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The Northwestern LUTHERAN

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

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"Unto you
is born
this day
in the city
of David
a Savior,
which is
Christ
the Lord."



The Christmas Epistle

AN OPEN LETTER TO A WORLD AT WAR

FIGHTINGS and fears within, without, with many a conflict, many a doubt! Worry, anxiety, and fear depress the hearts of the children of men the world over. Here, the yoke of their burden; there, the rod of the oppressor! The darkness is great, and the shadows are deep. The fire and cry of battle, the tumult and consternation of war have spread to the uttermost parts of the earth; the entire face of the world is mirrored in blood.

The Rod of the Oppressor

But of all the shadows the darkest is that which is cast over the world by sin. The night of sin has brought all other shadows in its wake. Sin is the most cruel oppressor, the most grievous burden, the most galling yoke. We do not say our *sins*, but our **sin**. Our transgressions are but the symptoms of the deep-seated corruption of our sinful nature. Our sins are but the evil fruits in kind of the corrupt tree. The Baptist, John, the forerunner of Christ, warned his people and us, "The ax is laid unto the root of the trees." We do not see John plucking a few spotted fruits here and there — and where should he begin or stop — but he lays the ax to the root of the tree that is thoroughly foul and corrupt.

And wars and fightings among men are the bitter fruits, the apples of Sodom, of our sinful lusts and depraved nature. Sin has forced our world onward in the path of envyings and strife and drawn us into the maelstrom of war and confusion.

And sin is guilt, scarlet and crimson, which finally plunges men into the land of the shadow of death and perdition. There shall be weeping and gnashing of teeth.

What doubts, fightings, and fears sin has caused within the hearts of men! How loud the voice of intimidation, the noise of consternation is in the troubled sinner's breast.

You and I are unable to conceive that this earth and

this heart, the scene of countless battles, should ever find peace and rest.

Tidings of Peace

Yet through all these deepening shadows, these fightings and fears within and without, a ray of light has found its way, clear and strong, to cheer, to save the world. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The angel of the Lord at Bethlehem brought light into the darkness of the shepherds' night with his message, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." And the *Gloria in Excelsis* of the angelic hosts overpowered the *Miserere* of men: "Glory to God in the highest, and on earth peace, good will toward men."

"For unto us a child is born, unto us a son is given: and the Government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." — Does the Child in the manger appear to be the Savior of the world? His ways are quiet and without noise or confusion. But the Child waxed strong

until He became the mighty Conqueror to redeem mankind. He took upon Himself our yoke, suffered under the scourge, and on the bloodiest of all battle fields, Golgatha, in His own person endured the full force of the oppressor's rod, and thus through infinite love and infinite suffering broke the yoke of our burden and the staff of our oppressor — sin. — "The grace of God that bringeth salvation hath appeared to all men."

And the Prince of Peace who became our Champion continues to do battle for us. With the sword of the Spirit, the Gospel, He enters our hearts until the tumult, the fightings and fears, within us cease, and the heart no

ISAIAH 9, 2-7

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

longer bleeds. "And of peace there shall be no end."

Into Every Heart and Home

"Unto us a child is born, unto us a Son is given." This is a personal letter addressed to everyone, whoever, wherever he may be. Indeed, the peace and joy which Christ brings will be vain and empty unless we have the full assurance that He was given *to us*. And in the phrase "Unto us" you have the still more personal "*unto me*". To *you* the Savior shall be the "Wonderful" — wonderful in His virgin birth, wonderful in His death and resurrection, wonderful in His love and mercy. To *you*



He shall be the "Counsellor", the Answer to your question, "What must I do to be saved?" Your Counsellor through all the perplexing and dangerous ways of the earthly life. To *you* the Savior shall be the "Mighty God", not a weak, changeable human being — for though He is man, He is the mighty God — and all that He is as God, He is for your good and your benefit. He is your "Everlasting Father". Like as a father pitieth his children, so He watches over you and cares for you. And He is ever faithful. He is your "Prince of Peace", the Fountain of peace where all troubles vanish.

No Other Savior

"And the Government shall be upon His shoulder." He alone maintains this government; it rests solely upon His shoulder. There is salvation in none other. This world is lost without Christ and His Gospel.

Seek where ye may To find a way
That leads to your salvation;
My heart is stilled, On Christ I build,
He is the one Foundation.
His Word is sure, His works endure;
He doth o'erthrow My ev'ry foe;
Through Him I more than conquer.

Seek whom ye may To be your stay;
None can redeem his brother.
All helpers failed, This Man prevailed,
The God-man, and none other.
Our Servant-Lord Did help afford;
We're justified, For He hath died,
The Guiltless for the guilty.

Seek Him alone, Who did atone,
Who did your souls deliver;
Yea, seek Him first, All ye who thirst
For grace that faileth never.
In ev'ry need Seek Him indeed;
To ev'ry heart He will impart
His blessings without measure.

Rejoice!

And with His blessings joy enters our hearts. "They joy before Thee according to the joy in harvest, and as men rejoice when they divide the spoil." If only we would gather all the blessings which Christ has brought and make them our own by faith — how rich and happy we should be! If only we would heed the encouragement of the Apostle, "Rejoice in the Lord," even our ills and sorrows would be turned into joy. The world, in order to rejoice, seeks to forget Christ — a Christless Christmas — and seeks happiness, as it were, behind his back. But those who have accepted God's Christmas Gift, the Savior, joy before His face; by Him we have been made acceptable to our Father in heaven as His children. In Jesus He has made His face to shine upon us and has lifted up His countenance upon us and given us peace. Therefore rejoice, and again I say, rejoice! A. P. V.

"HOW SHALL WE DO?"

2 KINGS 6, 15-17

"Alas, alas, how shall we do?"

Like one of old we say,
As foes encompass all our paths
In threatening array.
Our eyes, O Lord, do not behold
In peril's crisis hour
Thy horses and Thy chariots,
A flaming guard of power.

"Alas, alas, how shall we do?"

Yet shining, unseen bands
Are charged to keep us in our ways
And bear us in their hands.
And when there seems "no help in God"
Responsive to our cry,
In tender mercy, love, and grace
The Lord Himself draws nigh.

Oh, if our doubting eyes could see

The chariots of heaven,
The host of angel guardians,
What courage would be given!
And if beside us we could trace
The form of Him we love,
Not all the subtle snares of hell
Our confidence could move!

E'en as the shielding mountains stand

Impregnable in might
Around belov'd Jerusalem
At morning, noon, and night,
So like a wall of fire our Lord
Surrounds us constantly.

"How shall we do?" Ah, blest are they
Who trust — yet do not see!

Adelaide Addison Pollard,
in Sunday-school Times.

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EDITORIALS

REDEEMER

REDISCOVERY OF SIN

"THE KINGDOM OF GOD"

Redeemer At Christmas we again stir up the joy in our hearts over the fact that the Son of God became man, that the Word was made flesh (John 1, 14). We sing praises to Him who is "clothed in garb of flesh and blood" (Hymn No. 80, 1) and glorify God for the gift of His Son who "takes our flesh and blood" (No. 105, 6). And in like or similar expressions we repeat the thought in other hymns of praise.

Is there any reason for rejoicing just in the fact that the Son of God united Himself so closely with human nature that He took it up into His very personality, and thus Himself became a real man? We rejoice that God's Son came to redeem us, but is there any importance to the fact that the Son of God became *man*? St. Paul stresses the fact in 1 Tim. 2, 5.6: "There is one God and one mediator between God and men, the *man* Christ Jesus, who gave himself a ransom for all." The Epistle to the Hebrews has a special paragraph on this point, chap. 2, 14-18: "Forasmuch then as the children are partakers of *flesh and blood*, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his *brethren*, that he might be a merciful and faithful high-priest in things pertaining to God to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted he is able to succor them that are tempted." Note how the text draws comfort for us from the fact that Jesus became our *brother* by partaking of our *flesh and blood*.

