

Library

# The Northwestern LUTHERAN

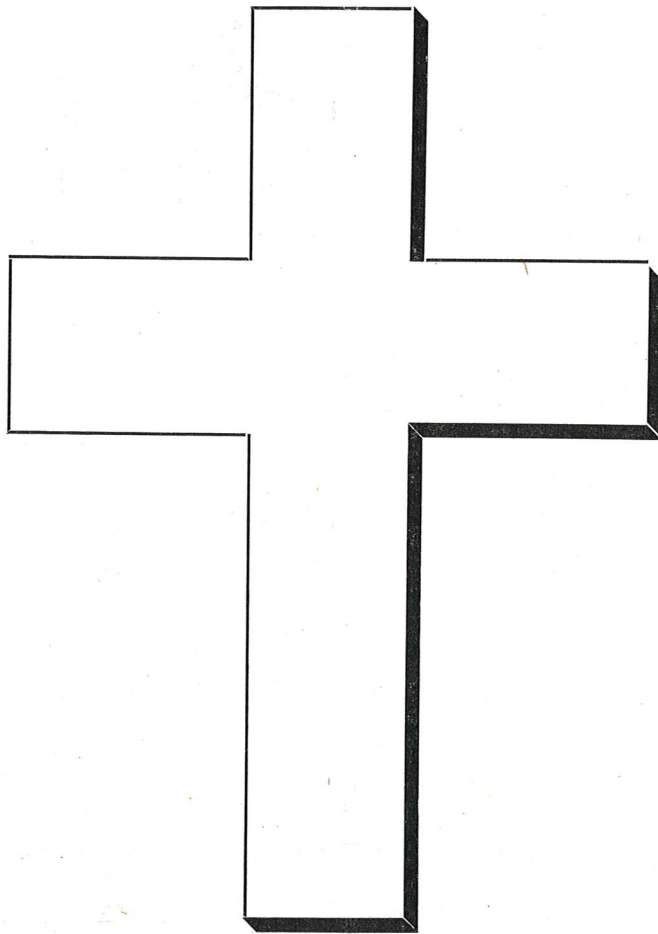
*"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us."* 1 KINGS 8:57

Volume 29

Milwaukee, Wisconsin, February 22, 1942

Number 4

## LENT



"Behold, we go up to Jerusalem,  
and all things that are written  
by the prophets concerning the  
Son of man shall be accomplished."

Luke 18, 31

## AT THE PORTAL OF PASSIONTIDE

"A BLIND man sat by the way side begging, and hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by." Luke 18, 35-37.

The procession is again under way; the great multitude of the followers of Jesus has entered the Lenten season and is on the way which leads to Jerusalem, to Gethsemane, and to Calvary. — Today also we may see more than one blind man sitting by the way side and asking about the meaning of this great procession. These blind men along life's busy highway are beggars also, asking for consideration, recognition from their fellowmen, asking for the pleasures of this life, begging for alms, daily bread and other material things. These blind men would live by bread alone. Not a few of them are prodigal sons who have left the Father's house, scorned the love of the Father in Christ Jesus, His Son, wasted and squandered the rich spiritual treasures which were theirs, and are now willing to feed on the empty husks which the world has to offer them. — Pity these blind men, the spiritual blind, who know nothing of the meaning of this procession, "Behold, we go up to Jerusalem!"

But there are some in this procession who have eyes, and see not; who have ears, and hear not, neither do they understand. The blind man sitting by the way side asked for the meaning of the procession that was moving toward Jerusalem, and they answered him that Jesus of Nazareth passeth by.

### Passiontide — A Passing Fancy?

In the company of Jesus' followers there are those whose interest in Christ is as shortlived as the season of Lent. To them it is a season for rallying around the Cross of Christ, only to forsake the Savior again when this season is ended. — "Jesus of Nazareth *passeth by*." — Not a few have joined the procession also to forsake some pleasures in which they indulge throughout the year, to give up something during the Lenten season, but with the reservation that "Jesus of Nazareth *passeth by*," and that when Lent is over they shall enjoy a double measure of the pleasures which they have forsaken during this season. — Some also welcome the "passing Jesus of Nazareth" to join the procession and to *demonstrate* their Christianity, as if the Kingdom of God came by observation.

But it is not for us to sit by the wayside and rebuke men only. Pity the blind and all who miss the meaning of Passiontide! The Savior commands that these should be brought to Him, that He might open their eyes and their hearts. — How can this be accomplished?

### Behold, We Go Up to Jerusalem

As an inscription over the portal of Passiontide the Church has chosen the familiar Gospel lesson recorded

Luke 18, 31-43. In bold letters these words meet our eye, "Then He took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written by the prophets concerning the Son of man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated and spitted on: and they shall scourge Him, and put Him to death: and the third day He shall rise again." — Thus our



Savior Himself began the Lenten procession which led to Jerusalem, to Gethsemane, to Gabbatha, over the Way of Sorrows to the Place of a Skull. He would have His disciples follow Him, for He says, "We go." It is a mark of faithful discipleship to follow the Savior in His Passion. Our observance of Lent with its special Lenten services is written as it were in the words, "Behold, we go up to Jerusalem."

But standing at the portal of Passiontide we shall be sure of the course which is to be taken. We must not permit ourselves to be misled by anyone. In the words before us the *Cross of Christ* is clearly set before us. The Savior is announcing His Passion to His disciples. — It is true the Christian looks to Christ and Him crucified day by day, in daily contrition and repentance. Throughout the year faithful ministers of the Word preach Christ and Him crucified. But during the Lenten season we are as it were to draw a little nearer to the Cross and literally know nothing save Christ and Him crucified. We must resolve — pulpit and pew: "Here will I stand beside Thee — Redeemer spurn me not."

### The Shepherd and His Flock

#### *Pastor and People*

Turn to the Gospel lesson again which ushers in the Lenten season. Unmistakably the suffering Savior is set before our eyes. But mark that Jesus Himself is speaking and announcing His Passion to His disciples. Neither does He say, "I shall be delivered unto the Gentiles, I shall be scourged and put to death," but He chooses His favorite self-description "The Son of man." Neither does He draw His own picture of His Passion but — and this is significant — He refers His disciples to the Scriptures and says, "All things that are written by the prophets concerning the Son of man shall be accomplished."

Thus we see our Savior before us as the Shepherd of His flock, as the Pastor with His people. Although He is that Good Shepherd who shall lay down His life for His

(Continued on page 57)

## EDITORIALS

## MINISTERS UNDER THE MICROSCOPE

## THE OLD BIBLE VERSION

## THE BROTHERHOOD

**Ministers Under the Microscope** Under this significant title G. Elson Ruff, in the *Lutheran*, quotes some very interesting opinions in regard to ministers. Says the *Lutheran*:

"Several hundred prominent laymen were asked by Lester C. Haword what they think of ministers, reports Fred Turner in the *Philadelphia Record*.

"Judged by their public statements ministers 'are just good respectable men, a little better than the average run of citizens,' replied Aldous Huxley, noted British novelist. William Allen White finds clergymen 'brave, honest, kind, courageous, tolerant, open-minded.'

"'The minister, by the large, in an impractical sort, emoting under half-baked facts and half-conclusions when he leaves the religious field,' stated another laymen. 'He is busy trying to be an economist not preaching Christ.'

"Some of the critics believe the minister has a good working knowledge of the major trends of the day, 'much better than the average of those in the pew,' and others believe the minister is out of touch with everyday realities.' The most admired preachers of Christian history were listed as 'Martin Luther, John Wesley, Phillips Brooks.'

Generally, we would say, that these men do not think much of the ministers, even those who have some flattering things to say about them. These men seemed to be interested only in placing the ministers in the niche in which they do not belong. In judging a carpenter one does not consider how well he can scrub a floor and in judging a lawyer or a dentist no one would think of judging him on the merits of investments. Why, then, always judge a minister according to qualities which he is not expected to possess? No doubt, ministers themselves have contributed not a little to this basis of judgment on the part of the public. Many ministers, as one of those interviewed correctly says, "are busy trying to be economists, not preaching Christ." And some try to fit the picture William Allen White paints — "brave, honest, courageous, tolerant, open-minded." However admirable these qualities are and however desirable to possess, yet they are not *the* essential qualities, and no minister ought to strive for them at the expense of being "a good minister of Jesus Christ," as Paul puts it, nor use his gifts for any other purpose than to magnify the grace and mercy of God. He will preach the Gospel of the kingdom to wretched sinners that they turn to God and live. That is all. His calling is so big that it will require all his talents and gifts and qualities, however few or many they may be, to fulfill his ministry.

A minister of Jesus Christ has no time to waste in

pondering and wondering what the world, great men or small, may think of him. He has no time to meddle with the affairs of the world that are none of his concern. Whatever learning he has, whatever understanding of the problems of the world he may have, he will apply them wisely in his calling and for the good of the people immediately entrusted to his spiritual care. He is not interested in the flattery of the world or in the opinion of men concerning himself. He is more concerned about the opinion of those whom he is called by God to serve and who sit under his pulpit each Sunday than for the acclaim of a million men who have no interest in him as a servant of Jesus Christ. So let the world put the ministers under the microscope if they enjoy that kind of passtime, but as for the minister who knows his calling, it will leave him cold. He values only the praise of His Lord, and for that he will have to wait.

W. J. S.

\* \* \* \*

**The Old Bible Version** Some years ago the Augustana Synod decided to adopt the American Standard Version of the Bible in all its churches. Certainly this decision was not meant to be an arbitrary compulsion imposed upon the individual congregations but it was a strong suggestion for the adoption of it by the constituent congregations. How many of their churches followed the suggestion of synod would be very difficult to say. Since, however, the American Revised Version became the official version of the Augustana Synod one may expect that the majority of the churches adopted it.

That it was a very unwise move on their part is conceded in a lengthy editorial in the *Lutheran Companion*, the official organ of that synod. The well written editorial has this to say: "After the passing of a decade and a half, the Synod still finds itself in the unique position of being the only church body in America, so far as we know, that adopted the American Version as its official text. And now that a committee is at work to bring out another translation to supersede it, it is very obvious that no other church group will follow our lead. Instead, it is now tacidly admitted that the American Standard Version has failed to find acceptance by the Church in America." The editor is now in favor of going back to the old King James Version. He is unwilling to advise any more pioneering and "being an experimental ground on which to try out a new translation." The writer has in mind the new American translation that is now being prepared by a committee of American scholars. This new translation which will appear on the market within the

## 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.

next few years will differ from the American Standard Version in this that it will more nearly resemble the King James Version, now generally used, in the simple, reverential, classic style that sets it apart from all other books.

Perhaps this new translation of the committee appointed by the International Council of Religious Education in 1936 of which Dean Luther A. Weigle of Yale University Divinity School is the head may appeal to the Churches in America. Who can say? But just how difficult it is to introduce something better in regard to a Bible translation than the translation of the King James Version, has been demonstrated time and again. Each new translation after careful study seems to have shortcomings as great and even greater than those of the King James Version, so that the Church generally has refused to make a change.

There is wisdom in this attitude. For those who commit to memory many passages of the Scriptures — especially the children who are required to do this — it would be confusing, to say the least, to change from one translation to the other. Unless a new translation appears which is far superior to the present King James Version and is generally conceded to be so the King James Version ought to be retained and no doubt will be retained in the Church.

W. J. S.

\* \* \* \*

**The Brotherhood** That word is being so thoroughly overworked that we are beginning to find it extremely distasteful. Wherever you go, whatever you read and wherever you read these days somewhere or sometime in your reading your eye will fall on the magic word "brotherhood." Everybody knows something about that "brotherhood," and everybody is using it. They speak about the "great human family" in such familiar terms that one feels a bit ashamed not to be able to do it. What is it all about? They tell us that this war is a monstrous sin against the "brotherhood" and that we must fight until "the brotherhood of man" is re-established and made so secure that no nation will ever dare to violate its laws.

Yes, there is such a thing as a "brotherhood" if by that we mean that all men are related to one another in Adam and Eve and that all men are of the same flesh and blood. This is a fact that is supported by the Scriptures:

"God hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17, 26. But nowhere in the Scriptures are we told that the fact and the knowledge of this "brotherhood" will restrain men from committing violence upon one another. The perfect brotherhood which God intended for man was destroyed with the advent of sin into the world. As this terrible root destroyed the relation between God and man it at the same time destroyed the relation between man and man. It caused man to hate man. Since the day that Cain slew his brother Abel the history of man is written in blood. Man no more thinks in the terms of "brotherhood" but in terms of "self." Selfishness, pride and greed are root-sins, and natural man will not be able to overcome them. They will remain the disturbing and destructive element as long as men are on this earth. Men may preach this bosh about a "brotherhood" until earth re-echoes the sound and the heavens fall but nothing man can do will be able to stem the slaughter in the world. Beautiful phrases will not do it.

