

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 30

Milwaukee, Wisconsin, December 12, 1943

Number 25

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395 Ellis St
Jan 44



"The Kingdom of Heaven is at Hand"

NO OTHER SAVIOR!

TODAY, as then, the question will be raised concerning Jesus Christ, "Art Thou He that should come, or do we look for another?" Is He the "Desire of Nations," the promised Savior of the world, the King whose throne is established, whose kingdom shall have no end? Does our world, the chaos in which our world finds itself, nation rising against nation in cruel warfare, show any trace of the reign of the Prince of Peace? Does the position of the Church in our world, the "power" of the Church give evidence of Christ's rule? Is not His Church today "the little flock?"

But we must also repeat the pertinent question of the Lord in our age and generation, "What went ye out to see?" What do men expect to see and to find in Christ and His Church?

Jesus

When the question was first asked, "Art Thou He that should come, or do we look for another?" Jesus answered, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up and the poor have the Gospel preached to them." This answer to the question searches out all doubts, and unbelief, any false hopes that stand in the way of acknowledging Jesus as the Savior of the world. And more, the question, "Do we look for another?" implies that men the world over are wearily waiting for a brighter future which never appears. The answer to all wishful thinking is — No! But *He* is here for whom your innermost heart cries out.

Search the Scriptures

All who would recognize Jesus as their Savior must seek and find Him in the Scriptures, "For they are they which testify of Me." Jesus' answer to the question, "Art Thou He that should come?" leads us into the Scriptures. He quoted from the prophets, particularly the prophet Isaiah. This Evangelist of the Old Testament by inspiration of God drew the picture of the Savior and the blessings He was to bring "Strengthen ye the weak hands, and confirm

the feeble knees. Say to them that are of a fearful heart, be strong, fear not: behold, your God will come with vengeance, even God with a recompence; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongues of the dumb shall sing." Is. 35. Such words of prophecy concerning the Messiah filled the hearts of the hopeful with a deep longing for His coming.

Prophecy and Fulfillment

Then Jesus came. In His first sermon — the first recorded for us in the New Testament — in Nazareth, in the synagogue, Jesus took the Book of the prophet Isaiah, opened it at the place where it is written, "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And He closed the Book and gave it again to the minister of the synagogue, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, this day is this Scripture fulfilled in your ears. On that day in Nazareth He

TEXT

St. Matthew II, 2-10

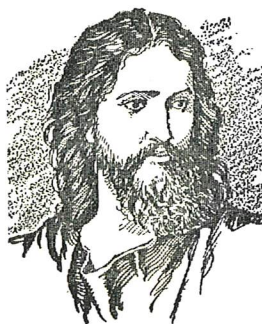
Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is he, whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.



"began" with the witness that He is the promised Savior, but this testimony continued in word and deed throughout the years of His ministry. Open your ears and your eyes and ye shall see and hear that it is He who should come. Prophecy stands fulfilled. The miracles and the message of Jesus, which stand in perfect harmony with that which was prophesied concerning Him, constitute a testimony that it is *He* who should come.

Jesus' Miracles

Our attention is further drawn to the miracles of Jesus of Nazareth of which He cites examples in answer to the question, "Art Thou He that should come?" We have marked the fact that these very miracles which He performed were *predicted*



as the signs attending the ministry of the Christ of God.

But you must observe also the *great number* of miracles which Jesus performed. John, the Evangelist, tells us, "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. — But these are written, that ye might believe that Jesus is the Christ, the Son of God."

You must also observe the *variety* of Jesus' miracles, the many different signs and wonders which He did, and in doing so remember how true His words are, "Come unto Me *all ye* that labor and are heavy laden, I will give you rest."

Again, you cannot overlook the *beneficence* of all His works and miracles. Peter summed them up in the words, "He went about doing good."

Again, you cannot overlook the *beneficence* of all His raised by Jesus? Is He not the Christ of God, the Savior of men? Salvation implies help for the helpless, hope for the hopeless, divine help. The Savior of men is the divine Helper, as Isaiah prophesied, "Say to them that are of a fearful heart, be strong, fear not: behold, your God will come. He will come and save you." And this is our Savior Jesus Christ.

The Nature and the Power of the Gospel of Christ

But the last and greatest of all testimonies to the fact that He is the Savior of men is this, "The poor have the Gospel preached to them." The poor are the extremely poor and lowly to whom without money and without price glad tidings are proclaimed; but the poor are also, and essentially, the poor and broken in spirit, sinners who have despaired of their own righteousness. These have the Gospel preached to them, the Gospel of grace and forgiveness, of everlasting life and salvation. And this is the Gospel of Jesus who was "delivered for our offenses, and raised again for our justification." For when Jesus died and rose again He crowned His entire work and ministry with the cap and key-stone. This preaching of the Gospel to the poor continues to this day and produces in men's *souls* even greater works than were seen and heard by the eye and ear witnesses of His miracles when He lived on earth. The blind, the spiritually blind see; the deaf, the spiritually deaf, hear; the dead, spiritually dead, are raised up by the power of the Gospel. The truly poor understand the Gospel message, receive it in faith, and rejoice in the Lord. They have no need of further witness. This Jesus is He, the Savior.

The Christ of God

And we look for no other. Jesus answers to the description of the Christ of God. Of Him God has said, "This is My beloved Son in whom I am well pleased." Jesus satisfies our deepest need, our fondest hopes. "Lord, to whom shall we go: thou hast the words of eternal life."

Prepare the Way of the Lord

The same prophet Isaiah to whom the Savior appealed when He was asked, "Art Thou He that should come?" also prophesied, "Behold, I send my messenger before thy face, which shall prepare thy way before thee." Mal. 3, 1. This messenger of the Savior was, to begin with, John the Baptist, the forerunner of our Savior. It was he who prepared the way for the coming Savior. But the same duty devolves today upon the Church and its ministers.

The Message of the Church

We note that nothing was nearer to John's heart, since the first appearance of the Savior, than to direct men — including his own disciples — to Jesus with the words, "Behold the Lamb of God, which taketh away the sin of the world." And this message always rang out with the repeated, "Repent ye, for the kingdom of heaven is at hand." — The blessed rule of the Gospel of Jesus Christ in the hearts and over the hearts of the believers is the kingdom of God and of His Christ here on earth. And we accept this kingdom as our own if we repent. And repentance is nothing else but to bow humbly before the Savior and to accept His Gospel by faith.

"Repent ye!" This was John's message and it is the message of our Savior and of His Church. In passing we note that the Reformation of the Church through Luther began with the publication of his Ninety-five Theses. And we recall that the first sentence of those Theses reads, "Our Lord and Master Jesus Christ, in saying, 'Repent ye' intended that the whole life of His believers on earth should be a constant penance." *Repentance* has been the heart of the message of the Church of the Reformation and it must continue to be so.

Jesus emphasized that John the Baptist stood like an iron pillar, like a wall of brass against all who tempted him to change his message. John was not a reed shaken by the wind, not a soft worldling. If some thought, "We shall see how long this preacher of repentance will carry on his preaching. He shall soon find that it is not expedient for him to do so, he will presently become tired of it and abate his severity and change his message," they were mistaken. John remained steadfast in his faith and in his conviction that Jesus is the Savior of men, and he had and could have no other message for them but the message, "Repent!"

Even today the Church is sometimes tempted to change its message. It would seem, at times, as if the cry for another Gospel had some justification. — But there is salvation in none other, and there is none other name under heaven given among men whereby they must be saved. And the way to life and salvation is the way of repentance, to bow before Christ in deep humility and accept Him as the Savior.

A. P. V.

Editorials

ADVENT

WHAT MEANS THIS CRY?

