on the eternal welfare of the soul. What important work for the Christian educator to show the child that it needs the girdle of concentration which Jesus offers to all in His Word and Sacraments, if it wants to live with Jesus forever and ever.

Are not the greatest moments in your career as Christian educators those, when you step before your classes and preach Christ and Him crucified to them? And when you and your classes concentrate on Him who died for all, does it not inspire you to greater faithfulness in His service? Such moments cannot be bought with money. They make you forget all the trials and tribulations of your divine calling. They make you forget

seeking earthly reward and honor. This privilege of girding the loins of your pupils about is reward enough.

### V. 35b: "Let your lights be burning"

The meaning is clear. Christ has taught it to us in the parable of the ten virgins. This world is full of so-called lights, which deceive men, for they are contrary to Scriptures. The downward trend of morality, of true religion is looked upon by the world as great progress. The aim of all worldly wisdom is human success and achievements. Jesus warned us that the light of faith shall grow dim shortly before His coming. What important work on the part of the Christian educator to keep the light of faith burning, which was kindled by the Holy Ghost in Baptism. What important work to give the child, in the study of Bible History especially, a clear understanding of God's wrath over sin, and His goodness and mercy towards the sinner. What important work to give the child a "christliche Weltanschauung," so that it can size up the things of this world in their true light — to teach the child that whatsoever is not built upon God's Word is doomed and damned to eternal destruction. "Let your lights be burning" means: Giving the child a "christliche Erkenntnis," so necessary in our days, in which the light of so many Christians is barely burning at all.

What an important work which bears good fruits! Does it not warm your heart when you see *your* boys and girls walking in the truth as shining lights in your community and in your church? Does it not make you feel glad when boys and girls, which you had the privilege to instruct by the grace of God, love their church and support it, shunning the ways of the world and of the flesh? Do you not rejoice when one of your pupils, now a church-member, speaks with a good "christliche Erkenntnis" at congregational meetings? Does this not inspire you to greater effort? It affords much greater joy in your calling than if you were a great executive of a going business concern.

### V. 36: "And ye yourselves like men waiting for the Lord, when he will return from the wedding"

What is the ultimate end of all Christian education? Is it not to prepare the child for eternity? The Christian educator shows the pupil that Christ may come at any time, and that all those who are not prepared when He comes will be forever excluded from the marriage hall. What a wonderful picture — Christians waiting for their Lord. Christians saying to their Lord: "Lord Jesus, come anytime to take me out of this world. I am ready."



What important work to show the pupil one nation may triumph over others, one social system may follow the other, one social revolution the other, it does not alarm us, for we are pilgrims and strangers in this world, and a pilgrim and stranger takes things as they are without murmuring or complaining. We are citizens of a country no tyrant can destroy. Let unbelievers and others dream of a heaven on earth, we are not deceived by their talk, Christ told us to wait for Him, and when He comes heaven and earth shall perish.

These are serious times full of important work. And need I tell you that you, whom God has called to feed His lambs, must yourselves have girded your loins about first, and must be shining lights of faith yourselves first in all good works, and you yourself must be waiting for the Lord Jesus? To complain of evil days and say: "What's the use" is easy, to rant and rave about un-Christian conduct of parents and children is simple enough, to say: "If I had a different place of labor, more pay etc. I would serve my Lord Jesus better and more faithfully," is a vain and hollow alibi, but to teach pupils calmly in all godly wisdom, with good Christian common sense, with all patience and loving kindness, yet with all Christian earnestness, in the spirit of Christ, under constant and fervent prayer to the Lord for His strength, is not so easy. Yet it has its reward.

### V. 37: The Reward

"Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them."

When all waiting shall have an end, when we shall lift up our heads, for our salvation draweth nigh, the Lord Himself shall come, and in love, in majestic humbleness shall gird Himself to serve us. The word "reward" makes us feel humble and ashamed. The Lord's love overwhelms us. We do not feel like saying much about it. For when thinking about this great reward, we must say to ourselves: "Who are we that the Lord should honor us thus — us who have so often served Him so half-heartedly, so wearily, so dejectedly, so full of self-pity, so selfishly with one eye on earthly gain and reward? Shall He honor us, the unprofitable servants, thus? Who can fathom the meaning of these words? I must confess I cannot. All I can say is that these words are a picture of complete happiness, of complete satisfaction that we have endured in His service inspite of many obstacles.