When the Hebrews read these words the meaning at once was clear to them, for God had, in the Old Testament, illustrated the deeper meaning of this fact to them by a special institution which He arranged for them. That was the institution of the *Go-el* (a Hebrew word

meaning a redeemer). The *go-el* always was a near relative. His duties were to help his relative in financial troubles. Lev. 25, 47-48: "If a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, . . . after that he is sold he *may be redeemed* again; one of his brethren may redeem him: either his uncle, or his uncle's son may redeem him, or any that is *nigh of kin* unto him of his family *may redeem* him." The *go-el* had other functions. If a man was killed it was the *go-el*'s duty to see to it that justice was done in the case. For that reason he was then called the avenger, or revenger, of blood. See Num. 35, 19. 21. 24. 27; Deut. 19, 6-12. — If a man died childless, the *go-el* was to marry the widow and raise an heir for his departed relative. See the story of Ruth on this point and on some customs that had developed in connection with it, particularly chap. 4, 1-12.

Jesus became man, our brother, in order to redeem us. In the *go-el* the old Israelites ever had a picture before their eyes what the promised Messiah would do for them, for the lost world. With this in mind, Isaiah prophesied: "The *Redeemer* shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord" (Is. 59, 20. — Read also chap. 44, 6. 24; 49, 7). Hosea said: "I will ransom them from the power of the grave; I will *redeem* them from death. O death, I will be thy plagues. O grave, I will be thy destruction" (chap. 13, 14). The Psalmist urges us to praise the Lord "who *redeemeth* thy life from destruction" (Ps. 103, 4). And Job in the midst of all his sufferings consoled himself with the thought: "I know that my *Redeemer* liveth" (Job 19, 25).

The *man* Christ Jesus is the Mediator between God and men. The Son of God became our brother in order to be our true *Go-el* and to redeem us by giving His life as a ransom for us. Therefore we rejoice. We do not know what troubles the new year may bring us, but we can face them confidently because we know that our *Redeemer* is here.

J. P. M.

Rediscovery of Sin As though sin needed any rediscovering! The fact is, however, that many in the past few decades and in the days immediately preceding this world catclysm, this war, sin was spoken of as a fictitious thing, a thing that was invented in the dark ages and handed down since then from one generation to another. To talk of sin as a hereditary condition affecting every human at conception and birth and corrupting his whole nature and his doings was considered a bit of theological juggling adding confusion to an already confused world. Men, especially in the educational world, did their best to counteract this doctrine and this wholly unworthy conception of man. These were aided and abetted by many "theological seminaries" and many men of the pulpits. These having not drunk deeply of the Word of God themselves and willing at any cost to become popular and get in step with the modern way of thinking — we call them modernists — spoke of the "*inherent goodness of man,*" in direct contradiction of the "*inherent evil of man*" taught in the Scriptures — "I know that in me, that is, in my flesh, dwelleth *no good thing*" Rom. 7: 18; "Behold I was shapen in iniquity and in sin did my mother conceive me" Ps. 51: 5; "We are all as unclean things and all our righteousnesses are as filthy rags" Is. 64: 6. These and the many other Words of Scripture meant nothing to the many who were bent on removing from man the insult of the centuries. "Man is by nature good," they said. "The evil that he does is the result of his training, his education, his environments. Remove these things and the human family will be cured."

What a night-mare that was, what a dream! Suddenly God let the card-board house of their dream collapse upon their head; this war is the Lord's method. Will it open the eyes of men; will they read God's message delivered in this thundering voice of war? Generally it will not, of course; but individuals will come to see the error of their ways, their ideas, their thinking, and will, by the grace of God, rebuild their spiritual lives on the solid rock of the Word of God. Already we hear voices, some of them familiar to us in denying the truth of the Bible, ready to admit that they made a mistake. One of them writes in the *Christian Century*, "Though being out of the active service of the church I rediscovered the truth of some of the things that the church alone was saying or could say — the fact, for instance, that man is a sinner and needs "redemption."

"Sin was a word that had gone out of my theological vocabulary a long time before. It was passé, "old hat," a relic of Dwight L. Moody days. In the theological seminary we had discovered pastoral psychology and religious education. Sinners were just maladjusted people, and sin, whatever was meant by the word, could be cured simply by giving a child a daily bottle of irradiated milk, a pre-school education, and some colored blocks to play with. Civilization, we were solemnly assured, was a race between education and disaster."

This from a man who has been on both sides of the fence. May many more who today are earnestly seeking an answer to the world confusion and their own spiritual confusion, by the grace of God, rediscover SIN and the REDEMPTION that is in Christ Jesus.

W. J. S.

* * * *

"The Kingdom of God" This term slips out of the mouths of people so easily these days that it is small wonder that there is such confusion, such misunderstanding, such mis-application of this Scriptural term. The amount of confused nonsense that men talk about "the kingdom of God" is unbelievable. The war, of course, has given new impetus to the use of that phrase. Not only writers in the church papers have taken up the term but many writers in the secular papers.

When men say, "We must win this war for the sake of the kingdom of God," they certainly reveal that they do not know what the kingdom of God is and what they are talking about. They certainly believe that the kingdom of God comes "with observation"; that it can be seen with the naked eye and that it will come much like a circus parade with outward show and the shrill noise of the calliope filling the air. The very opposite is true according to the Scriptures (Luke 17: 20). "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is *within you.*"

What is the kingdom of God and where is the kingdom of God? Any kingdom centers about the king. Wherever the king is, there is the kingdom. So, too, the kingdom of God centers about its King and the King of the kingdom of God is Jesus Christ. This fact Christ established before Pilate when on Pilate's question He answered: "*I am a King.*" He became the King of His kingdom by *purchase*. "The Church of God He hath *purchased* with His own blood." Acts 20: 28. So the kingdom of God is the Church of God. But, what is the Church of God and where is the Church of God? Wherever there are souls or a soul that owns Christ as the Savior from sin and death and hell, there is the kingdom of God; there Christ Jesus has established His gracious rule in the heart. That is what Christ means when He says, Luke 17: 21: "For behold, the kingdom of God is within you." Hence, it is faith in Christ that makes us members of that kingdom. And, since faith is an invisible thing, so also is His kingdom. No one can say: "Lo here" it is, or "lo there" it is. It is not a visible object.

Yes, the Lord has given us indications whereby His Church may be known among men. He says, "If ye continue *in my Word* then are ye my disciples indeed." (John 8: 31.) Wherever the Word of God is preached and wherever men believe that Word, there is the kingdom of God. We may be sure of that for God says: "My word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I

sent it." (Is. 55:11.) The preaching of the Word and the kingdom of God go together. One is not possible without the other.

The establishment, then, of the kingdom of God is God's own concern and He will establish it whenever and wherever it pleases Him. No man, no nation nor any

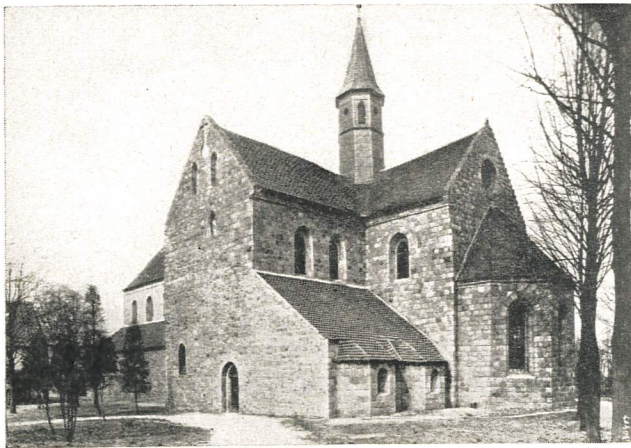
combination of nations can hinder the progress of this kingdom. He will, if it pleases Him, build it on the ruins of any nation. It is for us to pray: "Thy Kingdom Come!" and do the work He has given us to do — "Preach the Word." Beyond that we have no responsibility. W. J. S.