Advent When the Advent season was introduced in the church, it was planned to observe it as a season of solemn seriousness. It was to prepare for the Christmas joy, and therefore it was deemed proper that Christians should remember their sins. If man had not fallen into sin, no Christmas would ever have become necessary. It was only after the fall that God promised to send the Seed of the woman. Therefore it was considered to be the best preparation for a blessed Christmas celebration if people were reminded of their sins.

During another season of the church year the remembrance of our sins is made very prominent. That is during Lent. In that season we contemplate the suffering and death of our Savior, and it is inevitable that our sins must receive due consideration; for it was they that caused all the agony to our Savior.

Both seasons, then, were observed with great seriousness, and the Advent season was only second to Lent in austerity. Both were made closed seasons, during which no hilarious festivals, such as weddings, were to be celebrated. The spirit of the season was reflected also in the Sunday liturgy. The *Gloria* was omitted; although the *Hallelujah* was not dropped, as is customary in Lent.

This though found expression in some of the Advent hymns that are used by the church. Witness, *e. g.*, No. 60 of the new Hymnal. The first stanza contains the line:

Cast away the works of darkness,
O ye children of the day!

In the second stanza we hear something about a "solemn warning," while the third sings about "tears of sorrow."—A hymn in which this thought is the main theme that runs through its four stanzas is No. 75:

Ye sons of men, oh, hearken:
Your heart and mind prepare.

This is a translation from a German hymn, in which the stern seriousness is still more pronounced:

*Mit Ernst, o Menschenkinder,
das Herz in euch bestellt* (No. 111 of our *Gesangbuch*).

The second stanza applies the call to repentance, issued by John the Baptist and taken from the prophecy of Isaiah, to the Christians during Advent. The third stanza exhorts us to cultivate a "humble heart and holy," while the fourth petitions our coming King to take matters into His own hand and to prepare our heart as He would desire to have it.

A REMINDER

JOHN EVELYN, CHURCHGOER

But while it is quite proper to remember our sins during Advent, which induced our heavenly Father to promise and to send His only begotten Son as our Redeemer, and while it certainly is proper to lay aside all levity, yet mere remorse dare not become the dominant note of the season. After all, the promise of a Savior was given us to raise us out of despair and to kindle a spark of hope in our hearts, to dispel the encircling gloom.

On Is. 40, 1-8, Johann Olearius based his hymn:

Comfort, comfort, ye My people,
Speak ye peace, thus saith our God (No. 61)

These words strike the keynote to which the rest of the hymn is attuned. In the English translation, much more than in the German original, there is also a stern reminder of sin. Mark, *e. g.*, the expression "bidding . . . to repentance" (German: *Alle Menschen zu bekehren*) and "that warning cry" (not found in the German). Yet what we chiefly hear throughout the hymn is the comfort of peace which the prophet is ordered to announce. To this the church responds in hymns like the following:

Come, Thou precious Ransom, come,
Only Hope for sinful mortals. (No. 55)

Paul Gerhardt elaborates on the theme in one of our favorite Advent hymns:

O Lord, how shall I meet Thee,
How welcome Thee aright? (No. 58)

And James Montgomery sang his:

Hail to the Lord's Anointed,
Great David's greater Son! (No. 59)

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.

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CHURCH NEWS AND MISSION NEWS should be sent to Rev. A. Voss, 5847 West Elliott Circle, Milwaukee (8), Wisconsin.

ALL BUSINESS CORRESPONDENCE, remittances, subscriptions, etc., are to be addressed to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee (3), Wisconsin.

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

A Latin hymn of the Middle Ages petitioned the promised Savior:

Oh, come, Oh, come, Emmanuel,
And ransom captive Israel
That mourns in lonely exile here
Until the Son of God appear. (No. 62)

The joy of meeting the Savior is compared to the coming of the bridegroom. Thus in No. 67.

The Bridegroom soon will call us:
Come, all ye wedding guests.

And in a song of Danish origin the church is urged:

O bride of Christ, rejoice;
Exultant raise thy voice
To hail the day of glory
Foretold in sacred story. (No. 57)

Space will not permit to mention all Advent hymns of our Hymnal and the note they sound, but we dare not omit the mighty and jubilant hymn based on the 24th Psalm:

Lift up your heads, ye mighty gates. (No. 73)

In closing we briefly note that many of the Advent hymns refer also to the second coming of our Lord, to His return in glory for the judgment of the world. His first coming was for the purpose of preparing us for His second coming. And then His second coming will merely finish the redemption He began in His first coming, so that we can rejoice and lift up our heads knowing that our redemption draweth nigh.

J. P. M.

* * * *

What Means This Cry? Famine—emaciated women and children walking the streets of cities and villages and country sides, in a world that has been so richly blessed with grain — that is the picture that is drawn for us by men who have visited the battle grounds of Europe. The sights they saw in Greece, Belgium, etc., and which they describe are hardly believable. Nor are we going to attempt a description of them from the reports that have reached us in America. Some of the pictures, it is true, may be overdrawn and exaggerated for special purposes best known to them. But if only one-fourth of what they tell us is true, that would be enough to move one to deep pity. When one hears of old men and women hardly able to walk standing in the “soup line” for hours for just a small bowl of soup, or a crust of bread, and when one hears that many die because they are too weak even to reach the “soup line,” one begins to understand just what a terrible scourge war is.

But we are thinking in this connection not so much of the famine as of the supply of food-stuff on hand, particularly in the Americas, whose shores have not been touched by the cruel arms of war and where the grain fields have not been ruined by marching armies, tanks, and artillery armament being taken over and through them. God has made rich provisions for the children of men which He intended for the preservation of life and body —

this year as in former years. The giant wheat fields of Canada, western United States, parts of South America yielded abundantly, enough to feed the world and keep famine from every door, but the evil will of man and the lusts of his own evil heart manifested in this desperate war, shuts up these granaries against the starving and the needy. Man has converted the blessing of God into a curse. While we here have enough and to spare, others have little or nothing. This is not an isolated experience but is simply a repetition of the history of man. God’s Spirit will “not always strive with man,” that is, correct him, instruct him, reprove him — that he leave his sinful ways, the way of “flesh.” There comes a time, finally, when God turns men loose, as it were, to bring about their own destruction. This was the case before the flood. It is the case today. A poet has said, “What fools these mortals be.” Yea, what fools! Starving in the midst of plenty — because they will be “flesh” and be dominated by just “flesh,” sinful, rebellious flesh that will not heed the Spirit of God who would speak to them through the Word. Let us learn the lesson. When the Spirit of God ceases to strive with (judge) men by the Scriptures, when men will not give heed to His warnings any more and spiritual starvation sets in — bodily starvation and famine are just around the corner. Men of the world, men that are “flesh” will not heed. Will we? Remember, “man liveth not by bread alone but by every word that proceedeth from the mouth of God.” Where the Word of God rules the hearts of men there will be not famine.

W. J. S.

* * * *

A Reminder With Christmas not so very far away we wish to suggest to the much harassed Christmas shopper a very appropriate and worthwhile gift for any member of the family, relation or friend — a year’s subscription to the *Northwestern Lutheran*. It will make a worthy gift, not cheap and yet relatively inexpensive. It is just the kind of a gift that will appeal to a Christian friend and will at the same time reveal the giver’s own Christian mind. It will certainly express a mutual Christian interest that only exists between Christians. It emphasizes the bond that unites them more intimately than that of any other — the bond of Christian fellowship. It is a gift that only a Christian would believe worthwhile, either to give or to receive.

This gift more than other gifts would turn about the very heart of Christmas — CHRIST, the SAVIOR. He came on earth, and was born of the virgin to become man to build His church, by His sufferings and death upon the cross. “The church of God He hath purchased with His own blood,” says the apostle. This fact, then, unites the Church with the nativity. The two go together. Knowing this how anxious is not the Christian to know and to learn as much about the Church as he possibly can: to know what the Church is, how the Church appears among men, how it is constituted, what the work of the Church is on earth and how this work is being done.