What a glorious future awaits us! Let us suffer with Him that we may rule with Him; let us die with Him that we may live with Him; let us lose our life for His sake, that we may find it. May these words of the Master inspire us at all times, to gird our loins about; to have our lights burning; waiting for the coming of Christ that we may receive His promised reward. Amen.

## ADVENT IN THE CHRISTIAN CHURCH YEAR

By Pastor Gervasius Fischer, Milwaukee, Wis.

**T**HE Christian church year is the year of our Lord. Its divisions do not correspond with those of the world calendar, but present to us in an orderly and beautiful manner God's entire plan of Salvation through our Lord Jesus Christ. The Christian church year is like a large mosaic depicting the love of the Triune God in saving to eternal glory His own from a decaying world. Each Sunday is a stone in this beautiful mosaic, having its own color, yet carrying in miniature the entire picture; each season of the church year is a section in this mosaic, again portraying the entire picture, each in a different shade. Now when each Sunday and festival day and each season of the church are brought together, we have a glorious presentation of the love of the Triune God and His plan of Salvation.

The church year begins with Advent. The Advent season is the season of waiting, the awaiting the coming of the Lord. Even as God's people of old awaited patiently the coming of Jesus into this world, the Christian Church now awaits His second coming. Even as the Lord prepared the way of the Savior's immediate coming by the preaching of the kingdom through John

the Baptist, so today the Lord is preparing the way of His second coming by the "ministers of Christ, and the stewards of the mysteries of God." These ministers are to remind the Lord's church of His nearness. This nearness is to fill the hearts of the faithful with rejoicing and give to them a "peace of God, which passeth all understanding." By the fulfillment of God's past promises the church is to be reassured of the truthfulness of all promises yet to be fulfilled.

This briefly is the significance of Advent in the Christian church year. We could summarize the message of each Sunday in Advent about as follows: I. The Lord is coming anew with the grace bringing Gospel. II. He is surely coming again, because His Word shall not pass away. III. By ministry of the Gospel He is preparing His church for His coming. IV. The nearness of His coming is filling the church with rejoicing. That great day will be like an eternal Christmas.

This briefly is the significance of the Advent season in the Christian church year. If you will take your Bible and your Hymnal and turn to the Propers for the First

(Continued on page 395)

# Siftings

BY THE EDITORS

Was it Irony that the Sunday (November 30) *Milwaukee Journal* reported eight church dinners, of which four of them were given by Lutheran churches, we are sorry to say, on the same page with the death notices? We wonder if that was inadvertently done by the composers. One large advertisement, a number of obituaries and eight church suppers completed the page. Was it irony?

\* \* \* \*

A *Silver Ware Exhibit* was sponsored by the Young People's Club of one of Milwaukee's churches. A speaker versed in the quality and the history of sterling silver had been engaged to give the young people information on the subject. Seems to us that these young people ought to have been more interested in the sterling qualities of a Christian and had some consecrated minister of the Gospel instruct them on this extremely interesting subject. This would have left no regrets in the hearts of the club members as the showing of the sterling silver no doubt will since many who attended the lecture may never be able to acquire sterling silver. Sterling Christianity, however, is within the reach of all who seek it.

\* \* \* \*

*The Largest Cathedral in the World* is in New York City. This cathedral was begun more than 49 years ago and is now only two-thirds completed. Already \$20,000,000 have been spent in its construction since the laying of the cornerstone, and it is estimated that it will require \$10,000,000 more to complete the structure. The nave of the cathedral is more than one-tenth of a mile long. Light filters through the largest rose window in the world. It is a window 40 feet in diameter and made of 10,000 separate pieces of glass. 31 other huge stained glass windows, each of which cost \$50,000, send light into the church. The cathedral is built entirely of granite, without a steel or oaken beam. The cathedral, when completed, is expected to outlive all other buildings.

Last Sunday, November 30, 10,000 people, it is estimated, gathered in this gigantic Gothic cathedral — St. John the Divine — to worship. Bishop William T. Manning of the Episcopal church delivered the sermon.

\* \* \* \*

A *Theological Student*, Raymond Vann, 25, it is reported from Fort Worth, Texas, married Miss Lou Wilkins, 70. Married last Friday they claimed that their marriage had been "made in heaven." Why blame such a silly thing on God. God does not do such foolish things. Mr. Vann is a Baptist and Miss Wilkins is a Baptist missionary. They claim that romance developed as they studied and discussed the Bible together. Had they studied the passages of the Bible concerning marriage we

are sure they would not have taken such an ill-advised step.