"BEHOLD A BRANCH IS GROWING"

By Dr. H. A. Koch — Manitowoc, Wisconsin

DURING the Advent and Christmas Season we again turn to the beautiful Christmas hymns, recalling the wonderful gift of God and those irrevocable days of our own childhood, preparing our hearts for the proper reception of the Christ-child.

The history of the inimitable Christmas choral, "From Heaven Above" by Luther is quite well known to most of us . . . like manner the origin of, "Silent Night, Holy Night," which in spite of its being overstressed in its importance regarding contents and music has nevertheless not as yet lost its appeal for the masses. The history of



Exterior View of the Old Monastery Where the Hymn under Discussion was Born

the hymn, "Behold a Branch Is Growing" seems to be shrouded in darkness. When we page our Lutheran Hymnal, we find the author to be unknown. May the undersigned be privileged to offer an interpretation which had been given him years ago, while still in Germany, at the place where the hymn is said to have originated, in the Cistercian cloister in Zinna near Jueterbog in the vicinity of Wittenberg, where Tetzl once had sold indulgences thereby arousing Luther to write his 95 theses and without knowing it starting that world-wide movement, the Reformation.

Cistercians Once a Great Blessing

During the early centuries of the Middle Ages, Christian missionaries, in the main starting out from monasteries, began to spread Christianity among the Germanic

tribes of the Northern countries, in France, England and Germany. While Ulfilas began his missionary work among the Visigoths, a monk by the name of Augustine spread the faith among the Angles and Saxons in Britain and Boniface in Germany. The monasteries however did not only send missionaries, build cloisters and churches and make converts, but also began to acquire wealth. With wealth luxury and the sins of the flesh crept in, the latter above all gradually bringing about the downfall of one monastery and order after the other. Reforms were attempted at various times. As long as the monastic simplicity of life and purpose was maintained, everything went well. These things not only bring about the decline and fall of nations, but also cause havoc and spread ruin within the visible churches. The Cistercians were an order that attempted to revive the original monastic rule of Benedict of Nursia, especially stressing manual labor, agriculture, and colonization. Originally settling in a swamp in Citeaux in France they transformed the region into a veritable paradise. This cloister became the mother organization for many cloisters in France, England and Germany. In Germany alone about 200 Cistercian monasteries were founded, most of them in Northern Germany. Outstanding among them were those at Doberan in Mecklenburg, Chorin, Lehnin and Zinna in the province of March of Brandenburg. The original Cistercian order has long ceased to exist. The above named cloisters are in Protestant hands since the days of the Reformation. The Cistercian monks once proved to be a great blessing, they transformed waste lands into fertile communities. Today mostly ruins or only names, a few churches, that once upon a time served as bulwarks and fortresses against the invading heathens are the only witnesses of a glory that once was theirs. Doberan, Chorin, Lehnin and Zinna, however, still reveal the original splendor and plan. Their annals tell of the great work of colonization once performed by them.

The Story of the Hymn

One day, while on my way to the famous city of Wittenberg, I stopped off at Zinna and inquired at the parsonage whether I could view what was left of the once illustrious cloister of Zinna. The pastor, a member of the Evangelical State Church, gladly consented to show me around.

It is impossible to go into all the details of the history of the cloister. While we were in the church, which was re-built according to the old plans on the partial ruins of the old church, the pastor informed me that he had studied the chronicles of the cloister and had made some interesting discoveries, one of them being the story which we shall now attempt to re-tell.

It was late in the fall of the year, the exact date being unknown. A light blanket of snow had covered the still green carpet of lawn between the domicile of the monks and the church of the cloister. A monk was hurrying from his cell to the church for the mid-night service where the Lauds were to be offered as they were customary in the Cistercian order, when his eye was arrested by a tiny flower peeping through the snow, the light from a window falling on it and casting its radiance over the scene. This rare view gave him an inspiration. He was so vividly reminded of the branch growing out of the roots of the Stem of Jesse. Changing the German word, "Reiss", the word for "branch", to the word, "Rose" with poetic license, he hurried back to his cell after the service and penned his thoughts into the beautiful hymn, "Es ist ein Ros' entsprungen Aus einer Wurzel zart" — the English version hardly does justice to the beautiful German original.

"Behold a branch is growing
Of loveliest form and grace
As prophets sung, foreknowing;
It springs from Jesse's race
And bears one little Flower
In midst of coldest winter,
At deepest midnight hour."

The time, when the monk saw the beautiful little flower peeping through the snow, inspired the words of the first stanza. The original hymn is mainly addressed to Mary, the mother of Jesus, Mary being the patron saint of the Cistercian order, all the churches of that order being dedicated to her. The monk thought Mary was the rose. In our hymnal the necessary correction has been made, the rose being the Christ-child.

This is the brief story of the origin of the hymn as told by the pastor of that church gleaned from the records of the cloister. Gone is the splendor of the once famous Cistercian order, sparse are the remnants even in Koster Zinna, but the hymn once conceived on the way to a mid-night service and penned by a monk, whose name remains unknown, has come down to us through the centuries, ever again inspiring us in the beautiful Advent and Christmas season, thrilling us with its melodious tune, calling our attention to the prophecy of Isaiah, which found its fulfillment in the Christ-child given to the Virgin Mary "at mid-night calm and still." The hymn is an inspiration of a memorable night in the life of an unknown monk yearning for "that endless day in the courts of Heaven." Would that we all might study prophecy and fulfillment in Christ in these preparatory days of Advent, thereby preparing ourselves for the reception of the Christ-child into our hearts, so that we all might once enjoy "the endless Day in the brightest courts in Heaven."

THE WEAK AND THE STRONG

By Pastor I. P. Frey, Denver, Colorado

MUST the Christian be a vegetarian? Is it wrong to eat meat or at least certain kinds of meat? Is it a sin to drink wine and other fermented beverages? Must certain days be observed as holy days? To answer such questions it will not do to consult our own personal preferences or to be guided by public opinion or even by the stand which the majority of church people take. The only question is: What saith the Scripture?

We have all met people who prided themselves on their abstinence, who considered themselves particularly religious and holy because they denied themselves certain articles of food and drink of which others freely partake. We have heard people boast: "I neither smoke nor drink nor do I have similar vices." Because of such abstinence they feel that they already have one foot in heaven. But Christianity does not at all consist in such things. It is not what you eat or drink or do not eat or drink that makes you a Christian. Scripture says, "The kingdom of God is not meat and drink but righteousness and peace and joy in the Holy Ghost."

Meat

The question of meat, drink and holy days can not be settled by just consulting the Old Testament. The Old Testament Bible is the inspired Word of God just as much as the New Testament, but the Old Testament contained provisions which were never intended to be permanent but were to be in effect only until Christ the Savior should usher in the era of Christian liberty.

According to the Law of the Old Testament Jews were not at liberty to eat any kind of meat they pleased but were permitted to eat the flesh of only those animals which chewed the cud and had cloven hoofs, so that they were allowed, for instance, to eat beef and mutton but no pork. There were restrictions also in regard to birds and fishes. There are those today who still hold that position and even go beyond it, who forbid not only some meats but all meats, who insist that to serve the Lord properly one must be a vegetarian. Seventh Day Adventists, for example, are instructed not to eat meat and in their hos-

pitals meat is withheld even from patients of other denominations.