These are the things that our church papers will bring into the homes of the subscribers. Just that! It is for this very purpose that our Synod publishes its church papers — it wants the Christians whom God has made members of our Synod to know that it is zealously engaged in the great work that the Savior gave us to do. The Synod wants to inform its members just *how* it is carrying out Christ's commission. It wants its members to know the *extent* of its work among men. And the Christian will want to know these things. He will not be satisfied to *hear* them from the lips of others, but he will want to *read* about these matters himself, if this is possible.

Think about this matter. Elsewhere in this number you will find the reproduction of a card that is sent to the person for whom you subscribe, apprising him of the gift.

W. J. S.

* * * *

John Evelyn, Churchgoer Editor *The Christian Century*:

Sir: "5th November. It being an extraordinary wet morning, and myself indisposed by a very great rheum, I did not go to church, to my very great sorrow." So John Evelyn wrote in his *Diary* in which I have been browsing lately in idle hours. It should be added that there follows another "it being": "It being the Gunpowder conspiracy anniversary and a special one at that." But the thing to be noted is that in those days a churchman felt he must explain why he was *not* in church.

It is a significant fact that in other days it was expected at least in certain strands of society that a man should attend church. If he were not there, some reason had to be found. It might even be a "very wet morning" or a "very great rheum." But on Sunday father was expected to say why he did not propose to lead the way to the family pew.

It may even be doubted whether an Evelyn of these days (if only there were one!) would give so much space in his diary to the sermons which he heard, in the main with profit and delight. I wonder, too, whether it is sheer loss that men are asking today, Why should I go to church or hear sermons? rather than, Why should I not go and hear?

There are still places in which the irreverent say that people go to church to escape from religion. It is not even difficult to see how such a habit may come to be a salute to heaven, by means of which the attendant formally puts himself on the side of the angels, and perhaps sets an example to his family and to his neighbors. It is some gain when that attendant knows within himself that, rheum or no room, come rain or snow or hail, he *must* go; however odd he may look, let the crowds go past him to the river or the golf links, he *must* go.

But my heart warms all the same to John Evelyn. He did not love Anabaptists any more than he loved Papists, but he could say, "Lord, I have loved Thy house, and the place where Thine honor dwelleth." And there is much

to be admired and imitated in his practice of going regularly to church and hearing sermons, except when hindered by "rheum." I honestly believe that if those of us who go to church went more joyfully and less shamefacedly we should do better service to our church. We have got into a rather derisive way of talking of church-going. But if on the way we met friends who asked where we were going, and we answered with a cheerful zeal, "We haste to Zion's hill" (or some less picturesque translation into Basic English), we should do well.

Ever yours,

QUINTUS QUIZ.

SILVER JUBILEE

Pastor E. Kolander

St. Matthew's Ev. Lutheran Congregation of Marathon City, Wisconsin, celebrated the silver jubilee of its pastor, Reverend E. Kolander, on August 22, in a special evening service. The celebration and service of thanksgiving was a surprise to the jubilarian. All the necessary arrangements were made by the congregation. President H. Kirchner of Baraboo, Wisconsin, preached the sermon. He based his words of thanksgiving and encouragement on 1 Cor. 15, 10. The Junior Choir added much to the service by singing a hymn that stressed the necessity of prayer in a pastor's life. The congregation gave Pastor Kolander a gift to express their thankfulness for the faithful, sincere, and God-fearing guidance that he has given them for the past fourteen years.

Immediately after the service the ladies served a lunch for all in the church basement. Pastor M. Liesener read the letters of congratulations.

Pastor Kolander was ordained and installed in September, 1918, at Winona, Minnesota. He served the following congregations before he accepted the call to Marathon City — St. Martin's at Winona, congregations at Goodwin, Havanna, and Hidewood, South Dakota, Zeeland, North Dakota, and Rozelville and Green Valley, Wisconsin. He came to Marathon City in 1929.

May the Lord our God grant His servant many more years of blessed service in His vineyard! May He bless his work in leading souls and guiding sinners to Jesus.

L. Koenig.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. August Bleck

On Sunday evening of November 14, Mr. and Mrs. August Bleck, members of Cross Lutheran Church at Rockford, Minnesota, were privileged to celebrate their golden wedding anniversary. A special service was conducted. Their pastor's words to them were based on Luke 24, 15. A thank-offering by their children for the benefit of Church Extension Fund amounted to \$25.00.

S. Baer.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

Art. XV. Of Ecclesiastical Usages

Of Usages in the Church they teach that those ought to be observed which may be observed without sin, and which are profitable unto tranquility and good order in the Church, as particular holy-days, festivals, and the like.

Nevertheless, concerning such things men are admonished that consciences are not to be burdened, as though such observance was necessary to salvation.

They are admonished also that human traditions instituted to propitiate God, to merit grace, and to make satisfaction for sins, are opposed to the Gospel and the doctrine of faith. Wherefore vows and traditions concerning meats and days, etc., instituted to merit grace and to make satisfaction for sins, are useless and contrary to the Gospel.

THIS Article reaches back to Art. VII, and expands and motivates a certain statement made there. In Art. VII we read: "Nor is it necessary that human traditions, that is, rites or ceremonies instituted by men should be everywhere alike."



We note that our Confession here plainly speaks of church (ecclesiastical) usages, meaning rites and ceremonies that were instituted by men. There are rites and ceremonies which Christ Himself instituted. These are the Sacraments. He instructed His church to baptize with water in the name of the Father and

of the Son and of the Holy Ghost. He also instituted His Supper, and told His church to do this, to take and eat bread in order to receive His body which was given for us, and to drink out of the cup in order to receive with the wine His true blood, shed for the remission of sins. — These rites Jesus Himself instituted, and concerning these there can be no question.

They are usages to be observed religiously by the church, not in the sense as were the various rites and ceremonies of the Old Testament, which were symbols prefiguring the promised Messiah and His work of redemption, but as means through which God is conveying His grace to us and is kindling and preserving faith in our hearts.

To be distinguished from the divinely instituted means of grace are other usages, customs and rites, which the church practices, which, however, were devised by men. Our Article mentions as examples of such, *particular holy-days, festivals, and the like.*

Many more might be enumerated. The church is a spiritual body, but it was placed by Christ into this world, to live in the world and to do His work in the world. The means of grace must be administered for the maintenance of the church and for the winning of souls. To achieve this purpose, the Lord placed at the disposal of the church all usages that are proper in human society. We may think of all manner of organizations, of administration, of financing, of division of labor, of holding property, of languages, of education, of publications, and so forth, and so forth.

At the time of the Augsburg Diet most of these did not call for special attention. Later on they did, and they were discussed in Art. X of the Formula of Concord under the head: "Of Church Rites, Which Are Commonly Called Adiaphora or Matters of Indifference." At other times a re-study of other aspects of church usages may become necessary. At the time of the Augsburg Convention the controversy was between the followers of Luther on the one hand, and the Catholic Church on the other, and it concerned particularly the above mentioned church holidays and festivals.

Our fathers were chiefly concerned about one thing, or two, if anyone wishes to subdivide. That one point was *that consciences are not to be burdened.*

There is only one thing in the world that can bind consciences, and that is the Word of God. When God in His Word commands anything to be done, then all consciences are bound to do it; and when God in His Word offers anything to us to believe, then all consciences are bound to place their confidence in it; and when God in His Word designates certain usages as means for conveying His grace, then all consciences are bound to employ them. If anyone fails to follow the Word of God in any respect, his conscience will be burdened with a guilt.

But, sorry to say, throughout the whole course of the church's history men have, often with the best of intentions, tried to foist on the church some usages concerning which God had not said anything in His Word. Thus already during the time of the apostles men maintained that the rite of circumcision — which belonged to the ceremonies of the Old Testament, and which together with other "shadows" of the Old Testament found fulfilment in Christ, and thus became outdated — must be observed: "Except ye be circumcised after the manner of Moses ye cannot be saved" (Acts 15, 1).