\* \* \* \*

*National Bible Week* of which we spoke in a former issue will be observed nation-wide from December 8 to 14. The President will be asked to inaugurate its observance and congress, it is hoped, will give official character to the occasion and establish National Bible week by official act for annual observance. So in the near future we may look for a declaration from the law-making body of our land designating the second week in December — National Bible week. No blessings will come from just possessing the Bible and reading its pages — "Blessed are they who hear the word of God and keep it."

\* \* \* \*

A *Movement Among Professional* fiction writers has been started to "banish the libidinous (lewd) and loathsome from their art." "This action has just been taken by the pulp writers section of the Authors' League of America, the great representative organization of this country's literary profession." In a code accepted by them they agree not to write or publish "material detrimental to the public morals or welfare."

\* \* \* \*

*Why Not Include the "Northwestern Lutheran" in Your Christmas Gifts?*

\* \* \* \*

"*The Churches of Protestantism*" have been under a vast illusion as to their ability to supplement secular education," said Dr. Charles C. Morrison, editor of the *Christian Century Magazine*, speaking before six hundred Protestant clergymen at a Union Ministers' meeting in Chicago recently. "Protestant children in public schools," he continued, "are under an influence with which the churches cannot compete and which they cannot counteract." — From the first our own faithful watchmen in the Lutheran church have pointed to the fact that children in the public schools are under an influence with which the churches cannot compete. Secularism must therefore of necessity be gaining in American life. There is, however, an influence which can and does counteract such secularism among our children. We have our parochial schools. Dr. Morrison also advocated the inclusion of a course in the pedagogy of religion in the training of teachers so that the subject could be presented without bias. We must insist that the public schools do not teach religion. The trouble with the public schools, as we Lutherans see it, is not that something is missing in the public schools, but that they have something which should not be present: our Lutheran children.

## ADVENT IN THE CHRISTIAN CHURCH YEAR

(Continued from page 393)

Sunday in Advent, I shall try to assist you to understand the purpose of the Introit, Collect, Epistle, Gradual, and Gospel for a given Sunday.

### ADVENT I

#### "The Lord is coming anew"

With this Sunday we begin another year of grace. The Lord, whose coming into this world in fulfillment of former promises and which we are soon to celebrate and whose second coming we joyfully anticipate, is our Savior. Through His Word and Sacrament He is coming to us again. In this Word He is telling us anew of His deep humiliation in obedience to His father. This is portrayed to us in the Gospel for the Day.

Through the Gospel He is again coming to us and offering us His life, suffering and death as propitiation for our sins. By His glorious exaltation portrayed by His triumphant entry to Jerusalem we know that He is truly our Savior. "Hosanna in the Highest!"

We know that alone by His grace and by the might of His Word can we be kept from year to year for His Glorious Kingdom, so we pray in the Introit:

"Unto Thee, O Lord, do I lift up my soul: O my God, I trust in Thee, Let me not be ashamed: let not mine

enemies triumph over me; yea, let none that wait on Thee be ashamed. — Show me Thy ways, O Lord: teach me Thy paths."

Because of the constant dangers of our sinful flesh and the enemies about us, who are trying to make us indifferent to the Lord's promises, we are being admonished in the Epistle: "It is high time to awake out of the sleep. . . . Let us cast off the works of darkness . . . and put ye on the Lord Jesus Christ . . . and make no provision for the flesh to fulfill the lusts thereof."

The Epistle is God's answer to our prayer in the Collect: "Stir up, we beseech Thee, Thy power, O Lord, and come; that by thy protection we may be rescued from the threatening perils of our sins, and saved by Thy mighty deliverance."

In the Gradual the prayer of the Introit and Collect are re-emphasized and we are reminded that, because Jesus did enter Jerusalem to die and that because His entry was triumphant:

"All they that wait on thee shall not be ashamed, O Lord.

Show me Thy ways, O Lord: teach me Thy paths.

Show us Thy mercy, O Lord: and grant us Thy salvation."

This will demonstrate to you the significance of a given Sunday of the Church year and the relation of the Propers to one another and especially to the Gospel of the Day.

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## FORTIETH ANNUAL CONVENTION OF ASSOCIATED LUTHERAN CHARITIES' CONFERENCE AT INDIANAPOLIS, IND. OCTOBER 7th - 11th

**I**N a world in which a large part of the human and material resources is devoted to hatred and pitiless destruction, charity appears to be a lone and forlorn voice crying in the wilderness.