God alone is able to reunite the hearts of men and to make all strife to cease and wars to end. The foundation of that new brotherhood has been laid — laid on Golgotha in the blood of the Son of God. To this foundation God is calling all men through repentance and faith. But men will not have this foundation; they will not receive Christ as their one hope and their salvation. "But as many as received Him, to them gave He power to become the Sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, *but of God.*" John 1, 12, 13. Here is the brotherhood that has foundation; it is the communion of saints — the holy Christian church. Here God reigns by His Word; here the Spirit controls the hearts of men; here men confess their sinfulness and acknowledge their unworthiness; here men are washed in the blood of Christ and strive to imitate His example in their daily lives; here men love God and their brethren. No, the brotherhood is not perfect. Sin still enters to mar the perfect picture. But, since all hearts are controlled by the love of Christ, faults and failings are forgiven and peace is ever restored. They forgive as they have been forgiven. Let this brotherhood flourish.

W. J. S.



# SPIRITUAL WELFARE COMMISSION

*For Our Men in Military Service*



## SPIRITUAL WELFARE WORK MORE NECESSARY THAN EVER

By Rev. E. Benj. Schlueter, Chairman

**N**OT since the days of the great World War, 1917-1918, has the Church been confronted with a greater task than that which confronts it today. Through the treacherous attack of the Japanese on Pearl Harbor we have been drawn into World War II.

In these trying times vast armies of men in training in the various branches of our armed forces throughout the length and breadth of our country, as well as those in transit and at the battle front, need the sustaining power of the Gospel more than ever.

Practically all the larger church bodies have recognized this and are utilizing every possible means at their disposal to meet this challenge. We, too, are concerned and are doing all we can to aid the local congregations in keeping our men loyal to their Savior and in confirming them in their faith.

Through the agency of our Spiritual Welfare Commission, which functions as an auxiliary branch of our General Mission Board and of which the Reverend Edward Blakewell is the Executive Secretary, devotional literature of every description and letters of encouragement and cheer are being sent regularly to more than 2,500 men whose military addresses have been submitted to the Executive Office, 1916 E. Thomas Street, Milwaukee, Wisconsin. Thanks to the efficiency of the U. S. Post Office Department, 98 per cent of this mail reaches its destination and is read not only by our men, but by many others to whom the literature is passed on.

The appreciation of this service is manifested by the receipt of hundreds of letters from the men, in which they express their thankfulness. Not a few even enclose a contribution from their meager pay, asking that their names be kept on our mailing list and telling Pastor Blakewell how much this literature means to them. We therefore plead with you: Keep our office informed of every change of address! Failure to report changes may cause unnecessary disappointment to those who eagerly look forward to receiving this spiritual literature.

Surely this work should have the whole-hearted and prayerful support of every member of the Synod. And that, not merely because it is being appreciated by the men in the service, but because it is a part of our God-appointed work. That work dare not be neglected. After all, these men are still members of our Church. They are our brethren in Christ. They need our help. We are responsible for them before God. It is therefore our duty to see to it that they are supplied with the One Thing Needful.

### FUNDS NEEDED

Let us therefore, without slighting any of the other work carried on by our Synod, gladly and freely make an appreciable offering that the work being done by our Spiritual Welfare Commission may not only be carried on in the manner and in the scope in which it was begun, but eventually be enlarged by such added services as future developments may demand.

We would therefore urge that every congregation throughout the entire Synod utilize the coming Lenten season for the purpose of gathering special offerings for this work. Let us remember, God's children should never be weary in well-doing. Wherever the opportunity represents itself, they "do good unto all men, especially unto them who are of the household of faith." We have given for all kinds of charitable purposes connected with the physical well-being of the men in the service and have done it gladly. Dare we ignore the scriptural injunction by turning a deaf ear to the plea now being made in behalf of the spiritual welfare of those who are of the household of faith? Let our answer come forth out of a heart cleansed and purified

by the Blood of Christ and we shall consider it a privilege to participate in this great work. If an average offering of One Dollar would be forthcoming from every communicant member of our Synod — and there are 184,000 — we would not only have ample funds to carry on the work of the Spiritual Welfare Commission, but could also assure the General Mission Board that its regular work would not be slighted.

Special envelopes have been prepared by our Spiritual Welfare Commission for this offering. Address a letter or card to 1916 E. Thomas Street, Milwaukee, Wisconsin, stating your requirements and you will receive your envelopes by return mail.



## MY MISSION OFFERING

Spiritual Welfare Commission  
Joint Synod of Wisconsin  
and Other States

**For Men in Military Service**



Name .....

Number ..... Amount \$ .....

## "WE PREACH NOT OURSELVES BUT CHRIST JESUS THE LORD"

2 COR. 4, 5

By Pastor Immanuel Frey, Denver, Colorado

**I**N his Second Epistle to the Corinthians the Apostle Paul not infrequently found himself on the defensive and in a rather embarrassing position. He had been made the target of lies and unworthy insinuations by men who were trying to undermine not only his influence in the congregation but, what was worse, also the Gospel which he had preached there. They had charged him with crooked motives and underhanded practices. They had succeeded to some extent in implanting all sorts of doubts and suspicions in the hearts of some of the Corinthian members. No trick had been too contemptible if they could thereby turn the people against him and the Gospel which he preached.

They implied that Paul was a fraud and imposter, that when some years before he had established the Corinthian congregation he had come without any call and without any authority to preach there. It had been different with themselves, they claimed. They had come with letters of introduction and recommendation from high quarters. Paul, they intimated, had nothing to show that he was a real apostle or even a qualified messenger of Christ. This led him to write: "Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they the ministers of Christ? (I speak as a fool) I am more: In labors more abundant, in stripes above measure, in prisons more frequent, in death oft." And then he went on to give a list of some of the things which he had done and suffered in the cause of Christ.

But the whole thing was distasteful to him. It was too much like bragging. He said: "I am become a fool in glorying, ye have compelled me, for I ought to have been commended of you, for in nothing am I behind the very chiefest of the apostles, though I am nothing." He had no desire to brag about himself. He wanted to talk about Christ. His favorite pronoun was not "I" but "He," with a capital letter.

### Not Paul's Topic

Speaking for himself and all true Gospel preachers, he wrote: "We preach not ourselves but Christ Jesus the Lord." He was not in the business of promoting himself. He was not trying to advertise himself or to get "a good press" Some church people whose views may otherwise be sound, consider that all right, even desirable as long as

it falls under the head of "dignified" advertising, whatever that may be. It is pretty hard for a man to blow his own horn and be dignified about it.

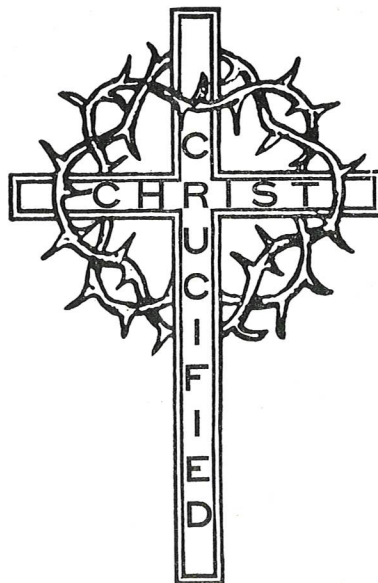
Favorable publicity is considered of the utmost importance in most fields of human endeavor. Look at the great propaganda machines, each one daily grinding out pages of favorable publicity. Those whose prodigious incomes depend on their remaining public figures, such as screen actors and actresses, have their paid press agents who draw high salaries just to think up and carry out schemes to keep the names of their clients before the public. They know of nothing more fatal than to become forgotten men and women. Even in the professions which are known as "ethical" there are those who are known to the newspaper trade as publicity-seekers. They are always scheming to get their names into the paper.

Since unscrupulous men find their way into the public ministry as into other professions, men who are interested only in the money and honor which is in it for them, there are also preachers who are always pulling strings to get their names into the papers and to remain in the public eye. That is sometimes the reason why they affiliate with public movements and serve on committees which have no connection with the Gospel ministry.

Others who seek no personal gain nevertheless court favorable publicity for themselves or their churches by stressing things which appeal to the senses, that is, the flesh, because they think it will draw people and so advance the cause of the Lord. They try to draw people to Christ not by preaching Christ to a world lost in sin but by holding some worldly attraction or accomplishment before their eyes, intending perhaps later inside of the church to remove the worldly bait and substitute Christ for it, thus trying to catch people with guile, as Paul in another connection was accused of doing.

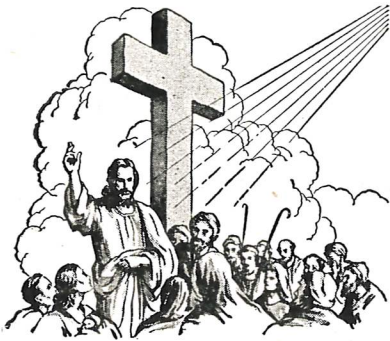
### A Different Method

The Apostle Paul did not operate like that. He did not try to drum up an audience in the various cities in which he preached by appointing a publicity committee and putting on a publicity campaign. He did not try to draw a crowd and to make people favorably disposed toward his message by advertising the fact he had studied under Gamaliel, that he was a world-traveler and had preached in many different countries, that most of the large Chris-



tian congregations had been founded by him. No, the only kind of publicity which Paul knew and practiced was to preach Christ, for he said: "We preach not ourselves but Christ Jesus the Lord."

He did not try to attract people to his own person as the best way to attract them to Christ. Many people delude themselves with the false notion that personal attachment to a certain preacher or a certain congregation or larger church body or church society is equivalent to attachment to Christ. In a previous letter Paul had written to these same Corinthians: "I determined not to know



anything among you save Jesus Christ and him crucified." Paul in his preaching kept the crucified Jesus in the foreground and himself in the background. He wanted them to forget the man who was preaching and to think only of the Savior who was

being preached. When he got through preaching, he did not want the people to say: Isn't Paul an interesting and eloquent speaker? but rather: Isn't Jesus a wonderful Savior? He preached not himself but Christ Jesus the Lord, who alone could save sinners.

In some circles the custom prevails that during a vacancy in the congregation various ministers who want

the position put in their application and are given an opportunity to preach a trial sermon before the congregation so that the members can judge for themselves whether he is the sort of man they want. Such a man must "sell" himself to the congregation as a salesman sells a bill of goods. He is largely preaching himself. Nor will one who follows the apostle's example advertise in public and in private, by pen and word of mouth what things he has accomplished in the church. That is not only in bad taste but contrary to the spirit of the Gospel. Human nature being what it is, many people are for a time impressed by such self-advertised accomplishment, for, as the apostle wrote to the Corinthians about those who had boasted to them: "Ye suffer fools gladly, seeing ye yourselves are unwise. For ye suffer — if a man exalt himself." He that glorieth, let him glory in the Lord. Untold harm has been done in the church by the ambition to have the praise of men. Blessed is the preacher to whom the Lord has given a thorn in the flesh to keep him humble.

Anything that is done in the church with an eye to the effect upon men is unworthy of the Gospel: praying, singing, almsgiving, paying of church dues, church-going — it is all to be done to the glory of God and not our own glory. "If I must needs glory, I kill glory of the things which concern my infirmity." There is so much that is weak and wrong and sinful in us. Only the free grace of God in Christ can atone for it. Where is boasting then? It is excluded.

Not I but Christ be honored, loved, exalted;  
Not I but Christ be seen, be known, be heard;  
Not I but Christ in every look and action;  
Not I but Christ in every thought and word.

## ASH WEDNESDAY      INVOCAVIT      REMINISCERE      OCULI

### *Their Significance in the Christian Church Year*

By Pastor Gervasius Fischer, Milwaukee, Wisconsin

**T**HE Lenten season begins with Ash Wednesday. The name Lent is probably derived from the Anglo-Saxon word for spring having the same root as the German word "Lenz," meaning the time when the days begin to lengthen. The word Ash Wednesday dates back to about the eleventh century when the custom arose of placing ashes upon the foreheads of all who attended divine services on that day. The ashes were symbolical of sinful man's return to ashes (Gen. 3, 19) and was to be a reminder of the need of true repentance in order to be a partaker of the forgiveness of sins, life, and salvation wrought by Christ through His suffering, death, and resurrection.

