

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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PRAYER

By Richard Chevenix Trench (1807-1886)

Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!

We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stand forth in sunny outline, brave and clear;
We kneel, how weak! We rise, how full of power!

Why, therefore, should we do ourselves this wrong.
Or others — that we are not always strong —
That we are sometimes overborne with care —
That we should ever weak or fainting be,
Anxious or troubled — when with us is prayer,
And joy and strength and courage are with Thee?

THE SIXTH PSALM

A Penitential Psalm

O Lord, rebuke me not in thine anger, neither
chasten me in thy hot displeasure.

Have mercy upon me, O Lord; for I am weak: O
Lord, heal me; for my bones are vexed.

My soul also is sore vexed: but thou, O Lord, how
long?

Return, O Lord, deliver my soul: O save me for
thy mercies' sake.

For in death there is no remembrance of thee: in
the grave who shall give thee thanks?

I am weary with my groaning; all the night make
I my bed to swim; I water my couch with my tears.

Mine eye is consumed because of grief; it waxeth
old because of mine enemies.

Depart from me, all ye workers of iniquity; for
the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication; the Lord
will receive my prayer.

Let all mine enemies be ashamed and sore vexed:
let them return and be ashamed suddenly.

This is the first of the seven Penitential Psalms. It is well to recall them for personal use. They are the 6th, 32nd, 38th, 51st, 102nd, 130th, and 143rd. They have been called penitential not merely because they contain earnest supplications becoming sinners, and expressions of sorrow appropriate to a penitent, but confessions of sins and a firm belief in the absolution or forgiveness of sins on the part of the latter. It is

a doctrinal feature that penitence or repentance cannot be separated from faith, but is a constituent part of the same. There is no true faith without repentance and no true repentance without faith. Hence the penitential Psalms in reality are Psalms of faith, Psalms which assure pardon or forgiveness of sins to the penitent sinner and with that all the blessings of justification through faith.

It has been said of Luther, when asked which Psalm he considered the best, he answered: "Psalmi Paulini," that is the Psalms of Paul. Upon further inquiry which these be he mentioned the 32nd, 51st, 130th and 143rd Psalms. It is evident that Luther calls these penitential odes Pauline Psalms because of the fact that they contain the chief article of the entire Christian doctrine, that of forgiveness of sins or justification of a sinner before God through faith — a doctrine which Paul the apostle emphasizes in all of his writings as the sum and center of the Christian faith.

Repentance, however, is an essential part of faith. Consisting as it does of contrition of heart due to the knowledge and sense of sin, to consciousness of guilt and utter helplessness, it implies above all full confidence in the mercy of God in Christ as well as an actual matter of paramount importance in the life of a Christian, in fact, of every man — the subject of repentance. It is of such necessity to all sinners that none may expect pardon without it. Pardon is given to those who believe; but those who do not repent never believe. "If we say that we have no sin," says St. John, "we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." True repentance and forgiveness of sins are never separate. Not that repentance is an adequate satisfaction for sin nor an equivalent for its penalty, as the Roman Church teaches, but being a constituent element of faith relying on the merits of Christ who has wrought forgiveness for us such grace is imparted to us through repentance or faith. Repentance, therefore, shall be preached to the end of time as essential to forgiveness, even as Christ commissioned His disciples before His ascension, saying unto them, "Thus it is written, thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations." Luke 24: 46, 47; as also Paul declares in his farewell sermon

at Ephesus, Acts 20: 21: "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

The Sixth Psalm which is justly reckoned among penitential Psalms treats less of the comforting faith element in repentance than of its sorrow on account of sin. Just on what occasion it was written is not stated. It seems reasonable, however, to infer, as commentators do, from verses 2 and 5 — "I am weak; heal me: my bones are vexed," — "In death there is no remembrance of thee; in the grave who shall give thee thanks?" — that the Psalm has reference to bodily sickness, or from verse 3 — "My soul is also sore vexed" and verses 6 and 7, to spiritual troubles all of which brought on a sense of sin on the sacred poet, and that therefore he pleads for mercy. It is from this viewpoint we would offer our meditation on this Psalm, dwelling on

Pleading for Mercy under Bodily Afflictions and Mental Anguish

"O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed."

David, the author of the Psalm, is in trouble. Evidently he is suffering under sickness, for he complains about bodily weakness, and of his bones being vexed. "I am weak," he says. He feels like one whose bones suffered pain or were torn by torment, in fact, as one who is crushed and afflicted in every part of his frame. Naturally this was due to bodily sickness, for that always has such effect. It deprives one of his physical strength even to the extent of not being able to move the limbs of the body, and it harasses the whole framework of the body with pain and agony. Witness the sickness of King Hezekiah who, we are told, was sick unto death, of Job who had become afflicted with a disease which well-nigh brought him to the verge of despair, or of Lazarus in Bethany whose sisters had reported unto Jesus, saying, "Lord, behold, he whom thou lovest is sick." All of these cases of sickness were harassing in the extreme, causing weakness of body and anguish of soul. The latter is indeed very often an accompaniment to bodily sickness, as David here complains: "My soul is also sore vexed." His mind, his soul, was full and anguish in view of the circumstances which had brought on these bodily afflictions, or because he felt compunctions as to his attitude toward God.

But now consider the petition David offers up to God in his sorrowful and distressed state. "O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure." Do not these words indicate a connection between sickness or suffering and sin? Is not this generally the feeling which we have when we are afflicted that it must be on account of our sins?

It is the very point the Psalmist is driving at, and on which his attention is now fixed. Having been apparently contemplating his afflictions, and inquiring into their cause, conscious furthermore of his own wretched state as a sinner before God, he could not but interpret his trials as proof that God was angry with him because of his sins. Some commentators refer this and many of the sorrowful Psalms to David's penitence respecting the matter of Uriah. But David was a penitent before he incurred guilt in that sad affair. His great trouble was, as is with every believer, the natural depravity of his own heart. His whole life was a conflict with that evil enemy within him, even as Paul was in constant battle with such enemy, bitterly crying all the days of his life, "O wretched man that I am, who shall deliver me from the body of this death?"

And thus being conscious of his sins midst the miseries he is suffering in sickness and other tribulations and knowing that every sin incurs divine wrath and displeasure, does it not sound plausible for David to speak of God as visiting him in his anger, and in his hot displeasure, and to plead with Him that He would not thus rebuke and chasten him? The two words "rebuke" and "chasten" here evidently convey the same idea — the reproof which God administers by His providential destinies when He metes out punishment or chastisement upon any one for his disobedience. Such chastisement may consist in sickness, tribulations of various sorts or in spiritual affliction. David, however, in pleading with God not to rebuke him in His anger, nor to chasten him in His hot displeasure, does not implore the removal of bodily afflictions. Rather does he pray that God would chasten him indeed, but in love, not in anger or in hot displeasures which consumes and destroys. It is this interpretation Luther gives. He says, in substance: "This he (David) regards not, nay will readily suffer that he be punished and chastened; but he begs that it may be done in mercy and goodness, not in anger and fury. . . he teaches us therefore that there are two rods of God: one of mercy and goodness, another of anger and fury. Hence Jeremiah prays, chap. 10: 24, "O Lord, correct me, but with judgment: not in thine anger, lest thou bring me to nothing."

We do well to make David's plea our own. Have we trials, sickness, painful and distressing tribulations and sorrows to endure? Are we suffering materially under the depression of our time — unemployment, scarcity of funds, the wants and needs of life, poverty and misery? And are we conscious of the fact that all this has befallen us because of our sinfulness and disobedience toward God our Maker and heavenly Father, even as the prophet of old has said, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken

the Lord thy God, and that my fear is not in thee, saith the Lord of hosts," Jer. 2: 19? — Do we find ourselves in such straits of mind? It is then we have reason to plead with the Psalmist, "O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure." I have indeed deserved thy chastisement, yet because I could not endure the severity of thy judgment, I plead with Thee, O dear Lord, deal not with me after my deserts; yea, rather forgive the sins whereby I have provoked Thine anger against me.

Such plea finds emphasis in the following: "Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed." Have mercy upon me, O Lord! "How suitable to every condition in life is the cry for mercy. It is first an acknowledgment of the justice of all the evil that has befallen us. It is also a confession of our utter weakness and incapacity for relieving ourselves. It is next a confession of our faith in the grace and power of God to give us succor if he will but undertake our cause. It is also a declaration that the divine mercies are so great that whatever our distress may be, we may safely rely on them. Such a prayer befits us, in health and in sickness, in life and in death. No more appropriate words ever fell from lips of mortals."