Later, the Catholic Church introduced many usages and insisted that they must be observed as commanded of God. They burdened consciences where God had not laid any burden on them in His Word.

Against this abuse our fathers protested at Augsburg. No ceremony, with the sole exception of the preaching of the Word in any form and the administration of the Sacraments, is necessary for salvation.

We do not object to church holidays and festivals as such. They are necessary because, as our Article says, they are *profitable unto tranquility and good order in the Church*. As an example, take our Sunday. What would we do about divine services, about joint prayer, about celebrating Holy Communion, if we did not have some specified day and hour in which to meet? The greatest confusion would result without such a fixed usage; some might even be deprived of the opportunity of ever taking part in a divine service and of receiving Communion with the congregation.

For that reason we ever urge that *those* (usages) *ought to be observed*. Neglecting Sunday may easily lead to a despising of the Word of God, to a despising of the fellowship of Christians, to a despising of singing spiritual hymns, of praying, and giving thanks.

Yet consciences must not be burdened as though the observing of Sunday as such, as a special day, were necessary to salvation.

The Catholic Church burdens consciences in another way with church usages. They have *human traditions instituted to propitiate God, to merit grace, and to make satisfaction for sins*. These are *traditions concerning meats and days, etc.* After a sinner in penance has confessed his sins, the priest will lay on him certain works which he must perform as a satisfaction for his sins. These may consist of prayers, fastings, vigils, pilgrimages, donating candles, the reading of Mass, and the like. By doing penance in this manner, so the consciences are instructed, their guilt is offset and the wrath of God is appeased.

Traditions observed in this spirit are worse than useless, they are *contrary to the Gospel*. The Gospel announces to us that all our sins have been fully atoned for by Christ on Calvary. When Christ exclaimed on the cross, "It is finished," then every vestige of our sin and guilt had been completely removed. And when God raised our Savior on Easter morning from the dead, He thereby proclaimed complete justification to the world. If anyone now tries to impose works of penance on any man as necessary in order to remove his guilt, he declares in fact that the suffering and death of our Savior were not sufficient, that Jesus was deceived and deceived the world when He announced that "It is finished."

If anyone voluntarily takes a vow on himself to do this or that, without the idea of thereby paying for his sins, or if anyone undertakes works of penance in order to remind himself of the weakness of his flesh, which so easily yielded to sin, or to train and exercise himself in his fight against his flesh, or from similar motives, there can be no objection. In the Small Catechism we say concerning the Lord's Supper: "Fasting and bodily preparation is, indeed, a fine outward training." But to practice

such things with the idea of removing guilt and meriting grace is heaping disgrace on our Savior.

Faith rejoices in the mercy of God alone.

OBITUARY

† PASTOR ARTHUR WANTOCH †

Pastor Arthur Wilhelm Albert Wantoch was born on November 17, 1917, at Hoskins in Wayne County, Nebraska, the son of Gustav Wantoch and his wife, Mathilda née Tietz. He died suddenly November 5, 1943, having attained the age of 25 years, 11 months and 19 days.



In his infancy Arthur Wantoch was presented to the Lord in Holy Baptism. He was confirmed May 31, 1931, by Pastor Im. P. Frey at Hoskins, Nebraska. At the age of fourteen he entered Dr. Martin Luther College at New Ulm, Minnesota. He graduated from North-

western College, Watertown, Wisconsin, in 1939 and from the Ev. Luth. Theological Seminary at Thiensville, Wisconsin, in June of 1942. During two summer vacations he taught summer school at Cleveland, Wisconsin.

Prior to the time he was ordained in the Holy Ministry he did mission work in Rocky Ford, Pueblo, and Colorado Springs, Colorado. Last June he accepted a call to Trinity Evangelical Lutheran Church in Hillrose, Colorado, and on July 18 was ordained and installed as its pastor by President Im. P. Frey of Denver, Colorado.

His sudden death following a heart attack came as a shock to his family, friends, and congregation. He is mourned by his mother, Mathilda Wantoch, one sister Anna, and seven brothers, Carl, Walter, Fred, Herbert, Julius (a parochial school teacher), Henry, and Otto, also a host of relatives and friends.

Funeral services for Pastor Wantoch were conducted Sunday, November 7, at Hillrose, Colorado, and Thursday, November 11, at Hoskins, Nebraska, where the body was laid to rest in God's acre. At the former services Pres. Im. P. Frey preached on Phil. 1, 21, and Pastor A. C. Bauman on Psalm 121. At Hoskins Pastors L. A. Tessmer and R. F. Bittorf preached the Word on the basis of John 11, 19-28 and John 12, 26 respectively. Large memorial wreaths were given by pastors, relatives, and friends for church extension and missions.

The church has lost a quiet and faithful worker. Thou, O Lord, didst give, and Thou hast taken — Blessed Lord, Thy will be done.

R. F. Bittorf.

Siftings

BY THE EDITORS

If We Can Put Credence in the report of our daily papers the Pope must be busy again these days with plans for the peace of the world and the end of this war. Why the Pope should feel that he is the logical spokesman for those who would see peace return to the world, and why our daily papers seem to accept such a part to be played by the Pope is not at all clear. History will not bear out that any Pope ever was interested in peace that did not prove advantageous to the Roman Church. Nor is it clear from history why the Pope deserves to be especially honored by the civil powers of the world to help shape the peace of the world. Has he convinced them, perhaps, that he is the absolute head of the church as well as all earthly kingdoms? God preserve us from a peace in which the Pope has dictated the terms.

* * * *

This Is News. The *Lutheran* says: "Long ago the early Christian congregations found it wise to shift their time of public worship from Saturday evening (the beginning of the first day of the week, according to Jewish reckoning) to Sunday morning. . . ."

Just recently the Hebrew congregation of Washington, D. C., for the first time in its ninety-one years of existence, has found it necessary to hold Sunday morning services. Wartime conditions warrant changes in traditional observance, Rabbi Norman Gerstenfeld explains.

"It is a step that had to be taken," he says. "People are working longer hours. They live far from the temple, and they are too fatigued to come downtown again on Friday nights. Usually, they have to hurry from work to dinner and then go to the temple, violating the spiritual demands of the Sabbath eve."

Traditional Friday night and Saturday morning services continue, along with the new Sunday morning worship."

* * * *

Here Are The Wise Words of the Hon. Graven, Judge of the District Court, Mason City, Iowa, quoted in the *Lutheran Herald*. "A country that can not save its young people can not save itself. We march forward on the feet of little children. . . . There is nothing so depressing to children as to come home to an empty house. We in America have planted some time bombs that are going to explode with disastrous results to society. . . . Juvenile delinquency is a challenge to our home missions. The hard way to lose children is not on the battlefield fighting for their country but to lose them to sin and vice and degradation and unbelief." Judge Graven is prominently connected with juvenile problems in Mason City, Iowa. We wonder just how many parents are giving heed to the counsel and warning of men who are in the position to know the real conditions of our day? It were wise if all parents would do so.

How Many Good Sermons can a minister prepare in one week, putting all his power and ability into them? That is the question that is now receiving more than mere passing attention in the religious press of England. Dr. James Black of Edinburgh and Dr. John Short Bourne-mouth, both reputed to be leading clergymen of England agreed that a preacher is not able to prepare two good sermons a week. They are of the opinion that no church ought to expect their minister to prepare more than one sermon per week. They believe that where more than one service is held a week the minister be permitted to speak informally to his people in the form of lectures, instructions, expositions or discussions. Perhaps these men are not too far from the truth. To prepare a good sermon certainly requires much time for meditation, arranging and finally putting his thoughts on paper. Let the people ponder this question.