#### ASH WEDNESDAY

*The Propers for Ash Wednesday* are of a penitential nature throughout. The *Gospel* (St. Matthew 6, 16-21) is our Lord's warning against all mere external observances of fasting either for the sake of appearing penitent before the world or for the purpose of earning a reward

in heaven. One can understand how the ignorant clergy and laity of the middle ages could misinterpret the Gospel to encourage fasting as a means of obtaining special favors from God. The emphasis, however, in the words of our Lord and in the purpose for selecting that Gospel was not the external fast but the sorrow for sin of which the fast was but an expression. It is clear that the Lord lays down no rule for or against fasting, therefore fasting in itself has no merits.

The *Introit* taken from Psalm 57 shows that the emphasis is not on fasting but on true repentance: "I will cry unto God most High. . . . Yea, in the shadow of Thy wings will I make my refuge: until these calamities be overpast. Be merciful unto me, O God, . . . for my soul trusteth in Thee." The *Collect* pleads with God, "who forgives sins of all those who are penitent," to "create and make in us new and contrite hearts, that we, sincerely lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remis-

sion and forgiveness." The *Epistle* taken from Joel 2, 12-19 is the Lord's call to repentance. "Turn ye even to me with all your heart, and with fasting and with weeping, and with mourning, and rend your hearts . . . and turn unto the Lord your God." The *Gradual* also taken from Psalm 57 again takes up the plea for mercy. The *Tract* from Psalms 103 and 79 is also clearly penitential.

### INVOCAVIT

Strictly speaking the Sundays in Lent are *not part of the Penitential Season*. Only by omitting the Sundays will there be exactly forty days from Ash Wednesday to Easter. The early church considered every Sunday the Lord's Day made glorious by His Resurrection. It has been a long debatable question whether or not the Sundays in Lent should retain this victorious character. For that reason many claim that it is correct to sing the *Gloria in Excelsis* and the Hallelujah during the Lenten season.

A careful study of the six Sundays in Lent will show that the selection of the Propers was not influenced by the observance of the Lenten fast but by another institution of the early Church known as the Catechumenate. During these six Sundays before Easter all those who were to be baptized on Easter Day and had been privately instructed, were now brought into the public service and were on these Sundays publicly examined and were admonished to consider seriously the confession of faith they were about to make and the obligations they would therewith assume. From this angle we shall consider the Propers for the coming Sundays.

At their Baptism the catechumens would renounce the devil. In the *Gospel* (St. Matthew 4, 1-11) the One is presented Who alone among all children of men victoriously resisted the devil. The Temptation of Jesus is significant, because He who was to save man had to be tempted in all points even as they. Only by His victory over Satan is the victory of the believers possible. This battle Jesus fought for His own with the Word of God. The *Epistle* (2 Cor. 6, 1-10) admonishes us not to receive this grace of God through Christ Jesus in vain, but to live in Christ's victory over sin, "giving no offence in anything that the ministry be not blamed."

The *Introit* taken from Psalm 91: "He shall call upon me, and I will answer him," gives the Sunday its name. The Latin for "he shall call" is *invocavit*. The Christian congregation rejoices in the assurance of victory over Satan because it abides "under the shadow of the Almighty." The *Collect* prays for defense against its arch enemy: "stretch forth the right hand of Majesty to defend us from them that rise against us." The *Gradual* uses correctly the words misquoted by Satan in tempting the Lord: "He shall give his angels charge over thee: to keep thee in all thy ways." This promise of God is not to be an invitation to tempt God's might, but to trust in Him fully." I will say of the Lord, He is my Refuge and my Fortress, my God: in Him will I trust" (Ps. 91).

### REMINISCERE

This Sunday again receives its name from the first word of the Latin *Introit*, "Reminiscere": Remember, O Lord, Thy tender mercies and Thy loving kindness: for they have been ever of old." The thought of the battle against Satan is here carried further. "Let not mine enemies triumph over me . . . O my God, I trust in Thee: let me not be ashamed" (Psalm 25). In the *Collect* we admit our complete dependance on God to withstand Satan: "O God who seest we have no strength: keep us outwardly and inwardly; that we may be defended from all adversities which happen to the body and from all evil thoughts which may assault and hurt the soul."

It is alone by faith in Jesus our Savior that we can share His victory over sin and Satan. This is beautifully demonstrated in the *Gospel* (Matthew 15, 21-28). Faith alone receives the benefits of Christ's victory over sin. Unbelief rejects the victor Himself and His victory as well.

The *Gospel* first of all exalts the saving power of Jesus in freeing man from the terrible clutches of the devil. Those who will share such liberty must learn to cry to Jesus for help. Then with the strength given by Him the Christian must take up the battle against sin and learn how "we ought to walk and please God more and more." To this we are admonished in the *Epistle* (1 Thess. 4, 1-7). The *Gradual* confesses our own helplessness in battling Satan: "The troubles of my heart are enlarged: oh bring Thou me out of my distresses" (Psalm 106).

### OCULI

"Oculi" (eyes) is the first word of the Latin *Introit* and from it this Sunday received its name. The *Catechumens* on this Sunday were carefully and publicly examined and then renounced "the devil and his pomps, works, and ways." Then in a special ceremony the devil was commanded to depart from them. This was known as exorcism. After these ceremonies they were known as *initiati*, initiates or novices. They now entered with the congregation upon a rigorous observance of the Lenten fast.

The *Gospel* (Luke 11, 14-28) completes this triad of Gospels showing Christ's victory over Satan. *Invocavit* presents the Deliverer Himself, *Reminiscere* shows how *faith* shares this victory, and now *Oculi* demonstrates how unbelief despises this victory and forfeits the deliverance wrought by Christ's victory. When Jesus had cast out the devil, the unbelieving Jews did not glorify God for the power given to His Son, but instead accused Jesus of driving out devils with Beelzebub. The catechumens who through faith in Jesus had been "swept and garnished," must now permit themselves to be completely possessed by the Gospel. And so the *Epistle* (Eph. 5, 1-9) admonishes that they "walk as children of light . . . and have no more fellowship with the unfruitful works of darkness, but rather reprove them." Christ and Satan cannot dwell in the same heart simultaneously.



The *Introit* (Psalm 25) is a beautiful introduction to the comforting truth in the Gospel for the Day with its application in the Epistle. "Mine eyes are ever toward the Lord: for He shall pluck my feet out of the net. Turn Thou unto me and have mercy upon me: for I am desolate and afflicted." The *Gradual* is the prayer of the church militant for final victory: "Arise, O Lord; let not man prevail." But the victory is assured, "They shall fall and perish at Thy presence" (Psalm 9).

NOTE: It seems to us because so many of our people are laying too much emphasis upon the *rite* of Confirmation and not enough on the careful *preparation* for Confirmation and the seriousness of the obligations assumed by those confirmed, that a revival of the ancient Catechuminate, that is such special public examination and admonition of those to be confirmed, extended to a number of services previous to confirmation may be beneficial. Such a fifteen-minute period included in the services during Lent until Confirmation may be of great benefit both for the catechumens and for the congregation.

G. W. F.

### CHILDREN OF PROMISE

"Children of God," what a marvelous title — St. Luke 20, 36  
"If children then heirs," what a wonderful claim — Romans 8, 17

"Salt of the Earth," what a heart-searching challenge — Matt. 5, 13

"The children of Light," what a beautiful name — Luke 16, 8  
"The sheep of His pasture" and "Lamb of His fold" — Ps. 100, 3; John 15, 15

For "Hidden with Christ" we have riches untold — Col. 3, 3

Do the storms gather? then "God is our refuge" — Ps. 36, 1  
And is the way dark? then "the Lord is our Light" — Ps. 27, 1

Are we discouraged? then "He will sustain us" — Ps. 55, 22  
Are we defeated? "He will take up the fight" — Deut. 20, 4  
Does living seem vain and our labor annoy? — Eccl. 2, 18  
Oh God gives His own wisdom, knowledge and joy — Eccl. 2, 26

What He has promised, ah, He will perform it. Romans 4, 21  
His mercy endures all the length of our days — Jeremiah 33, 11

He giveth songs in the night — and our sorrows — Job 25, 10  
Shall break into laughter and singing and praise — Job 35, 10  
"We press toward the mark" with the Lord as our guide — Phil. 3, 14

His angels will keep us and walk at our side — Ps. 91, 12

Lord, with such promises why do we ever  
So fearfully question Thy provident way.  
Increase our faith in that blessed assurance.  
Our strength shall be equal the cares of each day,  
And all of the trials of this life can't compare  
To the glory which Christ shall reveal to us there.

Ester A. Schumann.

## AT THE PORTAL OF PASSIONTIDE

(Continued from page 50)

sheep, His hour is not yet come, and the Shepherd is instructing His people, preaching to them.

### The Word of the Cross

Christ here looked forward to that Cross which was to be erected on Calvary. — Today we look back upon that Cross which was planted on Golgotha. Jesus Himself knew and used no other means to open the eyes and understanding of His disciples with regard to the meaning of that Cross but the WORD. He found no other description of the Cross than that which was written by the prophets. In this connection we are reminded of Him also when, after Easter, He walked with the two disciples to Emmaus and opened the Scriptures unto them. Christ Himself came to accomplish nothing more nor less than all the things that are written by the prophets concerning the Son of Man. —



The great Shepherd and Bishop of our souls has left us an example that we should follow in His footsteps. For us who keep Lent and learn the meaning of the Cross there is but one means, the Word. The

faithful under-shepherd of Christ dare not draw a picture of the suffering Savior which his own imagination and fancy has invented. He must preach "*that Christ died for our sins according to the Scriptures.*" If only the pastor will open the Scriptures to his hearers how their hearts will burn within them! Today the faithful pastor shall promise nothing more nor less than what Christ has accomplished according to the words of the prophets. — And the people shall expect nothing more nor less. The danger is that we ask for less, less than the precious Gospel of Christ and Him crucified.

### All Things that are Written Accomplished

Precious truth! Even as we stand today at the portal of Passiontide we may say, "All things that are written by the prophets concerning the Son of man are accomplished." Indeed, "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes we are healed."

Even as we stand at the portal of Passiontide today this, too, is accomplished, "He shall rise again." — Jesus was delivered for our offences, and was raised again for our justification. And He lives to plead for us at the right hand of God; He lives to open the eyes of the blind that they may see the blessed significance of His death; He lives to guide and direct us — pastors and people — with His Word and His Holy Spirit during this Lenten season, and to fill our hearts with solemn joy and blessed peace in believing!

A. P. V.

# Siftings

BY THE EDITORS

*At last our Thanksgiving worries* are over. No more will we have need to ask our neighbor and friend when he will celebrate Thanksgiving — on the day designated by the president or on the one designated by the governor of the state. Congress has mercifully put an end to the confusion by passing a bill on January 26, which definitely fixes the date for all times. The bill reads: "Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the fourth Thursday of November in each year after the year 1941 be known as Thanksgiving Day, and is hereby made a legal holiday to all intents and purposes and in the same manner as the 1st day of January, the 22d day of February, the 30th day of May, the 4th day of July, the first Monday of September, the 11th day of November, and Christmas Day are now made by law public holidays." So, that is that.

\* \* \* \*

*The United States Baptist* has had its patience tried to the limits, and has put down its protest on paper against the radio broadcast among Protestants. Their broadcasts "are becoming a sort of laughing matter in the country." It believes that "the time has come to take the necessary steps to eliminate broadcasts in the name of the Baptists which make Baptists the object of ridicule and derision." It is contented that "most of the broadcasts in the name of Baptists are unworthy of the noble heritage and principles we boast about so much." It then proposes that "no man or group of men should be allowed to use the Baptist name in broadcast until the program pass a rigid censorship that will guarantee the true representation of Baptist life." We believe we can understand the spirit of this protest. We also believe that it is pertinent. Men, or a body of men, who take upon themselves to speak for others and who bear the same general name ought to employ all diligence and care lest what they say may be interpreted by the "unseen" audience to be the position of all bodies that bear the name name. Christian consideration requires this.