Have mercy upon me, O Lord. What does it imply? In days of health and prosperity, show me, O Lord, thy grace that I may see thy loving kindness which provides for such precious gifts I so undeservedly enjoy, that I never may forget nor neglect, to bless thee for them. In times of sickness and pain, whether of brief or long standing, in troubles and grief of every sort, let me behold the rod of Thy chastening love which strikes not for destruction but for spiritual and eternal welfare. Let me look upon all trials as a salutary cross and bear it in patience.

O Thou, from whom all goodness flows,
I lift my heart to Thee;
In all my sorrows, conflicts, woes,
Dear Lord, remember me.

Distress with pain, disease, and grief,
This feeble body see;
Grant patience, rest, and kind relief;
Hear, and remember me!

Above all, when the burden of sin lies heavily on me, when the very sickness and afflictions of any kind under which I am suffering call my sins into remembrance, grant me, O Lord, the mercy of Thy pardon according to Thy promises.

When on my aching, burdened heart
My sins lie heavily,
My pardon speak, new peace impart;
In love remember me.

Truly, this is a penitential Psalm which we do well to pray, especially in times of adversities, and which certainly will never fail to give peace and relief to our troubled soul. "O Lord, heal me," save me, speak

the word of Thy pardon, and I shall be whole, and all will be well.

J. J.

(To be continued)

COMMENTS

"Up to the Congregations" "Under the present conditions and until the new plan can be put in operation, it is **entirely up to the congregations and their pastors to decide whether our pensioners shall receive any pensions at all.**

"Lamentations are not in place in a business report, but it would not be right to withhold the remark that this is a serious and pitiful situation, affecting not only the pensioners, but our Church at large. With just a few exceptions known, the pensioners have little or nothing else to live on than the pensions. They were requested by the Church to join the Pension Fund and have paid to it, in expectation of receiving help from it in their declining years when other income stops. It seems that our Church, which means congregations, pastors and other church officials, ought to awaken to a fuller realization of its Christian duty in the matter. Scores of letters from suffering pensioners show that it is becoming increasingly difficult for them to understand why they are not taken into consideration in the efforts of the Church to get the means for its activities."

Thus the Board of Pensions of the Norwegian Lutheran Church of America reports in the Lutheran Herald.

There had been at the start a pension fund of about \$200,000, which had in the course of years increased to about \$600,000. The number of the pensioners the meanwhile rose from eighty to three hundred and twenty. A maximum pension of \$500.00 per year was provided. This sum was never received by the pensioners. For the first quarter of this year only \$25.00 were available for each of them. The report says: "The other (other than the collections in the congregations) sources of revenue are drying up. The permanent fund is invested in farm mortgages, many of which have failed to pay interest on the loans, and most of the interest on the other loans is used for operation of the foreclosed farms. Annual dues from the members of the Fund are decreasing as they retire from active service and become pensioners, and as no new members are joining the Fund."

Perhaps that church body would have done better under the new plan adopted in 1932 but not put in operation, the so-called Reserve Plan. Perhaps not. We do not venture an opinion. We quote from this report chiefly on account of the words, "**It is entirely up to the congregations and their pastors,**" which, we believe, lay down the principle of sound church financing.

We do not want to be understood as disparaging funds. We deeply appreciate the motive behind bequests made to the church by our members and the aid afforded our synod by the income from funds so established. Even if we desired to do so, we cannot deny that the private endeavors of groups within the

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church have at times achieved things of value to the whole body.

But funds, as everybody has learned in these days, have a tendency to shrink, and special ventures by groups within a church seem to lack the quality of permanence. When the enthusiasm of the organizers dies down and the efforts to enlist others fail, they generally fall back on the whole body for their support. Individuals and groups may for a time stimulate and lead; they may add some special thing to the external equipment of their church: but the maintenance of the work as a whole will, after all, be found to be "up to the congregations and their ministers." The amount of work a church can do is determined by the zeal and ability of the average member.

And this is only natural. Our whole work, in our educational institutions, our missions and our charities, is only one, preaching the Gospel to all creatures. This work Christ has committed to His Church. He Himself by the Holy Spirit furnishes the spiritual power for this work, faith in Him and love towards Him. There is a vast difference between a natural enthusiasm for this or that phase of church work and the spirit of faith and love to which nothing pertaining to Christ is foreign. The one will center upon one particular task, the other will embrace every form of preaching the Gospel. The one is sustained by human appeal and agitation, the other is divinely sustained and increases in proportion to the spiritual stature of the Christian. Natural enthusiasm shares all the frailty of our nature and fails us in adversity, but the God-breathed spirit of faith and love is invincible, "the gates of hell shall not prevail against it." As long as Christ has true followers on earth, and he will have them to the Last Day, this spirit will abide and carry on.

Now, if Christ gives His followers the spirit for His work, can we for a moment believe that He will deny them the earthly means required to carry out the command that sends them forth as His messengers

to men? Never, for He to whom all power is given in heaven and in earth has promised: "Lo, I am with you alway, even unto the end of the world." 2 Cor. 9:8, we read: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

Yes, "it is up to the congregations and their pastors." There are no other sources. The only effective method is that of direct appeal to their faith and love. And, as we have seen, this is a perfectly good and sufficient source for the support of the work of Christ, for the source is really Christ Himself, who endows His Christians with both, the spirit for His work and the earthly means as well. Depressions, bank and crop failures, and adverse conditions of any kind, do not affect Him. He will not fail us. He will at all times and under all circumstances provide what is needed for His cause.

Financing a church is not a matter of dollars and cents, of figures and methods, but a matter of spiritual life. Men and women of faith and love will support the work of the Gospel in their home church and contribute joyously towards the maintenance of our institutions, missions and charities. They will be willing to make sacrifices for Him whose Great Sacrifice is the comfort of their soul and their hope in life and in death. They will not grow weary in well-doing.

"It is up to the congregations and their pastors," up to every one of us individually, that we heed now the admonition of the Lord, 1 Thess. 5:

Comfort yourselves together, and edify one another, even as ye do.

Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

Rejoice evermore.

Pray without ceasing.

In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

Quench not the Spirit.

If we but build up the spirit of our people in faith and love, our financial problems will have been solved, for we have the promise, "All these things shall be added unto you." J. B.

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A List of Modern Sins prepared for the division of evangelism of the Presbyterian church by the former vice moderator, Dr. L. D. Young of Dallas, Texas, was accepted by the Presbyterian convocation at Columbus, Ohio, recently. These are for the purpose of "recovering this generation's lost sense of sin," as the Rev. John Evans reports in the Chicago Tribune.

Among the sins of moderns is an "inferiority complex," being a road hog in driving automobiles, class distinction, formality, provincialism, worry, criticism, dispositional temper, superstition, snobbishness, etc.

Dr. Wm. F. Klein of New York, secretary of the evangelism division of the church, and Dr. Young plan to use this list of sins throughout the church as a means of self-examination. The list is printed on what the evangelistic leaders call a "sin chart." Each individual is to study the list and check those sins that afflict him. In this way the penitent may ask forgiveness without danger of overlooking any of his sins.

It is supposed that none of these sins are forbidden, at least by name, in the Mosaic canon of laws. They are thus to round out, as it were, this canon, and bring it up to date. Of course, a closer study of the ten commandments would reveal to any unbiased observer, that all real sins are there prohibited, as these listed by Dr. Young fell mainly under the heading of plain and pure selfishness. It seems a pity that the great sin of modernistic rejection of God's plain word is not included in this list. It would, in our opinion, round it out still more and also reveal its true character. This generation's lost sense of sin can be recovered only by renewed and constant teaching of the law of God revealed through Moses and written in the hearts of men. For by this law comes the knowledge of sin. Romans 3:20. The modernistic compilers of this new list of sins are well described by Isaiah 24:5: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant." Z.

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Not Overdrawn In a little parish paper coming from a small Illinois town we read the following:

If we but build up the spirit of our people in faith and love, our financial problems will have been solved, for we have the promise, "All these things shall be added unto you."

Do you know that the devil is playing a big game in these last days — playing it in the world and in the church?

Do you know that he is seeking to destroy the faith of men, women and children in God's Holy Word?

Do you know that he is using some leaders of high standing and reputation in the church to accomplish his devilish devices?

