

The Northwestern LUTHERAN

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

Volume 29

Milwaukee, Wisconsin, January 11, 1942

Number 1

EPIPHANY



"And
The Gentiles
Shall Come
To Thy Light"

THE JOY OF EPIPHANY

Read Matth. 2, 1-12

THIS Gospel lesson completes the Christmas Gospel, "Fear not, for, behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the City of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." — The manger bed in the stable was far too narrow, the fields of Bethlehem were far too small, the congregation of worshippers, Mary and Joseph, the shepherds, was far too meager for the Savior of the world. It had been prophesied, "There shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." Is. 11, 10. The angel said, "I bring you good tidings of great joy which shall be to *all people*." The aged Simeon had taken the Christ-child into his arms and said, "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel." In this Gospel lesson for Epiphany we see these prophecies fulfilled. The fields of Bethlehem are enlarged to take in the entire world, and kneeling at the side of Mary and Joseph and the shepherds before the Christ-child, we see the kings of the Gentile nations, the representatives of the nations of the world.

Epiphany is the Christmas of the Gentiles. This story of the first Epiphany is to be repeated until the end of time. There shall be joy, repeated joy, before the angels in heaven who came down to earth on Christmas Eve with the message, "Unto you is born this day a Savior," as they behold more and more "strangers" coming and inquiring, "Where is He, that is born King of the Jews?" — And we shall share this joy of seeing the Gentiles coming to Christ and worshipping Him, even as Philip and Andrew once rejoiced when certain Greeks (Barbarians, strangers) came to them and said, "We would see Jesus."

How true it is, that our first love for Christ grows cold; how true it is, that Christians who have long known the Savior lose the thrill which they once experienced in walking and talking with the Savior; how true, that old congregations have gotten into a rut and find it difficult to instill new life into their membership. — There is a way of experiencing again that first love which we had for our Savior, of awakening a new in our midst. *Mission work will do it!* It will warm our hearts to see strangers coming to Christ; it will awaken in us a new and fervent love for our Savior when we see these strangers

embracing Him with fervent love. — Moreover, we are debtors to all of these strangers. We owe it to the Gentiles at home and abroad to bring them to Christ who was born for them also. "Arise, shine!" is the command of the Lord to His Church.

The Magi from the East came to Jerusalem and inquired, "Where is He that is born King of the Jews? For we have seen His star in the East and are come to worship Him." That remarkable star appeared to them when Christ was born in Bethlehem, and they recognized it as *His* star. But before they saw the star they had heard of the King of the Jews who was to come. His people, Israel, had lived among these nations of the East through many years of captivity, and the Gentiles no doubt had heard of the Hope and Consolation of Israel. The prophecies of the Old Testament were not entirely unknown to those nations "whom in times past the Lord suffered to go their own ways." These words of prophecy kindled faith in the hearts of these kings of the Orient.



They came first to Jerusalem. There a new word of prophecy was brought to their attention, the words of Micah, "And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor that shall rule My people Israel." These

words increased their knowledge and interest in Christ and they followed that star to Bethlehem. There they found the fulfillment of all prophecies, and they knelt before the Christ-child and worshipped the King. — Bethlehem, little Bethlehem, was to them the capital of the universe, the city of the King of kings. This King is Christ, the Lord. He is a great King with an abundance of mercy — the grace of forgiveness. Under His scepter all nations shall find peace, the peace of God that passeth all understanding. These "Wise Men" knelt at the manger bed — at the cross of Christ. *That is true wisdom!*

These wise kings should inspire all of us to retrace our steps to Bethlehem. There, and there alone is our "House of Bread," a bread that endureth unto eternal life. There we shall find the "Desire of Nations," there we shall find the one thing needful. — The Wise Men encourage us to search the Scriptures, the Gospel of Christ, and as we do so we shall come to a better knowledge of our Savior, and the Scriptures will open unto us new fountains of comfort and strength.

The Star that shone in the heavens of the Wise Men should encourage us to place the light of the Gospel on a

(Continued on page 10)

EDITORIALS

WHOSE IS THE GUILT?

CHRISTIAN PATRIOTISM

NOW 1942

Whose Is the Guilt? America is at war. We had hoped and prayed that participation in the bloody conflict rapidly engulfing the whole world could be avoided, but the action of Japan in attacking our Philippine possessions decided our course. We declared war on Japan and in turn with all the members of the Axis powers. Our president says: "It is an all out war." So we are in it to the bitter end.

Do we realize what this war may mean? Its demands may be inconceivable and exceed in cost the stretch of the average man's imagination. We are not thinking of the cost in dollars and cents alone but the cost in blood and lives of our young men. It may be a long war. Other nations may yet enter and be added to the long list of active combatants. The whole world may soon be involved.

God is reckoning with the nations. He looked down upon the children of men from His high throne in heaven and hid His face from them because their iniquity is great. They have forgotten Him. They have trampled Him and His laws and especially His precious Gospel under foot and have become vain in the imagination of their heart. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." Romans 1, 28.

Nor is the world alone guilty. The Christians, those to whom the Lord revealed Himself in His mercy and grace in Jesus Christ, who have tasted His lovingkindness — they, too, have sinned with the world. They took God's gifts for granted and did not appreciate them nor were they thankful for them. They lusted after the meat pots of the world; they neglected His word; they let His house stand empty; they did not crowd His courts with songs of thanksgiving; they grew cold in their worship; their lives lacked sincerity; their prayers lacked fervor; they were cold toward the needs of others; they permitted empty treasuries in the Church of God and were satisfied to do nothing about it; their faith lacked zeal and concern for the welfare of others who sat in Macedonian spiritual blindness; they became selfish and abused the gifts of God to use them for themselves alone; God got the leavings and not the first-fruits of their earthly goods; they permitted it to see young men who were prepared to go out and preach the Gospel to stand in the factories and do anything and everything rather than bring sacrifices that the work of the Lord might go on. Oh, who will enumerate our sins? So great are they that they cry to heaven against us. For this cause God is chastening His children that they may not be condemned with the wicked world

and that they may become sober again and seek the face of their heavenly Father to be revived once more and work zealously while it is day ere the night cometh — the night of judgment and the end — when no man can work, when the tree will lie as it has fallen.

Yes, let the Christian realize his own guilt and let him make an "all out" confession of it to the Father in heaven. Let him plead with Him, "enter not into judgment with Thy servant for in Thy sight shall no man living be justified." Ps. 143, 2. Let him cast himself down before His God and in the name of His Savior repeat the plea of the Publican: "God, be merciful to me, a sinner." Let him plead with God to renew in him His Holy Spirit: "the Spirit of wisdom and knowledge, of grace and prayer, of power and strength, of sanctification and the fear of God." Then will God, perhaps, turn His face on us in America and the whole world again and be gracious to us and make the wars to cease unto the end of the world. In the mean time God's kingdom marches on to its perfect consummation at the coming of Christ. W. J. S.

* * * *

Christian Patriotism Now that America has entered the war the word "patriotism" will be on the lips of our people. The government has the divine right to expect the support and the loyalty of all its citizens. This is especially true in emergencies. This means, of course, that under *all conditions* they will abide by the laws of the nation and observe them — not only the letter but the spirit of the laws. Many forget that this is the true mark of patriotism. Some believe that they can live in contempt of the laws of the land in normal times and still be a good patriot; just so they rise to the occasion when the country needs their special services. This is, indeed, a very shallow conception of patriotism.

This is not the Christian's conception of true patriotism and loyalty. His lies far deeper than that. He is a loyal and patriotic citizen *at all times*. He abides by the laws of his country in which he lives; he always seeks the good of his country; he prays *always* for its welfare and quietly and gratefully accepts its benefits. He does all this without intermission and without pressure from the government and without being influenced by external changes. All this because the Christian's patriotism is rooted in and founded on the Word of His God. He is patriotic and loyal to his government "for the Lord's sake, because the Lord says, "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever there-

THE NORTHWESTERN LUTHERAN

Published bi-weekly by the Northwestern Publishing House, Milwaukee, Wisconsin, in the interest of and maintained by the Ev. Lutheran Joint Synod of Wisconsin and Other States. Subscription price \$1.25 per year. In Milwaukee and Canada single copy by mail \$1.50. All subscriptions are to be paid in advance. Accepted for mailing at the special rate of postage as provided for in Section 1103, Act of October 3, 1917, authorized August 26, 1918. Entered as second-class matter at the Post Office of Milwaukee, Wisconsin.

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

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

ALL ARTICLES intended for publication should be sent to Rev. W. J. Schaefer, 4521 North 42nd Street, Milwaukee, Wisconsin.
CHURCH NEWS AND MISSION NEWS should be sent to Rev. A. Voss, 5847 West Elliott Circle, Milwaukee, Wisconsin.

ALL BUSINESS CORRESPONDENCE, remittances, subscriptions, etc., are to be addressed to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wisconsin.