Though it is true that the Old Testament prohibited *certain* kinds of meat, it never did forbid *all* meats, and even this prohibition was abolished with the dawn of the New Testament. In the fourth chapter of his first Epistle to Timothy Paul writes: "Every creature of God is good and nothing to be refused, if it be received with thanksgiving, for "it is sanctified by the Word of God and prayer," and he accuses those who command to abstain from meats which God hath created to be received with thanksgiving as circulating doctrines of devils. In Colossians, second chapter, we likewise read: "Let no man therefore judge you in meat or in drink or in respect of an holy day or of the new moon or of the sabbath days, which are a shadow of things to come; but the body is of Christ." The Old Testament regulations concerning meats and drinks and holy days were only shadows of Christ and had outlived their usefulness with the coming of Christ. One may be a vegetarian on doctor's orders or from free choice, but the person who forbids meat for religious reasons is contradicting the plain teaching of the Bible.

Beverages

However, the Bible speaks not only of meat but also of drink. And many misguided religious people, whose zeal and sincerity can not be questioned, think that their own views are an improvement on the Bible and that to be a Christian one must be a total abstainer. There was no general prohibition of wine and other fermented beverages in the Old Testament, though certain people who were under special vows to God were to abstain from strong drink. In fact, the Old Testament pictured wine as a creature of God to be received with thanksgiving. Among the things for which God should be thanked the 104th Psalm lists "wine which maketh glad the heart of man." The first miracle of Jesus was changing water into wine. Jesus Himself drank wine, so that His enemies, picturing His moderate use as overindulgence, called Him a winebibber. Strong drink has its problems, but we are not solving the problem by forbidding what God permits and calling sin what the Bible calls a creature of God to be received with thanksgiving.

But there is a difference between the use and the misuse of God's gifts. The Bible does not advocate prohibition, but it does insist upon temperance, and those are two very different things. The man who makes what the Bible says about wine as a gift of God an excuse for overindulgences and drunkenness is on the way to eternal doom. The Bible is most emphatic in its language about drunkards. Paul wrote the Corinthians not to keep company with one who was a drunkard and added the warning that drunkards would not inherit the kingdom of God. The person who uses what Scripture says about wine as a gift of God to countenance intoxication is twisting the Holy Scriptures to his own hurt and damnation. God's gifts may be used, but they should not be abused. God wants us to be temperate in all things.

Holy Days

There is a difference of opinion also about keeping certain days (Rom. 14). "One man esteemeth one day above another, another esteemeth every day alike." Here again we ask: What saith the Scripture? In the Old Testament God demanded that His people esteem some days above others. It was so provided in the Law of God. The seventh day of the week had to be regarded as a holy day and observed as a day of rest. The person who did not do so was guilty of a grievous sin, and that applied also to the other holy days during the year appointed by God.

But contrary to those who insist that the Old Testament sabbath law is still in force today and who close their business places and abstain from all work on Saturday as well as contrary to those who teach that the Old Testament sabbath law now applies to Sunday, the passage quoted above clearly shows that the Old Testament sabbath regulations, like those concerning meats, have been abolished in the New Testament because they were only shadows of Christ and had outlived their usefulness with the coming of Christ. One day is now no holier than any other. It is true that we speak of Sunday as a holy day in a sense, not because it is holy in itself or as though the Old Testament sabbath law applied to it. No, what makes Sunday holy is the fact that in our Christian liberty we have set it aside as church day, as a day for the preaching and hearing of the Word. Though the day is not holy, the Word of God IS holy, so that the peculiar sin on Sunday is not that people work but that they despise and neglect the Word of God.

Proper Attitude toward the Weak

Scripture calls those who have conscientious scruples about meat, drink, holy days and the like "weak in faith." They have wrong views. But we are not to make a fuss about these things. We are not to engage in endless disputes about them. They need not necessarily disrupt Christian fellowship. "Him that is weak in faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things, another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not, and let not him which eateth not judge him that eateth, for God hath received him" (Rom. 14). If I believe that I may eat meat and do eat meat, I have the right views on the subject, but though I ought to uphold the teachings of Scriptures on the subject I have no call from God to force one to eat meat who has scruples about eating meat. The same applies to other things.

The important thing is that each one follow the dictates of his own conscience in the matter. "Let every man be fully persuaded in his own mind. He that regardeth not the day to the Lord he doth not regard it. He that eateth eateth to the Lord, for he giveth God thanks, and he that eateth not to the Lord he eateth not and giveth God thanks." If, conscious of my Christian liberty, I partake of all manner of meat and drink, thank-

ing God for them, then I am thereby serving the Lord. On the other hand, one who thinks it is wrong for him to partake of such things and therefore leaves them alone for fear of sinning against God is by that very fact also serving God, because his conduct is determined by a spirit of devotion to God. Conscience is not always reliable; it is often mistaken. But it is better to abstain from a thing if we have scruples about it, though actually there is nothing wrong about it, than to do a theoretically right thing in violation of our conscience. "He that doubteth is damned if he eat, because he eateth not of faith, for whatsoever is not of faith is sin."

That reminds us of our duty to respect the consciences of others. If a man tells me that it is a sin to partake of things which God hath created to be received with thanksgiving and tries to force his views upon me and others, then it may become my duty to do just those things as a testimony of the truth against him. But, if by making full use of my Christian liberty, I tempt and induce a fellow-Christian to do something which he considers wrong and so to violate his own conscience, then it may become my duty to restrict my Christian liberty and to deny myself things which God created for our enjoyment. "For meat destroy not the work of God. All things indeed are pure, but it is evil for that man who eateth with offence. It is good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth or is offended or is made weak." We Christians stand firm in the liberty wherewith Christ hath made us free, but there are times when we will voluntarily surrender some of that Christian liberty for the sake of the immortal soul of a fellow-Christian who is weak.

Living Unto the Lord

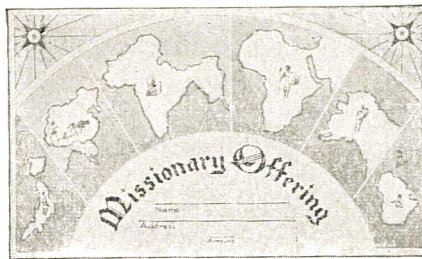
We are not to be selfish and stubborn in the exercise of our Christian liberty. We are not to think just of ourselves but primarily of the Lord and His cause. The apostle gives us the right background for our Christian liberty when he writes: "For none of us liveth to himself and no man dieth to himself. For whether we live we live unto the Lord, and whether we die we die unto the Lord. Whether we live therefore or die we are the Lord's. For to this end Christ both died and revived and rose again that he might be Lord both of the dead and the living."

We have been bought with a price. We do not belong to ourselves. We belong to Christ who redeemed us with His own blood. All that we are and hope to be as Christians we owe to the fact that Christ laid down His life for us. Thanks to Christ's great sacrifice we have a good conscience in spite of our many and great sins, because we have the assurance that the blood of God's Son has cleansed us from all sin. We can even face death and the grave calm and unafraid, because Christ hath abolished death and hath brought life and immortality to light again through the Gospel.

Yes, whether we live or die we are the Lord's. That is our joy and our comfort. Therefore as long as we live,

we want to live unto the Lord, also in respect to the use which we make of our Christian liberty. The more we appreciate what Christ has done for us, the more we shall be inclined to say with St. Paul: "The love of Christ constraineth us, because we thus judge that if one died for all then were all dead, and that he died for all that they which live should not henceforth live unto themselves but unto him which died for them and rose again."

MISSION FESTIVALS



Fourteenth Sunday after Trinity

Trinity Church, Belle Plaine, Minn.
Offering: \$536.95. W. Schuetze, pastor.

Seventeenth Sunday after Trinity

Calvary Church, Thiensville, Wis.
Offering: \$140.20. M. Albrecht, pastor.
Christ Church, Menominee, Mich.
Offering: \$331.14. Theo. Thurow, pastor.
St. Peter's Church, Savonna, Ill.
Offering: \$183.00. Gerhard Fischer, pastor.
St. Paul's Church, Mound City, So. Dak.
Offering: \$146.55. A. A. Hellmann, pastor.

Eighteenth Sunday after Trinity

St. Paul's, Church, Mayville, Mich.
Offering: \$20.55. A. W. Voges, pastor.
St. Luke's English Church, Vassar, Mich.
Offering: \$60.12. A. W. Voges, pastor.