Do you know that it is a rare thing now to find a school, seminary, or other institution of learning where he is not at work, through the teachers, injecting the virus of doubt and denial of the Word of God into the minds and hearts of our youth and making them an easy prey to every false doctrine?

Do you know that in the mission fields the enemies of the truth are eliminating the men who are sound in faith and doctrine, installing in their place Bible-denying men?

Do you know that many of the so-called "church papers" are controlled and edited by Satanic sooth-sayers whose writings are designed to shipwreck the faith of their readers?

Do you know that much of the so-called "Sunday School Literature" prepared for teachers and pupils dishonors God the Father, Christ the Son and the Holy Spirit, and will produce a harvest of tares ready for the burning?

Do you know that crime is on the increase in this fair land of ours in such terrible proportions that the statistics should startle you from your fanciful dreams and false hopes?

Do you know that there is a cloud, larger than a man's hand, discernible by spiritual eyes, hovering over the earth, which portends an oncoming storm which will bring sorrow and desolation to a sin-cursed world?

Do you know that, knowing all these facts, God expects you to stand fast in the faith, and to use all your God-given powers to save something out of a wrecked and ruined world, and that He will hold you responsible if you do not?

"If the watchman — blow not the trumpet — and the people be not warned — his blood will I require at the watchman's hand!" Ezekiel 33:6.

What are you going to do about it? When are you going to start?
— Dr. T. C. Horton.

At first glance the above portrayal of present-day conditions seems a trifle exaggerated, as if the writer of it must at least have produced it when in a pessimistic frame of mind. Yet, if you take the points separately and ponder them individually, you will, perhaps reluctantly, feel constrained to admit: Yes, it is true. Well, and what are we going to do about it? Give up in despair? The Savior said we should do the very opposite when as His Church we should meet persecution and hardship: "And now I have told you before it come to pass, that when it is come to pass, ye might believe." The very carnival of devilry being staged in the world proves the truthfulness of the Savior's Word and is a sign that the end is drawing near, bringing His blessed Return. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." G.

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The Jewish Rabbis of America met at Milwaukee last month in their 44th annual convention. Judaism is very much in the limelight these days since the happenings in Germany under Herr Hitler. This has tended toward a feeling of solidarity among the Jews. While a number of subjects were discussed at this rabbinical convocation, such as voicing a liberal attitude towards Kashruth, or the observance of the laws concerning Kosher meat, the teaching of Yiddish in the public schools of New York, which was opposed by some and defended by others, the main concern agitating the Rabbis was the treatment of the Jews in Germany and the great need of standing together for their own good.

And right here obstacles arose. The problem that confronts American Jewry at present, according to Rabbi Isaac Landmann, Brooklyn, New York, is the task of bringing back to the synagogue Jewish racialists and nationalists who are members of the faith in name only. Rabbi Landmann proposed modernizing the Jewish orthodox teachings, to draw the lost sheep of the house of Israel, and especially to hold the younger generation. He blamed the religious status

of his people, the "astounding fact that our laity do practically no thinking about Judaism," to the teaching function of the synagogue. This teaching, he said, has to do only with biblical times, and for the very young, but not for the adolescents. "The seed we sow from this parsimonious instruction of our children," said the rabbi, "when they contact with collegiate intellectualism and modern scientific knowledge, is actual resentment against what they have been taught as Judaism. Our college young men and women deem themselves cheated by the synagogue and put up by their religious leader. Their answer is revolt from Judaism, indifference to all religion, and, in many cases, drifting into atheism. The American synagogue has practically made no provision for education or re-education of adults into Judaism."

The truth is that Judaism, especially here in America, is divided between two factions, the orthodox and the reform Judaism. The latter is well described by Rabbi Aaron Cohen as "a religious group that has to face the youth problem, which expressed itself in a demand on the part of the younger rabbis to inject the so-called humanistic elements into the prayer book. Some of the modernistic rabbis feel that prayers to a personal God are somewhat antiquated at a time when the atom is split into unruly electrons."

While persecution or the threat of it may have the usual effect of solidifying the persecuted Jewry, yet we need not hope that a tribe which has rejected repeatedly, consistently, and it would appear finally, the Messiah especially promised to their race, Jesus the Christ, can ever escape the punishment of a long-suffering Lord and Savior. It is fulfilled what the prophet Micah foretold: Micah 6:13: "Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins." The verdict of our Lord upon his heart-rending cry of Matt. 23:37, as uttered in verse 38: "Behold, your house is left unto you desolate," has come upon scattered and blinded Israel. Nor will a return to Zionism in colonizing the Holy Land solve their problem. Z.

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Your Child and the Movies "Your Child and the Movies" is the title of a series of seven articles written by Dr. Fred Eastman for The Christian Century. These articles sum up the results of a detailed and exhaustive study of the motion pictures from almost every possible angle: "Your Child and the Movies; The Movies and Your Child's Health; The Movies and Your Child's Emotions; The Movies and Your Child's Conduct; The Movies and Delinquency; Movies and Our Neighbors' Children."

Few of us have given the matter of the movies sufficient thought to realize their powerful influence on the life of the community. We are told that "the

movies touch every week about 23,000,000 American young people under 21 years of age. Twelve millions of these are under 12 years of age, and 6,000,000 under seven."

That being the case, no one can reasonably doubt that they greatly affect the life of our children and young people either beneficially or harmfully. Every parent, pastor, and teacher, in fact, every serious-minded adult, should be interested to know what effect the movies have on children and youths. These seven articles offer a vast amount of what may be considered authentic information. They have been reprinted in a twenty-page pamphlet 8½x12 inches. This pamphlet can be ordered from The Christian Century, 440 S. Dearborn St., Chicago, Ill., at ten cents per copy, \$7.50 per hundred.

It cannot be denied that even Christian parents have relaxed their vigilance to some extent, finding it difficult to deny their children what so many other children are enjoying, and have comforted themselves with the thought that there can be no great harm in what everybody is doing.

The Lutheran Church has always warned its members against the theatre, the dance and other dangerous amusements, but many are giving little heed to such warning. The information given in the above mentioned pamphlet may serve to open the eyes of Christian parents to see that the movies tend to undo their work of bringing their children up in the nurture and admonition of the Lord. J. B.

SERMON ON THE TRANSFIGURATION

Mark 9:2-10

We have here in our text, as also according to the Gospel of St. Matthew and St. Luke, a Word of God so glorious and majestic, a picture so sublime, and a message from God the Father concerning His beloved Son, and a remembrance of Jesus only, that it is almost impossible to describe that wondrous thing which transpired on the Mount of the Transfiguration. The Holy Ghost must speak to us in faith, for faith only can understand. Let Him take us in spirit together with the three select disciples to this Mount, and behold: **The Transfiguration of Jesus.**

Our text pictures the Lord to us first of all in

I. His Uncomparable Glory

Jesus took His three intimate disciples Peter, James and John with Him into an high mountain apart. Why? The immediate purpose was to be alone with the Father in prayer, to keep company with God. And while praying (Luke 9:28-36), the greatest and most wonderful thing took place which human eye ever witnessed, to wit, the transfiguration of Jesus. The disciples were to see with their own eyes some of the glory of the Lord whom they learned to love

and worship, that He was indeed none other than the very Son of God. He was going to be transfigured before them.

Now what does that mean: **He was transfigured before them?** What does transfigure mean? A figure is the natural appearance of an object. You yourself have a figure. It is of common flesh and bone and of certain shape and form. But in your resurrection you will be transfigured, as St. Paul says, "**changed into the same image, that is of Christ, from glory to glory, even as by the Spirit of the Lord.**" You and I shall be transformed, changed. This same body shall be glorified. In German we say "verklaert." The original text tells us exactly what is meant by transfiguration. The literal translation is metamorphosis. That means transformation, change from one likeness to another, like the ugly caterpillar undergoes a metamorphosis, or a transformation, a change in the course of time into a beautiful butterfly. That is a transfiguration. Christ was to be transfigured, changed from one appearance to another, and that was from His humble, despised body to a lofty and glorious body, such as no man ever saw before.