\* \* \* \*

*We take this item* from the *Lutheran*. It is so good that we will reprint it in its entirety. "Just what the various 'authorities,' 'commissions,' and vari-lettered departments expect to accomplish by the ever-increasing scare-heads emanating from Washington, is hard to comprehend at the moment. Beginning with Ickes' flash-in-the-pan warning about gasoline, they have been touching with sadistic emphasis upon all the things that the common people naturally count up for the orderly carrying on of their ordinary daily life. The last eruption (January 19) are two different warnings about the rationing of

cooking fats, soaps, etc., and of a much more drastic sugar embargo. Dark hints have come even from the highest source, that all items of daily need and use may have to be handled with ration cards. This crying of 'wolf, wolf' is likely to have its traditional result. The public may be counted on to meet any privation, when it comes, with the proper courage and cheerfulness; but these gratuitous jolts, frequently followed by modifying statements, are much more likely to create irritation and distrust than to produce patriotic zeal for the official handling of the war situation. In the mean time John Q. Public will chuckle over the warning of Representative Clare Hoffman to his Congressional brothers: 'I hope the first to lose their tubes, their tires, their automobiles, their cocktails, and their dinners down at the swank hotels will be the Senators and the Congressmen.' If Hoffman had his way, he says, 'Members of Congress would go on a diet of cornmeal mush and a baked potato without butter or even milk gravy.'"

\* \* \* \*

*The Astrology Craze* that has taken hold on the American public during the last decade, especially, is not confined to our country in the least. Bishop Frank Russell Barry of Southwell, England, has this to say to his fellow countrymen, "In times of strain and calamity, the old dark gods emerge from the jungle and crude, primitive religions come back. We are today threatened with it again in the prevailing cult of astrology. Few things are more demoralizing than to yield to the tyranny of superstition — that moral and intellectual corrosive which destroys the will and undermines the character. . . . If this . . . were to get a hold upon our people, it would bring defeat, ruin and damnation. The religion of Christ can never come to terms with it."

\* \* \* \*

*The Resignation* of the Archbishop of Canterbury, Cosmo Lang, was unusual inasmuch as his resignation is the second event of its kind in the long line of archbishops which dates back, it is claimed, to 601. Be that as it may, the archbishop resigns in consideration of his advanced years (he is seventy-eight years old) and because he believes that at this time a younger man ought to take over the high office to prepare himself for the post-war years and "the great task of reconstruction." The new archbishop will be appointed by the king acting through the prime minister, not, however, without consulting the will of the church. Sentiment seems to favor the Archbishop of York as successor to the retiring Cosmo Lang. It will interest us to know that Cosmo Lang was Archbishop of York before he was appointed Archbishop of Canterbury.

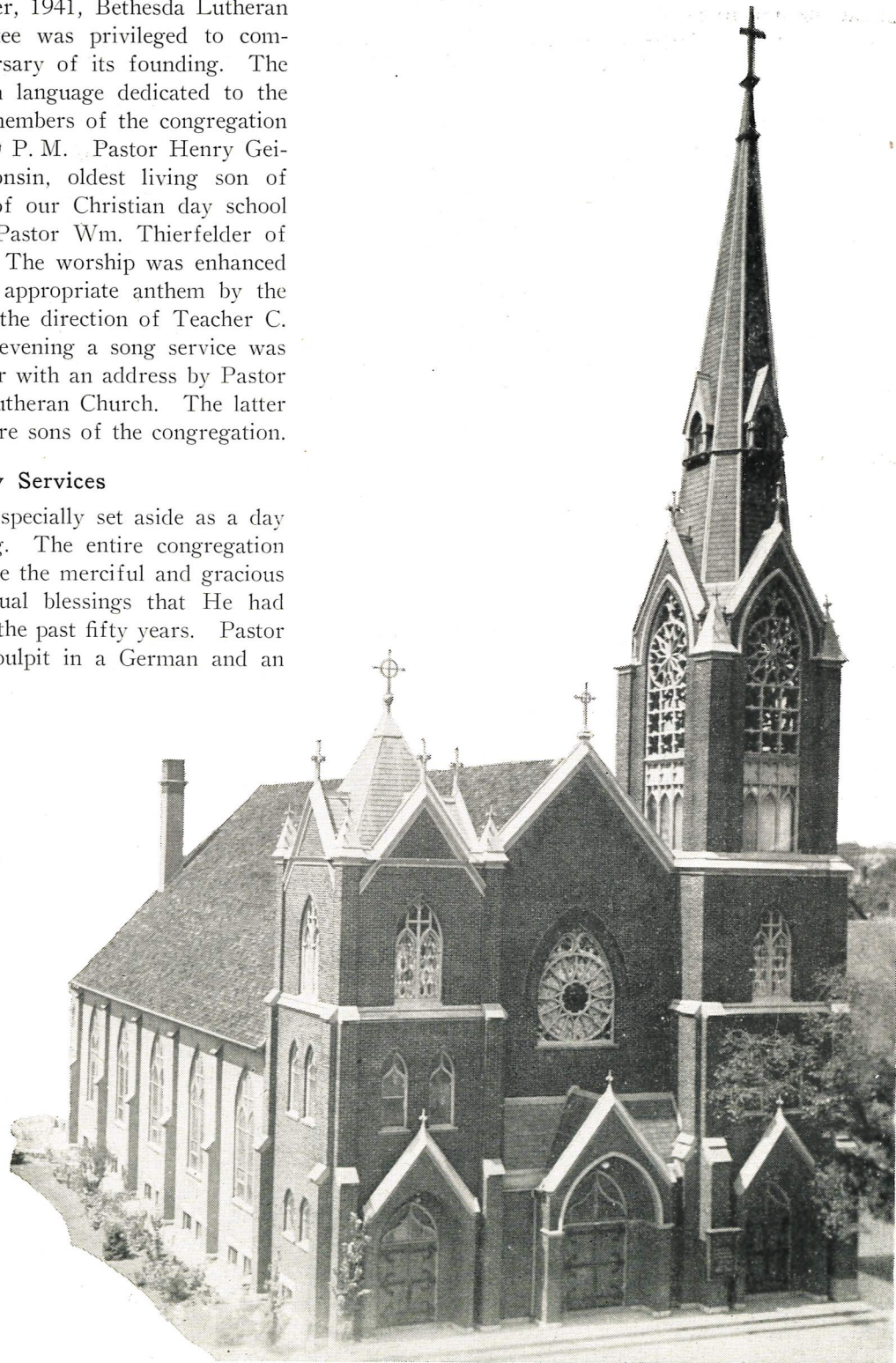
## FIFTIETH ANNIVERSARY OF CHURCH DEDICATION

**I**N the latter part of October, 1941, Bethesda Lutheran Congregation of Milwaukee was privileged to commemorate the fiftieth anniversary of its founding. The initial service in the German language dedicated to the surviving charter and older members of the congregation was held October 23 at 7:30 P. M. Pastor Henry Geiger of Morrisonville, Wisconsin, oldest living son of Bethesda and former pupil of our Christian day school delivered the sermon while Pastor Wm. Thierfelder of Madison served as liturgist. The worship was enhanced through the rendition of an appropriate anthem by the Senior Mixed Chorus under the direction of Teacher C. F. Pape. On the following evening a song service was sponsored by the Mixed Choir with an address by Pastor Gilbert Thiele of Parkside Lutheran Church. The latter as well as the liturgists also are sons of the congregation.

### Anniversary Services

Sunday, October 26, was specially set aside as a day of thanksgiving and rejoicing. The entire congregation joined with its pastor to praise the merciful and gracious God for the manifold spiritual blessings that He had showered upon them through the past fifty years. Pastor Victor Brohm occupied the pulpit in a German and an English worship with Prof. Erich Falk of Lutheran High School officiating at the altar. The choir rendered suitable hymns. Holy Communion was celebrated in both services. An evening worship followed conducted by Pastor Arthur Halboth and Frederick Thierfelder with the mother (St. Matthew) and sister (Jerusalem and Saron) congregations. On Monday evening a service dedicated to Christian Education was held with Pastor J. C. Dahlke of Jerusalem Lutheran Church preaching the Word and Missionary Martin Albrecht serving as liturgist. Our day school children sang songs of praise. A Reunion Service on Tuesday in charge of Pastor A. C. Lengling of Saron Lutheran Church and Prof. Erich Falk concluded these memorable days.

As a special anniversary gift the interior of the church has been beautifully redecorated, the organ rebuilt and electrified, the chancel partly refurnished and modernized,



Bethesda Church, Milwaukee

and a new very efficient lighting system replaces the old one. "We have a beautiful church" is the unanimous verdict of all who witnessed the interior before its renovation.

### Early History

Under the leadership of Dr. A. Hoenecke, Pastor A. Bendler, and Prof. A. Pieper a group of seven Lutheran families belonging to St. Matthew Lutheran Church organized Bethesda Congregation on October 23, 1891. Four more were added shortly after the organization. A two story frame building serving as church and school was dedicated May 8, 1892. On the following day the school threw open its portals to a class of 29 children, thereby evidencing that the members of the little flock of Christians possessed the firm conviction that religious education and training are vitally necessary for the earthly and especially eternal welfare of their little ones. Under the able and faithful guidance of Pastor H. Knuth who for forty-seven years served this congregation most conscientiously, the membership of church and school increased so rapidly that in little more than ten years the present spacious church had to be erected, so that provisions could be made for the overcrowded classroom. The old building served until 1925 when it was replaced by a modern up-to-date edifice which answers all the requirements of present day needs.

Beside Pastor Knuth, Pastor H. Ph. Wille has been active as assistant from 1914 to 1931. Since 1930 Pastor Victor Brohm has labored in our midst most faithfully.

### The Parochial School

The children of our flourishing eight grade school are instructed by the following teachers, C. F. Pape since 1925; W. C. Prahll since 1902; A. J. Lober since 1939; Miss Ruth Schaller since 1921; Mrs. C. F. Pape since 1926; F. C. Falk since 1895. The latter has been retired a little more than two years ago and is now active only as substitute.

May the good Lord and Savior continue to bless Bethesda in the future as He has done in the past.

F. C. F.

### ST. PAUL'S CHAPEL, TIPLER, WIS.

Sunday, October 19, 1941, was a day of rejoicing for the newly organized St. Paul's Lutheran Congregation at Tipler, Wis., for on that day they dedicated their house of worship to the Lord. To all outward appearances it was a humble log building, but to pastor and congregation it was a decidedly pleasing structure.

During the summer of 1940 the undersigned canvassed the environs of Tipler, and finding a need and desire for Lutheran services, began to conduct them in the school house. After a time it was necessary to meet in private homes. The financial circumstances of the members prohibited their planning an expensive building project. But they carried on with a house of worship in mind. In September, 1941, it became possible to purchase a substantial log house, well situated, and of ample size for present needs.

On the day of dedication there were no debts. The people of Tipler had brought the money together to pay

for the building and the necessary remodelling of the interior. Individuals and neighboring congregations had donated pews, altar, crucifix, candlesticks, and other fixtures.



The undersigned preached the dedication sermon, which was also his farewell to the congregation, as he had been called into another field. The Mixed Choir from Florence aided the many attending to glorify the Lord.

May God continue to bless His flock with His Word and Spirit.  
M. W. Croll.

### PASTOR ARNOLD KOELPIN

#### Twenty-Fifth Anniversary of Ordination

On Sunday evening, November 23, the Trinity Lutheran Congregation at Caledonia, Wisconsin, fittingly celebrated the twenty-fifth anniversary of their pastor, the Rev. Arnold Koelpin's ordination. The jubilarian was led to the altar by the members of the church council. Pastor M. F. Plass of Oakwood, Wisconsin, conducted the jubilee service, lauding the grace of God manifested in the quarter century of ministration by the jubilarian.

After the service a social evening was spent in the basement of the church. Pastor Wm. H. Lehmann of Libertyville, Illinois, acted as toastmaster. Congratulations were extended by many members of Trinity, representing the various boards of the church, by the conference, and by many brethren in the ministry of various conferences. The president of the congregation and the undersigned secretary of the conference presented the jubilarian with a purse.

At the end of the festivities the jubilarian arose in true humility and expressed his thanks to God for his grace, to all for arranging the festivities, and especially to Pastor O. B. Nommensen, who had guided the church council of Trinity in all its preparations.

Edmund Sponholz,  
Secretary of the Southern Conference.

### CHOIR ANNIVERSARY AND ORGAN DEDICATION

On February 1 the Zion Church at Jacksonport, Wis., observed the fiftieth anniversary of its choir and dedicated a new organ.

Three members of the original choir are still with us.

The organ is a Verlingen single manual pipe organ with eight stops, added pedal keyboard, and separate console.