ALL SUBSCRIPTIONS are to be paid in advance or at least within the first three months of the year.

fore resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same." Romans 13, 1-3. That is the source and basis of the Christian's loyalty.

Now, if the Christian's patriotism is not so evident and easily discernable at all times, yes even in times of extreme emergencies, as wars, it is not because he lacks in appreciating the country's difficulty. War humiliates him. He knows from the Word of God that all wars and conflicts are caused by the sinful and base lusts of ungodly men — war has its roots in sin. The Christian also knows that he is not altogether blameless and innocent of the cause of war. He, too, is not free of the evil lust that controls the wicked. With Paul he confesses, "I know that in me, that is in my flesh, dwelleth no good thing." That makes him guilty with the world; and he knows it and confesses it and heartily repents of it. But this, at the same time, deeply humiliates him before men and especially before his God. It makes him quiet and sober. He is willing to obey his government; he is ready and willing to bear arms in the defense of his country; he is ready to give up his sons to bear arms if need be — but he cannot boast about it. Rather he will bewail in the privacy of his own chamber the cause that made all this sacrifice necessary and will surely not forget his own share in it.

The world needs Christian loyalty at all times — in peace and war, in good times and bad in sorrow and joy — loyalty "for the Lord's sake"; and better loyalty and patriotism than that has never been known.

W. J. S.

* * * *

Now 1942 Before we advance farther into the new year of grace 1942, whose door has just been opened to us, it would be well to look again at the stretch we have traveled — the year 1941.

It is true that anything we have completed usually does not fully satisfy us upon an honest and close inspection. Often the faults, the errors we made are so glaring to us that we become disgusted with it. We are willing to forget it, to erase it from our memory if this were possible. So too the Christian feels, if he looks back upon the

road he traveled in 1941. As we look honestly back upon it we will see so many wasted opportunities, so many mistakes, such flagrant neglect of God's grace, so many sins — that we too are disgusted with our spiritual achievements and are willing to forget the year and wipe it from our memory. Great things, as we saw them then, dwindle into insignificance; momentous things, important things, as they seemed to us then, become trivial in retrospect and we are ashamed of our former estimate of them. We marvel now at the mercy and grace of God that bore with us in our stupidity and blindness. How much more could we have done if we had only believed; if we would have overcome the selfishness in us and the fear of overdoing in the kingdom of God and our own sanctification! What ungrateful people we are, how dull of hearing, how slothful and indolent! God gave us His Spirit, His life-giving Gospel, the faith-giving and faith-strengthening sacraments — all the promises of the holy, righteous, just and faithful God — and we failed to make full use of them! As we think on these things we are humbled and are willing to forget the year 1941. We bow our heads in shame and plead that God may forgive us and be patient with us for our Savior's sake.

That confession ought to put us in the right mood to begin a new year. The more we are dissatisfied with ourselves, our works, and the more we despair of our own ability and strength — the heavier we will lean on God and His grace and wait upon the Lord. That is the beginning of our ability and strength. They who acknowledge this will continually look to God and cry to Him for help and strength in the words of Christ's disciples: "Lord, we believe, help Thou our unbelief." They will go from strength to strength because they will receive grace for grace from the Lord. And it is this we will need — sorely need — in the year 1942. There is the present war — yes! But there is the kingdom of God still among us and of which we are members — the kingdom that far overshadows any and all emergencies and calamities whatever they may be. Wars will never cease as long as there are sinners on earth, but *we* will not always be! *Now we are*, we live as blessed members of His kingdom, called by the grace of God to labor for it, to watch and pray and be concerned for it — ere the night comes for us, when *our* work shall cease. One year and another pass by so rapidly that time seems to fly with the wings of the wind. We have no time to procrastinate — to postpone anything

that must and *can* be done today in God's Kingdom. The present must always be our opportune time — ere the night cometh when no man shall work."

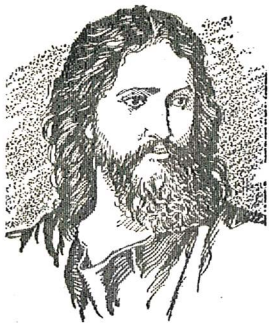
Let us, then, look ahead to 1942 — benefiting by our failures in 1941 — and make the most of it. The same God is with us, the same Savior's grace is offered us and

the same promises are stretched out before us in an endless line to encourage and strengthen us. This ought to reassure us and give us heart and strength for the work ahead — the work of our God, the work in His blessed Kingdom. God continue His grace to us in 1942.

W. J. S.

EPIPHANY IN THE CHRISTIAN CHURCH YEAR

By Pastor Gervasius Fischer, Milwaukee, Wis.



The Epiphany Festival originated in the Eastern Church as the festival commemorating the baptism of Jesus. It is probably the oldest of the festivals of our Lord and is already mentioned by Clement of Alexandria who toward the end of the second century writes, that on January sixth they commemorate the baptism of Jesus. Epiphany came into vogue in the Western

Church in the fourth century.

Epiphany means manifestation, and this festival together with the Sundays following treat of the manifestation, the showing forth of the glory of Jesus. The original Gospel for the Feast of Epiphany was the Baptism of Jesus (Matthew 3, 13-17) on which occasion the heavenly Father declared Jesus to be His Son in Whom He was well pleased. Later, however in the Western Church the original Gospel of the Baptism of Jesus was replaced by the Gospel of the Wise Men of the East (Matthew 2, 1-12). With the selection of this Gospel the new thought was introduced that Epiphany is the manifestation of Jesus to the Gentiles and so Epiphany was made the mission festival of the Christian Church year or also the Christmas of the Gentiles.

In the *Epistle for Epiphany* (Isaiah 60, 1-6) the emphasis is placed or centered not so much upon the Gentiles who would come to the light, but upon the Light which came into the world, to Jews and Gentiles alike. We can hardly say that Epiphany adds this as a new thought that the Gentiles should come to see the glory of Jesus, just as the Jews saw His glory at Christmas time. The Gospels of the Christmas days did by no means overlook the fact that Jesus was born to bring peace and salvation to *all* on earth. Epiphany is the fulfillment of the prophecy of the Epistle on Christmas night: "The people that walked in darkness have seen a great light." Jesus is now to show forth the glory of His ministry as the beloved Son of God.

The *Introit* for Epiphany introduces the glorious manifestation of Jesus in words which are based upon Malachi, chapter three: "Behold the Lord, the Ruler hath come: and

the Kingdom and the power and the glory are in His hand." One cannot overlook the emphasis on the glory of the kingship of Jesus in the propers for this day. The *Introit* prays: "Give the King Thy judgments O God: and Thy righteousness unto the King's Son" (Psalm 71, 1).

The Antiphon to the *Gradual* links the Epistle with the Gospel: "All they from Sheba shall come; they shall bring gold and incense; and they shall show forth the praises of the Lord." It is well to note that the *Gradual* versicle taken from Isaiah, chapter 60, reminds us that Epiphany is not only the Christmas of the Gentiles," but arise shine, O Jerusalem: for the glory is risen upon thee," and in the *Collect* we of the New Testament church, Jew and Gentile, pray that God would "grant that we who know Thee by faith, may after this life have the fruition of Thy glorious Godhead."

The First Sunday After Epiphany

The thought of the Feast of Epiphany is developed in the Sundays that follow. Naturally some attempt was made by the church to give also a *historical* account of the life of Jesus and for this reason probably the story of the Wise Men and on this Sunday the *Gospel* of the twelve year old Jesus in the temple were presented. Yet the Gospel for this Sunday (Luke 2, 41-52) is a beautiful Epiphany lesson, for He Who was manifested as the glorious King is on this Sunday showing forth His glory as the Son of God, who must be about His Father's business.

The Antiphon of the *Introit* taken from Isaiah 6 and Revelation 19, 6 strikes the keynote of Epiphany: this boy Jesus in the Temple is none other than the "Lord sitting upon a throne: high and lifted up." Even though the Church traces the historic truths of the Gospel it is ever looking for the fulfillment of the promises of the glorious reappearance of its Savior.

This glory which Jesus revealed as the Son of God now shines forth in a measure through the lives of the believers. For that reason the *Epistles* for the first four Sundays after Epiphany are taken from the twelfth and thirteenth chapters of Romans in which the Apostle tells how Christ is to shine forth in the lives of the saved in that they "present their bodies a living sacrifice, holy acceptable unto God." And so we pray in the *Collect*:

"Grant that they (Thy people) may both perceive and know what things they ought to do and also may have grace and power faithfully to fulfill the same."