Nineteenth Sunday after Trinity

Zion Church, Silverwood, Mich.
Offering: \$26.25. A. W. Voges, pastor.
St. Peter's Church, T. Winchester, Winnebago Co., Wis.
Offering: \$68.50. F. C. Weyland, pastor.
Zion's Church, Readfield, Waupaca Co., Wis.
Offering: \$104.26. F. C. Weyland, pastor.
St. John's Church, Town Caledonia, Waupaca Co., Wis.
Offering: \$51.35. F. C. Weyland, pastor.
St. Paul's Church, East Troy, Wis.
Offering: \$171.57. E. Ph. Ebert, pastor.

Twentieth Sunday after Trinity

Divine Charity, Milwaukee, Wis.
Offering: \$319.15. J. G. Jeske, pastor.
St. Matthew's Church, Mosquito Hill, Ill.
Offering: \$71.50. Gerhard Fischer, pastor.

Twenty-first Sunday after Trinity

Peace Church, Gale, So. Dak.
Offering: \$54.70. A. A. Hellmann, pastor.
St. John's Church, Sleepy Eye, Minn.
Offering: \$762.00. Wm. C. Albrecht, pastor.

Twenty-third Sunday after Trinity

Grace Church, Manitowoc, Wis.
Offering: \$65.00. Dr. H. A. Koch, pastor.

Twenty-fourth Sunday after Trinity

Trinity Church, Brillion, Wis.
Offering: \$446.08. V. J. Siegler, pastor.

Twenty-fifth Sunday after Trinity

Trinity Church, Hillrose, Colo.
Offering: \$86.80. Orval Kreie, pastor.

First Sunday in Advent

Trinity Church, Deer Trail, Colo.
Offering: \$19.05. W. H. Siffring, pastor.

Siftings

BY THE EDITORS

Catholics Protest "Protestant" Label. "We would welcome the day when the members of important denominations such as Baptists, Methodists, Presbyterians, Lutherans . . . would call themselves by their distinctive names, not by the collective term *Protestant*," states the Roman Catholic paper *Extension*.

"Protestant" is a term which at least in the past represented "hatred of Catholics and antagonism to the Catholic Church," says *Extension*. Today, "though we are not members of one church, at least we are all one in that we are Christians." After the war is over there will be an effort by godless men to destroy all organized religion, predicts *Extension*. "If that day comes, and we fear it will, the fight can be won only if all those who call themselves Christians are united in spirit and phalanxed against the common foe."

Extension particularly dislikes the classification as "Protestant" of all Americans who are not Catholics or Jews. "Why should a man claiming no specific denomination be designated as a *Protestant*?" questions *Extension*, referring to a recent ruling to this effect by the War Department. *The Lutheran*.

* * * *

Words of Warning to Parents. — J. J. Sullivan was warden of the prison at Stillwater, Minnesota. He said (according to an article in the *Lutheran Companion*): "The real reason for the appalling increase in juvenile delinquency and crime is *the lack of proper home training*. It is our fault when our boys and girls land in prison. *Modern parents are spoiling their children*. Home discipline is deteriorating. Conduct that today passes unnoticed was once met with discipline at home which straightened the youngsters out in a hurry." — Warden Sullivan's remarks are based on observation, on questioning thousands of men and boys who had broken the law, on actually living with them. — Mr. G. A. Klefsaas is Judge of Probate and Juvenile Courts, Aitkin, Minnesota. He says: "If I were to answer the question, *'Who is to blame for the downfall of our youth?* I would say, *'Father and mother.'* They are responsible for a great majority of the cases."

Serious charges these men of experience raise. Let each one of us begin in his own home to work for improvement. God holds fathers and mothers accountable.

* * * *

Follies of Our Age. — The *Moody Monthly* recently carried the following observation. *We live in an age* — Which thinks that being lost in the woods is a new freedom. — Which, having made a mess of civilization, petulantly cries, "Why doesn't God do something?" — Which, because it subtracts faith, multiplies fear. — In which men demand education for their children, but de-

cline discipline for themselves. — When desire is deity and realization is futility. — Which puts the highest premium on knowledge, but when it gets it, it does not know what to do with it. — Which seems to think it has robbed death of its sting by transforming the cemetery into a "memorial park." — Which boasts of its unbelief, instead of being ashamed. — Which thinks a life daring which is only delirious. — Which believes religious fakers and follows political quacks, but thinks itself too intelligent to accept the Word of God. — Where youth boasts it is hard-boiled, when it is merely half-baked. — Which prepares for everything, even for a "rainy day," but fails to prepare for eternity.

* * * *

Add to the Boston Disaster that of St. John's, Newfoundland. At least 110 persons, including many service men of whom some were believed to be Americans lost their lives in a raging fire which destroyed the Knights of Columbus center in St. John's on Saturday night. So our daily papers report. Again the same tragic picture of piles of human corpses lying near the exits of the building. These service men were attending a *barn dance* in the *Knights of Columbus Center*. What a paradox! These church centers, so we have been told, are to keep the boys from questionable gathering places and are to provide wholesome recreation under churchly conditions for the much tempted boys. They have, then, the *spiritual* welfare of the boys in mind — to save souls. — And here during a *barn dance* the boys are burned to death. It is not clear to us what a church center has in common with a barn dance.

* * * *

"*A Spiritual Bouquet*" was presented to the President on November 19, says the *Lutheran*. This "bouquet" contained the record of 308,659 Masses, 255,392 Holy Communion and 460,000 Rosaries "elaborately engrossed on parchment in medieval lettering for presentation to the President, supposedly for framing." A Douay Version of the Bible was included with the "bouquet." The "bouquet" was the result of an intensive "drive" among the parochial schools in the Philadelphia Archdiocese. The *Lutheran* remarks: "It is interesting to know that this plucking of little flowers with which the "bouquet" was constructed, was not a spontaneous outburst of faith and patriotic devotion, but was carefully organized. Directions were sent to all the parochial schools to produce, and what to produce, and they produced to order. In the meantime millions of Protestants had been "praying in secret" for blessings upon our land and those in authority during these critical times. These prayers were addressed to God, which still seems the better way. Prayers "to be seen of men" have never been among God's priorities: we have good Scripture for that."

CHRISTMAS SONGS OF THE BIBLE

By Pastor Otto E. Klett, Prescott, Wis.

SOME 6,000 years ago, outside the guarded gate of Paradise Lost, Eve rejoicingly exclaimed: *"I have gotten a man from the LORD!"* That is: "I have given birth to the Crusher of the Serpent's head, the Messiah, the Lord Jesus, the Savior of the world. My first-born son, Cain, shall reconcile the Holy God in Heaven and sinful man on earth."



What bitter disappointment! Instead of being the promised Savior, Cain turned out to be the murderer of his own brother Abel.

The first Christmas song uttered on earth thus faded away, a mother's dream — shattered; a grim prelude to earth's first tragic funeral service.

If not Cain, then how about Noah, the son of Lamech?

Lamech feared the Lord, resting in God's promise for the removal of the curse of sin, and, on the birthday of his son Noah, Lamech gave expression to the hope that his child, Noah, would lead men to a better and a happier life under God's blessing. Lamech said: "Noah shall comfort us for our work and for the toil of our hands, because of the ground which the Lord hath cursed."

Just the opposite took place. For 120 years Noah preached the most distasteful message to man: REPENTANCE. Noah built an ark, a huge ship, on dry land and the whole universe was drowned by the Flood. Remember the rainbow and Jehovah's Covenant!

Should, perhaps, Sarah's only begotten son be the fulfillment of Eve's heart's desire?

At the annunciation of her child's birth, Sarah "laughed within herself" and, when Abraham was about to slash his son's throat on the altar in the land of Moriah, Isaac was replaced by a ram caught in a thicket.