The pastor preached the anniversary and dedicatory sermon. His text was Psalm 150. Roy B. Gose.

### GOLDEN WEDDING ANNIVERSARY

On January 1 the Rev. and Mrs. John Karrer were privileged, by the grace of God, to celebrate their golden wedding anniversary. In the midst of their children, grandchildren, relatives and friends, they gave thanks to God for the many years of love and kindness shown to them. Mrs. L. Ruessmann of Cleveland, Ohio, sister of Mrs. Karrer, who was an attendant at the wedding fifty years ago, came to Milwaukee to celebrate with them.

The Rev. Arthur Halboth, their pastor and friend, addressed them in words fitting for the occasion, and the undersigned spoke on Luke 24, 29, "Abide with us; for it is toward evening, and the day is far spent."

The Rev. Karrer celebrated his 50th anniversary of the ministry on May 5, 1940.

May the Lord graciously protect the jubilarians and grant them many joyful days and years in the evening of their earthly life." L. F. Karrer.

## OBITUARY

† AUGUST STAEVEN †



August Staeven of St. Paul's Lutheran Church, Greenleaf, Wisconsin, was a true patriarch. On December 19, 1941, he celebrated his 101st birthday by partaking of the Lord's Supper. His voice was strong. He sat in his chair as he had every day while his strength was receding. He showed his appreciation of God's blessings in no uncertain

manner. On December 28, for the first time, he failed to get up. That evening he went Home after sojourning 101 years and 8 days on this earth — 35 of those years in Germany, 66 in Wisconsin. And from infancy to death he was always a Lutheran Christian. On the last day of the year his body was laid to rest to await the great resurrection. M. W. Croll.

### SYNODICAL CONFERENCE PASTORS MEET AT BETHANY LUTHERAN COLLEGE

ON January 27, 1942, seventy Synodical Conference pastors met in special conference at Bethany Lutheran College to consider matters pertaining to "The Lutheran Union Movement" and the "Chaplaincy" question: "Do the 1938 St. Louis Articles of Union Still Stand?" This topic was introduced by Pastor C. Bramacher, of Alpha, Minn., who from correspondences received from key men in the various Synods of the Synodical Conference showed that the consensus of opinion among them is that the St. Louis Articles of Union still stand.

"A Comparison of the Fort Wayne and Saginaw Resolutions on Union" was the topic introduced by Prof. E. Sauer of New Ulm, Minn. He showed that whereas the Saginaw resolutions of the Wisconsin Synod reaffirm the Watertown Resolutions which call for the cessation of negotiations with the American Lutheran Church until the A. L. C. has settled certain matters within their own midst, the Fort Wayne Resolutions of the Missouri Synod, on the other hand, call for continuation of negotiations with the A. L. C. also under the present circumstances.

Prof. C. Schweppe, President of Dr. Martin Luther College, New Ulm, Minn., presented the topic on "Chaplaincies." He argued that Chaplaincies as outlined by the official Government manual involves a violation of the Scriptural doctrine of the call.

Pastor E. J. A. Marxhausen served as chairman of the meeting, and Pastor C. M. Gullerud as Secretary.

A similar meeting is to be held next May.

### CHRIST ALONE CAN SATISFY

O Christ, in Thee my soul hath found,  
And found in Thee alone,  
The peace, the joy I sought so long,  
The bliss till now unknown.

I sighed for rest and happiness,  
I yearned for them, not Thee;  
But while I passed my Savior by,  
His love laid hold on me.

I tried the broken cisterns, Lord,  
But, ah, the waters failed!  
E'en as I stooped to drink they fled,  
And mocked me as I wailed.

The pleasures lost I sadly mourned,  
But never wept for Thee,  
Till grace the sightless eyes received,  
Thy loveliness to see.

Now none but Christ can satisfy,  
None other name for me!  
There's love, and life, and lasting joy,  
Lord Jesus, found in Thee!

— Anon.

## BOOK REVIEW

**Towering O'er the Wrecks of Time.** By Henry F. Wind, Institutional Missionary. Print: Ernst Kaufmann, New York, Chicago. Price, \$1.00.

The author presents in this volume two series of Lenten sermons consisting of six sermons each. One series is based on Epistle texts and the other on the Gospels. We much prefer the series based on texts taken from the Passion chapters of the Gospels. They are good; in fact, as good as any that have lately come to our attention, and better than most of them. The Epistle series, however, in our opinion, would have been more acceptable had the author chosen longer texts and **expounded** them. Some texts are so woefully short that they hardly afford the preacher a theme. The otherwise good sermons — as to content and construction — are seriously marred by this fact. Lutheran preaching demands that the preacher **expound** a text, or rather that he let the text talk to the people. The busy pastor who is looking for good material will not be disappointed in this volume.

W. J. S.

**Calling All Christians,** and other sermons. Edited by Paul Zeller Strodach. The Muhlenberg Press. Pages, 259. Price, \$1.75.

This is a companion volume to **The Parable of the Empty Soul** which appeared last year at this time. The sermons are written by nineteen ministers of the United Lutheran Church. There are two groups of sermons. The first group is based on the Gospel lessons of the Pre-Lenten season and the second is a series of sermons on the seven words of the cross. There are also short outlines for Lenten sermons added. Though we are not able to agree with some of the interpretations the volume still offers many good suggestions to the preacher.

W. J. S.

**Care for God's Fruit Trees.** By H. A. Ironside, Pastor, Moody Memorial Church, Chicago. Pages 141. Price, \$1.00. Print: Zondervan Publishing House, Grand Rapids, Michigan.

This is a volume of sixteen sermons or "messages" from the pen of the well known pastor of Moody Memorial Church, Chicago. The author knows the Scriptures and quotes them liberally in every sermon. In this respect they are good. And, he is not hesitant in preaching doctrine. Some statements, however, surprise one. Preaching on 2 Cor. 6: 17ff., he shoots wide of the mark when he interprets the passage as meaning that God demands "separation from the world, corruption and wickedness," and calls the separation from those who do not "see eye to eye with us" in spiritual matters "a carnal separation" condoning unionism.

W. J. S.

**Keeping the Faith.** By W. E. Schuette. Print: The Wartburg Press, Columbus, Ohio. Pages 226. Price \$2.00.

The author presents to his readers a volume of **occasional sermons** for Church Dedication, Chancel Dedication, Organ Dedication, Harvest Home, Ordination, Installation, Minister's Funeral, Convention, Baccalaureate, Seminary Day, National, Lenten Addresses, The Speaking Cross.

The author's introductory remarks are well taken. "There is only one great theme of preaching, and that is God's love as extended to fallen men in the atonement by the blood of Jesus, our Savior; and there is only one Savior to preach." We may not agree with the author in the construction of each sermon and the manner of presenting them and every statement he makes, but he is true to the standard laid down by himself: he preaches Christ.

W. J. S.

**A Philosopher's Love for Christ.** By William Hazer Wrighton, Head of the Department of Philosophy, University of Georgia, Athens, Georgia. Print: Zondervan Publishing House, Grand Rapids, Mich. Pages 119. Price \$1.00.

This book is worth twice the price that is asked for it. The writer is, as the title indicates, a Philosopher, but the testimony that he bears of the One "altogether lovely" is written so simply, so appealingly, that it warms one's heart. The twelve meditations are all based on words taken from the Song of Solomon, with the texts indicated. It is not necessary to agree with the author's every statement to thoroughly enjoy the book. We wish it a wide circulation.

W. J. S.

**Learn of Me in Genesis.** By Jessie Harper Gay. Pages 174. Price \$1.00. Print: Zondervan Publishing House, Grand Rapids, Michigan.

Were it not for the fact that the author allegorizes the whole story of creation and all of Genesis, in fact, and her compromising position on the days of creation, this book would be excellent. The author is sound on all fundamental doctrines of the Scripture. These Bible studies were given over the air in a series of twelve studies and were later prepared for print.

W. J. S.

**A Child's Story of the World and Its People.** By Amelia C. Krug. Pages 175. Price \$1.00. Print: Concordia Publishing House, St. Louis, Mo.

As to the aim and purpose of this book the author has this to say: "To correlate Bible and secular history so that our children will come to the realization as early as possible that there is just ONE history of the world and that God created the world of men." The book is well adapted to do this. In simple language, well written and within the range of those children for whom it is intended — 9-10 years of age. This book will supply the Christian teachers with desirable material for the story hour. We hope to see many copies of this book in our schools.

W. J. S.

## ANNOUNCEMENTS

### ORDINATION AND INSTALLATION

Duly authorized to do so, the undersigned on January 18 ordained Marvin Volkmann and installed him as pastor in his mission field of Globe-Miami, Arizona, centering in New Jerusalem Ev. Luth. Church of Globe, Arizona.

Address: The Rev. Marvin Volkmann. Residence: 638 No. Devereux St. Mailing Address: P. O. Box 1436, Globe, Arizona. O. Hohenstein.

### INSTALLATION

Sunday, Septuagesima, February 1, 1942, Pastor W. J. Schmidt was installed by the undersigned, being authorized by President A. Ackermann, as pastor of the St. Matthew's Congregation at Danube, Minn. Pastor C. C. Kuske assisted. May God bless pastor and people for Jesus' sake.

Address: Rev. W. J. Schmidt, Danube, Minn.

Aug. Sauer.

### ACKNOWLEDGMENT AND THANKS

Mrs. M. E. Naumann and children donated to the Library of Dr. Martin Luther College the sum of \$10.00 in memory of the former president of the Minnesota Synod, the Rev. Justus H. Naumann, who departed this life just 25 years ago, February 5, 1917. Our cordial thanks to the donors.

E. R. Bliefenicht, Librarian.

DAKOTA-MONTANA DISTRICT

July 5, 1941 to January 10, 1942

Reverend	Budget
Borgschatz, B., Akaska, So. Dak.	128.44
Schultz, H., Altamont, So. Dak.	95.47
Birner, A., Arco, Minn.	27.05
Kettenacker, R., Argo Twp., So. Dak.	109.58
Ehlert, G., Athboy, So. Dak.	22.56
Buch, H., Aurora, So. Dak.	139.92
Ehlert, G., Bison, So. Dak.	79.09
Albrecht, P., Bowdle, So. Dak.	184.11
Hoff, A., Brockway, Mont.	4.93
Buch, H., Bruce, So. Dak.	65.13
Lemke, O., Burt, No. Dak.	61.64
Sippert, A., Carrington, No. Dak.	15.88
Mutterer, H., Carson, No. Dak.	
Hoff, A., Circle, Mont.	90.71
Zickuhr, W., Clark, So. Dak.	68.30
Schultz, H., Clear Lake, So. Dak.	68.86
Ehlert, G., Date, So. Dak.	25.64
Bode, E., Dempster, So. Dak.	123.05
Mehlberg, E., Dupree, So. Dak.	42.23
Lemke, O., Elgin, No. Dak.	140.57
Lindloff, W., Elkton, So. Dak.	199.40
Bode, E., Estelle, So. Dak.	81.11
Mehlberg, E., Faith, So. Dak.	67.05
Schmidt, W., Faulkton, So. Dak.	72.96
Mutterer, H., Flasher, No. Dak.	
Russow, H., Florence, So. Dak.	71.58
Hellmann, A., Gale Twp., So. Dak.	57.62
Russow, H., Garden City, So. Dak.	9.58
Lange, Wm., Gary, So. Dak.	102.55
Found, C., Germantown, So. Dak.	138.68
Schlegel, G., Glenham, So. Dak.	134.33
Dorn, W., Goodwin, So. Dak.	211.51
Sprengeler, W., Grover, So. Dak.	596.85
Bade, J., Hague, No. Dak.	108.90
Hahn, B., Hague Twp., So. Dak.	75.15
Dorn, D., Havana Twp., So. Dak.	119.25
Heckendorf, H., Hazelton, No. Dak.	231.04
Birner, A., Hendricks, Minn.	139.41
Hahn, B., Henry, So. Dak.	98.77
Herrmann, W., Hettinger, No. Dak.	14.77
Kettenacker, R., Hidewood Twp., So. Dak.	152.06
Schmidt, W., Ipswich, So. Dak.	52.26
Schuetze, A., Isabel, So. Dak.	11.06
Heier, O., Jamestown, No. Dak.	225.90
Lemke, O., Leith, No. Dak.	56.00
Rutz, H., Lemmon, So. Dak.	89.80
Krueger, E., Mandan, No. Dak.	123.60
Vacant, Marmarth, No. Dak.	
Gamm, E., Marshall, Minn.	179.64
Schnitker, H., Mazepa Twp., So. Dak.	178.07
Bretzmann, R., McIntosh, So. Dak.	69.81
Gamm, E., Milroy, Minn.	63.00
Wiedenmeyer, W. H., Miner, So. Dak.	
Schlegel, G., Mobridge, So. Dak.	185.90
Wiedenmeyer, W. H., Morrystown, So. Dak.	63.07
Hellmann, A., Mound City, So. Dak.	217.35
Hoff, A., Olanda, Mont.	35.09
Bretzmann, R., Paradise, So. Dak.	49.59
Lemke, H., Raville, So. Dak.	175.92
Bast, K., Raymond, So. Dak.	193.57
Herrmann, W., Reeder, No. Dak.	28.96
Mehlberg, E., Ridgeview, So. Dak.	
Lau, H., Roscoe, So. Dak.	280.80
Rutz, H., Shadehill, So. Dak.	15.38
Found, C., South Shore, So. Dak.	192.12
Holzhausen, W., Streeter, No. Dak.	
Eberhart, A., Sturgis, So. Dak.	
Holzhausen, W., Tappen, No. Dak.	145.09
Schuetze, A., Timber Lake, So. Dak.	19.43
Bergholtz, H., Terry, Mont.	55.60
Albrecht, P., Theodore, So. Dak.	78.99
Borgschatz, B., Tolstoy, So. Dak.	60.25
Borgschatz, B., Trail City, So. Dak.	19.00
Wendland, J., Valley City, No. Dak.	46.00
Lindloff, W., Ward, So. Dak.	202.68
Bretzmann, R., Walker, So. Dak.	
Meier, W. T., Watertown, So. Dak.	586.65
Rutz, H., White Butte, So. Dak.	33.75
Zickuhr, W., Willow Lake, So. Dak.	129.15
Heier, O., Windsor, No. Dak.	5.25
Bade, J., Zeeland, No. Dak.	180.00