It would be that, if it were only a vague feeling of good will. But the charity which the inspired apostle St. Paul calls "the greatest of these" is love born at the foot of the cross of the Savior, who gave the supreme example of love by suffering and dying as man's substitute. This Christian love, generated in man's heart by the Holy Ghost, is a power, because its objective is not merely the alleviation of physical distress, but the salvation of the individual, and because its tool is the Gospel of the divine Savior.

Because the Associated Lutheran Charities' Conference, in the forty years of its existence, has been guided in its program by this love, it, through the grace of God, has exerted an influence that reaches beyond space and time into eternity. Whether the agency be that of child welfare, family welfare, sanatorium for the tuberculous, home for the feeble-minded and epileptic, school for the deaf, deaconess association or institutional missions, all

through their program of Christian charity aim at leading the individual to the Savior, resp. keeping him on the way that leads to eternal life.

Following the custom of recent years, the morning sessions were attended by the entire group to discuss phases that all agencies have in common. In the afternoons four institutes were conducted for study of the special phases and problems of the four types of agencies represented.

The sessions of this year again were opened with a service in which Dr. J. W. Behnken, President of the Synod of Missouri, Ohio, and other States, sounded the keynote. In a day of vague and confusing terminology he emphasized clearly the fundamentals of a program of Christian love, "the compassion of a Christian heart serving the entire individual, body, mind, and soul." Words and phrases of this notable sermon were re-echoed time and again by other speakers in the course of the convention.

For three and a half days the members of the group listened to and discussed vital and timely messages presented by Dr. M. F. Kretzmann, Prof. E. E. Foelber,

Prof. E. J. Friederich, Dr. O. A. Geisemann, the Hon. Henry F. Schricker, governor of Indiana (a member of one of our churches in Indianapolis), Dr. O. P. Kretzmann, Rev. H. F. Wind, the Hon. Thurman A. Gottschalk, Administrator of Indiana Department of Public Welfare, and others.

An outstanding development was the departmentalization of the varied activities. In the field of child and family welfare a standing committee has been active with notable success for several years, with the result that the standards in our agencies have reached a level comparing favorably with that of similar religious and secular agencies of other groups. Two other committees have been appointed to do research work in the fields of Institutional Missions and Care for the Aged.

Intensive efforts are to be made to bring the Individual institutional missionaries and missionaries' conferences of the Synodical Conference into closer working relationship so that a more efficient approach to this type of missions may be made. A service bureau is to be established under the leadership of Rev. A. E. Frey of St. Paul, Minn., which is to be of help to missionaries and groups

desiring information about materials, methods or organization.

Several speakers emphasized the need of competent pastoral counselors, not only in the pathological setting of institutions, but, above all, in the army and navy camps where young men find themselves perplexed by problems arising out of their changed surroundings.

Others deplored the trend on the part of many congregations to engage in charity by proxy. Prof. E. E. Foelber pointed out that it is the duty of every congregation to be deeply interested also in the physical welfare of its needy members and make the necessary provisions to relieve these wants.

Following officers were elected for the coming year: President, Rev. H. F. Wind; First Vice President, Rev. E. B. Glabe; Second Vice President, Rev. E. W. Weber; Secretary, Rev. Virtus Gloe; Statistician, Rev. L. Winfield Eickham; Treasurer, Mr. Oscar H. Beumer; Business Manager, Rev. J. H. Witte; Additional Members of Board, Rev. C. A. Behnke and Mr. Paul Jacobs.

C. A. Behnke.

## ANNIVERSARIES

### GOLDEN ANNIVERSARY OF FRIEDENS CONGREGATION, HUTCHINSON, MINN.



Friedens Congregation of Hutchinson, Minnesota, by the grace of God was permitted to celebrate its golden anniversary in special services on September 21 and 28, 1941. In the morning service on September 21 Pastor Walter Voigt of Immanuel Congregation of Acoma, the "mother church," near Hutchinson, preached the sermon. In the

German service in the afternoon the first resident pastor of Friedens, the Rev. F. Koehler of Nicollet, Minnesota, was the guest speaker. The second resident pastor, G. E. Fritzke, pastor emeritus of Minneapolis, because of ill health was unable to serve as guest speaker. In the afternoon service the members of Immanuel of Acoma and of St. Peter of Town Ellsworth were honor guests. Pastor Voigt of Acoma extended the greetings of the members of his parish personally; felicitations of Pastor Ackermann, president of the Minnesota District; of St. John's Congregation, Cedar Mills; Main Street Lutheran Church, Hutchinson; and Pastor G. E. Fritzke were read to the congregation by its present pastor. Friedens large