The Second Sunday After Epiphany

The *Gospel* for this Sunday presents to us Jesus as the true Prophet, Who manifested His glory when at the wedding at Cana He changed water into wine. "And His disciples believed on Him" (John 2, 1-11). Note how beautifully the *Gradual* leads up to this short sentence: "The Lord sent His Word and healed them: and delivered them from their destructions. Oh, that men would praise the Lord for His goodness" (Psalm 107). The *Epistle* admonishes us to let the glory of Christ shine through us by using "our gifts differing according to His grace" for the common good of Christ's church (Romans 12, 6-16). This establishes peace and unity in His Church on earth and glorifies the Lord. So in the *Collect* we pray: "Grant us thy peace all the days of our life." The *Introit* introduces this theme with: "All the earth shall worship Thee: and shall sing unto Thee, O God."

The Third Sunday After Epiphany

This Sunday has as its *Gospel* the healing of the centurion's servant (Matthew 8, 1-13). Sickness and death are the result of sin, they are the forerunners of eternal death. Jesus manifested His glory as the Savior from sickness and death in that He came to conquer sin and Satan. And in Him we are also conquerors. Therefore

we sing in the *Introit*: "The Lord reigneth, let the earth rejoice." He reigneth, not sin and sickness. Yes, "the heathen shall fear the name of the Lord . . . when the Lord shall build up Zion: He shall appear in glory" (*Gradual* — Psalm 97 and 102). How appropriately the *Collect* prays: "O look upon our infirmities and in all dangers and necessities stretch forth the right hand of Thy majesty to help and defend us." How we should let this light of victory over sin and sickness shine through us is shown us in the *Epistle*. "If thine enemy hunger, feed him . . . be not overcome of evil, but overcome evil with good" (Romans 12, 16-21).

The Last Sunday After Epiphany

On the last Sunday after Epiphany the Transfiguration of our Lord (Matthew 17, 1-9) is often remembered. This is an Epiphany Gospel without par, for on the Mount of Transfiguration "His face did shine as the sun and His raiment was white as the light . . . and out of the cloud God said: This is my beloved Son in Whom I am well pleased: hear ye Him." Since we no longer have the manifestation of the glory of Jesus by the heavenly Father at Christ's Baptism, we could on the last Sunday in Epiphany use this Gospel and the propers for this Sunday to a good advantage. It does not only form a beautiful climax to the Epiphany season, but also is a fitting transition to the Passion of our Lord, introduced by the three Sundays following and then fully considered during Lent.

G. W. F.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

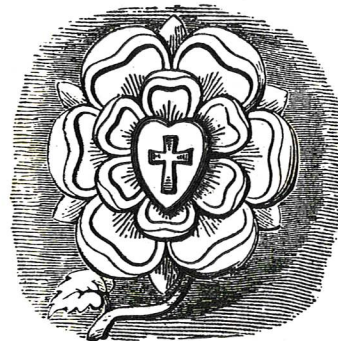
ARTICLE VI. OF NEW OBEDIENCE

Also they teach that THIS FAITH IS BOUND TO BRING FORTH GOOD FRUITS, and that it is necessary to do good works commanded by God, because of God's will, but that we should not rely on those works to merit justification before God. For remission of sins and justification is apprehended by faith, as also the voice of Christ attests: WHEN YE SHALL HAVE DONE ALL THESE THINGS, SAY: WE ARE UNPROFITABLE SERVANTS. Luke 17, 10. The same is also taught by the fathers. For Ambrose says: IT IS ORDAINED OF GOD THAT HE WHO BELIEVES IN CHRIST IS SAVED, FREELY RECEIVING REMISSION OF SIN, WITHOUT WORKS, BY FAITH ALONE.

II

WHAT is the New Obedience, of which our Article speaks?

Ponder the following Scripture passages.
Acts 6, 7: And the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.



To become "obedient to the faith" is the same as to become a *disciple* of Jesus Christ through the power of the Word of God.

Rom. 1, 5: By whom (Jesus Christ) we have received grace and apostleship, for *obedience to the faith* among all nations, for his name.

Rom. 16, 26: this speaks of the mystery of the Gospel

which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandments of the everlasting God, made known to all nations for the *obedience of faith*.

Paul was called by Jesus Christ to be His apostle in order to establish the "obedience of faith" among the Gentiles. When the Gentiles accept the Gospel truth of free justification through faith in Christ Jesus, this is called the obedience of faith.

In place of the term: "obedience of faith" we sometimes find also: obedience to the Gospel.

Rom. 10, 16: But they have not all *obeyed the Gospel*.

2 Thess. 1, 8: The Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that *obey not the gospel* of our Lord Jesus Christ.

Sometimes the apostle simply says *obedience*, without any modifier, when he means faith.

Rom. 15, 18: For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles *obedient*, by word and deed.

Rom. 16, 19: For your *obedience* is come abroad unto all men.

Christ also speaks of faith as being essentially an obedience to the will of His Father.

Matth. 7, 21: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will* of my Father which is in heaven.

Matth. 12, 50: Whosoever shall *do the will* of my Father in heaven, the same is my brother, and sister, and mother.

John 7, 17: If any man *will do his* (the Father's) *will*, he shall know of the doctrine whether it be of God or whether I speak of myself.

It is certainly significant that a Christian's relation to his God should be described in terms of obedience. But that is exactly what it is.

Consider. God offers us forgiveness of all our sins, not in consideration for anything we did, but because His own Son had taken our guilt upon himself and by suffering our penalty in His own body made full atonement. Although such an offer seems like the height of folly to our natural way of thinking, yet the Holy Ghost prevailed on us to accept it in faith. He taught us to submit our thoughts, our desires, our feelings entirely to the will of God as announced to us in the Gospel.

That is faith; and well may this faith be described in terms of obedience, because in accepting the proffered salvation we entirely subject ourselves to the will of God.

Consider further. Although this faith does not offer to God any merit or worthiness of our own, although it in no wise bargains with God, promising Him some subsequent good works in part payment, at least, for the justification we are granted, although faith is purely receptive in this transaction, passive in the fullest sense

of the word, yet in other respects faith is not an inactive thing. It is productive of good works. The same faith which receives and enjoys forgiveness of sins, by this very fact becomes a new life principle in us and, if not hampered, will be very productive of good works.

Luther describes it in glowing words as the following: "Faith is a divine work in us. It changes us and regenerates us. It mortifies the natural man in us and makes us new men in heart, spirit, mind and all powers, and it cannot be without the Holy Ghost. Oh, it is a living, busy, and powerful thing about faith. It is *impossible* that it should not always do good works. It does not stop and ask where good works can be done. Before there can be any asking, it does good works and is always doing them."

That is, indeed, a new kind of obedience. In the old obedience we were confronted with the Law: with its peremptory demands; with its conditional promise of a reward, provided we kept every commandment perfectly; with its terrible threats of temporal and eternal punishment. In this way the commandments compelled us to attempt things which in the bottom of our heart we detested. We rather would do the very opposite. Yes there was no other way to attain the coveted reward.

Here is an obedience which begins by submitting to the gracious will of God, accepting the blood-bought pardon which He offers, and then in the joy and the relief of being free from the condemning debt produces good and God-pleasing works out of gratitude for the great benefits received.

It may not do more works, or greater works, or works that are at all different from the works the old Law-obedience achieved, yet it is an entirely new obedience, new to the core, new in its very spirit.

We may briefly add the familiar comparison. The old obedience is that of a slave; the new obedience is that of a child, which in perfect freedom, without any constraint, in filial love and confidence, out of gratitude for the love experienced from the parents, is glad to do the will of the parents to the best of its ability.

Our new obedience responds in a similar way to the will of God, as we shall study in our next installment.

I WILL lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore.

THE BOARD OF TRUSTEES OF OUR SYNOD

By Pastor Paul Pieper — Chairman, Board of Trustees

IN its issue of August 24, 1941, the *Northwestern Lutheran* brought an article presenting the personnel and the work of the Board of Trustees of our Synod and its function with reference particularly to the Budgetary Department of our Synod. The chairman of the Board of Trustees was requested by the editors of the *Northwestern Lutheran* to complete the story of the functions of the Board of Trustees by giving information about the Church Extension Department, the Trust Funds and the Assets of our Synod. This request is hereby being complied with.

THE CHURCH EXTENSION DEPARTMENT

Go and Preach

Mindful of the Lord's command in Matthew 28, our Synod has at all times engaged in mission work. Whenever and wherever mission opportunities presented themselves, our mission boards took advantage of them and placed men into the various fields. Attention was given especially to the large cities throughout our far-flung Synod. Our missionaries worked hard and gathered small flocks, but inevitably they were confronted with the problem of acquiring a church home for their congregations. They were satisfied with almost any accommodations and were ready to adjust themselves to obtaining conditions without making requests for financial aid from the Synod. As their circumstances permitted, they acquired property and built a church suitable to their purposes. The missionaries in the larger cities, however, where the cost of real estate is high and where building codes are rigid, were compelled to come to the Synod for aid to obtain the necessary lots and erect a modest chapel. They applied to the Board of Trustees for a loan from the Church Extension Fund and promised to repay the loan as soon as their congregations would be able to do so.