\$ 8,216.26

S. E. JOHNSON,  
District Treasurer.

MICHIGAN DISTRICT

October 1 to December 31, 1941

Southwestern Conference

Reverend	Budgetary	Non-Budgetary
L. Meyer, Allgan	107.38	
H. C. Haase, Benton Harbor	1,800.00	
W. Franzmann, Coloma	81.40	
C. J. Fronka, Dowagiac	150.00	
N. Engel, Eau Claire	169.31	
E. T. Lochner, Hopkins	238.54	
E. T. Lochner, Dorr	134.38	15.00
A. Hoenecke, Muskegon	151.78	
A. J. Fischer, Sodus	514.93	
W. Westendorf, South Haven	273.20	
W. G. A. Essig, Stevensville	226.73	
H. Hoenecke, Sturgis	288.39	

Southeastern Conference

A. Baer, Adrian	553.85	
J. H. Martin, Belleville	78.56	
H. Heyn, Detroit	149.76	
H. Richter, Detroit	107.69	
H. Allwardt, Detroit	227.85	
K. Vertz, Detroit	167.72	21.00
W. Valleskey, Detroit	154.15	
R. Gensmer, Findlay, Ohio	32.06	
J. Gauss, Jenera, Ohio, including \$50.00 from Sunday School and \$30.00 from Luther Soc.	1,015.24	75.00
K. Krauss, Lansing	1,146.13	
W. Steih, Lansing	168.57	
G. Sauer, Livonia	42.90	
H. Zapf, Monroe, including \$50.00 from Sunday School, \$25.00 from Mission Society and \$25.00 from Ladies' Aid	594.07	
G. Ehnis, Monroetown	135.50	4.00
A. Maas, Northfield	459.90	
A. Maas, South Lyon	55.38	
E. Hoenecke, Plymouth	589.82	
C. Schmelzer, Riga	361.00	
H. Engel, Saline, from Christian M. Burkhardt Estate	93.13	186.26
H. Engel, Saline, including \$30.00 from Ladies' Aid and \$1.00 from Mrs. C. Klumpp	658.21	31.00
A. Wacker, Scio, including \$100.90 from Geo. W. Schafle	817.58	1.00
G. Luetke, Toledo, Ohio, including \$59.70 from Sunday School	626.70	
F. Zimmermann, Toledo, Ohio	61.96	
P. Heyn, Van Dyke	43.55	
H. A. Muehl, Waterloo, including \$5.25 Baptism Collection, R. H. Hoffman	51.80	
G. Press, Wayne	615.63	

Northern Conference

M. C. Schroeder, Bay City	337.10	9.00
A. Westendorf, Bay City	1,000.00	
E. Kasischke, Bay City	454.13	
R. Hoenecke, Chesaning	45.45	
R. Hoenecke, Brady	248.40	
E. Leyrer, Clare	107.70	
M. Toepel, Elkton	95.91	
B. Westendorf, Flint	485.89	9.30
V. Winter, Flint, including \$10.00 from Sunday School	71.51	
A. Kehrberg, Frankenmuth	241.70	1.00
R. Kaschinske, Greenwood	46.95	
A. Schwerin, Hale	103.55	
N. Lustke, Hemlock	163.68	
C. Frey, Kawkawlin	185.20	
E. Rupp, Manistee	95.57	
E. Rupp, Sheridan (Batcheller)	33.59	
W. Voss, Owosso	509.47	
A. W. Hueschen, Pigeon	238.15	
D. Metzger, Remus	110.86	5.00
D. Metzger, Broomfield	89.53	
O. Eckert and O. J. Eckert, Saginaw	1,326.64	
O. Frey, Saginaw	342.31	
H. Eckert, Saginaw	98.71	
G. Schmelzer, Sebawaing	185.64	
J. Zink, Sterling	60.30	
C. G. Leyrer, St. Louis	118.40	
G. Cares, Swan Creek	52.00	
J. Roekle, Tawas City	284.70	13.50
H. Zink, Tittabawassee	322.00	
A. Voges, Vassar	107.28	
A. Voges, Mayville	53.61	
A. Voges, Silverwood	35.50	
R. Koch, Zilwaukee	96.21	

Other Contributions

From N. N., Personal	30.00
St. John's, Marion Springs	52.00
Total	\$ 20,753.99 \$ 371.06

Note: Of the \$371.06 Non-Budgetary \$45.80 are for Church Extension and \$525.26 for non-synodical activities.

Memorial Wreaths

(Included In Above Monies)

Sent in by	In memory of	Amount
Riga	Herman Goetz	\$ 6.00
Saline	Julius E. Lindemann	5.00
South Haven	Mrs. C. Bast	2.00
Plymouth	Mrs. O. J. R. Hoenecke	15.81
Monroetown	Otto F. Beyer	4.00
Bay City (Bethel)	Henry Sasse	3.00
Bay City (Bethel)	Carl Popp	1.00
Swan Creek	Otto Borm	3.00
Tawas City	Herman Albrecht	12.50
Tawas City	Edward Witt	1.00
Bay City (Bethel)	Mrs. Wilhelmine Young	5.00
Detroit (Mt. Olive)	(3 Wreaths) George Braund	8.00
Flint (Emanuel)	Mrs. V. Winter	9.30
Toledo (Zion)	Ewald Haman and David Bauer	5.00
Toledo (Zion)	Mrs. Anna Young	2.00
Frankenmuth	Alvin Rupprecht	2.50
Frankenmuth	(2 Wreaths) Lorenz J. Weber	7.00
Northfield	Mrs. J. Van Dalson	1.00

E. WENK, Cashier.

## WESTERN WISCONSIN DISTRICT

October, November, December, 1941

Reverend

G. F. Albrecht, Ixonia.....	\$ 163.17
Harold F. Backer, Chaseburg.....	599.63
Harold F. Backer, Town Hamburg.....	330.74
J. C. Bast, McMillan.....	115.00
J. C. Bast, March.....	75.50
Wm. Baumann, Neillsville.....	831.68
Wm. Baumann, Hay Creek.....	53.37
H. E. Bentrup, Wilson.....	226.59
H. E. Bentrup, Ridgeway.....	346.12
Arthur Berg, Sparta.....	445.73
Alvin F. Berg, Wilton.....	93.00
C. E. Berg, Ridgeville.....	65.00
L. C. Bernthal, Town Trenton.....	133.12
Dr. J. B. Bernthal, South Milwaukee.....	1.00
R. C. Biesmann, Rib Falls.....	74.65
R. C. Biesmann, Town Rib Falls.....	38.45
R. C. Biesmann, Town Stettin.....	72.48
L. M. Bleichwehl, Onalaska.....	128.30
E. Blumenthal, Wausau.....	17.50
A. H. Dobberstein, Tuckertown.....	41.50
A. H. Dobberstein, Lime Ridge.....	31.65
A. G. Dornfeld, Fox Lake.....	408.24
A. C. Dornfeld, Marshfield.....	145.32
M. F. Drews, Oak Grove.....	580.12
F. F. Ehlert, Eitzen.....	56.00
A. J. Engel, Pardeeville.....	215.29
Otto Engel, Richwood.....	124.46
Otto Engel, Hubbleton.....	99.81
S. Fenske, Bruce.....	14.31
G. F. Fischer, Bloomer.....	144.73
G. F. Fischer, Eagleton.....	62.44
Gerhard Fischer, Savanna.....	140.00
E. C. Fredrich, Helenville.....	76.88
Henry Geiger, Leeds.....	171.58
G. Gerth, Town Merrimac.....	18.00
G. Gerth, Caledonia.....	13.00
G. Gerth, Greenfield.....	30.00
Henry Gieschen, Fort Atkinson.....	1,465.01
F. Gilbert, Indian Creek.....	8.00
F. Gilbert, Hustler.....	106.07
M. Glaeser, Hillsboro.....	127.91
M. Glaeser, Wonewoc.....	272.94
W. E. Gutzke, La Crosse.....	264.25
W. E. Gutzke, Mississippi Valley Conference.....	8.00
A. Hanke, Town Norton.....	138.50
M. J. Hillemann, Marshall.....	162.00
R. C. Hillemann, Ixonia.....	153.77
O. E. Hoffmann, Rib Lake.....	38.00
O. E. Hoffmann, Town Greenwood.....	49.25
R. C. Horlamus, Hurley.....	137.21
R. C. Horlamus, Mercer.....	48.11
H. Kesting, Pickwick.....	52.00
H. Kesting, Minnesota City.....	34.00
Wm. Keturakat, Sun Prairie.....	180.83
Wm. Keturakat, Cottage Grove.....	54.00
H. C. Kirchner, Baraboo.....	440.00
L. C. Kirst, Beaver Dam.....	911.04
J. Klingmann and Wm. Eggert, Watertown.....	1,266.18
L. J. Koenig, Mosinee.....	17.07
E. E. Kolander, Marathon.....	267.90
R. P. Korn, Lewiston.....	237.98
G. O. Krause, Little Black.....	8.56
G. O. Krause, Stetsonville.....	108.11
W. R. Krueger, Friesland.....	131.00
W. R. Krueger, Dalton.....	64.55
H. Kuckhahn, St. Charles.....	75.00
O. F. Kuehl, Cambria.....	77.50
O. Kuhlow, Jefferson.....	1,150.00
C. F. Kurzweg, Cream.....	234.70
C. F. Kurzweg, Cochrane.....	87.99
Phil Lehmann, Ableman.....	212.05
M. F. Liesener, Town Maine.....	241.50
W. C. Limpert, Altura.....	26.40
F. W. Loeper, Whitewater.....	279.55
F. W. Loeper, Richmond.....	108.30
A. W. Looock, Town Knapp.....	38.40
Theo. Mahnke, Madison.....	80.73
G. C. Marquardt, Ringle.....	23.80
G. C. Marquardt, Schofield.....	2.00
A. L. Mennicke, Winona.....	562.68
F. H. Miller, Platteville.....	39.30
J. Mittelstaedt, Menomonie.....	100.00
R. W. Mueller, Medford.....	161.17
T. J. Mueller, La Crosse.....	101.83
H. W. Neubauer, Whitehall.....	66.95
H. C. Nitz, Waterloo.....	593.55
Herbert Nommensen, Fountain City.....	391.37
M. J. Nommensen, Juneau.....	352.00
Wm. Nommensen, Columbus.....	593.25
W. O. Nommensen, Green Valley.....	23.42
W. O. Nommensen, Rozelville.....	90.33
A. W. Paap, Johnson Creek.....	437.66
H. A. Pankow, Beyer Settlement.....	51.70
H. A. Pankow, Poplar Creek.....	25.22
H. A. Pankow, Iron Creek.....	51.16
J. H. Paustian, Barre Mills.....	44.00
N. E. Paustian, Oconomowoc.....	256.10
W. A. Paustian, West Salem.....	417.50
E. E. Prenzl, Cornell, Keystone and Birch Creek.....	104.05
J. M. Raasch, Lake Mills.....	782.74
S. Rathke, Cameron.....	44.00
S. Rathke, Barron.....	18.00
A. W. Sauer, Winona.....	618.59
H. Schaller, Tomah.....	576.16
E. C. Schewe, Brodhead.....	90.16
E. C. Schewe, Monroe.....	6.05
F. A. Schroeder, Bad Axe Valley.....	96.28
W. E. Schulz, Town Berlin.....	306.25
H. C. Schumacher, Milton.....	151.76
A. Schumann, Globe.....	55.79
W. A. Schumann, La Crosse.....	1,456.24
F. H. Senger, Arcadia.....	13.55
C. W. Siegler, Portland.....	71.27
C. W. Siegler, Bangor.....	188.50
O. A. Sommer, Southwestern Pastoral Conference.....	12.25
E. A. Toepel, Lebanon.....	40.98
Wm. K. Thierfelder, Madison.....	8.05
K. A. Timmel, Watertown.....	464.00
Carl Toppe, Auburn.....	95.62
Carl Toppe, Brush Prairie.....	75.65
I. G. Uetzmann, Watertown.....	141.03
L. C. Vater, Goodrich.....	14.50
G. Vater, North Freedom.....	33.10
M. W. Wahl, Cambridge.....	45.09
M. W. Wahl, Cambridge and Cold Spring.....	92.43
E. Walther, Wisconsin Rapids.....	300.80
H. M. Warnke, Fountain Prairie.....	84.53
H. M. Warnke, Fall River.....	91.76
W. Weissgerber, Minocqua.....	56.46
W. Weissgerber, Woodruff.....	22.56
W. Weissgerber, Winchester.....	9.40
A. A. Winter, Mauston.....	224.00
A. A. Winter, New Lisbon.....	121.00
L. A. Winter, Eau Galle.....	108.62
L. A. Winter, Plum City.....	28.20
L. A. Winter, Elmwood.....	11.86
L. A. Witte, Kendall.....	224.51
L. A. Witte, Dorset Ridge.....	60.15
W. E. Zank, Newville.....	120.53
W. E. Zank, Town Deerfield.....	276.03
Theo. Zarembo, Spirit.....	8.50
Theo. Zarembo, Prentice.....	23.00
H. R. Zimmermann, Randolph.....	165.16
Budgetary.....	\$ 26,870.36
Non-Budgetary.....	342.36
Total for October, November, December, 1941.....	\$ 27,212.72