Our text describes that transformation, or transfiguration of Jesus thus: "**And His raiment became shining, exceeding white as snow; so as no fuller, that is, dyer or cleaner, on earth can white them.**" And St. Luke tells us: "**And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening.**" And Matthew tells us: "**And was transfigured before them: and His face did shine as the sun, and His raiment was white as the light.**" The whole figure of Jesus was resplendent with divine brightness. It was glorious beyond measure and likeness. His common mortal body was changed into a spiritual and glorious body. He was radiant through and through, and His glory was so dazzling that the disciples could not look at Him, even as we cannot look into the midsummer sun. This splendor was the brightness of God Himself, like unto the glory of God revealed to Moses, as you will read in Exodus 24: 15-17. There we are told that Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon Mount Sinai. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the Children of Israel. Moses wanted to see the glory of God, but he was told that he could not see His face, for no man shall see His face and live. But the Lord told Moses to hide himself in a cliff of the rock while His glory passed by, and He would cover his eyes with His hand. And when God would take His hand away, Moses could see the Lord's back: but His face shall not be seen. Why? Because of the brightness of His glory in His holiness. No man could stand and live in the face of the glory of God. And when Moses returned from the mount his face shone (2 Cor. 3:7),

so that Israel could not steadfastly behold his face for the glory of his countenance. The veiled glory of God was reflected upon Moses like the light of the sun upon the moon, and yet this glory of God in His back, not to speak of His face, was reflected so brilliantly that Israel was blinded by its brightness. Now, this glory of the Father shone in all its fullness in His Son on the mount of the Transfiguration, for God was in Christ. Yes, behold the glory of God in His Son at His birth. The glory of the Lord shone round about the fearful shepherds on the field, and the voices of myriads of angels filled the air with songs of praise: "**Glory to God in the highest, peace on earth, good will toward men.**" Of this glory St. John writes: "**And we beheld His glory, the glory of the only Begotten of the Father, full of grace and truth.**" This glory Jesus manifested forth in His Word and miracles, and now, upon this mount it shone forth in all its brightness. And it is only His grace and mercy which tempered this incomparable glory of the Lord, so that these disciples lived to tell the story.

But what spiritual benefit have WE from this transfiguration of Jesus? This first of all, that, as St. Paul tells us in the aforementioned passage in 2 Cor. 3:18: "**But we all, with open face beholding as in a glass the glory of the Lord, ARE CHANGED INTO THE SAME IMAGE FROM GLORY TO GLORY, even as by the Spirit of the Lord.**" We Christians are glorified in that we are sanctified, separated unto the kingdom of God through His Word of Truth. John 17:5-8. And the Apostle Peter writes: "**But ye are a chosen generation, a royal priesthood, an holy generation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light.**" We are glorified, transfigured by virtue of the glory and transfiguration of Christ who was glorified and transfigured FOR US. His glory reflects in us. His glory and light shines in and through us by faith in the Gospel. It is the Gospel of the cross which is the Christian's glory, for Christ suffered and died that we might be washed clean and whiter than snow. "**Though your sins be as scarlet, they shall be whiter than snow; though they be like crimson, they shall be as wool.**" That is your and my glory, our transfiguration, our change, our regeneration, that we are washed clean by the blood of the Lamb of God which taketh away the sins of the world. So we are changed from a natural man to a spiritual man, from a child of darkness to a child of light. The Christian is now a child of Light. But what glory shall our's be at the resurrection of the dead! Is our glory, our transfiguration so great and glorious here on earth already, while we still are sinners in this inglorious world, how much more glorious shall we be in the hereafter. Read for yourself the account St. Paul gives us in 1 Cor. 15:35-57. This glory is too great and sublime for our

beclouded and sinful mind to grasp. We can only hope for and believe in childlike faith, as our little children hope for and believe in all the glories of Christmas with its glittering Christmas-tree and the lovely dolls and toy-cars under it. Yet Christ's own glory far surpassed all glory we Christians can possibly receive.

Behold now the

II. The Father's Revelation

We are told: **And there appeared unto them Elias with Moses: and they were talking with Jesus.**" While the disciples were gazing in wonderment, and were dazed (Luke 9:32) by that brilliant glory of their Master, they beheld these men of God, the law-giver and the prophet speaking to Jesus. God sent them down to earth to the side of His Son Jesus as a testimony that He is come to fulfill all the law and the prophets. Hence they spoke with Jesus. About what? St. Luke tells us in his record that they spoke of His decease which He should accomplish at Jerusalem. Christ's departure through His suffering, death and ascension is meant. Their appearance and conversation with Jesus is an undeniable testimony from God through them for the Saviorship of the glorified Christ through His work of atonement.

But these poor blind disciples did not grasp the meaning of all this. Their hearts and minds were as yet too closely glued to the earth and the things of this earth. They were modern-day materialists, and in their material-mindedness they spoke foolishness. Peter as usual, always carrying his heart on his sleeve, always speaking before he thought, was over-awed by this revelation of the Father in the transfiguration of the Lord. In child-like enthusiasm he burst out: **"Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias."** St. Luke tells us that Peter did not know what he was talking about. He did not understand that Jesus came to redeem the world by suffering and dying. He never comprehended God's plan of salvation in His Son. Here again he savored not the things that be of God, but of men. His conception of the kingdom of God and the Messiahship was, as it is with ever so many Peters to-day, an earthly one. With Peter they would build and crowd heaven in tabernacles built with hands and conceived in warped minds. They would glory in outward show, whereas the real substance of the kingdom they cannot grasp. They would glory in an earthly Lord and forget that this same Lord has said: **"For where two or three are gathered IN MY NAME, THERE I WILL BE IN THE MIDST OF THEM."** Jesus wants to build a tabernacle, that is a living place, in our hearts. This He chooses to do by the foolishness of preaching, the Word and the Sacraments. By faith He would live in us, as St. Paul tells us in Gala-

tians 2:20: **"I live; yet not I BUT CHRIST LIV-ETH IN ME: and the life which I now live in the flesh, I LIVE BY FAITH OF THE SON OF GOD, WHO LOVED ME, AND GAVE HIMSELF FOR ME."**

See how the Father in the heavens continued His revelations to turn the minds and hearts of the disciples from false impressions and hopes to the truth concerning their glorified Lord. Out of the cloud which overshadowed them, and into which they entered came a voice: **"This is my beloved Son: hear him."** Thus the Father revealed again His only begotten Son in whom He is well pleased, whom He rendered up for the redemption of the world. That transfigured Lord is no fake, but He is the beloved of the Father with heaven as His home, and the world as His working place. Him the Father sent into the world, that we might be made sons and heirs of the eternal kingdom.

But what shall we do with Jesus? The voice of the Father in the cloud said: **"Hear Him."** This is the Gospel-command so often given. This the Gospel-invitation, "Come, for all things are now ready; come to the wedding-feast." Hear Him in the preaching of His Word. Receive Him in the administration of His Sacraments. Hear Him in faith, and: **"Faith cometh by hearing, and hearing by the Word of God."** And Jesus said to His disciples: **"He that heareth you, heareth me."** Blessed are they that hear and keep the Word of God. **"Hear Him."** That should suffice for a Christian. He who indifferently neglects, or stubbornly refuses to come and hear Christ and Him crucified preached, is simply disobeying the voice of the Father and spells doom upon himself.

The story of the transfiguration of Jesus comes to an end, and it is a blessed end, for who is it that remains only after this glorious thing on the mount? Behold:

III. Jesus Only!

"And suddenly, when they had looked round about, they saw no man any more, SAVE JESUS ONLY with themselves." Jesus only remained, and that is sufficient. He touched the dazed and fearful disciples in His usual and familiar form and appearance, and failed not to cheer them up. All other things must vanish, all false hopes, all vanities; all glory outside of the glory which is in Christ must go. Jesus only must remain. All eyes and hearts He would have focused on Himself, away from everything else. Even as all eyes of the children of Israel were fixed on the serpent which Moses lifted up in the wilderness, to save them from the fatal bite of the poisonous asps, so let all hearts be fixed on Christ only whom God would soon lift up on the cross, that whosoever believeth on Him should not perish, but have everlasting life.