The Church Extension Fund

When our Joint Synod was organized in 1919 and the resources of the Districts comprising the Synod were pooled, a small church extension fund became available. This fund was increased considerably after the close of World War I, when our Synod's share of the funds the Army and Navy Board had on hand when that board ceased to function, was allocated to the Church Extension Fund. Collections by congregations added to the fund

and in the course of time it reached the sum of about \$200,000.

Boom Years

In the years from 1921-1927 our mission work in the larger cities was pursued with great vigor, and insistent cries reached the Synod to make funds available for the erection of churches in the newly organized city missions. The 1927 Convention of the Synod adopted a resolution to set aside \$7,000 as interest for a loan to be made for the Church Extension Fund. \$140,000 were borrowed from banks. This money was at once appropriated by the Mission-Boards of the various Districts and, to meet the ever increasing demands, additional \$50,000 were borrowed to be loaned to mission congregations. Thus about \$400,000 were loaned to needy congregations by the Church Extension Department, on \$200,000 of which the Synod paid a high rate of interest.

Blasted Hopes

The understanding was that the congregations which had received help from the Church Extension Fund were to pay back these loans in a reasonably short time. But 1929 wrecked everything. As a result of the depression the Church Extension loans were frozen and the Synod had to pay high interest on the \$200,000 it had borrowed from the banks.



Frantic Efforts

By 1932 the Synod's debts (which included these \$200,000) had reached an all time high of \$750,000. The banks began to crowd the Board of Trustees. In desperation the Board of Trustees resorted to the Every-Member-Canvass, a hectic effort, which resulted in a collection of about \$250,000, but only \$150,000 could be applied on the debts, since the remaining \$100,000 had to be used to make up a deficit in the Budgetary Department. By 1935 the debt had again risen to \$640,000. In the mean time, however, our Christians throughout the Synod came to the aid of the Board of Trustees with personal loans enabling it to get out of the clutches of the banks. Efforts to thaw out the frozen assets in the debtor congregations proved futile until the Debt Liquidation Campaign got under way by resolution of the 1935 Convention at New Ulm. Our debtor congregations were told that any sum collected by them for the Synod's debts would be applied on their church extension indebtedness, with the result that many a mission congregation reduced its loan considerably.

Other Resolutions

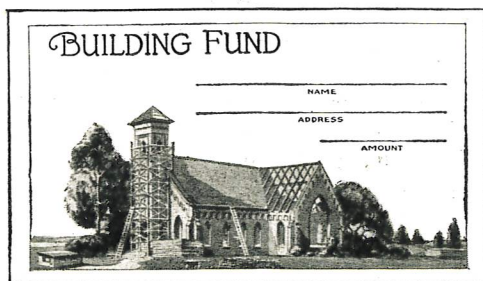
In order to liquidate the Church Extension debt the Synod in 1935 passed a resolution not to loan any more money out of the Church Extension Fund until the debt in this fund would be reduced to \$140,000. In 1937 this resolution was amended to the effect that no loans be made until the entire debt of the Church Extension Fund would be retired. While the Board of Trustees, which sponsored these resolutions fully, realized that such action would for the time being suspend all expansion effort, it felt, nevertheless, that it was the right thing to do under existing conditions. This policy of the Board of Trustees gave impetus to the Synod-wide Liquidation Campaign. While this campaign has made good headway, as the financial reports of our treasurer show, it has not as yet been concluded. Every member of our Synod will see how important it is that this effort of the Synod be brought to a speedy and successful close.

Write-offs

Due to peculiar conditions in some of our mission congregations which were overloaded with debts, the Board of Trustees offered inducements to them to get rid of their obligation to the Synod. They were told that if they would become self-sustaining and refinance locally, the Board of Trustees would be willing to sponsor a reasonable adjustment of their loan. Several congregations responded favorably. This policy, of course, meant a write-off on our Church Extension holdings. The Synod endorsed this policy of the Board of Trustees and wrote off a considerable amount of the indebtedness of such debtor congregations both at the Appleton and the Saginaw Conventions. We are happy to state that our Church Extension debt at the time of this writing is down to \$36,741.19. As soon as this debt has been retired completely, the fund may again operate.

Chapel Fund

While these efforts were being made to get out from under the debt-load, the Board of Trustees was constantly importuned for help from mission fields which had been opened through the moneys made available to them by the Synod's "Exploration



Fund." This situation prompted the Board of Trustees to sponsor the so-called "Chapel-Fund." All moneys collected by means of Memorial Wreaths and all collections sent in by congregations for Church Extension were set aside to answer the most urgent cries for help from the mission fields. This fund today stands at \$15,753.73.

How It Works

To avoid a repetition of previous experiences, ordinarily only small loans are being made to extremely needy congregations without interest. For one year from the date of the loan, the congregation pays nothing. Beginning with the second year, 5% of the total is paid back in monthly instalments (the respective Mission Boards are held responsible for the regular payments). Several such loans are now in force and the payments are being made regularly. As soon as sufficient returns are on hand the money is used in a new field under the same stipulation. Thus the "Chapel Fund" continually rotates and serves the purpose for which it is intended.

Future Policy

All future loans from the Church Extension Fund will be handled on this basis. No mission congregation will be overloaded with obligations. The Board of Trustees will grant the loaning congregation a moratorium for one year. Then for a five-year-period, monthly payments of 5% of the loan will be demanded. After the six-year period, the mission congregation should be sufficiently strong to refinance locally and pay off its loan to the Church Extension Fund in full. In exceptional cases a new agreement will be drawn up to take care of any remaining obligation at the current rate of interest, or a renewal of the original agreement will be granted. The Board of Trustees believes that by following this policy it is serving the best interests of the mission congregation as well as effecting the purpose of the Church Extension Fund in making it a revolving fund which will be perpetually serving the interests of our missions.

OUR TRUST FUND DEPARTMENT

How Did We Get A Trust Fund

It may not be generally known that our Synod is in possession of a Trust Fund in the amount of \$280,372.26. A goodly number of the Christians of our Synod have bequeathed sums of money to our Synod, or certain specified institutions within our Synod. They have thus expressed their appreciation of the Gospel of the Savior which had been made available to them through our Synod and their desire to see this work of Gospel-preaching carried on even after their death. The hope is here voiced that many of our Christians will follow their fine example. Now, according to Synodical resolutions, all such bequests must be turned over to the *Trust Fund Committee*, unless the testator has specifically stated that such moneys are to be put to immediate use for Synodical purposes.



The Trust Fund Committee

The Trust Fund Committee consists of the following, Mr. Ernst von Briesen, Milwaukee; Mr. Herbert Moussa, Burlington; and Mr. Gustav Sengbusch, Milwaukee. This committee is entrusted with the management and the in-

vestment of these funds, and the proceeds of these investments are turned over by them to our Synodical treasurer, who allocates them according to the wishes of the testators. Our *Trust Fund Committee* is highly efficient and has been very successful in operating this department of our Synod.

Annuities

A word may here be said about annuities. Several members of our Synod have loaned substantial sums of money to our Synod at a fair rate of interest. The understanding is that as long as they live, they are to receive the income of such money. At the time of their death, the Synod becomes the owner of the principal. This money is turned over to the Trust Fund Committee for investment, and the proceeds of the investment are turned over to the treasurer to be applied by him according to the wishes of the deceased.

OUR ASSETS

Our Synod owns considerable property and other assets which are held in trust for the Synod by the Board of Trustees. In listing our properties here it should be stated that these properties are unencumbered by mortgages.

The Seminary at Thiensville, Wis., and the professors' dwellings, valued at \$417,380.85.

Northwestern College at Watertown, Wis., with its complex of buildings and the professors' dwellings, valued at \$451,655.18.

Dr. Martin Luther College, our Normal School at New Ulm, Minn., with its various buildings, valued at \$579,451.18.

Michigan Lutheran Seminary at Saginaw, Mich., with its various buildings and the professors' dwellings, valued at \$139,730.81.

Northwestern Lutheran Academy at Mobridge, So. Dak., also several professors' dwellings, valued at \$58,894.18.

The Altenheim at Belle Plaine, Minn., valued at \$44,579.60.

All the buildings in our Indian Mission in Arizona, valued at \$183,441.43.

Calvary Lutheran Student Mission at Madison, Wis., $\frac{1}{2}$ interest, valued at \$63,749.85.

The Northwestern Publishing House, Milwaukee, valued at \$149,717.82.

Together these properties have a valuation of \$2,088,600.90.

Add to this the amount of our Trust Fund, \$280,372.26.

Our Church Extension Accounts Receivable amount to \$291,560.33.

The value of our Chapel Fund is \$15,753.73. The three last items amount to \$587,686.32.