* * * *

Not All Methodists Are Satisfied with the Methodist reunion of 1938. A great effort is being made by those not satisfied with the merger to establish a "*Southern Methodist Church*." In November of this year the representatives from seven southern states convened to form an organization to be known by the above name. A large congregation has come into being in the city of Memphis and threatens to become a leader in the new movement. Union can not be manufactured to order.

* * * *

The Moravian, an organ of the Moravian church body, does not think so highly of the service flags studded with stars for the young men of the church who have joined the colors. *The Moravian* points to the fact that many of these young men took a luke-warm attitude toward the church before the war and were seldom in church, so that they were only "nominally" church members. Why make so much ado about these boys now? "The service flag," says the writer, "is a revelation of the church's potential strength, but a reminder of its real weakness." We are glad that the writer of the above words did not attempt to analyze and put the blame for this situation on any particular shoulder; he is satisfied in just stating the fact and attaching a warning. "The churches, pastors, and societies which are doing so much now to keep in touch with their members in service ought now to resolve not to relax later on." We do not like the warning. It contains an indictment against the church and pastors and broadly hints that they have not exhausted all the means to keep them with the church. This would, of course, hit the most conscientious pastors who believe that the only means of keeping young men (as all other people) with the church is by preaching the "foolishness of the the cross." *There are no other means!*

MICHIGAN STATE TEACHERS' CONFERENCE CONVENES AT FLINT

ANY one who observed the pastors and teachers assembled at the Emanuel Lutheran Church of which the Rev. B. Westendorf is pastor and Mr. R. Sievert is the school's principal, would exclaim with the psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity." Unity of faith, unity in spirit, unity in action made this conference both pleasing and profitable. All three days, October 27 to 29, were well attended by the members of the clergy and teaching profession.

Many papers were delivered and discussed. The titles and essayists follow: "The Birth of Jesus a Fulfillment of the Prophecies," V. J. Schulz; "Spelling Lesson," G. Fisher; "Division of Fractions," M. Roehler; "Solving Written Problems," W. Arras; "Raising the Widow's Son," Miss E. Stern; "Health Lesson on Teeth," A. Schmidt; "Progressive Methods of Singing in the Grades," E. Backer; "The School Library," W. Woltmann.

Some of the lessons were so-called "practical lessons" which gave pastors and teachers and visitors opportunity to observe actual teaching. In the first lesson for example the Bible was used as the text book. The prophecies were studied in chronological order. A mimeographed outline indicated the place of the prophecies. A drawing revealed how all prophecies revolve around and center in the Messiah or Christ.

God inspired the writers of the Bible to give a detailed description of Him who was to be born. "Search the Scriptures" in this respect and you will rejoice to find this truth established: "CHRIST'S BIRTH IS A FULFILLMENT OF THE PROPHECIES."

Truly, we have a "sure Word" and if we heed it, study it, meditate on it, the Holy Spirit will "guide us in all truths" and strengthen our faith in Him who is the Immanuel, the God with us.

Secular Subjects

When we reflect upon the lesson in spelling and arithmetic we realize anew that good methods must be used and patience exercised to teach these subjects. We are convinced that ORAL ARITHMETIC should receive more attention. Christian parents "will give thanks unto the Lord" for faithful teaching not only in religious but also in the secular subjects.

Christ Conquers Death

Miss E. Stern developed this truth in teaching the story about the "Young Man of Nain." — Death is universal because of sin. Death spares neither young nor old. In this story death seems to be the conqueror until Christ comes. Then death must give way to life; the young man — though dead — is made alive again. Yes, Christ is VICTOR OVER DEATH and will at His appointed time and pleasure "raise up me and all the dead, and give unto me and all believers in Christ ETERNAL LIFE."

If members of our Synod could have heard this story they would thank God for Christian Day Schools, maintain them with fear and joy, and open many more such fountains by the grace of God, that the LIVING WATERS could flow daily and freely in the lives of Christ's precious blood-bought lambs.

Health

is a precious gift of a merciful God. We ought to do everything in our power to preserve it. We should realize, however, too, that all our efforts will prove futile unless God blesses them. How important it is to pray daily: "AND LET THESE GIFTS TO US BE BLESSED!"

Music

is being recognized more and more as a sacred gift of God. In our circles our chorales are used to glorify God and edify the church. Children have always been taught "to sing with understanding" as far as the text was concerned. Notes are now receiving the same attention. This combination bespeaks growth for the future. THANK GOD FOR CHILDREN'S CHOIRS!

School Library

Textbooks are not deemed sufficient today to educate our children. Supplementary books found in the school library fill a genuine need. Our school libraries should be stacked with much Christian literature: mission stories, books on chorals, on the Reformation, children's manners, children's magazines, Christian fiction. Will not the readers of the *Northwestern Lutheran* assist in establishing and expanding libraries at our schools and colleges?

Professor Kiesling of Northwestern College

lectured on "Luther's Ideas on Education." He portrayed the nature and the extent of schools in Luther's time. He showed that there were some good schools in some cities, but that schools in the country were inefficient. Christian religion as we know it today was little known to the clergy and less to the people.

Dr. Martin Luther sought to remedy these sad conditions by preaching a series of school sermons. He addressed letters to council men in cities in which he fostered both Christian education and universal education. He then referred to the contributions Luther made in translating the Bible; he also explained the gradual development of the catechisms. Luther favored both elementary and schools of higher learning.

In conclusion Prof. Kiesling urged us to read Dr. Martin Luther's writings for information and inspiration.

The Chairman's Address and School Report

Teacher A. Wandersee has served the conference as chairman for a period of thirteen years. He was unanimously re-elected. Teacher Luedke was chosen secretary-treasurer; the writer as choir director.

In his opening address the chairman pictured conditions as they are at present. He deplored the breakdown in the homes. Parental care, parental training has reached a low ebb. Juvenile delinquency is on the increase. All agencies of the church must be brought to bear on this problem. There must be a "back to God" movement. The need of our time can be met only with "purity of doctrine." Both the Law and the Gospel must be employed; sin and grace must receive greater emphasis. The teaching of the Gospel must be followed by and adorned with a "godly life."

In his school report the chairman stated that 894 pupils are attending the schools of the Michigan District. This represents a gain of 114 pupils as compared to the previous year.

He also mentioned improvements: \$7,000.00 were invested in purchasing lots for school purposes, stokers and boilers were installed, salaries have been raised, \$100.00 was donated for a school library, a teacherage was built. The chairman thanked God for the new school in Michigan and that another room was needed at Wayne.

Divine Service

A conference report is not complete without reference to the divine service. At this service the members of the conference were glad to hear Teacher Sievert's Ladies' Choir which sang a four-part arrangement of "Beautiful Savior." The conference sang the director's arrangement of "Abide With Me" which included a descant for the lady teachers.

The Rev. R. Scheele used for his text: "And these words which I teach thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt speak of them," etc.

This was the analytic type of sermon which deduces the great truths directly from the Bible text. If pastors, teachers, and people have the Word in their hearts as the text puts it, then they will be eager and anxious to follow the Lord's direction, "Teach it diligently to thy children." If our hearts are full of God's Word our tongues will be eager to impart it.

It is encouraging to hear our young pastors champion the cause of the Christian Day School as the best means to carry out the command of our Lord and God.

Thus another conference came to a close. These assemblies are a blessing to our churches and its servants. We close with the words of the psalmist: "THERE THE LORD COMMENDED THE BLESSING, EVEN LIFE FOR EVERMORE." Ps. 133, v. 3.