mixed choir, under the direction of former teacher W. T. Hemmann, sang appropriate selections in each of the services. Numerous floral offerings, gifts of friends of the congregation, decorated the chancel. The interior decorating of the church, part of which had been finished last fall, was completed shortly before the jubilee celebration. The afternoon service on September 28 was a reunion service of all those confirmed in Friedens the past half century. Their sum totals nearly a thousand; 164 of these the pastor was able to get in contact with. This reunion service was very impressive and was attended by 543 who were confirmed in Friedens. They were grouped according to their classes. The first class confirmed had ten members; six of them were in attendance; 5 of them are still faithful members of Friedens, one a member of a sister congregation, 3 have been called to their reward, one was unable to attend. The sermon in the reunion service was preached by Pastor Perley Kurth, Hastings, Minnesota. The present pastor instructed and confirmed him in 1926. After the reunion service the ladies of the congregation served a light luncheon to their guests.

The earliest history of Friedens Congregation is closely interwoven with that of Immanuel's Congregation of Acoma township. Though numerous efforts had been made the organization did not materialize until September 20, 1891. Even then the Hutchinson Lutherans did not feel financially able to support a pastor; hence the first

pastor, candidate F. Koehler, was called jointly by the membership of Friedens and St. Peter's of Ellsworth. Two years later however, this combination was dissolved, Friedens calling Pastor Koehler. St. Peter's calling Pastor G. E. Fritzke. Friedens has enjoyed a steady and healthy growth ever since. The congregation has had but three resident pastors during the past fifty years. F. Koehler till 1898; G. E. Fritzke till 1920; since then the present pastor, W. J. Schulze. The first church was built 1892; this was enlarged in 1902. The present large and beautiful church was built in 1926-1927. The statistics covering the ministerial acts according to the records are: baptized: 928 children, 33 adults; confirmed: 878 children, 106 adults; communed: 35,721; married: 336; buried: 396.

Of the founders and charter members of Friedens one only is still in our midst, Andreas Korngiebel. Although he has not altogether escaped the ravages of time and age, he still is in relatively fair condition and regular in his attendance at public worship.

May it please God to give grace, that Friedens membership — one and all — keep and ponder in their hearts the jubilee messages His servants brought them, "Know ye, that the Lord He is God; it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise. Be thankful unto Him and bless His name. For the Lord is good; His mercy is everlasting and His truth endureth to all generations."

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

W. J. Schulze.

#### TWENTY-FIFTH ANNIVERSARY

At the evening of October 29 the St. John's Congregation at Root Creek, Town Greenfield, Wisconsin, assembled to celebrate the anniversary of its pastor Wm. C. Mahnke who was installed in its midst twenty-five years ago on Reformation Day. The undersigned preached, basing his sermon on 1 Cor. 15, 10. After the church service the members and neighboring pastors gathered in the church basement for a pleasant social hour.

May the grace of God ever be sufficient unto the jubilarian! May all Christian congregations always "esteem them (their pastors) very highly in love for their work's sake"!

E. W. Tacke.

#### SEVENTY-FIFTH ANNIVERSARY OF CHURCH BUILDING

On the 24th of August the members of St. Luke's Congregation of Watertown, Wisconsin, celebrated the 75th

anniversary of the building of their house of worship. The undersigned and the Rev. F. C. Uetzmann of Wrightstown, Wisconsin, preached in the morning services, while the Rev. G. Kobs of Markesan, Wisconsin, was the guest speaker in the evening service.

I. G. Uetzmann.

#### RE-DEDICATION

St. Paul's Congregation of Town of Prairie Farm, Wis., re-dedicated its newly decorated church to the service of the triune God on August 3. The decorating was done in a masterful manner by Mr. F. W. Kreft of Milwaukee, Wis. The speakers for the day were Rev. F. Brandt of Appleton, Wis., and Prof. Theo. Mittelstaedt of Winnebago Lutheran Academy. May this renovated house of God, so pleasing to the human eye, truly symbolize the Church of God in the heart of every individual member of St. Paul's, and may the Lord continue to bless this house of worship with His gracious presence.

John Henning, Jr.

#### GOLDEN WEDDING ANNIVERSARY

November 3 of this year marked the fiftieth wedding anniversary of Mr. and Mrs. W. B. Thoma of Globe, Wis. The occasion was remembered with a special service at their home in the midst of children, grand-children, relatives and neighbors. The undersigned based his address on Psalm 127, 1. 2. The jubilarians were faithful members of Immanuel's Lutheran Church, Globe, this half century. May the Lord continue to guide them by His counsel and in His mercy receive them into glory.