Merely a type, a symbol, Isaac was not "the Lamb of God that taketh away the sins of the world."

Moses? A great man. The Law-giver. The emancipator of the Jewish race from Egyptian slavery. But the Savior? Perish the thought. In spite of the glorious "Song of Moses" recorded in Exodus 15, 1-19, Moses himself miserably failed in reaching the Promised Land. How then, could Moses lead sinners to Heaven?

By doing what the Law of Moses requires "there shall no flesh be justified in the sight of God." "By the Law is the knowledge of SIN." "The soul that sinneth, it shall die." Moses is not the Savior of the world.

As time marched on, oracles ceased. Philosophers vainly mused. The holy hills of Palestine smoked with hideous rites of abominable and idolatrous worship. The heart-rending cry of a world steeped in sin went forth: "Watchman, what of the night? Watchman, what of the night?"

Will Eve and Sarah, Adam, Lamech, and Abraham, Moses and David and Daniel, Isaiah and all the Prophets, EVER receive an answer to their plea for the coming of the promised Savior of the sin-cursed world?

Suddenly the voice of Isaiah, the Old Testament Gospel Preacher, startles God's chosen people!

"Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, THE PRINCE OF PEACE!"

That WAS a Christmas song.

Joy unspeakable! Hardly. Seven hundred additional years of more waiting and more sighing and more sorrowing roll by while "darkness covers the earth and gross darkness the people." One by one the lights went out.

Yet the Lord God Jehovah NEVER fails to keep His promise. "Unto them that fear His Name, the 'Sun of Righteousness' shall arise with healing in His wings." So spake Malachi, the last Old Testament Prophet.

Four hundred years later, God sent His Angel Gabriel to the Blessed Virgin Mary, engaged to Joseph of the royal house of David.



"The Annunciation" — St. Luke 1, 28-33

"Hail, thou that art highly favored! The Lord is with thee! Blessed art thou among women! Thou shalt bring forth a son. Joseph shall call His Name JESUS: for He shall save His people from their sins. He shall be great, the Son of the Highest. The Lord God shall give unto Jesus the Throne of His father David. The Savior shall reign over the House of Jacob for ever, and of Christ's Kingdom there shall be no end."

To this miraculous angelic message the astonished Virgin Mary replied: "Behold the handmaid of the Lord; be it unto me according to Thy word."

Thereupon Mary visited her cousin Elisabeth, the wife of Zacharias, the priest. The moment Mary entered the house, Elisabeth exclaimed: "*Blessed art thou among women! Whence is this to me, that the Mother of my Lord should come to me? Blessed is she that believed!*"

So speaks Elisabeth, inspired by God the Holy Ghost.

Hereafter the Christmas songs of the New Testament pour forth in jubilant strain.

The Blessed Virgin Mary said: "THE MAGNIFICAT" St. Luke 1, 46-55.

"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the low estate of His handmaiden; for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is His Name. And His mercy is on them that fear Him, from generation to generation. He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich He hath sent empty away. He hath helped His servant Israel, in remembrance of His mercy, as He spake to our fathers, to Abraham, and to his seed forever!"

Likewise prompted by the Holy Ghost, the priest Zacharias prophesied at the circumcision of St. John the Baptist:

"The Benedictus" — St. Luke 1, 68-79

"Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, who have been since the world began: That we should be saved from our enemies, and from the hand of all that hate us, to perform the mercy promised to our fathers, and to remember His holy Covenant, the Oath which He swore to our father Abraham, that He would grant us, that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days

of our life. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the Face of the Lord, to prepare His ways, to give knowledge of salvation unto His people, by the remission of their sins, through the tender mercy of our God, whereby the Dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

At last the age-old yearning and longing for the Birth of Christ became the joyous experience of the Shepherds on the silent fields of Bethlehem in Judea.

"Fear not! for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the Angel a multitude of the Heavenly Host, praising God, and saying: Glory to God in the highest, and on earth peace, good will toward men!"

With SUCH Christmas music floating through the air we can well comprehend the emotion surging through the heart of Simeon in the Temple at Jerusalem.

At the Presentation to the Lord of the thirty day old Christ-Child, Simeon takes the Virgin-born Babe into his trembling arms, blesses God, and jubilantly exclaims:

"Nunc Dimittis"

St. Luke 2, 29-32: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes HAVE SEEN Thy SALVATION, Which Thou hast prepared before the face of all people; a Light to lighten the Gentiles, and the glory of Thy people Israel!"

Even the 84 year old prophetess Anna, serving God with fastings and prayers night and day, coming into the Temple that very moment, "*spake of Christ to all them that looked for redemption in Israel.*"

No strain of royal blood, no heir to royal throne, ever was announced to and welcomed by young and old as was that Holy Child of the Virgin Mary.

However, lest we forget, over and above the joyous Christmas songs of the Bible looms the Cross of Calvary with the Christ Crucified.

While Joseph and Mary marveled at those things which were spoken of the Christ-Child, Simeon blessed them and said unto Mary:

"Behold, This Child is set for the fall and for the rising again of many in Israel, and for a sign which shall be spoken against, (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed."

Birth and Burial, the Manger and the Cross — what strange combinations!

Now we begin to understand and to appreciate the sublime importance of St. John 3, 16: "God SO loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

May the Christmas songs of the Holy Bible grow sweeter and deeper in our hearts, homes, schools, and churches until from the lips of Jew and Gentile, from the rising of the sun to the going down thereof, the Redeemed sing the Everlasting Christmas Song in praise of the Lamb to the glory of God the Father.

ANNIVERSARIES

DIAMOND JUBILEE, STURGIS, MICH.

On the first Sunday in Advent, November 29, the members of St. John's Lutheran Church of Sturgis, Mich., gathered in their renovated and re-decorated church to observe the Diamond Jubilee of organization and the anniversary of the dedication of their church.

The history of the church dates back to 1852. By this year the number of Lutheran families, mostly from Mecklenburg-Schwerin, had so increased that steps were taken toward organization of a Lutheran congregation. However, due to a scarcity of Lutheran pastors in this part of the state, and to some extent also to a lack of initiative towards securing a Lutheran pastor, the congregation was satisfied to have a Methodist pastor preach to them on occasion. Then in 1857 it secured the services of a Lutheran pastor, Berenreuter, of Elkhart, Ind. Because services were sadly neglected, the congregation again turned to a sectarian, Pastor Ellers, a Presbyterian serving them for about two years. During this time a number of families, altogether dissatisfied with such conditions, left the congregation of the Missouri Synod. The remaining members, much to their later regret, then turned to a Pastor Joerris, who had been recommended to them as a genuine Lutheran. However, he was thoroughly of the Reformed spirit, and sought to reorganize and incorporate the congregation as a Reformed Church. In this he failed, and the congregation in 1866 asked his resignation.

Whereupon the congregation turned to the old Michigan Synod, founded eight years previously. Pastor F. J. Hennicke became the first resident Lutheran pastor. He reorganized the congregation, and under him it was incorporated as an Evangelical Lutheran congregation in the fall of 1867. He also persuaded the congregation to join the Michigan Synod.

Under him the congregation at once proceeded to erect its present house of worship, which, however,

due to the fact that much of the labor was donated by members, was not completed and dedicated until December, 1869. Prior to this time the congregation had worshiped in the churches of other denominations.

From 1872, the year when Pastor J. Eipperle became pastor, the congregation up until 1906 conducted a Christian day school. During the years 1898-1900 the school was conducted by teachers Phil. Kirchner and H. Otto.

Following Pastor Eipperle in order were the pastors: W. Rein, 1876-1878; F. Mueller, 1878-1879; C. F. Boehner, 1879-1887; Robert Hoeck, 1887-1889; Martin Kionka, 1889-1893; F. M. Krauss 1893-1900; Otto Eckert, 1900-1906; H. C. Richter, 1906-1919; Oscar Sonnemann, 1920-1930; and since October 1930 the undersigned.