The Board of Trustees, as trustee for the Synod, is the legal owner of all these holdings. The members of the Board of Trustees are fully aware of their heavy

responsibility to the Synod for the proper care of these assets. If the Board of Trustees at times appears hard and in the administration of these properties insists on business principles, the members of the Synod should know that the Board of Trustees seeks only the best interests of our Synod according to the Scriptural injunction: "Let all things be done decently and in order." The Board of Trustees can only ask the members of the Synod to make it possible for them to carry out the many functions their work entails in an efficient and God-pleasing manner.

A Final Word

To carry on successfully, we need the sum of \$531,426.13 for this fiscal year. We are a large family, consisting of 262,000 souls, 184,000 communicant members, 57,786 voters. We have some 700 congregations served by 560 pastors. The cost of our work is not by any means too large for our numbers. We all know that we have been called by the Lord to do the great work for which we have banded ourselves together, namely, to spread the Gospel of free salvation through faith in Christ's blood in the field which has been assigned to us. What little is asked of us as individuals to carry the great message of Peace through the Christ-Child to those who live without hope in the world is as nothing compared to the great demands which will be made on us to secure external peace to our borders. While we shall do the latter, let us not stint our contributions for the Lord's cause. Our great commission is to conquer the world for our Lord and to bring the nations of the world to the feet of Christ to receive from Him the blessings of eternity.

The time allotted to us for this work is short. The night cometh when no man can work. Let us place ourselves and our money at the Lord's disposal to speed the day of our final deliverance and the consummation of His glorious Kingdom. May God be gracious and merciful to us all for Jesus, our glorious Redeemer's sake.

THE JOY OF EPIPHANY

(Continued from page 2)

candlestick where all may see it and strangers may be drawn to that light.

We are apt to be discouraged in our work as witnesses of our Savior. The Wise Men came first to Jerusalem seeking the new-born King of the Jews. No doubt they expected to find all Jerusalem filled with joy over the birth of the Savior. But neither Herod, the king, nor the inhabitants of the city knew of the promised Messiah's birth. Not until the scribes began to search the Scriptures did Jerusalem realize what had come to pass. And then "when Herod, the king, had heard these things he was *troubled* and all Jerusalem with him." And from the first the Savior's own people rebelled against their King, and Herod began to plot His death. He dispatched the Wise Men to Bethlehem with the subterfuge, "Go and search

diligently for the young child, and when ye have found Him, was it worth their while to find Him and pay homage Him also." — Picture, if you can, these strangers who had followed the star rejoicing, when they came to Jerusalem and found the Lord's own nation completely ignorant of His birth and so antagonistic toward Him. Was is not enough to discourage them in their further search for the new-born King? If His own people thought so little of Him, was it worth their while to find Him and pay homage to Him? Yet the Lord overruled such thoughts by showing them that star which led them to Bethlehem.

There is much to discourage the faithful witness of Christ. The indifference of many who call themselves Christ's people, the antagonism of the world, the persistent contradiction on the part of the enemies of Christ is enough to tempt even the most stout-hearted witness and missionary to lay down the Sword of the Spirit and call his work a lost cause.

But mark it well, King Herod and all Jerusalem were *troubled* when they heard the news concerning the new-born King of the Jews. The enemies of Christ and of His Gospel *fear* this King, therefore they hate and persecute Him. They cannot deny that He is the one legitimate Savior and Lord of the world. And because they reject Him they know that they must fear His coming in judg-

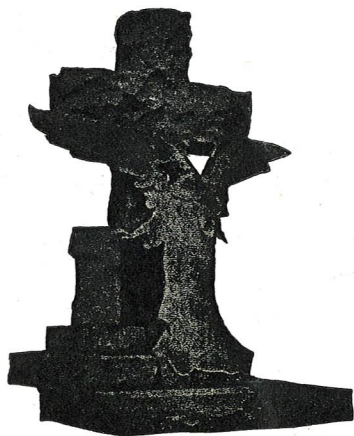
ment. There is no stronger proof for the fact that Christ is indeed the Savior of the world than this antagonism of the sinful, unbelieving world. And the Lord God has said, "Yet have I set my King upon my holy hill of Zion." This King must prosper and obtain the final victory. And every faithful witness of the Gospel of Christ is strengthened by this assurance. — "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15, 58.

The Wise Men found the Savior and worshiped Him. Kneeling before the manger-bed of the new-born King they offered themselves, body and soul, to the King of kings. — There is an hour of prayer and worship to which the Lord himself points when He says, "When thou prayest enter into thy closet." — But there is also an hour of prayer and worship in *public* in the company of the great congregation, which will serve to draw the strangers into His gates with thanksgiving and into His courts with praise.

May the Lord Himself grant us the joy of Epiphany to bear witness of the Gospel of Christ and to see many strangers coming to the Savior with the words, "Sirs, we would see Jesus."
A. P. V.

OBITUARY

† PASTOR RICHARD SIEGLER †



It pleased almighty God to call from this earth our friend of many years, Richard Siegler. He departed this life on November 6, early in the morning, in Milwaukee whither he had come to possibly find relief for a heart ailment brought on by old age.

The funeral was held on Sunday afternoon on the 9th of November, in Watertown, Wisconsin.

From the home of his nephew where the body lay in state the remains were taken to St. Mark's Church where the funeral services were held. His body was laid to rest in the Lutheran cemetery beside those of pastor Siegler's parents and other relatives. Six professors of Northwestern College served as pallbearers. Pastor W. Eggert read the services at the home, served as liturgist in the church and read the commitment services at the grave. Pastor Walter Hoenecke, a life-long friend of the deceased, preached the sermon based on the Word of God recorded in Daniel 12, 3.

Pastor Siegler was the son of Carl Ludwig Siegler and his wife Wilhelmina, née Behnken. He was born in Wollin, Province Stolp, Pommern, on July 20, 1859 thus attaining an age of 82 years 3 months and 16 days. He was baptized in the city of his birth. In 1863 he came to America and together with his parents settled in Watertown, Wisconsin. In this city he received his education, first in the Christian day school of St. Mark's Church where he was also confirmed. His classmates were Professor August Pieper and Pastor August Bendler. After his confirmation he entered Northwestern College.

After his graduation from Northwestern College he enrolled in our Theological Seminary, then located in Milwaukee, Wisconsin. Here he studied under Dr. Adolph Hoenecke whom he always highly revered.

Upon his graduation from the Seminary he entered the ministry. His first call took him to Ellington, Wisconsin. His next pastorate was in Barre Mills, Wisconsin. This congregation he served for 25 years, leaving to accept a position offered him by our Synod as representative of our institutions. In this capacity he visited the congregations of our Synod for the purpose of inducing them to make a special offering to wipe out a burdensome debt. In this he was very successful. He had the gift of presenting the needs of our Synod and in a very evangelical spirit to induce our people to make a substantial offering. On completing this work Pastor Siegler served

for many years as a vacancy pastor wherever his services were required. He worked zealously for the Church Extension Fund wherever this was possible. He also served as a member of the Northwestern College board for some years. He loved Northwestern College and this love prompted him to create during his life time a trust fund of \$5,000.00, the interest to be used for the support of indigent students at Northwestern College.

Pastor Siegler was a very humble man who was content and made few demands on life. In all his positions, however, he was sedulous, conscientious and able. He was

an ambitious, gifted scholar of the Scriptures and of all things that pertained to theology. Always alert and willing to learn he remained a student to his dying day. His sermons, his essays at conferences were thoroughly evangelical and well thought out. True to the truth he could not bear whatever was contrary to the truth.

He is survived by one brother at Elkhorn, Wisconsin, a number of nephews and nieces and other relatives. Pastor Siegler never married.

W. Eggert.
Tr. W. J. S.

A JUBILEE --- A NEW MISSION

ON October 19 Trinity Lutheran Church of Neenah, Wis., celebrated the 75th anniversary of the congregation.

As early as 1857 the Lord had sent a messenger of the Gospel of Christ to the Fox River Valley Twin Cities, Neenah-Menasha. The first of these men was Pastor Martin Stephan of Oshkosh. The second man was Pastor Fachtmann, then of Calumet, later of Fond du Lac.



Trinity Lutheran Church of Neenah, Wisconsin

Pastor Fachtmann was the first Wisconsin Synod man in this territory. Although there was a good deal of fanaticism found in these villages, the Lord richly blessed the work of these men. However, no particular strides were made until Pastor Waldt, who came to President Muehlhaeuser and declared himself willing to serve in the mission fields of Wisconsin, came to Menasha on a steamboat and began his work in that village. The Neenah

Lutherans came to Menasha for services. However, the Menasha Congregation split. Pastor Waldt accepted a call to Oshkosh. And for a time it looked as though there would be no Lutheran Church in either one of the villages.