## Memorial Wreaths

For	From	Amount
Albert J. Gutzke.....	Rev. W. E. Gutzke, La Crosse.....	\$ 15.00
Mrs. I. Sauer.....	Rev. W. R. Krueger, Dalton.....	5.00
Edward Fenske.....	Rev. H. Kuckhahn, St. Charles.....	7.50
Paul Mueller.....	Rev. H. Kuckhahn, St. Charles.....	1.75
Henry W. Friedler.....	Rev. A. L. Mennicke, Winona.....	9.00
Martin Mueller.....	Rev. H. Nommensen, Fountain City.....	10.75
Mrs. Elizabeth Strehmel.....	Rev. Wm. Nommensen, Columbus.....	6.75
Mrs. Marie Voigt.....	Rev. Wm. Nommensen, Columbus.....	5.00
Frank Gauerke.....	Rev. N. Paustian, Oconomowoc.....	24.00
Wm. Buss.....	Rev. N. Paustian, Oconomowoc.....	10.00
Mrs. Therese Schultz.....	Rev. A. W. Sauer, Winona.....	5.00
Mrs. Anna Bosshard.....	Rev. C. W. Siegler, Bangor.....	2.00
Mrs. C. Bast.....	Rev. J. C. Bast, McMillan.....	2.00
Mrs. Louis Dietsche.....	Rev. Wm. A. Baumann, Neillsville.....	5.00
Mrs. Wm. Meyer.....	Rev. Wm. A. Baumann, Neillsville.....	1.00
Henry Klute.....	Rev. Henry Geiger, Morrisonville.....	8.00
Alvin Steinke.....	Rev. Henry Gieschen, Fort Atkinson.....	3.00
Mrs. Louise Schempf.....	Rev. Henry Gieschen, Fort Atkinson.....	10.00
Mrs. Hilmer Sonnemann.....	Rev. Henry Gieschen, Fort Atkinson.....	1.25
Mrs. Ruth E. Griley.....	Rev. M. Glaeser, Wonewoc.....	3.00
Emil C. Manke.....	Rev. W. E. Gutzke, La Crosse.....	43.25
Emilie Prueter.....	Rev. L. C. Kirst, Beaver Dam.....	5.00
Mrs. Jake Fitting.....	Rev. G. C. Marquardt, Schofield.....	2.00
Mrs. H. F. Rother.....	Rev. A. L. Mennicke, Winona.....	5.50
Mrs. Rosalia Petrich.....	Rev. Wm. Nommensen, Columbus.....	8.50
Rev. Richard Siegler.....	Rev. J. H. Paustian, Barre Mills.....	24.00
Rev. Richard Siegler.....	Rev. J. H. Paustian, Barre Mills.....	15.00
Rev. Richard Siegler.....	Rev. C. W. Siegler, Bangor.....	10.00
Gustav Gall.....	Rev. G. Vater, North Freedom.....	3.00
Christian Holzhueter.....	Rev. W. E. Zank, Deerfield.....	8.50
Rev. Richard Siegler.....	Rev. Dr. J. B. Bernthal, So. Milw.....	1.00
Charles Warnke.....	Rev. A. J. Engel, Pardeeville.....	2.00
Emil Robe.....	Rev. E. C. Fredrich, Helenville.....	2.00
Mrs. Emil Falk.....	Rev. Henry Geiger, Morrisonville.....	12.00
Mrs. Louise Hilke.....	Rev. A. Hanke, Rollingstone, Minn.).....	5.00
N. N.....	Rev. J. Klingmann and Rev. Wm. Eggert, Watertown.....	2.60
Mrs. Christ Stein.....	Rev. R. P. Korn, Lewiston, Minn.....	14.00
Mrs. Chas. Rausch.....	Rev. R. P. Korn, Lewiston, Minn.....	2.00
Mrs. C. Stuppan.....	Rev. H. Kuckhahn, St. Charles.....	2.00
Mrs. Amelia Krueger.....	Rev. A. L. Mennicke, Winona, Minn.....	2.00
Mrs. Helen Collins.....	Rev. J. Mittelstaedt, Menomonie.....	1.00
Mrs. Augusta Morscheck.....	Rev. J. Mittelstaedt, Menomonie.....	5.50
Jake Fitting.....	Rev. J. Mittelstaedt, Menomonie.....	1.00
F. C. Micheels.....	Rev. J. Mittelstaedt, Menomonie.....	11.50
Mrs. A. Barfknecht.....	Rev. H. C. Nitz, Waterloo.....	2.00
Gertrude Kionka.....	Rev. H. C. Nitz, Waterloo.....	1.00
Richard Grunwald.....	Rev. M. J. Nommensen, Juneau.....	2.00
Ed. F. Bolte.....	Rev. Wm. Nommensen, Columbus.....	5.00
Mrs. F. Pettack.....	Rev. Wm. Nommensen, Columbus.....	2.50
Rev. Richard Siegler.....	Rev. J. H. Paustian, La Crosse.....	13.00
Mrs. R. Boemke.....	Rev. J. H. Paustian, La Crosse.....	5.00
Mrs. Otto Wolf.....	Rev. J. H. Paustian, La Crosse.....	2.00
Rev. Richard Siegler.....	Rev. N. Paustian, Oconomowoc.....	5.00
Mrs. Marwin Olson.....	Rev. E. E. Prenzl, Cornell.....	2.00
Mrs. Frank Koepf.....	Rev. E. Schewe, Brodhead.....	3.00
E. G. Schroeder.....	Rev. C. W. Siegler, Portland.....	8.00
Rev. Richard Siegler.....	Rev. O. A. Sommer, Southwestern Pastoral Conference.....	12.25

The following notice is requested by Dr. J. H. Ott, Watertown:

From N. N.....	\$ 10.00
Memorial Wreath for Rev. and Mrs. H. H. Ebert from N. N.....	5.00
Memorial Wreath for Rev. R. Siegler from Hilbert R. Siegler and Wife.....	3.00

(All for Northwestern College Library Fund)

H. J. KOCH, Treasurer.



# Supplement of the Northwestern Lutheran

Volume 29

Milwaukee, Wis., February 22, 1942

Number 4

— *The Zuni Indians* in the far western portion of the state of New Mexico still practice the "dance of the sword swallows." So reports the New Mexico state tourist bureau. The ceremony is a supplication to appease the rain gods so that they will allow winter snows to nurture their farms for spring planting. The dance and its accompanying ceremonies cover a period of many days. It is said that double-edged, sharp, pointed swords eighteen inches long are swallowed. Each dancer has an attendant, and if the dancer fails to make the sword reach the pit of his stomach, the attendant immediately pushes it down the "swallowers' throat. The sword must then be withdrawn and swallowed again. Poor, deluded heathen!

## Gifts for Confirmation and Easter

### Northwestern Publishing House

935-937 North Fourth Street Milwaukee, Wis.

When ordering Hymnbooks please write Names very plainly. Be sure you select the book you want, as Hymnbooks with Names printed on cannot be exchanged

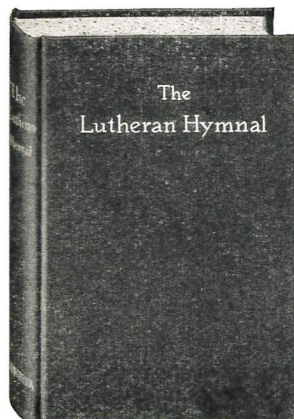
## THE LUTHERAN HYMNAL

AUTHORIZED BY THE SYNODS CONSTITUTING THE  
EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA

EDITION OF 1941

"The *Lutheran Hymnal* is intended for use in church, school, and home. The committee entrusted with the task of compiling and editing has earnestly endeavored to produce a hymnal containing the best of the hymnodical treasures of the Church, both as to texts and tunes, in accord with the highest standards of Christian worship. It is our sincere prayer that these treasures may be cherished by God's people wherever the English tongue is used in public or private worship. We have freely used whatever we found of value and, by way of acknowledgment, have carefully indicated all sources. In turn, we freely offer for the use of others all original contributions or translations made by the committee as such or by its individual members.

"Unto Him that loved us and washed us from our sins in His own blood and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever! Amen." — W. G. Polack, Chairman, The Intersynodical Committee on Hymnology and Liturgics for the Synodical Conference of North America.