But "Jesus only" in His transfiguration could not

be understood by the disciples except by virtue of His resurrection. Hence Jesus commanded them to tell no man what things they had seen, **"Till the Son of man were risen from the dead."** His shameful death on the cross, and above all His glorious resurrection would remove and disprove all hopes in an earthly Messiah. Christ's entire work and mission is hinged like a door on two hinges, namely His death and resurrection. When the Holy Ghost would be poured out upon the disciples on Pentecost, then all things would become clear to them. And the disciples did as the Lord had commanded them. They kept all these things to themselves zealously until the outpouring of the Holy Ghost. The Spirit then led them in all Truth. Until then it was all a mystery to them, as our evangelist tell us, for we are told that they questioned one another what the rising from the dead should mean. Without the knowledge of the resurrection the transfiguration too would be a mystery to us. Small wonder that so many churches with their pastors dabble around so much with all kinds of "Christian twaddle." They do not know what to make of Christ's suffering, death and resurrection. To wit, Jesus is come to introduce a new social era. His transfiguration likewise can have no meaning for them. His glory would be only a dream. But listen to what the Apostle Peter tells us about it in his second Epistle, what he himself had seen and heard concerning the Lord's transfiguration, exhorting his hearers and readers to have these things always in remembrance after his decease, assuring them of the truth of Scriptures: **"Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance; FOR WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY. FOR HE RECEIVED FROM GOD THE FATHER THE HONOR AND GLORY, WHEN THERE CAME SUCH A VOICE TO HIM FROM THE EXCELLENT GLORY, THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED. And this voice which came from heaven WE HEARD, WHEN WE WERE WITH HIM IN THE HOLY MOUNT. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."**

Yea, Behold: His glory which knows no comparison! Behold: the Father's Revelation that this IS HIS BELOVED SON! Hear Him. Behold: Jesus only! Amen.

R. Koch.

We may seek opportunities for ourselves, while neglecting those God gives us.

— Selected.

**LET US NOT BE WEARY IN WELL DOING;
FOR IN DUE SEASON WE SHALL REAP
IF WE FAINT NOT. GAL. 6:9**

Of late this much used quotation has received a new meaning. In former years we have heard many sermons on this text emphasizing the great need of the kingdom of God, calling for generous contributions; in many instances the speaker reinforced his admonition by pointing out the great and bounteous reward in store for the cheerful giver; the Mission Festival contribution was a sort of insurance premium, so it seemed, promising heavenly returns in proportion to the size of the amount given as an "offering." Many a Christian "friend of mission" fortified himself in advance against the persuasive eloquence of the speaker by taking only a little money along to church; then, if his heart felt impelled to give more, he could not; and, by the time he was at home his flesh had overcome his better feelings, and now he would not give, his money was safe!

How times have changed! Many a man is hard pressed for funds, but not because he has spent it for the Lord's sake, on the contrary. While God's lambs were asking in vain for the bread of life, missionaries and money to sustain them, many church-members have become lambs of another kind, seeking the luscious pastures of Wall Street or of well-paying investments, only to be shorn and to lose all they saved, including the Lord's share. Indeed, it is a queer fact how savings and incomes have dwindled, and seeped away as water thrown on loose gravel. People who never amounted to anything in a financial way, may be sufficiently provided for; and some who always had plenty, are either in financial straits, or worse, they are living in a constant dread of the time when their substance will have been gone. Are we beyond such trouble because we belong to a church? Indeed not! Our present times make it manifest that there is much dead timber in our church, which we had mistaken for trees of righteousness, the planting of the Lord, that he might be glorified. Now we can see what faithful pastors have told us long ago, that our churches have become earthly-minded; that to many salvation has become a convenience, a luxury, an entertaining institution, an interesting experiment, but not the one thing needful, not a matter of life and death; and blind leaders of the blind try to restore spiritual values by earthly or legalistic means; seeing the life and power of the church in great numbers of men and abundant funds, they try to preach the Law more forcefully than ever before; they try to devise new ways and means how to lure the elusive cash out of slim pocket-books; money has become the desperate cry.

On the outside it may seem as if money would turn the wheels of the church machinery. It will keep open the institutions, will support the missions, will

enable us to place the candidates who, after many years of training, are anxiously looking for calls into the Master's vineyard. Yet, money is only incidental to our church-life, for "ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God." 1 Pet. 1, 18-21. We hear and read much about the needs of the church, and much of it is no good. What does it help to emphasize that in these times we must stand together, that we must put our shoulders to the wheel, that we must feel as one body? What good is it to appeal to dead timber to show life and strength, when our appeal should be to God to quicken the dead members, as when we read, Mark 9:23 f, "Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out and said with tears, **Lord, I believe, help Thou mine unbelief!**" When did Jesus call for money? Never; but He called for faith, and is calling for it to-day; and by Word and Sacrament, to plant faith should be our chief aim; what a mistake to make organization, offerings, money, appeal for a full "quota" our main endeavor. Where there is no real faith, there cannot be genuine love nor trust in God nor real prayer nor hearing by God (James 4:2.3. "Ye have not, because ye ask not; ye ask, and ye receive not, because ye ask amiss, that ye may consume it upon your lusts."): we are standing before a great void, empty in hearts, and heads, and hands, confused, bewildered; with the disciples we feel inclined to say, Lord, save us; we perish! And He saith unto them, Why are ye fearful, O ye of little faith?" (Matt. 8:25 f.)

There is our hope for the future of the Church: Jesus saves, from sin, from fear, from weariness in doing God's work. He can make the Church use her opportunities, not as a mechanism seems to give life-like motion to a jointed doll, but he will instill real life by granting the righteousness of God. When the church is what it is meant to be, a real communion of saints, that is, true believers in Christ, she will again move forward, not to be stopped, she will have all she needs, vision, men and money; she will have a reserve in strength and men and means, surpassing anything on earth, for she has access to God's heart and to his treasures; she has faith, "and this is the victory that overcometh the world, even our faith." (1 John 5:4.) — F. Soll.

† TEACHER AUGUST SCHAUER †

On May 14 Mr. August Schauer, a teacher in St. Mark's Ev. Luth. Christian Day School of Watertown, Wis., was called to his heavenly home. He died in a Madison hospital, where he had gone to seek relief a few days prior.

He was born in Germany on November 12, 1860. As a young man he attended a teachers college and taught several years in the common school of that country. After having been honorably discharged from military service he came to the United States and attended Northwestern at Watertown, Wis., and Dr. Martin Luther College at New Ulm, Minnesota, whereupon he accepted a call from our congregation at Weyauwega, Wis., to teach its Christian day school, serving it sixteen years. During the past twenty-three years he taught in St. Mark's at Watertown, Wis. Little did his pupils think that their beloved teacher would not return to them as he said goodbye to them on an afternoon. "I will leave you now for a little while. Maybe I'll be back — but maybe not!

Funeral services were conducted at Watertown on May 17. The choirs of the congregation and a chorus of teachers sang appropriate hymns. Pastor Jul. Klingmann preached a sermon in English on Matt. 25:21 and the undersigned in the German language on Rom. 14:9.

His body is at rest in the Lutheran cemetery at Watertown, Wis.

May the Lord continue to be the comfort of his widow and his four children. W. A. Eggert.

† PASTOR JOHN GEORGE GLAESER †

On June 22, Pastor John George Glaeser of Tomah, Wis., died after a month of severe suffering at the age of 67 years, 6 months and 28 days.

His confirmation text characterizes his life and his ministry of forty-six years among us: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." 1 Tim. 6:12. Our very appreciation of the loss we have sustained moves us to praise God for his life and its blessed end.

John George Glaeser, the oldest of the fifteen children of John Glaeser and his wife Barbara, née Gilbert, was born at Platteville, Wis., on November 24, 1865. After having been instructed in the Christian faith and confirmed by Pastor Hoyer, he entered Northwestern College at Watertown in 1880. In 1885 he began his studies at our seminary in Milwaukee. On account of a shortage in men, he was prevailed upon to accept a call to a congregation in Paris Township, Kenosha County before completing his three seminary years. His ordination and installation too place on December 25, 1887. His next

charge was at Naugart, Marathon Co., where he worked for ten years, serving also several smaller churches near that city.

On January 11, 1900, he was installed as pastor of St. Paul's at Tomah. At first the congregations at Sparta, Town Knapp and Kirby, the last until 1915, were included in his parish.

Though always a busy minister, Pastor Glaeser was ever ready when called upon to give of his time, counsel and service, to the work of the synod. He served as District president, conference visitor, member of Northwestern College and mission boards, and of numerous committees at various times.

In 1889 he entered into wedlock with Miss Frances Schulz of Milwaukee, Dr. A. Hoenecke officiating. The children born of this union are: Mrs. Frances Lippel of Monroe, Mich.; Rev. Martin Glaeser of Wonewoc; Miss Beata Glaeser of Tomah; Mr. Gilbert Glaeser, teacher in Grace Church at Milwaukee; and Miss Angelica Glaeser of Tomah.

One son-in-law, two daughters-in-law, four grandchildren, three brothers and four sisters, unite with Pastor Glaeser's widow and children in mourning the death of one whose life has meant so much for them.