But building the kingdom of heaven is the work of the Lord who has bought his church with His holy precious blood and the Lord took hold of the matter. The Lutherans in Neenah together with a group from Menasha called Pastor Waldt, to serve them in Neenah. It was a small beginning, but the seed of the Word of God had been sown. With tender care the plant grew. Soon a little church was built, although not without difficulties. Amid a steady growth in membership came the lodge question which had to be and also was settled in a God-pleasing manner. However, the result was a split in the ranks. But the Lord's blessings were heaped upon Trinity in a still greater measure than before. Trinity did not suffer for lack of membership. It is the largest congregation of any denomination in Neenah.

Pastor Waldt served from 1865, which is the year of Trinity's organization, until 1870, during this time also opening mission places and preaching stations in the townships west of the Twin cities. He was succeeded by Pastor Hagedorn (1870-1875) who opened a Christian day school. The first teacher was called during his pastorate. During Pastor Otto Hoyer's time (1875-1880), as also during Pastor G. Denninger's pastorate (1880-1887) spiritual as well as numerical growth continued. This necessitated the building of a new church in 1888 and a new school in 1893. This was done during Pastor Gensicke's time (1887-1897). Following Pastor Gensicke's resignation, Pastor Froehlke accepted the call to Neenah. For 38 years, 1897 to 1935, Pastor A. Froehlke's name is closely linked with that of Trinity Lutheran Church. Through the long, uninterrupted service of Pastor Froehlke the congregation was blessed signally. However, the Lord continued to shower blessings upon Trinity during Pastor Reim's pastorate (1935-1940). The undersigned succeeded Professor Reim when he accepted a call to our Theological Seminary at Thiensville, Wis.

In those 75 years, yes, 83 years, Trinity has been showered with blessing upon blessing from the Lord who had begun the work. It was blessed with faithful pastors and teachers alike. Today Trinity counts about 1,300 communicants, 1,700 souls. And the Lord has placed before us a constantly open door for mission work. The influx of workers from various parts of our state presents new prospects to us each month. We have found mission opportunities in large numbers.

Four services were conducted on the day of our rejoicing, three in the forenoon and one in the evening. Three sons of the congregation preached the sermons for the occasion, all of them pointing out the manifold reasons for thanksgiving and how Trinity should be a blessing to others. Pastors Amos Schwerin of Hale, Mich., spoke on Gen. 12, 2, preaching at 7:30 A. M. and 10:30 A. M. Pastor F. Schumann of Sturgeon Bay preached on 1 Cor. 15, 1-10 in the German language at 9:00 A. M. In the closing service at 7:30 P. M. Pastor Otto Hoyer of Winneconne spoke on Psalm 122.

Dinner and supper were served by the ladies to accommodate the guests of the day. In the afternoon an informal gathering of members, friends, and neighboring pastors was held in the parish hall, at which time several pastors and a member of the Mission Board spoke informally, the thoughts centering mainly upon the open door for mission work which the Lord had given Trinity.

We have made little mention of our Christian day school, but not because we regard it as small and unimportant. Trinity Lutheran School enjoys the support of practically every member. More and more members are learning to appreciate its value in bringing Christ to the children and the children to Christ. God has blessed the school with faithful teachers who were fully aware of the fact that they have souls of little children to nourish with the Bread of Life. The present enrollment of 197 has brought Trinity face to face with plans for a new 6 room school, of which there is an immediate need. May the gracious Lord grant unto Trinity that the need will soon be filled in the Garden of God for our little ones. May he richly bless those who faithfully labor under ever-increasing difficulties in our crowded school.

The male-teachers who served are: Teachers A. Stolz, O. Illing, J. Barkow, Brenner, W. Rein, G. Glaus, H. Braun, Wm. A. Gerhardt, Wm. Hellermann, W. Stoekli.

The lady-teachers are: The Misses Minnie Dysterheft, Olga Mueller, Ella Bessert, Lydia Bergmann, Verona Messerli, Ellen Rahn, Gertrude Dey, Lydia Herwig, Irma Boettcher, Helen Weyland, Florence Witte, and Eva Taras.

Rev. Amos Schwerin and Rev. Waldemar Hoyer served as assistants to the pastor and teachers before Mr. Stoekli was given a permanent call as second male teacher.

* * * *

Mindful of the mission-opportunities which the Lord had placed before the congregation, the members of Trinity

Lutheran Church designated the Jubilee thank offering for the purchasing of lots on the West side of Neenah which are to serve as the future location of the contemplated mission. The thoughts of the project were placed before the District Mission Board in session at Green Bay. The Board acted favorably upon the suggestion of the congregation and called Pastor Adelbert Geiger of Immanuel's Church at Oshkosh to canvass the territory and begin services should the prospects be favorable. This proved to be the case. Within less than a month after the canvass had been begun a suitable place for worship had been found on the west side of the city in a voter's poll. Three services have been conducted and the average attendance runs well over thirty. It is evident that this field is past the exploration period and demands the services of a full time man.

Trinity will continue to back this mission with members and funds in order to give them a healthy start and are looking after their interests at the present time in the person of Mr. G. K. Kalfahs, Jr., who is president of Trinity and a District Mission Board member as well as a member of Synod's Executive Committee.

May the God of all grace who has so richly blessed Trinity Lutheran Church also bless what is known now as Trinity Lutheran West-side Mission. By the grace of God both are what they are today. "Soli Deo Gloria" is Trinity's song.

G. A. Schaefer.

CHURCH BELL DEDICATION



On the 4th Sunday in Advent (1941) the St. Matthew Church in Cady (Spring Valley), St. Croix County, Wisconsin, was privileged to dedicate their new church bell to the service of the Triune God. The pastor of the congregation, August Sarembo, performed the dedication rites, and Pastor Mittelstaedt of Menomonie preached the sermon to a congregation that filled the church to overflowing. The speaker pointed out that as the spalmist says in Ps. 118, 24 so this day is to you a day which the Lord hath made. Rejoice therefore and be glad. Further: As this bell will call you regularly to the worship of God, so may the love of God in Jesus Christ draw you to hear the Gospel of Salvation preached here, and thus give glory to God by serving Christ our Lord in faith and good works."

The choir of the church directed by Mrs. Lydia Sarembo also exhorted the congregation to rejoice and be glad by rendering two fine anthems of glory. A social hour was enjoyed by all in the church parlors after the dedication service.

This congregation has been waiting for a church bell

44 years. No wonder that now when their hope was fulfilled they were glad and rejoiced. May they prove that their gladness continues by regular church attendance throughout their life.

A. W. S.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Louis Herzog, members of St. John's Ev. Luth. Church of Reedsville, Wis., enjoyed the privilege of celebrating their golden wedding anniversary surrounded by all their children. Their pastor conducted a short service in their home. May the God of Grace who has helped them hitherto, continue to do so unto the end!

Harold H. Eckert.

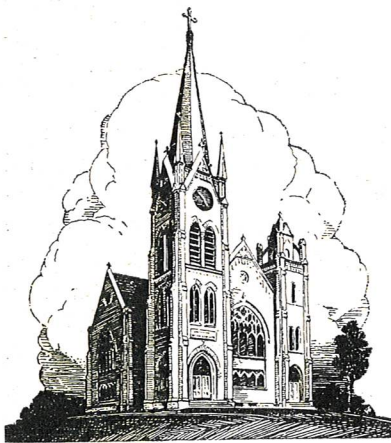
TWENTY-FIFTH ANNIVERSARY

The Ladies' Aid of the Zion Lutheran Church at Jacksonport, Wis., celebrated its 25th Anniversary and the dedication of a parish house on December 14. The building measures 46x28, with a built on kitchen 12x20. It is of frame construction, asbestos shingle siding. The ceiling is Celotex and the side walls plastered.

Rev. Paul Bergmann of Menasha preached the anniversary and dedicatory sermon. His text was Romans 16, 3-5.

Roy B. Gose.

EIGHTIETH ANNIVERSARY



On the third Sunday in Advent, December 14, St. Paul's Congregation at Fort Atkinson, celebrated the eightieth anniversary of its organization, the fortieth anniversary of the dedication of its church, and renovation festival. The interior of the church was beautifully re-decorated for this

anniversary festival. The decoration is the work of Mr. Fr. W. Kreft of Milwaukee, church decorator. The church was completely rewired. A new lighting system and a new forced air heating system were installed. In the German and English morning services Prof. A. Schaller of the Theological Seminary at Thiensville preached the sermon, based on Exodus 20, 24. In the English evening service Rev. L. C. Kirst of Beaver Dam occupied the pulpit, preaching on 2 Chronicles 7, 1-5.

At this anniversary festival an offering was taken for our Synod's Spiritual Welfare work among men in military service.