### CONTENTS

The Liturgy (169 pages)	Canticles
The Calendar	Psalms
Short Prayers	Miscellaneous (Festivals, Lessons, etc.)
The Order of Morning Service	Glossary of Liturgical Terms
The Order of the Holy Communion	<b>The Hymns (644)</b>
The Order of Matins	Carols and Spiritual Songs (16)
The Order of Vespers	The Litany
The Order of the Confessional Service	Chants
A Form of Opening and Closing	Table of Contents
Christian Schools	General Doxologies
The Athanasian Creed	Alphabetical Index of Tunes
Intros, Collects, and Graduals	Metrical Index of Tunes
for the Church-year	Index of First Lines
Prayers (77)	Form of Emergency Baptism
General Prayers	

852 pages; page size, 5¼×8¼ inches

### THE LUTHERAN HYMNAL Available in the Following Bindings

**Style MC.** Blue moisture-resisting, vermin-proof silk-finish cloth covers, square corners, sprayed edges, gilt title...\$1.50  
**Style MFB.** Dark-blue durable leather-grained fabrikoid covers, square corners, gilt title, blue edges, boxed...\$2.00  
**Style MGF.** Elegant black leather-grained fabrikoid covers, square corners, gilt title, blind-embossed border-rule on front cover, red-under-gold edges, boxed...\$3.50  
**Style MLD.** Black hand-made, genuine-leather covers, divinity circuit (overlapping), round corners, gold title, red edges, boxed. ....\$5.50

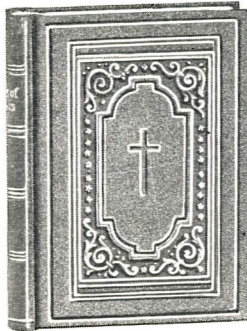
**Style MGL.** Black hand-made genuine-leather covers, semi-flexible; covers not overlapping, round corners; gold title; red-under-gold edges; boxed.....\$6.75  
**Style MMD.** Black hand-made *de luxe* morocco covers, divinity circuit (overlapping), round corners, gold title, red-under-gold edges, boxed.....\$7.50  
**Style MPM.** Black *de luxe* genuine-morocco covers, hand-made and padded, covers not overlapping, round corners, gold title, red-under-gold edges, boxed.....\$8.00



# ENGLISH HYMN BOOKS

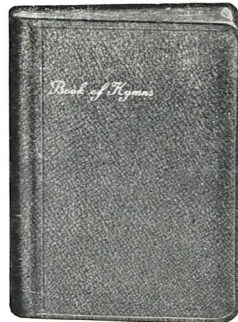
(Joint Ev. Luth. Synod of Wisconsin and other States)

EDITION OF THE NORTHWESTERN PUBLISHING HOUSE



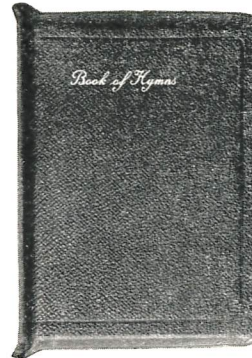
**NO. 1. BOOK OF HYMNS**  
Word Edition

Size 3¼ × 5½, XXVI and 340 pages, bound in art leather. Price .....\$1.00



**NO. 3**

Fine flexible leather, gilt edge, round corners and title in gold on front cover. Price...\$2.50



**NO. 5**

Fine flexible leather, Divinity Circuit, gilt edge. Title in gold on front cover. Price...\$3.25



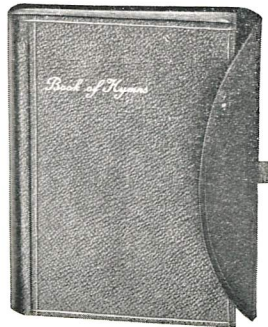
**NO. 500**

Fine leather padded sides with ornaments stamped in gold on front cover, gilt edge. Price .....\$5.00

**NO. 1. BOOK OF HYMNS**  
Church Edition

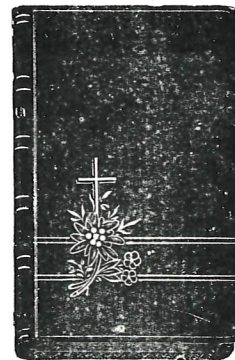
Bound in Maroon Buckram. Price .....\$1.00

Stamping on the front cover, "Property of, etc." is extra, depending on the quantity of books ordered.



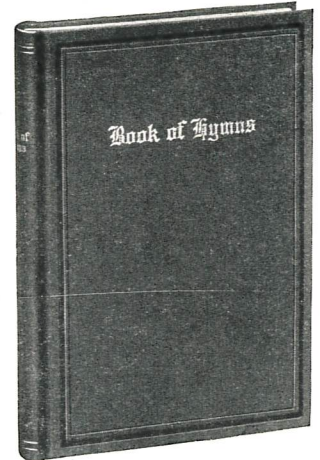
**NO. 2**

The same bound in art leather, with gilt edge, title and cross in gold on front cover. Price .....\$1.50



**NO. 501**

Fine leather padded sides with ornaments stamped in gold on front cover, gilt edge. Price .....\$5.00



**BOOK OF HYMNS**

with Music for the Joint Evangelical Lutheran Synod of Wisconsin and other States. 6 × 8¾, bound in buckram. Title in gold. XII and 333 pages. Price.....\$1.75

## NORTHWESTERN SCHOOL BIBLE

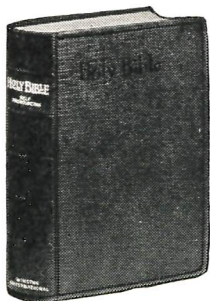
Self-Pronouncing. Containing the King James or Authorized Version of the Old and New Testaments — Text Only — Without Helps or References. Has Self-Pronouncing Text, all the proper words being accented and divided into syllables for quick and easy pronunciation. The Type is large and clear having been selected for its open face, which makes it easily read. 12 pages of Maps of the Bible Lands in Colors. Printed on superior white paper. Suitable to carry or for home reading.

Specimen of Type — Bibles Nos. 1, 2, 3

### 149 CHAPTER 32.

*Reuben and Gad inherit east of Jordan.*

**N**OW the children of Reu'ben and the children of Gad had a very great multitude of cattle: and when they saw the land of Ja'z'er, and the land of Gil'e-ad, that, behold, the place ~~was~~ a place for cattle:



N. W. No. 1

N. W. No. 1. Bound in fine cloth, extremely durable, round corners, red edges, gold stamping on back. Size 5 × 7¼. Price .....\$1.00

## SELF-PRONOUNCING PICTORIAL BLACK FACE TEXT BIBLE

Containing The King James or Authorized Version of the Old and New Testaments. Has Self-Pronouncing Text, all the proper words being accented and divided into syllables for quick and easy pronunciation. The type is large and clear having been selected for its open face, which makes it easily read. It also contains A New Series of Helps to the study of the Bible selected for their general utility, including 4,500 Questions and Answers on the Old and New Testaments which unfold the Scriptures. A feature of great value to old and young. Many Beautiful Illustrations showing scenes and incidents of Bible History handsomely printed on enamel paper in phototone ink. 12 pages of Maps of Bible Lands in Colors. Printed on superior white paper. Suitable to carry or for home reading.

N. W. No. 2. Bound in French Morocco, limp round corners, red under gold edges, silk marker. Size 5 × 7¼...\$2.25

N. W. No. 3. Bound in French Morocco, Divinity Circuit (overlapping edges), round corners, red under gold edges, silk headband and marker. Size 5 × 7¼ .....\$2.50



N. W. No. 2

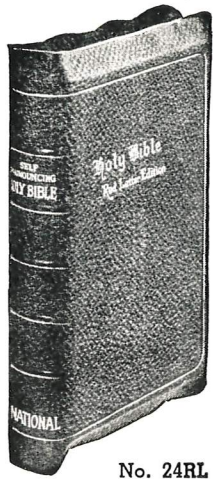


N. W. No. 3

# ILLUSTRATED EDITION Bourgeois Type Teachers' Reference Bibles

King James (Authorized) Version — Self-Pronouncing

**VERY COMPLETE HELPS**



No. 24RL



The very complete Helps, combined with the large, easy-reading type, fine quality white Bible paper and durable binding, make this an ideal Bible adaptable to many uses. Including, as it does, a Family Register, it is excellent for Home and Family use. The Presentation Page permits it to be used as a gift. The Bible Helps embrace: Center Column References, a Concordance, a Bible Dictionary, 5000 Questions and Answers, atlas and colored maps, full-page Illustrations in color, and 64 pages of Selected Bible Helps, making it suitable for use by the most advanced Bible Students, Teachers, Preachers and Christian Workers. Size 6x8.

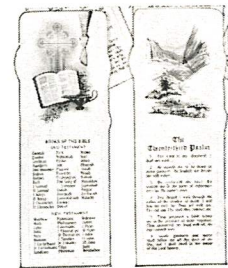
**TYPE SPECIMEN OF  
BIBLES NO. 24, 24RL AND 24RL INDEXED**

*God comforteth the church.*                      **ISAIAH,**  
**CHAPTER 43**    **B. C. 712.**  
*1 The Lord comforteth the church with his promises,  
14 He foretelleth them the destruction of Babylon,  
18 and his wonderful deliverance of his people.*  
**B**<sup>a</sup>ut now thus saith the LORD  
<sup>b</sup> that created thee, O Jā'qob,  
<sup>c</sup> and he that formed thee, O Is'ra-el,

No. 24. Bound in genuine leather, overlapping covers, gold edges, round corners, headbands and book mark.....\$5.25  
No. 24RL Indexed — Same contents and binding as No. 24RL but INDEXED.....\$6.00  
Please note change in price of Bible No. 24, No. 24RL and No. 24RL Indexed

No. 24RL. Same contents and binding as No. 24 but WITH THE WORDS OF CHRIST PRINTED IN RED.....\$5.50

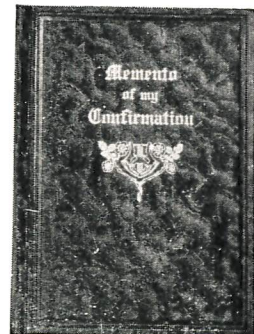
## Celluloid Bookmarks with Scripture Texts



- No. 3. The Beatitudes  
Floral design, lilies, and roses with white conventionalized cross
- No. 5. Twenty-third Psalm  
Scene in Palestine, a Shepherd, and sheep among rocks
- No. 6. The Lord's Prayer  
Stained glass window design and lilies  
Size 1 7/8 x 5 1/4 inches  
Price: 10c each

## Memento of My Confirmation

Twelfth Edition  
BY O. HAGEDORN



What the Bible says about "My Baptism" — "My School-days" — "My Confirmation" — "My First Communion" — and all phases of Christian life, its joys, sorrows, labors, trials and victories. Bound in art cloth, richly embellished, printed on best writing paper, interspersed blank pages, easily filled in from time to time, makes the book a life's record, growing in value throughout life and longer. Size 4x5 1/2 inches.

Price: 25 cents

## NEW-STYLED CELLULOID BOOKMARKS

These colorful celluloid Bookmarks will appeal to those who like practical gifts. The beautifully designed bookmark is four inches long and less than one inch in width, and thin enough not to mar the pages and thick enough not to cut them. The texts are gold-stamped with the following:

- GD720—The Lord Is My Shepherd
- GD721—God Is Love
- GD722—Love Never Faileth
- GD723—Jesus Never Fails
- GD724—Christ My Guide
- FD725—God Answers Prayer

Price: 15 cents each



### Pictures with Artistic Karved-Art Frames



No. 502

- No. 501. Christ in Gethsemane  
 No. 502. Christ at Twelve  
 No. 503. The Good Shepherd

Size 6×5¼

Price: 60 cents each

### Congratulation Folders for Confirmation with Scripture Texts

All folders are beautifully tinted in full color offset printing. There are special embellishments, such as ribbons, inserts, die-cut designs, etc. Envelopes furnished.



No. 48772



No. 9489

- No. 9475. For Your Confirmation  
 No. 9976S. Confirmation Greetings  
 No. 9978S. For Your Confirmation

Price: 5 cents each

- No. 9985S. A Thought for Your Confirmation  
 No. 9981S. A Confirmation Wish for You

Price: 10 cents each

- No. 9487. Confirmation Greetings  
 No. 9489. My Prayer for You on Your Confirmation  
 No. 9988. Confirmation Congratulations  
 No. 9991S. For Your Confirmation Day

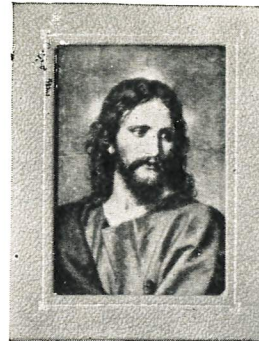
Price: 15 cents each

- No. 48772. God Bless Your Confirmation

Price: 25 cents each

### Religious Pictures in Full Colors

IN LEATHERETTE FRAMES WITH  
EASEL TO STAND AND WITH HANGERS



No. 3532

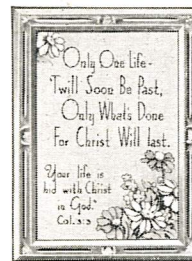


No. 3531

Size 5×7

Price: 35 cents each

### Plastic Framed Pictures and Texts



No. 157



No. 152

Price: 15 cents each

### Easter Folders with Scripture Texts



No. 570



No. 567

- No. 551. Easter Joys  
 No. 563. God's Love at Easter  
 No. 567. Easter Gladness  
 No. 568. Easter Greetings  
 No. 569. Easter Blessings  
 No. 570. Easter Greetings and God Bless You  
 No. 571. A Happy Easter

Price: Single copies, 5 cents;  
per dozen, 50 cents

## NORTHWESTERN PUBLISHING HOUSE

935-937 North Fourth Street

Milwaukee, Wisconsin