Ad. Schumann.

#### GOLDEN WEDDING

By the grace of God Mr. and Mrs. Henry Mueller were granted the privilege of celebrating their golden wedding day on November 7. In the midst of their children and grandchildren and many others they gave thanks to God for the many years of love and kindness extended unto them.

Both Mr. and Mrs. Mueller are lifelong members of St. Paul's Church of Town Herman, Sheboygan Co., Wis. Mr. Mueller also served the congregation as treasurer for many years.

The undersigned spoke briefly on Luke 24, 29.

May the loving Father in heaven for Jesus' sake grant them many more days of joy and peace, and finally a blessed end.

H. A. Kuether.

## THY KING COMETH

Rejoice! for thy salvation,  
O Israel, draweth nigh;  
O Zion, bring oblation,  
Your King comes from on high;  
Comes not in royal splendor,  
No crown bedecks His head,  
But as an Infant tender,  
Laid in a manger bed.

He comes, the Lord all glorious,  
With healing in His wings;  
He comes to reign victorious,  
All life and hope He brings;  
He comes to end death's terror,  
To triumph o'er the grave,  
To blot out sin's dark error,  
And ransomed souls to save.

He comes, so poor and lowly,  
To make us rich and pure;  
The Son of God most holy  
Sin's pain comes to endure;  
From heaven's angelic nation  
Descends to earth to die  
That we, through His salvation,  
Might reign with Him on high.

O Lord of love and glory,  
Thou everlasting King,  
May this sweet, joyful story  
Thy ransomed people sing.  
O grant that we may praise Thee  
While here on earth we stay,  
And endless anthems raise Thee  
In heaven's eternal day.

Dolores Schumann.

## "WATCHMAN, WHAT OF THE NIGHT?"

By Annie Johnson Flint

"He calleth to me out of Seir, Watchman, what of the night? . . .  
The watchman said, The morning cometh." — Isaiah 21, 11. 12.

"Watchman, what of the night?  
Dark are the shadows and drear;  
Tell us, what shall the portents be,  
What are the signs that our eyes shall see  
When the day is drawing near?"

"Wars and rumors of wars,  
Pestilence, famine and woe,  
Wonders in heaven above,  
Signs in the earth below;  
And the hearts of men shall fail,  
And their souls grow sick with fear,  
With dread of the things that must come to pass  
When the day of the Lord is near."

"Watchman, what of the night?  
When shall its gloom depart?  
When shall we see in the dark afar  
The first faint gleam of the Morning Star,  
To strengthen each fainting heart?"

"Patience, O bride of Christ!  
Yet but a little while  
And you shall see His smile;  
A little while to wait  
With hope that conquers fear,  
A little while to watch and pray;  
The day of the Lord is near."

"Watchman, what of the night?  
When shall the Sun arise?  
When shall the darkness be over and gone?  
When shall the light of the radiant dawn  
Gladden our weary eyes?"

"Nay, there is nothing more,  
The morn is rising fast;  
A step is at the door.  
The Bridegroom comes at last.  
Ye who have kept the faith,  
Ye who have held Him dear,  
Rejoice! for the shadows break and flee;  
The day of the Lord is near."

## "EVEN SO COME, COME QUICKLY"

Come, O my Savior, delay Thee no longer!  
Hush Thou the pain in my poor, troubled breast.  
See how earth's wickedness still waxeth stronger.  
See how Thy loved ones with fear are oppressed.  
O to recline on Thy bosom, my Savior,  
Bidding adieu to earth's sorrows forever!  
Take Thou the burdens from each troubled heart,  
Let Thy blest Advent our healing impart.

Thou Who beholdest earth's anguish and suff'ring,  
Knowest how great is the torment of sin!  
Falsely the lips may be smiling and scoffing.  
Laughter discloses no gladness within.  
Sin's hidden wounds are still aching and burning.  
Deeply the hearts for Thy comfort are yearning.  
Bring Thou the Balsam of Gilead, dear Lord, —  
Let Thy blest Advent our healing afford.

Conflicts and battles and struggles are raging,  
Blood flows in torrents that swell and increase.  
Hast Thou withdrawn all Thy love so assuaging?  
Will earth nevermore be blest with Thy peace?  
War's cruel sword over loved ones is swinging,  
Terror, destruction, and ruthlessness bringing.  
Quench Thou the fires that so furiously burn.  
Haste Thy return, Savior, haste Thy return!