H. Gieschen.

ANNOUNCEMENT

LIST OF CANDIDATES

Nominated for the New Professorship at Michigan Lutheran Seminary, Saginaw, Michigan

Rev. P. Albrecht, Bowdle, South Dakota.
 Rev. H. Allwardt, Detroit, Michigan.
 Rev. L. Bernthal, Beaver Dam, Wisconsin.
 Rev. J. Dahlke, Milwaukee, Wisconsin.
 Rev. A. Dornfeld, Fox Lake, Wisconsin.
 Rev. H. Engel, Saline, Michigan.
 Rev. W. Franzmann, Coloma, Michigan.
 Rev. C. Frey, Kawkawlin, Michigan.
 Rev. R. Gensmer, Findlay, Ohio.
 Rev. P. Gieschen, Rhinelander, Wisconsin.
 Rev. W. Gieschen, Oshkosh, Wisconsin.
 Rev. Irwin Habeck, Medford, Wisconsin.
 Dr. H. Koch, Manitowoc, Wisconsin.
 Rev. W. Kleinke, Milwaukee, Wisconsin.
 Rev. W. Krenke, Mancos, Colorado.
 Prof. O. Naumann, New Ulm, Minnesota.
 Prof. G. Martin, Milwaukee, Wisconsin.
 Rev. H. C. Nitz, Waterloo, Wisconsin.
 Rev. Irwin Scharf, Slinger, Wisconsin.
 Prof. A. Schultz, Saginaw, Michigan.
 Prof. K. Sievert, Moberly, South Dakota.
 Rev. M. Schwenzen, Kenosha, Wisconsin.
 Rev. K. Timmel, Watertown, Wisconsin.
 Rev. F. Traub, Wood Lake, Minnesota.
 Rev. W. Zank, Waterloo, Wisconsin.
 Rev. W. Zink, Dale, Wisconsin.

The new professor will be called in a special meeting of the Board of the institution, to be held at the Seminary Tuesday evening, March 2, 1942, at 7:30.

Should there be any objections to any of these candidates, please notify the Board of such objections.

O. Frey, Secretary,
 1441 Bliss Street,
 Saginaw, Michigan.

CALENDAR OF CONFERENCES

RHINELANDER PASTORAL CONFERENCE

The Rhinelander Pastoral Conference meets, D. v., at Rhinelander, Wis. (P. Gieschen, pastor), on Wednesday, January 21, 1941, at 10:00 A. M.

Papers: The Practical Application of the Doctrine of Separation of Church and State, F. Raetz; War in the Light of Old Testament Prophecy, H. Lemke; The Three Baptisms: John's, Jesus', and the Holy Ghost's, Krubsack.

Sermon: F. Raetz; substitute: F. Bergfeld.

H. Lemke, Sec'y pro tem.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet in St. John's Ev. Luth. Church, St. Paul, J. Plocher, pastor, on January 13 and 14, beginning at 10:00 o'clock Tuesday forenoon.

A Holy Communion service will be conducted at 11:15 A. M. Tuesday, with P. Dowidat (E. Bruns) the preacher.

A joint meeting with the parish teachers of the St. Croix Conference will be held on Tuesday afternoon, beginning at 1:15 o'clock.

Papers: Rev. J. Pieper, "Exegesis on Galatians" (continued); Rev. G. Ernst, "Holy Communion" (continued); Rev. M. J. Wehausen, "The Feasibility of Establishing Parish Schools in Promising Congregations"; Prof. A. C. Stindt, "Cooperation Between Pastor and Teacher in Equipping the Sunday-school Teachers Properly for Their Work"; Teacher A. Sprengler, "Introducing New Melodies and the Liturgy of the New Hymnal into Our Congregations"; Teacher E. Sorgatz, "Transportation Problems of Children Living at Greater Distances from the Parish School."

Each member will provide for his own lodging and meals.

P. R. Kurth, Sec'y.

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Winter Conference convenes, D. v., January 27, at Jordan Congregation, West Allis, with Pastor J. Ruege.

English Communion Service at 9:30 A. M.

Preacher: M. Albrecht (P. Behn).

Essay: Hebrew Exegesis of Genesis 5, W. Keibel.
G. Monhardt, Sec'y.

MILWAUKEE PASTORAL CONFERENCE

The Milwaukee Pastoral Conference will meet January 20 and 21, 1942, 9:30 A. M. at Jerusalem Church.

Essays: Exegesis, 2 Tim. 3, 15-17, Jeske; What is the Status of a Member of the Lutheran Church who Signs the Catholic "Marriage Contract?", Westendorf; What Can Be Done to Revive Interest in the Family Altar?, Halboth; Discussion of the paper: The Meaning and Import of Ordination. Leader — President J. Brenner.

Communion Service Tuesday evening at 7:30.

Preacher: Prof. G. Martin, Prof. J. Meyer.

S. E. Westendorf, Sec'y.

FOX RIVER VALLEY CONFERENCE

The Fox River Valley Pastoral Conference meets January 20 and 21, 1942, 10 A. M., at St. Paul's Church, Rev. F. Brandt, Appleton, Wisconsin.

English Confessional Sermon: Rev. W. Pankow. — Sub.: Rev. E. Redlin.

Essays: Ex. Hom. Treatise of Col. 2, 16-23, K. Toepel; Isagogics of Nehemiah, F. C. Uetzmann; Active and Passive Obedience of Christ, F. Thierfelder; Office of the Keys, V. Weyland; Structure of a Sermon Outline, I. P. Boettcher; The God-pleasing Relation Between Congregation and Their Aging Pastor, P. Oehlert.

Old Essays: Hinnenthal, Lederer, Oehlert, Zink.

Please make timely announcement to Rev. F. Brandt.

F. A. Reier, Sec'y.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will convene, D. v., January 13, 1942, at Mt. Calvary Congregation, La Crosse, Wisconsin (Pastor Theo. Mueller).

9:00 a. m.—Communion Service (A. W. Sauer — Fred Schroeder).

10:30 a. m.—Exegesis of 1 Cor. 1, 10 (A. Mennicke).

11:15 a. m.—Human Factors That May Interfere With Perspicuity of Scripture (F. Senger).

11:45 a. m.—Dinner Recess.

1:00 p. m.—Book Review (W. Gutzke).

1:30 p. m.—How We Can Improve Our Sunday Schools (F. Schroeder).

2:00 p. m.—Difference Between Analogy of Scripture, Analogy of Faith and Totality of Scripture (K. Gurgel).

2:45 p. m.—Is Prayer-fellowship Broader Than Altar-fellowship? (R. Korn).

Theo. J. Mueller, Sec'y.

SOUTHWESTERN CONFERENCE OF THE MICHIGAN DISTRICT

The Southwestern Conference of the Michigan District will meet at South Haven, Michigan, January 13 and 14, 1942.

Papers: 2 Timothy 2, C. Kionka; 2 Timothy 3, H. Hoenecke; Sanctification, the Call of the Christian for His Entire Life, A. Hoenecke; Dr. Reu's "Unity of the Church" to be continued.

Sermon: A. Fischer, W. Franzmann.

Confessional: N. Engel, W. Westendorf.

L. Meyer, Sec'y.

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.

CORRECTION

Northwestern Lutheran Annual and Gemeindeblatt Kalender do not list as Secretary of Minnesota District the name of Rev. R. A. Haase. Kindly make correction in your calendars.

INSTALLATION

Authorized by President A. Ackermann of the Minnesota District, I installed Pastor Im. F. Lenz as pastor of Zion Ev. Luth. Church, Olivia, Minnesota, November 30, 1941. Pastors Im. Albrecht and Ed. Birkholz assisted. May God bless both pastor and flock.

Address: Pastor Im. F. Lenz, Olivia, Minnesota.

M. J. Wehausen.

ORDINATION AND INSTALLATION

Upon the request of President W. Meier of the Dakota-Montana District I ordained and installed W. Wiedenmeyer as pastor of Christ Congregation, Morristown, South Dakota, on December 14, 1941.

R. E. Bretzmann.

MISSION FESTIVALS**Nineteenth Sunday after Trinity**

St. Luke's English Church, Vassar, Michigan.

Offering: \$47.00. A. W. Voges, pastor.

Twentieth Sunday after Trinity

Zion Church, Silverwood, Michigan.

Offering: \$15.00. A. W. Voges, pastor.

BOOK REVIEW

Our Annual. Northwestern Lutheran Annual and Gemeindeblatt Kalender. Price: 15c each.

Both the German and the English calendars offer beside the usual calendar features a number of short stories. Both also contain the calendars for the years 1942, 1943 and 1944 and the Easter table up to the year 2000. They also carry the monthly almanac with memorandum space, and valuable informative material concerning our Synod. A complete list of all pastors with their addresses of the Synodical Conference completes the book. One or the other calendar ought to be in every home.

W. J. S.

Lutheran Annual 1942. Published by Concordia Publishing House, St. Louis, Mo.

Americanischer Kalender fuer deutsche Lutheraner auf das Jahr 1942. Published by Concordia Publishing House, St. Louis, Mo.

These are the two annuals published by our sister synod of Missouri. The price is 15c each. Both contents and informative material are good and we recommend them to our readers.