V. J. SCHULZE, *Reporter.*

A. WANDERSEE, *Chairman.*

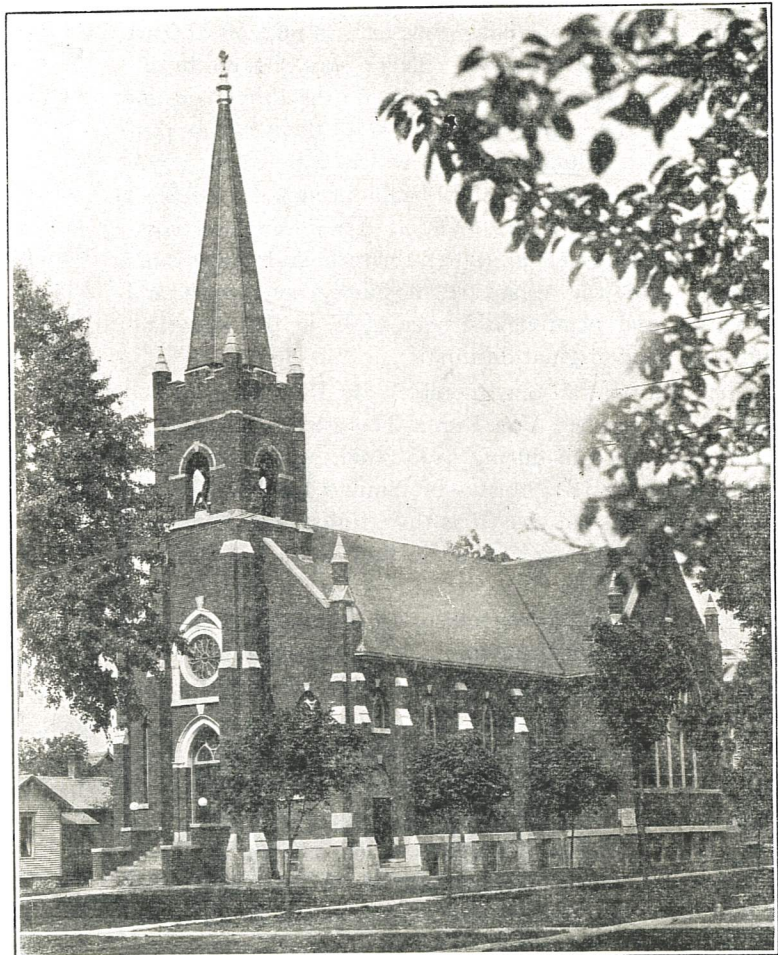
ANNIVERSARIES

CENTENNIAL CELEBRATION OF THE FOUNDING OF TRINITY CHURCH

Jenera, Ohio

The history of Trinity Evangelical Lutheran Congregation at Jenera, Ohio, rounding out its first hundred years on November 2 of this year, is unique.

During the month of June of 1831 a group of families from Bensheim, near the city of Darmstadt, Germany, embarked on a sailing vessel bound for Baltimore, Maryland, to found new homes in the State of Ohio. After an



ocean voyage of three months they finally sighted the coast of Maryland on September 16. But a furious storm raged all around their ship and prevented their passage into harbor and anchorage. During the night the fury of the storm increased to such a pitch that the vessel was tossed to and fro and was finally hurled upon a rocky shoal just before dawn of the seventeenth. The angry waves washed over the unprotected and defenseless vessel, rocking and grinding its timbers and keel until it broke in two and foundered.

Even the hardened seaman of the ship had no hope for rescue, because the darkness and stormy fury prevented the ship from being seen or reached from the shore. However, the little band of Hessian Lutheran

emigrants knew of One who had once stilled the storm at sea and was yet "a very present help in trouble." So while the waters roared and were troubled and the sea shook, they fell on their knees and called upon the almighty God to save them and their children. They vowed they would make this a day of thanks and praise unto God to the third generation, if by His grace and for the sake of His Son Jesus Christ, He would grant them to establish their homes in the new land.

Almost miraculously the two parts of the ship held together through the remaining, desperate hours until daylight came and the frenzy of the storm abated. As soon as the vessel had been sighted from the shore, rescue boats put out across the dangerous surf to take off at least the passengers and the crew. Every soul aboard the ill-fated ship was saved; but the goods on the ship could not be salvaged. The emigrants had lost all their earthly possessions, most valuable among which were their many kinds of tools which they so badly needed to establish their homes in the forest of Ohio. They were now compelled to separate and to scatter throughout Pennsylvania to work their way westward, acquiring new tools and necessities, and planning to meet again in the state and county of their original destination.

They did not fail one another. By 1834 three of the families had reached Van Buren Township; eleven more families straggled in during 1835; each year a few more arrived, until by 1843 thirty-six families had reached the place which they had chosen as their future home, through the American land agents, while they were still in Germany.

September 17 was religiously set aside each year as a day of penitent thanksgiving. A special church service has marked this day in the congregation's life now for one hundred years!

After the group of Lutherans had been served irregularly since 1839, Pastor J. G. Burger, Lutheran mission pastor from Bavaria, organized a congregation known as Zion Ev. Lutheran Church on November 2, 1843. Twenty-eight charter members signed the first constitution on that day. In 1852 the first church was built under the pastorate of F. Schamber. During these same years the congregation came into serious danger confessionally, when the pressure of an un-Lutheran element brought about a change in the name of the congregation to include the word "Reformed." However, those paragraphs of the constitution, requiring a Lutheran pastor and Lutheran books and hymns, were left unaltered. A split, resulting in a suit at court, almost entirely cleared the congregation of this unsound element by 1854.

When the congregation was finally reorganized in 1883, the battle for a clear, Lutheran confession had been won and the congregation adopted its present name. In the same year the first parsonage was built. Five years later the congregation decided to build a new church in the village of Jenera. This edifice was dedicated on the Sunday before Christmas in 1889. The present pastor,

John Gauss, has served the congregation since August 22, 1897. Under his pastorate the congregation became affiliated with our Synod and grew to such an extent that, by 1923, the congregation again found it necessary to build. The church was rebuilt completely, renovated and enlarged by the addition of two large transepts, a beautiful, new altar niche and a full basement. The building was dedicated on July 6, 1924.

The centennial was commemorated on Reformation Festival, October 31, in three services. Pastor William Bodamer preached in the German morning service. The predecessor of the present pastor, Andrew Beyer, now retired, addressed a few remarks to the congregation in this service. Pastor George Luetke of Toledo, Ohio, delivered the sermon in the afternoon service, while the undersigned preached in the evening. On Monday evening Pastors H. Hoenecke of Sturgis, Michigan, and C. Ehlers addressed words of Holy Scripture to the congregation on the subject of Christian education. Despite very unfavorable weather, all services were unusually well attended. Plate offerings, totaling approximately five thousand dollars, were designated for the building fund for a new Christian Day School to be built and established by the congregation, as soon as the war is over, to round out and complete the congregation's program.

May the Lord of the Church grant success and blessing to both pastor and people to the saving of many souls and to His eternal Glory!

E. H.

REDEDICATION OF ST. JOHN'S LUTHERAN CHURCH

Hancock, Minnesota

Sunday, September 26, was a day of rejoicing for the members of St. John's Lutheran Congregation at Hancock, Minnesota. The cause of their rejoicing was the fact that on that day they were privileged to rededicate their enlarged House of Worship to the glory of God and



the preaching of our Savior's Gospel. Having been hampered by a lack of room for some time, the congregation early this spring made an effort to secure permission from the War Production Board to proceed with the enlargement of its quarters. Its prayers were answered and permission was granted. Work

was begun shortly after Easter and the project was completed, except for a few minor matters, by September 25.

Two services were held to commemorate this. In the morning Pastor W. F. Sprengeler of Grover, South Dakota, a former pastor of St. John's, preached the dedi-

catory sermon on the text: 2 Chron. 7, 1-5, pointing out that every truly Christian church is filled with the glory of God, as was Solomon's temple of old, and that this glory consists of God's grace in Christ Jesus, the Savior, as it is offered and extended to sinners in the Word and Sacraments. At the afternoon service Pastor M. J. Wehausen of Morton, Minnesota, brought another appropriate message based on the text: Ps. 132, 14, calling attention to the fact that in every true House of God God Himself has come to rest and to give rest to the souls of men. In these services the members of St. John's were joined by many friends from neighboring congregations of the Synodical Conference.