Funeral services were held in Tomah on Sunday, June 25, the Pastors H. Pankow and Wm. Nommensen officiating. Rev. A. Froehlke preached at the brief service held on Monday in Milwaukee and read the burial service at the grave in Wanderer's Rest Cemetery.

J. B.

America strikes me as a country where a terrific struggle is going on between God and the devil for possession of the soul of the people. — L. P. Jacks.

DELEGATES TO THE JOINT SYNOD

WEST WISCONSIN DISTRICT

Chippewa Valley Conference:

Rev. J. Mittelstaedt (Rev. R. Hillemann).
Congregation at Prairie Farm (Eau Galle).

Wisconsin River Valley Conference:

Rev. G. Neumann (Rev. G. Marquardt).
Rev. G. Krause (Rev. Irwin Habeck).
Congregation at Hurley.
Congrégation at Marshfield.

Central Conference:

Rev. G. Thurow (Rev. M. Nommensen).
Rev. O. Kuhlow (Rev. J. Klingmann).
Rev. F. Loeper (Rev. L. Kirst).
Rev. J. Bernthal (Rev. R. Wolff).
Congregation at Fort Atkinson.
Congregation at Watertown (Trinity).
Congregation at Sun Prairie.

Southwest Conference:

Rev. J. Glaeser (Rev. M. Glaeser).
Rev. Th. Mahnke (Rev. H. Pankow).
Congregation at Baraboo (Barre Mills).

Mississippi River Valley Conference:

Rev. A. Sauer (Rev. P. Groehlke).
Rev. E. Palechek (Rev. P. Korn).
Congregation at Norton.

Teachers' Conference:

J. Gawrisch (Paul Kolander).
O. Jungkuntz (Walter Albrecht).
H. Kuehn (H. Gurgel).

Northwestern College:

Prof. W. Schumann (Prof. A. Sitz).

A. W. Paad

SOUTHEAST WISCONSIN DISTRICT

Milwaukee City Conference:

Pastors:

H. Gieschen (F. Graeber).
R. Buerger (W. Schaefer).
P. Burkholz (A. Mittelstaedt).
A. Halboth (V. Brohm).

Teachers:

W. Kirschke (C. F. Heine).

Delegates:

Saron: Otto Eggebrecht (Karl Rahn).
Messiah: Erwin Gauger (John Brandt).
Divine Charity: E. F. Weiss.

Eastern Conference:

Pastors:

A. Koeplin (Th. Monhardt).
A. Maaske (C. Otto).
H. Monhardt (A. Petermann).

Teachers:

M. Roehler (A. Meyer).

Delegates:

W. Parlow, North Milwaukee (W. Guenther, West Allis).
A. Rosenthal, West Allis (P. Reschenberg, Sta. D, Milwaukee).
K. Raasch, T. Granville (G. Coutts, Waukesha).

Southern Conference:

Pastors:

A. C. Bartz (M. Buenger).
E. Jaster (W. Lehmann).

Teachers:

W. Krueger.

Delegates:

Town Raymond: Wm. Klepel.
Epiphany, Racine: Louis Bandelin (Edward Kleist).

Dodge-Washington County Conference:

Pastors:

F. Marohn (Ph. Martin).
R. Pietz (F. Zarlring).

Teachers:

H. Zautner (A. Willbrecht).

Delegates:

Kekoskee: Albert Roll (Herman Metke).
(Lomira).
Kohlsville: W. Faber (Chas. Jansen).
(West Bend.)

Arizona Conference:

Pastors:

E. A. Sitz (R. Deffner).

A. M. Uplegger (E. Sprengeler).

W. Keibel, Sec'y.

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NORTH WISCONSIN DISTRICT**Fox River Valley Conference:**

Rev. F. C. Uetzmann (Rev. W. Zink).

Rev. W. Kuether (Rev. O. Henning).

Rev. Walt. Gieschen (Rev. Theoph. Brenner).

Laydelegate and Alternate from the

Immanuel's Congregation of Black Creek, Wis.

First Lutheran Congregation of Green Bay, Wis.

Zion's Congregation of Jacksonport, Wis.

Manitowoc Conference:

Rev. Harold Grunwald (Rev. Ed. Kionka).

Rev. L. Koeninger (Rev. W. Haase).

Laydelegate and Alternate from the

St. John's Congregation of Two Rivers, Wis.

St. John's Congregation of T. Newton, Wis.

Rhineland Conference:

Rev. P. G. Bergmann (Rev. H. Lemke).

Laydelegate from the

Zion's Congregation of Enterprise, Wis.

Lake Superior Conference:

Rev. W. Roepke (Rev. W. W. Gieschen).

Rev. A. Gentz (Rev. W. Lutz).

Laydelegate from the

Holy Cross Congregation of Daggett, Mich.

Peace Congregation of Abrams, Wis.

Alternate from the

Grace Congregation of Powers, Mich.

Zion's Congregation of Peshtigo, Wis.

Winnepago Conference:

Rev. W. Wojahn (Rev. J. Schulz).

Rev. Ad. Hoyer (Rev. Otto Hoyer).

Rev. Max Hensel (Rev. F. Schroeder).

Laydelegate and Alternate from the

Trinity Congregation of Dundee, Wis.

Grace Congregation of Pickett, Wis.

St. Paul's Congregation of North Fond du Lac, Wis.

Teachers' Conference:

Mr. Kurt Oswald (Mr. E. R. Schneider).

Mr. Emil Leitzke (Mr. M. Hoffmann).

Mr. W. Hellermann (Mr. L. Serrahn).

G. E. Boettcher, Sec'y.

MINNESOTA DISTRICT**Crow River District:**

Rev. H. C. Nitz (Rev. M. Wehausen).

Congregation at Hancock (Litchfield).

St. Croix District:

Rev. A. C. Haase (Rev. C. P. Kock).

Rev. O. Medenwald (Rev. A. W. Koehler).

St. John's Congregation at St. Paul.

Emanuel Congregation at St. Paul.

Congregations elect own substitutes.

Redwood Falls District:

Rev. C. Schmidt (Rev. C. W. Kuehner).

Congregation at Renville (Town Omro).

New Ulm District:

Rev. J. Bade (Rev. R. Schierenberck).

Congregation at Morgan (St. Peter, New Ulm).

Mankato-District:

Rev. C. F. Kock (Rev. O. K. Netzke).

Congregation: St. James (Alma City).

Red Wing District:

Rev. R. Jesks (Rev. Carl Hinz).

Congregation at La Crescent (St. John's, Goodhue).

Teachers:

Paul Denninger (H. J. Karth).

Prof. R. M. Albrecht (F. Redeker).

Delegates at Large:

Rev. A. W. Blauert (Prof. G. I. Burk).

Prof. E. Sauer (Rev. C. Kuske)

Congregations at Large:

Lake Benton (Redwood Falls).

Wood Lake (Nicollet).

Richard J. Janke, English Secretary.

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DAKOTA-MONTANA DISTRICT

Pastors:

W. F. Sprengeler (M. D. Keturakat).

J. B. Erhart (G. Schmeling).

G. Schlegel (R. F. Gamm).

M. Cowalsky (W. Schmidt).

Congregations:

South Shore, So. Dak. (Aurora, So. Dak.).

Argo (White), So. Dak. (Gary, So. Dak.).

Hendricks, Minn. (Tappen, No. Dak.).

Athboy, So. Dak. (Eales, So. Dak.).

Tolstoy, So. Dak. (Hazelton, No. Dak.).

Herbert Lau, Sec'y.

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PACIFIC NORTHWEST DISTRICT

Pastor: W. Lueckel.

Delegate: Grace Church, Yakima, Wash.

William Lueckel, Sec'y.

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MICHIGAN DISTRICT

Pastors:

Dir. O. Hoenecke (O. Eckert).

J. Roeckle (H. C. Haase).

M. Schroeder (D. Rohda).

Karl F. Krause (H. C. Richter).

H. Engel (C. Kionka).

Edgar Hoenecke (H. Zapf).

Teachers:

C. Mueller (W. Woltmann).

L. Sievert (A. Jantz).

Laymen:

Emanuel, Lansing: Chas. Tonn.

Emanuel, Flint: Herman Brohn.

St. Peter, Plymouth: Wm. Petz.

Zion, Monroe: Edw. Althaver.

Bethel, Bay City: Chr. Laetz.

St. Matthew, Benton Harbor: Emil Schwandtke.

Karl F. Krauss, Sec'y.