W. J. S.

Kate Luther by William Dallmann, D. D. Published by the Northwestern Publishing House, Milwaukee, Wis. Price: \$1.00. Pages 123.

The author of this book is so well known that he needs no introduction. Dr. Dallmann has done the church a great service in presenting the material he has gathered from many, many sources on Luther's wife, in book form. Students of the life of Luther will be glad to get a glimpse of the Luther home and home-life. It is vividly portrayed in this book. It is interesting as well as entertaining and above all instructive. Here is a book that is ideal as a gift for any occasion. Every Lutheran will want to possess a copy.

W. J. S.

The Building of a Great Church by W. G. Polack, professor at Concordia Seminary, St. Louis, Mo. Print: Concordia Publishing House, St. Louis, Mo. Price: \$1.00. Pages 235.

This volume is essentially the history of the Missouri Synod. The author very ably traces the history from its inception to the present time. The author has the rare ability of saying things well and saying them interestingly. In spite of the fact that historical data and facts are not missing, the writer has woven them about personalities in such a way that one gets the impression one is reading a story rather than history. That, we believe, will make the book one of the best sellers among books of that type. However, it is difficult to see how the author could have neglected to include a few pages on the organization of the Wisconsin Synod, since, it seems to us, that the two synods can hardly be thought of separately. We heartily recommend this volume and wish it a wide circulation which it well deserves. W. J. S.

Reason Or Revelation by Th. Engelder, professor at Concordia Theological Seminary, St. Louis, Mo. Print: Concordia Publishing House. Price: \$1.00. Pages 176.

This volume contains the articles which appeared serially in the *Concordia Theological Monthly* with few slight changes. Those who read the material offered in this book in the *Concordia Theological Monthly* will certainly want it in book form. Dr. Engelder is very well known among us as a deep theologian. The book is divided into five chapters: I. Rationalismus Vulgaris. II. Rationalismus Vulgaris Masquerading in a Christian Dress. III. Rationalism in Reformed Theology. IV. Rationalismus within the Lutheran Church. V. Rationalism in its Most Subtle Forms. Those who desire a thorough, dependable study on rationalism and revelation will find this book the very book for them. W. J. S.

The Preacher's Manual by John H. C. Fritz, D.D. Instructor in Homiletics, Concordia Theological Seminary, St. Louis, Mo. Print: Concordia Publishing House, St. Louis, Mo. Price: \$3.00. Pages 390.

This volume is either a successor to the Concordia Pulpit or one volume in its succession. We like this volume very much. Dean Fritz is in his own here and the valuable suggestions this volume has to make to the pastors will be appreciated. There is nothing "cut and dried" in this book for the preacher as was the case in former volumes. Here is history of preaching, rules for making a sermon, etc., so interestingly written that one really enjoys reading. Part II offers the pastor some "sermon studies," a number of full length sermons, some sermon outlines, and some sermon studies according to the church year. They are good. Part III lists texts for various occasions, the texts of six pericopic systems, bibliography, an index of Scripture-texts and the general index. We certainly wish this volume the wide circulation to which it is entitled. W. J. S.

Harmony of the Gospels by Adam Fahling, Detroit, Michigan, Ev. Lutheran pastor of the Missouri Synod. Print: Zondervan Publishing House, Grand Rapids, Mich. Price: \$3.00. Pages 232.

Like the author's *The Life of Christ* this volume, too, indicates love and understanding of the Gospels. The author, well aware of the fact that many Gospel harmonies have been published, offers this argument in favor of this new publication: "If this work has no other distinction it is hoped, that, at least, a readable Harmony of the Gospels — probably the first — has been produced. It will also serve as a book of reference and a text, completely printed out, upon which the author's *Life of Christ* is based." We agree with the author: it is a very readable harmony and will be appreciated by anyone looking for a good Harmony of the Gospels. We recommend it to our readers. W. J. S.

Great Missionaries to Africa by J. T. Mueller, Th. D., Ph. D., professor of Dogmatics and Exegesis, Concordia Theological Seminary, St. Louis, Mo. Print: Zondervan Publishing House, Grand Rapids, Mich. Price: \$1.00. Pages 176.

The author takes the reader back to the days of the early church when the light of the Gospel shone brightly from Africa and flooded the world, thence to the spiritual darkness which descended on that country and to the days when the first Christian missionary once more began to restore the light of the Gospel to Africa. It relates the gripping experiences of these great pioneers. The book is extremely interesting and fascinating. We are sorry that Dr. Mueller

did not include, at least, one chapter on our own mission work and missionaries laboring in Africa today. The book is well worth the price. W. J. S.

War in the Light of Prophecy by Theodore Graebner, professor at Concordia Theological Seminary, St. Louis, Mo. Print: Concordia Publishing House, St. Louis, Mo. Pages 143.

This volume "is a new and revised edition of a treatise by the same author which appeared in 1918 under the title *Prophecy and the War*." It is a very timely book since it treats such burning questions as "The Return of Israel," "The Antichrist," "The Millennium," "Kingdoms and Wars of the Latter Days," "The Date-Setters at Work" and "How to Read Prophecy." These are the things that are today being preached in most of the sectarian pulpits and, as the writer correctly states, are considered by them as "fundamentals." W. J. S.

John G. Paton by J. T. Mueller, Th. D., Concordia Seminary, St. Louis, Mo. Print: Zondervan Publishing House, Grand Rapids, Mich. Price: \$1.00. Pages 129.

Another interesting biography of a missionary of the South Seas. We heartily recommend its purchase. W. J. S.

A Second Book of Bach Chorales. (The H & M Auditorium Series No. 55.) Compiled and edited by W. E. Buszin. Published by Hall & McCreary Co., Chicago, Ill. 22 Chorales. Pages 23. Price: 20c.

This second book of Bach Chorales will be welcomed by all who know and possess the first volume. This book ought to find a ready and wide acceptance among choir leaders. Mr. Buszin needs no introduction to the choir directors. By all means get this book. W. J. S.

ACKNOWLEDGMENT AND THANKS

Dr. Martin Luther College

The Library of Dr. Martin Luther College received from Prof. R. M. Albrecht the sum of \$2.35, a part of a memorial wreath in remembrance of his deceased father. Our cordial thanks. E. R. Bliefernicht, Librarian.

* * * *

Northwestern Lutheran Academy, Mobridge, South Dakota

We herewith wish to thank the following congregations and individuals who contributed to the truckload of potatoes and assorted vegetables sent to our institution this fall. Unless otherwise stated, congregations and individuals are located in South Dakota.

First Lutheran, Gary, Rev. W. Lange; Trinity, Clear Lake and St. John's, Altamont, Rev. H. Schultz; Zion, Hide-wood and St. Paul's, Argo, Rev. R. Kettenacker; Trinity, Elkton and Emmanuel, Ward, Rev. W. Lindloff; First Ev. Lutheran, Aurora, Rev. H. Buch; Mt. Calvary, Estelline and St. John's, Dempster, Rev. E. Bode; St. Paul's, Havana and St. Peter's, Goodwin, Rev. W. Dorn; St. Martin, Watertown, Rev. W. Meier; St. John's, Rauville, Rev. M. Lemke; Emmanuel's, South Shore and St. Luke's, Germantown, Rev. Chas. Found; St. John's, Mazeppa, Rev. H. Schnitker; Emmanuel's, Grover, Rev. W. Sprengler; St. Paul's, Henry and Bethlehem, Hague, Rev. B. Hahm; Willow Lake Lutheran and Peace, Clark, Rev. W. Zickuhr; St. Peter's, Florence and Mission, Garden City, Rev. W. Russow; Bethlehem's, Raymond, Rev. K. Bast.

In addition to the donations sent by the truck, the following individuals and congregations contributed toward our commissary or general household: Jacob Rutschke, Zeeland, No. Dak.; John Landis, Trail City; Ladies' Aid, Faith; Dorcas Society, Dupree; St. Jacobi, Glenham; Christ Buhr, Morrilstown; Earnest Bubbers, Morrilstown; Rudolph Netzer, Morrilstown; St. Paul's, Roscoe; St. John's, Bowdle; New Star Bakery, Mobridge; Mrs. Anna Kuehl, Mound City; Adam B. Frey, White Butte; Edward Reimer, Artas; Rev. P. Albrecht, Bowdle.

The following pastors have sent collections in lieu of vegetables: R. A. Kettenacker, White; Wm. Lange, Gary; B. Hahm, Henry; E. Bode, Estelline; W. Sprengler, Grover; W. Dorn, Goodwin; H. Schultz, Altamont; W. Lindloff, Elkton; and Mrs. S. E. Johnson, Watertown. Other money gifts: Western Conference, Sturgis, for the sickroom; N. N., Hazel, for the sickroom or kitchen; Ladies' Aid, St. Paul's, Roscoe, for the girls' room. R. A. Fenske.