St. John's formerly had a church home which measured 24'×32'. By moving out the entire altar end of the church 28' it was able to enlarge the nave so that it now measures 24'×60'. By adding an annex on the southwest corner 12'×16' room was provided for a vestry, a front exit from the nave and an entrance into the basement. The enlarged basement provides room for a kitchen, washrooms, and a large assembly room which is used for Sunday School and the societies of the congregation.

For the fact that they were permitted to undertake this building program at this time and to bring it to a successful conclusion the members of St. John's say with the poet: "To God alone all glory." H. C. Duehlmeier.

FIFTY-NINTH ANNIVERSARY

Professor G. Burk, Dr. Martin Luther College,
New Ulm, Minnesota

On Monday, November 8, Minnesota was enveloped in an old-fashioned blizzard that stopped all traffic and disrupted nearly all telephone and telegraph service, but, nevertheless, on Wednesday, November 10, a goodly number of people, including the students, gathered in our Dr. Martin Luther College Auditorium to join Professor G. Burk in commemorating the day on which he, fifty-nine years ago, began his work as an instructor in our school.

The service was to begin at 7:30, but when that hour struck, the speaker for the evening, Pastor E. Birkholz of Redwood Falls, Minnesota, a member of our Board and a former pupil of our venerable professor, had not arrived; neither had he sent us word of any kind. We found out later that both his coming and the possibility of his communicating with us were out of the question. Redwood Falls was still isolated because of the storm. But Pastor C. Buenger of Kenosha was present, and though he had but a few minutes for preparation, he preached a very appropriate sermon. For this, much thanks.

After the service, all gathered in the gymnasium for several hours more. The College Choir, the Marlut Singers and the Aeolian Choir participated in an informal program in charge of Professor Voecks. Brief comments were made by former students of Professor Burk — R. Heidmann, Im. Albrecht, C. Buenger, H. Sitz, T. Pelzl,

G. Hinnenthal, C. Schweppe. Mr. H. Sitz presented Prof. Burk with a very substantial gift, a token from past and present students and from other friends.

Professor Burk did not speak. He did better than that. He closed the evening with three organ selections, without notes of course, climaxing the last one with "Now Thank We All Our God." During the playing of these improvisations the assembly maintained complete silence — a perfect tribute to unusual talent.

Professor Burk is grateful beyond words to all who remembered him on this day. He has now retired, and it is our prayer that his days of rest may be pleasant and that the peace which the Lord Jesus has implanted in him will abide with him always. S.

GOLDEN JUBILEE

St. Paul's Lutheran Church, Lakemills, Wisconsin

St. Paul's Lutheran Church of Lakemills, Wisconsin, observed the fiftieth anniversary of its organization and incorporation on the fourth Sunday after Trinity, July 18, 1943. Two services were held in the forenoon and one in the evening. Pastor Walter Pankow, a son of the founder of New London, Wisconsin, was the guest speaker in the morning services and Pastor Adelbert Dornfeld of Fox Lake in the evening service.

Initial services were held at Lakemills August 14, 1892, by Pastor M. H. Pankow of Newville. Holy Communion was celebrated November 6. June 21, 1893, a meeting was held to consider organizing. In the following meeting on July 16 an organization was perfected, a constitution was adopted and signed by those in attendance, fifteen in number. The following year the guidance of this promising mission congregation was placed into the hands of Pastor Pankow's successor at Newville, the Reverend J. G. Geiger. In 1895 Synod was petitioned for a candidate. This request was formally considered. The first resident pastor was R. R. Thiele, who served until November, 1897. He was succeeded by Pastor Herman Gieschen. Pastor Gieschen asked for his release in August, 1908. Pastor Wm. Parisius was called to succeed him. The present pastor, J. Martin Raasch, was installed in October, 1911.

From the very beginning the blessings of Christian education were recognized. As a result a Christian Day School was established in the fall of 1903, with Pastor Gieschen in charge. In 1908 John Harmening was called as teacher. Two years later he was succeeded by A. F. Maass, who served until October, 1911. After his release the undersigned took charge of the school and taught until 1918. Since then the following served as teachers: Ruth Jaeger, Lydia Wiedenhoef, Meta Behnken, Gerhard Mueller, Otto Loeck, and Sylvan Broker.

A glimpse into the past reveals the wonderful guidance and abundant blessings so kindly bestowed upon the congregation by our heavenly Father. God's chastening hand was keenly felt when, on July 13, 1912, lightning struck and totally destroyed the church. With firm confidence in

the Lord and with unwavering faith, the congregation, on the following day, not only resolved to rebuilt at once, but to acquire also a new location. The present church of brick-vener construction was erected. When a decade later the parsonage was partially destroyed by fire the same confidence prevailed in the erection of a new and better parsonage. These trials and chastenings of the Lord certainly worked together for good to the congregation.

The guest speakers so fittingly extolled, not outward merits, efforts, and accomplishments, but the mercy of a benevolent and gracious God in Christ, our Savior. Assuringly they pointed out that even in these times of distress and in this global war, the church alone is privileged to look confidently into the future, no matter how black the horizon may appear and how dark and hopeless the future may look.

"The Lord our God be with us as He was with our fathers; let Him not leave us or forsake us." 1 Kings 8, 57.
J. Martin Raasch.

FIFTIETH ANNIVERSARY

Pastor John Plocher

On October 21, 1943, Pastor John Plocher, by the grace of God, completed his fiftieth year in the active ministry. St. John's Evangelical Lutheran Congregation of St. Paul, Minnesota, together with the brethren of the St. Croix Conference, commemorated this joyful event by



a special joint service on Sunday evening, October 10. The Rev. Arthur Koehler, Second Vice-President of the Minnesota District Synod, preached the jubilee sermon, basing his remarks on Isaiah 52, 7. The undersigned had charge of the liturgical service.

At the close of the service a reception was held in the spacious church auditorium. Here Pastor R. Ave Lallemand read some of the many congratulatory

letters received through the mail, and among the several speakers, President A. Ackermann conveyed the greetings and best wishes to the jubilarian in behalf of the Minnesota District Synod.

Pastor John Plocher was commissioned as one of the pioneer missionaries to the Apache Indians in Arizona on October 4, 1883. On October 9 of the same year he took active charge of this difficult field. After six years of faithful and successful service he accepted a call as pastor of St. Peter's Church in St. Peter, Minnesota. Here, too, his ministerial work was accompanied by many visible signs of God's blessings.

Since October 21, 1906, he has been pastor of St. John's Congregation of St. Paul, Minnesota, where he in spite of his many years of service is still able to carry on his work in a most remarkable manner.

The Lord has endowed our brother with many splendid gifts, which he unselfishly and most willingly placed in the service of the Church. For many years he has been chairman of the School Committee of the General Synod and held other responsible positions in our circles.

For all the grace and kindness bestowed upon him may God be forever blessed!
C. P. Kock.

TWENTY-FIFTH ANNIVERSARIES

On September 5, 1943, St. Paul's Congregation at Henry, South Dakota, celebrated the twenty-fifth anniversary of its church building. Two former pastors of the congregation delivered the sermons for the occasion. Pastor G. Schmeling, Franksville, Wisconsin, spoke in the morning on Psalm 42, 1-5. Pastor J. R. Baumann of Red Wing, Minnesota, based his words in the afternoon service on Psalm 98, 1. In gratitude to Jesus, whose faithful care they had so often enjoyed in this church, the members had bought an altar painting, a reproduction of Hoffman's "Christ in Gethsemane" by Pastor Charles Found, South Shore, South Dakota.