FROM OUR CHURCH CIRCLES

Evangelical Lutheran Joint Synod of Wisconsin and Other States

The Evangelical Lutheran Joint Synod of Wisconsin and Other States convenes from August 2 to 8 in the Evangelical Lutheran St. Matthew's Church, Milwaukee, Wis. (Rev. Arthur Halboth, pastor, 2221 No. 10th St.). Opening session at 10 A. M. Quarters and breakfast will be given free; dinner and supper, served by the congregation, at a nominal price. All memorials should be in the hands of President Bergemann by June 10. A translation, marked "copy," should accompany the memorial. Delegates desiring quarters should announce to Pastor A. Halboth by July 15.

W. A. Eggert, Sec'y.

Fox River Valley Pastoral, Teachers and Delegate Conference

The Fox River Valley Pastoral, Teachers and Delegate Conference will meet at Wrightstown, Wis., Rev. F. C. Uetzmann, July 25 and 26.

Papers: Ex. Hom. Rom. 8:24-30: E. Redlin; Election by Grace: Th. Brenner; Modern Theory of Evolution in the Light of Scriptures: V. Siegler.

Communion Sermon: Wm. Kuether, J. Masch.

Delegate Conference the first day. Kindly announce, also state how many delegates you bring.

Rev. F. A. Reier, Sec'y.

Southwest Delegate Conference

The Southwest Delegate Conference will meet at Indian Creek, Wis., Rev. H. Pankow, Wednesday, July 19, 10 A. M.

Please announce! — Take the old highway 12+16 from the west at Tomah, from the east at New Lisbon.

Theo. H. Mahnke, Sec'y.

Wisconsin River Valley Delegate Conference

The Wisconsin River Valley Delegate Conference will meet at Rib Falls, Pastor G. Neumann, on Tuesday, July 18. The morning session will begin at 9 o'clock.

Papers will be read by O. Kuehl, K. Otterstatter and A. Dornfeld.

Kindly announce your coming; also the number of delegates whom you will bring along. It is requested that you bring as many delegates as possible.

G. C. Marquardt, Sec'y.

Winnebago Delegate Conference

The Winnebago Delegate Conference will convene at Fond du Lac, Wis. (Pastor G. Pieper), July 25, 1933, from 9 A. M. till 5 P. M.

Remarks: Every congregation ought to be represented by their pastor and as many delegates as possibly can arrange to attend. All are requested to

register with Rev. Pieper at least one week before the conference meets.

F. C. Weyland, Sec'y.

Central Pastoral Conference

The Central Pastoral Conference will meet July 18, at 9 A. M., in Watertown, Wis., at Trinity Church (Rev. K. Timmel). Every one is to care for his own meals.

H. Geiger, Sec'y.

The Central Delegate Conference will meet July 25, at 9 A. M., in Jefferson, Wis. (Pastor O. Kuhlow). Any number of delegates from every congregation is welcome. Every one is to care for his own meals.

H. Geiger, Sec'y.

Re-dedication

On June 25 Trinity Ev. Luth. Church of Hoskins, Neb., was privileged to re-dedicate its church building to the service of the Lord following eight weeks of building operation made necessary by the fact that on April 29 a windstorm hurled the building from its foundation, seriously damaging it. At the dedicatory services Rev. J. Harms of Lyons, Neb., a former pastor of the congregation, and Rev. G. Bess of Sioux City, Iowa, spoke words of comfort and exhortation.

Im. P. Frey.

Twenty-fifth Anniversary

The St. John's Congregation at Allegan, Michigan, celebrated April 25 the twenty-fifth jubilee of its pastor, the Rev. J. J. Roekle. Pastor G. Schmelzer, a class-mate, preached the sermon. The Southwestern Michigan Conference, other pastors, former members and members of St. Paul's in Hopkins joined the congregation in this celebration."

E. Lochner.

Fiftieth Anniversary

The Zion Ev. Luth. Church of Louis Corners, Wis., was privileged to celebrate their fiftieth anniversary on April 30, the day of incorporation. The following were the speakers for this occasion: Professor A. Pieper, the Reverends L. Witte, W. Kuether, R. Ziesemer. The collection was appropriated to Synod. May the Lord bless and dwell with Zion in the future as He has in the past!

Harold O. Grunwald.

Dr. Martin Luther College.

On Friday, June 16, the annual commencement brought the school year 1932-1933 to a close in Dr. Martin Luther College. There were 46 graduates in all. The Normal Department graduated 20, the High School Department 26. Of the latter class five will enter Northwestern College in fall, six will take up some occupation or attend some other school, the remainder will enter our Normal Department and prepare for the teaching profession.

We are sorry to say that for the 20 graduates of our Normal Department there were only two calls at

the time the Assignment Committee met. This condition is rather depressing for us all, particularly for the young graduates. However, let us not lose courage and hope. Last year there were only 10 calls for the 22 graduates. However, by December of 1932 all of them were placed in Lutheran schools except one. True, some of these were only temporary appointments, but we are happy to report that several of these temporary appointments were during the year converted into permanent calls. Of the rest all were re-appointed for the coming year except one. Let us do what we ought to do, let us ask the Lord to make us all ready and willing to utilize these gifts He has given us. We asked Him for laborers in His vineyard. Can we let His answer to our prayers go unheeded? Yes, we fret and worry much about the evil times that have come upon us. Do we spend as much time in earnest prayer to the Lord for hearts and hands that are willing to move to do His work?

The past school year was a successful year. The work could be carried on with practically no interruption. There was scarcely any illness among the pupils. One teacher, Prof. A. Schaller, had to submit to an operation on account of an attack of appendicitis. However, he recovered remarkably fast and was soon ready to resume his classes. In the meantime other teachers acted as supply.

During the past year we made every effort to operate as economically as possible. We tried in every way to conserve heat and light. A few examples may tend to illustrate this. We had the pupils rise at 7 A. M., we closed off all but the most necessary rooms, we restricted the bathing schedule, we had all basketball practice stop at 4:30 P. M., we restricted the number of basket ball games and programs of literary societies to a minimum, all this to save on fuel and light. We had the evening devotion in a small class room. We had all telephones removed except those absolutely necessary.

In addition we purchased a stoker for our boiler at a cost of \$1,100.00. In order to operate efficiently with this stoker we purchased a number of instruments for the fireman. The total cost of this installation was about \$1,700.00. Our saving on the coal bill this year was \$1,176. While not all of this amount can be credited to the installation of a stoker, nevertheless, more than half of the saving came from the stoker. We can burn a much cheaper grade of coal and use much less.

Since last fall we have arranged to have indigent students help with the work about the school. Some took care of the dish-washing after the noon-day and evening meals, others worked on the college field, others took care of the lawn and were asked to do whatever work presents itself about the campus. This arrangement proved itself very satisfactory. We could dispense with one maid in the kitchen and get

along with one less male employe. When we realize that in universities thousands of students work to support themselves either partly or entirely, then no one would say that such an arrangement for our indigent scholars is a dishonorable thing. On the contrary, it is rather an honorable matter to show appreciation for such special aid. Every hour of honest labor done in this manner means just that much saved for the Synod. These young men are in a very definite way contributing to the support of Synod's work.

Another very effective help to cut our expenses the past year were the many donations received during the fall months from congregations in the vicinity of New Ulm. To mention just some, we received 700 bushel potatoes, over 1,500 quarts of canned goods, much cabbage, beets, carrots, and the like. Anyone who knows our commissary department with its needs will realize that these gifts were a great saving in hard cash. If this year's crop does not fail, we feel assured that our fellow-Christians in the neighborhood of our school will be glad and willing to come to our assistance again.

In conclusion, let us remind parents that the vacancies in our ranks must be filled. Let us not feel that it is hopeless to have a boy prepared for the ministry, or a boy or girl for the teaching profession since there is apparently no great demand for either. If we study the enrollment in our High School Department, we shall find a very small number preparing particularly for the teaching profession. The time is not far off when we shall have not near enough graduates to supply the demand, a condition we had for years in the past. And even if a boy or girl does not desire to prepare for such service in the church, parents who really know the evil day we are living in, particularly the dangers presented to adolescent youth in schools where the Word of God is absent, will appreciate the high school education we offer in our Synod institutions and will gladly make use of these facilities for a thorough Christian training of their children, no matter which profession or occupation they may enter in later life.

B.

MISSION FESTIVALS

Town Eldorado, Wis., St. Paul's Church, W. A. Wojahn, pastor. Speakers: H. J. Vogel, W. Strohschein. Offering: \$101.60.