O may the breath of Thy Spirit waft o'er us,  
Till at Thy Cross bleeding nations shall kneel!  
Let us, beholding the judgment before us,  
Heed Thy eternal Word's ardent appeal!  
As the Day dawn from our lethargy wake us!  
Saved from its flames to Thy Paradise take us!  
When Thou returnest in power and might,  
Take us to dwell in the mansions of light.

Pray on in silence, and worship, ye people,  
Though sin and death on their ravage are bent.  
When the sweet Advent bells peal from the steeple,  
Know that in Christ God the Savior hath sent.  
Come to His manger in faith's meditation.  
On Calvary's hill give God's Lamb adoration.  
He rose! He ascended! He's coming to reign —  
Our blest Prince of Peace. Hallelujah! Amen!

Translated from the German.

Anna Hoppe † 1941

**"THEY SHALL SEE HIS FACE"**

Rev. 22, 4

To see His face! O joy divine!  
 What richer treasure could be mine  
 Than when, these earthly trials o'er,  
 I see His face forever more!

To see His face! My soul, rejoice  
 To see His face and hear His voice;  
 To count my toilsome journey o'er,  
 And see His face forever more.

O precious hope born from above!  
 Expression of our Father's love!  
 To find in heaven a resting-place!  
 To know that I shall see His face!

O blood-washed throng redeemed from earth  
 Beholding God! Oh, sound it forth,  
 Till all who will may find their place  
 In heaven, where they shall see His face.

— Mrs. A. E. Barnes.

**ANNOUNCEMENTS****THE NEXT MEETING OF THE EV. LUTH. SYNODICAL CONFERENCE OF NORTH AMERICA**

will be held next summer. No invitations for the entertainment of the delegates were extended at the last meeting. The undersigned respectfully requests such invitations from congregations affiliated with the Conference. The meeting will take place in August, and 125 to 150 delegates are expected to attend.

L. Fuerbringer,  
 President of the Synodical Conference,  
 801 De Mun Ave., St. Louis, Mo.

**NORTHERN PASTORS' AND TEACHERS' CONFERENCE**

The pastors and teachers of the Northern Conference of the Michigan District will convene for two days — Thursday and Friday, January 15 and 16, as guests of the Trinity Congregation of Bay City; E. Kasischke, pastor.

The pastors are asked to bring with them the Michigan Lutheran Seminary Committee Report.

Other Papers: "The First Commandment," A. W. Hueschen; "What Equipment is Necessary for an Efficient School," W. Stindt; "Does the Doctrine of the Divinity of the Call Imply that Every Call Must Be Accepted?" W. Voss; "The Meaning of 'Sheol, Hades and Gehenna,'" V. Winter; and "Exegesis on Rom. 3, 19-24," A. Schultz.

Sermon: G. Cares (H. Eckert).

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

Kindly announce early. Conrad Frey, Sec'y.

**NOTICE**

Rev. A. H. Schroeder, 2121 No. 58th Street, Milwaukee, Wis., is in charge of our work at the U. S. Veterans' Hospital, Wood, Wis. — Kindly refer your cases to him if you wish spiritual care for your patients confined to this institution.  
 A. S. Schroeder.

**INSTALLATIONS**

Authorized by President W. T. Meier of the Dakota-Montana District, I installed Pastor B. R. Hahm as pastor of Bethlehem Ev. Luth. Church, Hague Twp., Clark Co., So. Dak., on November 2, 1941.

May God bless both pastor and flock.

Address: Pastor B. R. Hahm, Henry, So. Dak.

Karl G. Bast.

Authorized by President W. Pankow of the North Wisconsin District the undersigned installed Pastor H. A. Kahrs as pastor of St. John's Congregation at Florence, Wisconsin, and of the Mission at Tipler, Wisconsin, November 9, 1941. Pastor Edwin C. Beversdorf assisted. Geo. Tiefel.

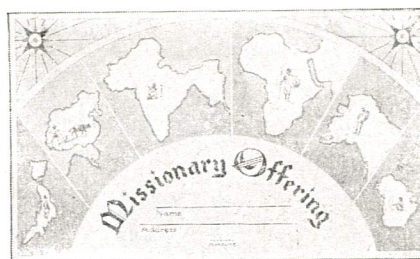
**CHANGE OF ADDRESS**

Rev. Im. F. Lenz, Olivia, Minn.

**ACKNOWLEDGMENT AND THANKS**

The Rev. V. F. Larson, Hanska, Minnesota, donated the sum of ten dollars toward Dr. Martin Luther Library. To the kind donor our appreciation and thanks.