In recognition of the grace of God so richly experienced by the congregation during the seventy-five years of existence the entire interior of the church was renovated, re-decorated, and re-carpeted at a cost of approximately \$1,250.00.

Three former pastors had been invited as guest speakers, however, only one was able to be with the congregation for the anniversary. At the morning service Pastor H. C. Richter preached the jubilee sermon based on Psalm 84. At an evening service Pastor William Schalm of the local Trinity Lutheran Church encouraged the congregation to continued faithfulness in the Gospel, basing his words on 1 Cor. 15, 1-3. Pastor Richter also spoke at the evening service, addressing himself in few but well chosen words to all those confirmed at the church in the seventy-five years.

The plea of the congregation is: "The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." Hugo H. Hoenecke.

FIFTEENTH ANNIVERSARY CELEBRATION Epiphany, Racine, Wis.

Organized in January, 1927, the English Ev. Luth. Church of the Epiphany, Racine, Wis., took its name from the Epiphany festival and was able by the grace of God to celebrate the fifteenth anniversary of church dedication, November 8, with appropriate services. The beginning was small. Only a few families gathered in a vacant store building on Taylor Avenue in a then sparsely settled section of the city, but when the present church edifice was dedicated in November of the same year, a number of new homes were being erected, and the church grew up with the community. It was the first Lutheran Church as well as the first church in this newly subdivided section of the city. Due to a substantial loan from the Church Extension Fund a permanent church and also a parsonage were erected. This proved to be a distinct advantage to the growth of the congregation.

The congregation received support from the mission treasury for the first years, but two years ago it



became self-supporting. For more than two years regular monthly payments have been made to reduce the indebtedness. The members gratefully acknowledge the support which they have received. Three pastors have served the congregation, the Rev. E. Stertz, the Rev. E. R. Blakewell, and the present pastor. From the beginning a Christian day school has been maintained with the following teachers: Miss Hildegard Schuetze (Mrs. Arthur Kell), Miss Ruth Uhlig, the Rev. Erwin Schewe, Mr. Roland Hoefler, and Arthur J. Bade.

Mindful of its mission obligations as well as opportunities the congregation began a Sunday school in the village of Sturtevant in February, 1939. This Sunday school has been conducted regularly every



Ev. Luth. Church of the Epiphany, Racine, Wisconsin

Sunday up to the present time with an enrollment of thirty-five pupils.

For some time the members of the congregation through an anniversary committee planned necessary improvements and additions to the church property, and also appropriate services. At the morning service on November 8, the Rev. Wm. Mahnke, chairman of the Mission Board of the Southeast Wisconsin District at the time of the organization of the congregation, delivered the sermon, basing his remarks on the prayer of King Solomon. The mixed choir sang two anthems of praise. In the evening Dr. Alfred v. R. Sauer addressed the festival audience, and the St. John's choir of Burlington sang two hymns of praise. Many friends from the neighboring congregations attended the services.

As a thank-offering the members of the congregation collected over \$5000.00 to be applied on the reduction of their Church Extension loan. Members of the congregation in the armed forces not only sent their letters, but also substantial contributions to this fund. The congregation at present numbers 400 communicants, 150 families, 85 voting members. With gratitude to God we look back upon the past fifteen

years of blessing, and trust in His guidance for the future.
Edwin Jaster.

ANNIVERSARY OF CHURCH DEDICATION

On the twenty-fifth Sunday after Trinity, November 22, the Trinity Ev. Luth. congregation, of Crawford Lake, near Buffalo, Minnesota, celebrated the twenty-fifth anniversary of the dedication of their church edifice in a special afternoon service. The Rev. E. H. Bruns of Delano, Minnesota, delivered the festival sermon on Luke 12, 35-40, exhorting the congregation not only to rejoice over the past and present blessings but also to guard these blessings for the future until the day of the Lord's coming. Festival greetings were conveyed by two former pastors, the Revs. Waldemar Sauer and Alvin Leerssen, also by the visiting elder and the secretary of the Crow River Valley Conference. The choir rendered an anthem, "Built on the Rock the Church Doth Stand." During the service a special offering was gathered for the Church Extension and Chapel Fund that other congregations, especially our missions, may enjoy the same blessings of worshiping in a House of God.

The present House of God was dedicated in September, 1917, during the pastorate of the sainted Rev. Henry Bruns. Truly, the Holy Trinity, Father, Son, and Holy Ghost, has been in our midst during these twenty-five years. He has been with us to bless us and to keep us in the one true faith. Following the departure of the Rev. H. Bruns, the Rev. Edward H. Bruns, his brother, was called in 1918. In 1923 the Rev. John E. Schaefer, pastor of St. John's in Buffalo, became the pastor also of Trinity. In 1929 he was succeeded by the Rev. Waldemar P. Sauer. In this year the Golden Jubilee of the congregation was celebrated. In September, 1936, the Rev. Alvin H. Leerssen of Montrose was called to serve Trinity as a filial until 1940. In 1941 he was succeeded by the present pastor, resident at Montrose.

Concerning official pastoral acts performed in Trinity during the past twenty-five years the following was gleaned from the church records: 110 baptisms; 51 confirmations, incomplete; 29 weddings; 33 funerals; and Holy Communion was celebrated by 4,010 guests to the present date.

May the Lord of the Church keep His hand of blessing upon Trinity Church as He has in the past!
F. R. Weyland.

ANNIVERSARIES AT ZION CONGREGATION, Tn. Morrison, Wis.

The evening of November 8, 1942, brought members and friends of Zion Congregation, Tn. Morrison,

Wis., together to celebrate four anniversaries at one time, although November 8 was not the exact date for any of them. It was the 80th of the congregation, the fifteenth of the new church building, the fortieth of Pastor Br. Gladosch in the ministry, and also his thirtieth at Tn. Morrison.

Both guest speakers, Pastors L. Koeninger and H. Eckert, forcefully pointed out that congregation as well as pastor had ample reason to render sincere thanks to the Lord of the Church alone for all the grace, mercy, goodness and kindness which He showered upon them throughout the past years.

The congregation presented a gift to Pastor Gladosch and also lifted a collection in the services for missions.

"Unto him that loved us and washed us from our sins in his own blood, and hath made up kings and priests unto God and his Father; to him the glory and dominion for ever and ever." E. F.

OBITUARY

† DOCTOR GEORGE R. ERNST †



While on his way to attend a meeting of the Mission Board of the Southeast Wisconsin District, Dr. George Ernst was called to his eternal rest by the Father of all mercy. He had served the board for a short period of time, it is true, but none the less with great understanding and zeal. His experience in the affairs of

the Church generally, his understanding of the problems of the Church, his keen mind and appreciation of the difficulties confronting mission churches were qualities that the Church could well have used for many more years, but the Lord in His wisdom, willed otherwise.

Dr. Ernst was the son of Dr. August F. Ernst, former president of Northwestern College at Watertown, and his wife Agnes, née Hartwig. He attended the Christian day school of St. Mark's, Watertown, and was confirmed in that church.

In 1888 he was graduated from Northwestern College and enrolled in the Theological Seminary of our Synod. After two years at the seminary he decided to pursue the study of medicine. He entered Rush Medical College and received his degree in 1901. Two years later he graduated from the Royal College of Physicians in England. He was subsequently made a member of the Royal College of Surgeons of England. While practicing in a hospital in Davos,

Switzerland, he began to specialize in the diseases of the chest.

In 1909 Dr. Ernst returned to America and entered the service of the Milwaukee Health Department as chief of the Tuberculosis Division. He remained the head of this department until his retirement on January 1, 1940.

Dr. Ernst was a faithful member of St. John's Church in Milwaukee. He served that church as a member of the church council and as president for fifteen years.

In 1913 Dr. Ernst entered into holy wedlock with Miss Emily Hanke. One daughter was born to them.