Trinity Sunday

Town Newton, Manitowoc Co., Wis., St. John's and St. Paul's Church, E. H. Kionka, pastor. Speakers: Prof. A. Sitz, E. Behm, G. Schaefer. Offering: \$178.79.

Hokah, Minn., Zion Church, E. G. Hertler, pastor. Speaker: G. Fischer. Offering: \$39.00.

First Sunday after Trinity

Stanton, Nebr., St. John's Church, E. A. Klaus, pastor. Speakers: W. Oetting, M. Mayer, G. Tiefel. Offering: \$283.14.

Plymouth, Nebr., St. Paul's Church, W. Baumann, pastor. Speakers: J. Witt, R. Bittorf, L. Sabrowsky, Im. P. Frey. Offering: \$218.00.

Second Sunday after Trinity

Darfur, Minn., St. John's Church, J. C. A. Gehm, pastor. Speakers: Candidate Schiebel, G. Hinnenthal. Offering: \$41.55.

Third Sunday after Trinity

Jacksonport, Wis., Roy Gose, pastor. Speakers: R. Stuth, Otto C. Henning. Offering: \$47.88.

BOOK REVIEW

Notable Confessions. A Series of Discourses by Theodore Walz, Pastor of the Ev. Luth. Church of Our Savior, Cincinnati, Ohio. Wm. B. Eerdsman's Publishing Company, Grand Rapids, Mich. Price: \$1.00, postpaid.

The book is made up of two parts: Notable Confessions of Sin and Notable Confessions of Faith. In the former the characters treated are Achan, David, Peter, The Prodigal Son, The Publican, Judas, Paul. In the latter we have Simeon, Peter, The Thief on the Cross, Thomas, Paul.

The characters are strikingly drawn and though well-known to every reader of his Bible they seem to stand forth more vividly under the pen of the writer as if he had focused a strong light upon them. The Bible texts are carefully and thoroughly used. The doctrine of sin and grace is plainly set forth throughout the book. The language is simple and appropriate. We warmly recommend the book to our readers and do not doubt that they would take great profit in studying it carefully.

G.

ITEMS OF INTEREST

Two funerals held within a few days of one another at Fort Wayne, Ind., during April, marked the close of the lives of a pastor and a school teacher who had been associated in the work of the Emaus Lutheran Church of that city for 32 years.

The Rev. Phillip Wambsgans died in his 76th year, as the pastor of the Emaus congregation and as a public spirited citizen in Fort Wayne, he had made so deep an impression upon the community and had wrought so blessedly in the lives of countless people that not only was his funeral attended by some 3,000 people, but the City Council of Fort Wayne adopted a resolution, reading as follows:

"The death of the Rev. Phillip Wambsgans has removed from our midst not only a minister of a church, but also one who left an indelible imprint upon the religious, social and civic enterprises of the City of Ft. Wayne, and one whose kind heart and broad mind made an enduring contribution to the aid of the sick, the helpless, the oppressed and distressed. We desire, therefore, that this tribute of our recognition of the life of service of Phillip Wambsgans be inscribed upon the official records of the Common Council of the City of Ft. Wayne, Ind., and that a copy of this resolution be sent to each of the newspapers of the City of Ft. Wayne, and a copy be sent to the bereaved family of the deceased."

On the day of Pastor Wambsgans' funeral, Teacher Herman Konow died. He became the parochial school teacher at Emaus Church at the same time that the Rev. Mr. Wambsgans became its pastor. Previous to their association in the Emaus Church both had been servants of Immanuel Church, of which congregation the Emaus Church was a daughter. Both these men chose their wives from near Hancock, Mich. It is not very frequently that so unique a parallel of Christian service can be recorded.

MISSION HOSPITAL USES MODERN INVENTIONS

The *Australian Lutheran* mentions the success of the Australian Inland Mission as being due to two modern inventions: aeroplane and wireless. In the Australian Bush where people are widely separated, small transmitting sets have been installed in almost every home. With these it is possible for anyone to call the hospital at Cloncurry. A Dr. Vickers connected with the hospital has an aeroplane and during the past five years has covered a distance of some 90,000 miles in answering wireless calls for his services. Often the patient is taken in the aeroplane to the hospital. In these five years he has never had any mishap.

NEBRASKA DISTRICT

Rev. W. Baumann, Plymouth, General Institutions \$38.83, Home Mission \$35.00, from Ladies' Aid for Mittagstisch \$35.00; total.....	\$ 108.83
Rev. R. F. Bittorf, Winner, Hamill, General Missions	7.10
Rev. M. A. Braun, Herrick, General Administration..	10.04
Rev. A. Degner, White River, Synodic Administration	2.20
Rev. Im. P. Frey, Hoskins, General Administration..	86.26
Rev. L. C. Gruendeman, Witten, General Administration	14.81
Rev. L. C. Gruendeman, Pahapesto, General Administration	10.00
Rev. H. Hackbarth, Mission, General Administration	12.25
Rev. H. Hackbarth, Roundy School, General Administration	2.25
Rsv. E. J. Hahn, Naper, Synodic Administration....	5.23
Rev. Wm. P. Holzhausen, Gresham, General Administration \$23.10, General Mission \$21.45; total..	44.55
Rev. E. A. Klaus, Stanton, General Institutions \$109.94, Indians \$54.98, Negroes \$54.97, Home Missions \$109.94; total.....	329.83
Rev. E. F. Hy, Lehmann, Firth, General Administration	31.80
Rev. F. Miller, McNeely, Synodic Administration..	10.49
Rev. E. C. Monhardt, Clatonia, Indians \$35.00, Poland \$30.00; total.....	65.00
Rev. A. Schumann, Garrison, General Missions....	6.87
Rev. W. H. Siffring, Brewster, General Institutions \$10.00, General Missions \$6.55, Indians \$1.41....	17.96
Rev. W. H. Siffring, Mary, General Missions.....	.44
Rev. H. Spaude, Surprise, General Mission.....	14.00
Rev. L. A. Tessmer, Burke, Home Mission.....	3.54
Rev. G. Tiefel, Hadar, General Administration \$52.52, General Missions \$200.10; total.....	252.62
Rev. R. Vollmers, Geneva, General Administration \$13.32, General Support \$3.68; total.....	17.00
Rev. W. F. Wietzke, Shickley, Synodic Administration \$4.65, General Institutions \$7.35; total....	12.00
Rev. V. H. Winter, Broken Bow, Synodic Administration \$2.00, Negroes \$8.00; total.....	10.00
Rev. J. Witt, Norfolk, Synodic Administration \$25.00, General Institutions \$25.00, General Missions \$25.00; total	75.00
	<hr/>
	\$1,150.07

Synodic Administration	\$ 49.57
General Administration	256.35
General Institutions	191.12
Mittagstisch	35.00
Indian Mission	91.39
General Missions	281.51
Home Missions	148.48
Negro Missions	62.97
Poland Missions	30.00
General Support	3.68

\$1,150.07

Every-Member Canvass

Rev. L. C. Gruendeman, Witten.....	\$ 9.00
Rev. H. Spaude, Surprise.....	16.00
Rev. J. Witt, Norfolk.....	53.50
	<hr/>
	\$ 78.50

DR. W. H. SAEGER,
Norfolk, Nebr.

COLLECTION ENVELOPES

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

108 JAN. 1, 1934

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

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

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

PRICES FOR ENVELOPES

Weekly envelopes, size 2-5/16x3-5/8, each set containing 52 envelopes,

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25 sets or more.....	11½	.12	.13
50 sets or more.....	10½	.11	.12
110 sets or more.....	09½	.10	.11
210 sets or more.....	08½	.09	.10
310 sets or more.....	08	.08½	.09½
400 sets or more.....	07½	.08	.09
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Minimum charge \$2.75.

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

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

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

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

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

If Cartons or Pockets are wanted.

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Specially printed single envelopes added to weekly or monthly sets.

	Manila	White	Colored
500	\$2.00	\$2.25	\$2.50
1,000	3.00	3.50	3.75
Every additional 1,000	2.00	2.50	2.75

SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: **Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1935.** Subscription rates, per annum, are as follows:

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

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

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

If the label on the copy of the publication you are receiving is not dated January 1934 the subscription for the present year is not paid. It is of the greatest importance to us that we receive remittance now for the present and the past years. We therefore kindly ask you to send your remittance now, either to the pastor of your congregation or directly to us, unless the label on the copy you are receiving is dated January 1934.

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