E. R. Blifernicht, Librarian.

**MISSION FESTIVALS****Eleventh Sunday after Trinity**

St. Paul's Church, Prairie Farm, Wis., and  
 St. Paul's Church, Dallas, Wis.  
 Offering: \$223.00. John Henning, Jr., pastor.

**Thirteenth Sunday after Trinity**

St. Peter's Church, Brodhead, Wis.  
 Offering: \$22.14. E. C. Schewe, pastor.  
 Ev. Luth. Mission, Monroe, Wis.  
 Offering: \$6.05. E. C. Schewe, pastor.  
 Ev. Luth. Church at Willow Lakes, So. Dak.  
 Offering: \$85.00. W. H. Zickuhr, pastor.

**Fifteenth Sunday after Trinity**

Peace Church, Clark, So. Dak.  
 Offering: \$55.00. W. H. Zickuhr, pastor.

**Sixteenth Sunday after Trinity**

Salem's Church, Escanaba, Mich.  
 Offering: \$145.00. Wm. F. Lutz, pastor.  
 Immanuel's Church, Dorset Ridge, Wis.  
 Offering: \$47.77. L. A. Witte, pastor.

**Seventeenth Sunday after Trinity**

St. John's Church, Juneau, Wis.  
 Offering: \$352.95. M. J. Nommensen, pastor.  
 St. John's Church, Wayne, Mich.  
 Offering: \$233.93. Gerhard L. Press, pastor.

**Eighteenth Sunday after Trinity**

Lutheran Church at Freeland, Mich.  
 Offering: \$140.00. H. J. Zink, pastor.  
 Lutheran Church at Freeland, Mich.  
 Offering: \$140.00. H. J. Zink, pastor.  
 Martin Luther Church, Oshkosh, Wis.  
 Offering: \$170.86. H. O. Kleinhans, pastor.  
 Good Shepherd Church, Wauwatosa, Wis.  
 Offering: \$73.75. Luther M. Voss, pastor.  
 Church of Our Savior, Detroit, Mich.  
 Offering: \$227.85. Henry A. Allwardt, pastor.

**Nineteenth Sunday after Trinity**

Salem Church, Milwaukee, Wis.  
 Offering: \$367.00. E. R. Blakewell, pastor.  
 St. Luke's Church, Watertown, Wis.  
 Offering: \$141.03. I. G. Uetzmann, pastor.

**Twentieth Sunday after Trinity**

St. John's Church, Kendall, Wis.  
 Offering: \$173.58. L. A. Witte, pastor.  
 Peace Church, Hartford, Wis.  
 Offering: \$233.24. Ad. von Rohr, pastor.

**Twenty-third Sunday after Trinity**

St. John's Church, Saginaw, Mich.  
 Offering: \$233.65. O. Frey, pastor.

### Christmas Greeting Cards



#### DE LUXE SCRIPTURE TEXT CHRISTMAS ASSORTMENT NO. 119

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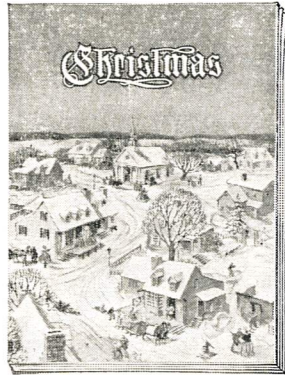
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Preis: 15 Cents

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Edited by Randolph E. Haugan

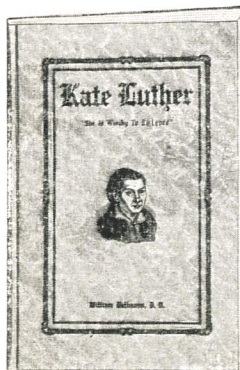


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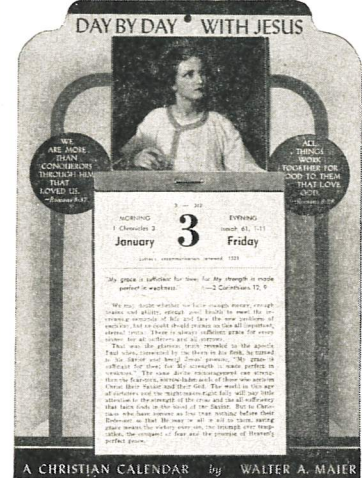
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### 1942

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FOR FAMILY AND PRIVATE DEVOTIONS

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### 1942

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