He is survived by his widow, one daughter, two brothers, three sisters, and many other relatives.

He attained the age of 73 years, 1 month and 18 days.

J. B.

ANNOUNCEMENTS

CALENDAR OF CONFERENCES NORTHERN PASTORS' AND TEACHERS' CONFERENCE

The Northern Pastors' and Teachers' Conference of the Michigan District will meet January 14 and 15, 1943, at St. John's Lutheran Church in Saginaw, O. Frey, pastor. Sessions begin at 9 A. M. sharp!

The following are the papers: "Does the Divinity of the Call Imply that Every Call Must Be Accepted?" W. Voss; "Our Work Among the Young People," V. J. Schulz; "Interpretation of the Liturgy in the New Hymnal," W. Schaller. There will also be an open discussion on the proposed pension plan.

Confessional: O. J. R. Hoenecke (O. Frey).

Sermon: O. J. Eckert (W. Franzmann).

Kindly announce early, stating clearly whether you desire meals or lodging or both. Conrad Frey, Sec'y.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet in St. John's Ev. Lutheran Church, St. Paul, Minn., J. Plocher, pastor, on January 13 and 14, 1943, opening at 10 o'clock Wednesday forenoon.

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

Holy Communion: Wednesday, 11:15 A. M.

Preacher: E. Bruns (F. Werner).

Essays: "The Chaplaincy," A. C. Haase; other papers will be announced by the respective program committees.

Each member will provide for his own lodging and meals. P. R. Kurth, Sec'y.

SOUTHWESTERN MICHIGAN DELEGATE CONFERENCE

The Southwestern Michigan Delegate Conference will convene for one day only on January 12, at Salem's Lutheran Church, Coloma, Michigan, R. A. Gensmer, pastor. The morning session will open at 9 A. M.

Papers: A. Hoenecke, Sanctification; R. A. Gensmer, Church Discipline.

Please announce yourself and your delegate not later than January 6. If anyone wishes lodging the night before or after the conference, he is welcome to the same upon request.

R. A. Gensmer, Sec'y.

DODGE-WASHINGTON COUNTIES' PASTORAL CONFERENCE

The Dodge-Washington Counties' Pastoral Conference will meet at Hartford, Wisconsin (Rev. A. von Rohr, pastor) on January 5, 1943, at 10 A. M.

Confessional sermon by Pastor F. Zarling; substitute: G. Barthels. Geo. A. Barthels, Sec'y.

CHANGE OF ADDRESS

Rev. V. J. Siegler, Box 316, Brillion, Wisconsin.

BOOK REVIEW

Northwestern Lutheran Annual for the Year 1943.
Gemeinde-Blatt Kalender auf das Jahr 1943.

The above Annuals are of special interest to the members of our Synod. Besides recording the addresses of all ministers within the Synodical Conference and containing many statistics and worthwhile information they offer the reader much edifying and entertaining reading matter. The price is ridiculously low for a book of that size — only 15 cents. There ought to be one Kalender or Annual in every home.
 W. J. S.

Amerikanischer Kalender fuer Deutsch-Lutheraner auf das Jahr 1943.
Lutheran Annual, 1943.

These are the annuals of our sister synod Missouri. They both contain the usual tables for reference — chronological and statistical. A good store of reading matter is also offered.
 W. J. S.

Exposition of Genesis by H. C. Leupold, Professor of Old Testament Exegesis in the Capitol University Seminary, Columbus, Ohio. Print, The Wartburg Press, Columbus, Ohio. Pages 1,220. Price \$4.50.

We are convinced that this faithful exposition of Genesis will be greeted with joy in all Lutheran circles and beyond. The author of this first book of the Bible takes a firm stand on the divine authorship of Genesis and treats it as such, insisting on a literal interpretation of the much debated portions. Because the exposition is not highly technical — yet by no means superficial — it will be a great help to any student of the Bible. The arrangement of the book is practical and appealing to the reader. The text is set off in bold face type with the exposition following in common type. We wish the book a wide circulation and hope to see more of the Old Testament treated.
 W. J. S.

The musical settings for the Introits for the Church year will be available shortly. They are of special interest to pastors, teachers, and choir directors.

The price is 60 cents.

Order from the Northwestern Publishing House, Milwaukee, Wisconsin.

TREASURER'S STATEMENT

July 1, 1942 to November 30, 1942

Receipts

Cash Balance July 1, 1942..... \$ 25,804.26

Budgetary Collections:

General Administration	\$ 55,363.77
Educational Institutions	23,288.80
Home for the Aged	965.50
Spiritual Welfare Commission	7,765.12
For other Missions	113,721.49
Indigent Students	1,155.96
General Support	2,472.89
School Supervision	216.24
To Retire Debts	1,896.81
Revenues	33,420.06

Total Budgetary Coll. and Revenues.....\$240,266.64

Non-Budgetary Receipts:

From Debt Retirement Committee.....	\$ 9,650.00
R. Kopsiske Estate for Theol. Sem.	1,000.00
Miscellaneous	34.75

Total Receipts \$250,951.39

\$276,755.65

Disbursements

Budgetary Disbursements:

General Administration	\$ 10,522.95
Theological Seminary	9,739.84
Northwestern College	30,295.00
Dr. Martin Luther College	22,969.39
Michigan Lutheran Seminary	8,658.71
Northwestern Lutheran Academy.....	5,424.79
Home for the Aged	2,978.81
Missions — General Administration ..	150.88
Indian Missions	16,080.91
Negro Missions	4,413.02
Home Missions	89,649.40
Poiand Mission	505.00
Madison Student Mission	474.61
Spiritual Welfare Commission	5,895.62
General Support	10,445.00
School Supervision	1,137.41

Total Budgetary Disbursements.....\$219,341.34

Non-Budgetary Disbursements:

Notes Paid	13,334.31
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Total Disbursements \$232,675.65

Cash Balance November 30, 1942..... \$ 44,080.00

Debt Statement

Budget Debt:

Notes Payable July 1, 1942	\$122,715.55
Decrease in Notes Payable	13,334.31

Notes Payable November 30, 1942....	\$109,381.24
Accounts Payable (Poland Mission) ..	7,677.11

Total Budget Debt Nov. 30, 1942.... \$117,058.35

Church Extension Division Debt:

Notes Payable	none
Inmates Deposits Reserves	12,560.09
Annuities Reserves	9,350.00

Total Church Extension Division Debt November 30, 1942 \$ 21,910.09

Total Debt November 30, 1942 \$138,968.44

Allotment Statement

Districts	Comm.	Receipts	Allotment
Pacific Northwest	1,031	\$ 1,979.51	\$ 1,288.75
Nebraska	4,708	5,537.87	5,885.00
Michigan	15,983	29,533.89	19,978.75
Dakota-Montana	5,798	8,406.59	7,247.50
Minnesota	31,637	38,746.38	39,546.25
North Wisconsin	39,905	44,209.39	49,881.25
West Wisconsin	40,788	36,249.65	50,985.00
Southeast Wisconsin	43,893	41,323.07	54,866.25
Total	183,743	\$205,986.35	\$229,678.75

Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest		\$ 690.76	153.59%
Nebraska	347.13		94.10%
Michigan		9,555.14	147.82%
Dakota-Montana		1,159.09	115.99%
Minnesota	799.87		97.97%
North Wisconsin	5,671.86		88.62%
West Wisconsin	14,735.35		71.09%
Southeast Wisconsin	13,543.18		75.31%
Total	\$ 35,097.39	\$ 11,404.99	89.68%

Collections for Chapels

Cash balance June 30, 1942	\$ 3,127.65
Collections since July 1, 1942	2,168.98
Repayments on Chapel Loans	575.57

Available for Loans Nov. 30, 1942..... \$ 5,872.20

C. J. NIEDFELDT, Treasurer.

October and November requisitions for Negro Missions not received.
 C. J. N.