The following Friday, September 10, the members of the congregation gathered again to celebrate the twenty-fifth wedding anniversary of their fellow-members, Mr. and Mrs. Carl Lohmiller. The undersigned's text for this service was Psalm 103, 1-5.

"O Lord, let this Thy little flock,
Thy name alone confessing,
Continue in Thy loving care,
True unity possessing."

B. R. Hahm.

GOLDEN WEDDING

By the grace of God Mr. and Mrs. Herman Degner, for many years faithful members of St. Paul's Ev. Luth. Church of Ixonia, Wisconsin, observed the fiftieth anniversary of their wedding on October 19, 1943. A special service was arranged for them in the home of one of their sons to sing praise and give thanks unto the Lord for His mercy shown them and their children.

On the basis of 1 Sam. 7, 12 their pastor briefly pointed out some of the spiritual and material blessings that the couple had enjoyed at the gracious hand of God during the course of their wedded life.

Following the service a delicious dinner was served in a beautifully decorated dining room. A gift of \$5.00 for the Apache Indian Mission was made by the jubilarians in gratitude for the mercy and grace of God bestowed upon them.

It is our prayer that the Lord may continue His gracious blessings to the jubilee couple and be near them in the evening of their life.
Erwin M. Schroeder.

ANNOUNCEMENTS

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

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

L. Fuerbringer, President
of the Synodical Conference,
801 De Mun Avenue, St. Louis, Missouri.

ATTENTION RAILROAD PASS HOLDERS

In order to relieve congestion on trains and make available maximum accommodations for the greatly increased military and essential civilian traffic The Milwaukee Road, in common with other railroads, will restrict the use of free transportation, annual and trip, held by railroad employes, to necessary travel during the following periods:

Thanksgiving — November 24 to November 29, inclusive.

Christmas and New Year — December 23, 1943 to January 3, 1944, inclusive.

Paul C. Dowidat,
Railroad Secretary.

NOTICE

The address of the Cashier of the Nebraska District of the Joint Synod has been changed to 909 South 6th Street, Norfolk, Nebraska. Please address all communications to him at that address.

C. G. Fuhrmann, Cashier.

CALL FOR ADDITIONAL CANDIDATES

At a joint meeting of the Seminary and Northwestern College Boards it was reported that some of our members have expressed the desire to add names to the list of candidates submitted for the music professorship to be created at the two institutions.

The Boards herewith request further nominations, the same to reach the secretary not later than December 20.

The present list:

- Professor Martin Albrecht, New Ulm, Minnesota.
- Pastor Karl Bolle, St. Paul, Minnesota.
- Professor Walter Buszin, Fort Wayne, Indiana.
- Pastor Karl Gurgel, La Crosse, Wisconsin.
- Teacher Harold Klatt, Columbus, Wisconsin.
- Mr. H. Schaefer, Kenosha, Wisconsin.
- Professor W. Schaller, Saginaw, Michigan.
- Teacher Ralph Schultz, Lansing, Michigan.
- Teacher T. Zuberbier, Winona, Minnesota.
- Professor H. Oswald, Watertown, Wis.
- Teacher M. Zahn, Oshkosh, Wisconsin.
- Mr. Milton Detjen, Manitowoc, Wisconsin.

I. Qualification

- A. Candidates should possess a thorough knowledge of music, especially of church music, and the ability to cultivate in the student an appreciation of what is soundly Lutheran (evangelical? Christian?) in music.
- B. Preferably they should also possess a theological training.

II. Duties

- A. In Northwestern College the professor of music shall be required to:
 - 1. Conduct the male chorus, the mixed chorus and the band.
 - 2. Give courses in elementary music in the Preparatory Department.
 - 3. Give optional courses in music at the collegiate level.
- B. In the Seminary, which he shall visit once a week, he shall be required to:
 - 1. Acquaint the students with music appropriate for use in the congregational services.

- 2. Teach the relation of the music to the text of hymns, etc.
- 3. Give a course in the history of church music.
- 4. Direct the Seminary Chorus.

Kurt Timmel,
612 5th Street,
Watertown, Wisconsin.

ORDINATIONS AND INSTALLATIONS

Candidate Irvin Weiss was ordained and installed as missionary of our Chicago Mission on Sunday, November 7 by Rev. Arthur F. Halboth, and assisted by Rev. G. Redlin, by authority of Rev. R. Buerger, President of the Southeast Wisconsin District. May God bless the labors of our young missionary.

Address: Rev. Irvin Weiss, 4041 W. 117th St., R. F. D. 1, Box 74-T, Worth, Illinois.

Arthur F. Halboth.

* * * *

Authorized by President E. Behm, president of the North Wisconsin District, I, the undersigned, installed Rev. Carl Henning as pastor of Trinity Congregation, Ellington, Wisconsin, and St. Paul's Congregation, Stephenville, Wisconsin, October 31, 1943. Rev. H. Wicke and Rev. G. Boettcher assisted in Ellington. God bless both pastor and his members.

Address: Rev. Carl Henning, R. 2, Appleton, Wisconsin.

Emil Redlin.

* * * *

Upon authorization by President E. Behm of the Northern Wisconsin District the undersigned installed Pastor Orvin Sommer as pastor of St. John's Ev. Lutheran Congregation of Salemville and Zion's Ev. Lutheran Congregation of Kingston, Wisconsin, on the twenty-second Sunday after Trinity, November 21.

Address: Rev. Orvin Sommer, Kingston, Wisconsin.

Geo. Kobs.

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Authorized by President William Lueckel of the Pacific Northwest District the installation of Rev. Albert G. Eberhart took place on Sunday, November 14, in Good Hope Church, Ellensburg, Washington, at 10:30 A. M., and in Good Faith Church, Roslyn, Washington, at 3 P. M. May the Lord's bountiful blessings rest upon shepherd and flocks.

Address: Rev. Albert G. Eberhart, 109 South Pine Street, Ellensburg, Washington.

L. C. Krug.

ACKNOWLEDGMENT AND THANKS

The Dr. Martin Luther College Music Department, New Ulm, Minnesota, received a large box of valuable piano and vocal music from Mr. Albert Wandersee, Ann Arbor, Michigan. We herewith express our heartiest thanks to the kind donor.

Emil D. Backer, Music Department.

CHANGE OF ADDRESS

Rev. Emil Redlin, 124 E. Francis Street, Appleton, Wisconsin.

P. W. Kneiske, Pastor em., R. 1, Menomonee Falls, Wisconsin.

Prof. August Pieper, 2267 No. 62nd Street, Wauwatosa 13, Wisconsin.



MISSION FESTIVALS



"GO YE INTO ALL
THE WORLD"

Fourth Sunday after Trinity

Joint Parish of Cornell, Keystone and Birch Creek, Wis.
Offering: \$171.85. E. Prenzlow, pastor.

Fifth Sunday after Trinity

Trinity Church, Mears Corners, Wisconsin.
Offering: \$71.20. Harold O. Kleinhans, pastor.

Twelfth Sunday after Trinity

Zion Church, Winthrop, Minnesota.
Offering: \$246.35. C. W. A. Kuehner, pastor.

Fourteenth Sunday after Trinity

St. John's Church, Root Creek, Wisconsin.
Offering: \$351.57. Wm. C. Mahnke, pastor.
Zion Church, St. Louis, Michigan.
Offering: \$130.10. C. G. Leyrer, pastor.
St. Paul's Church, T. Seneca, Berlin, Wisconsin.
Offering: \$52.27. Armin Engel, pastor.
Christ Church, Menomonee, Michigan.
Offering: \$379.51. Theo. Thurow, pastor.
Christ Church, Marshfield, Wisconsin.
Offering: \$117.65. Arnold Dornfeld, pastor.

Fifteenth Sunday after Trinity

Trinity Church, Coleman, Wisconsin.
Offering: \$136.42. W. G. Fuhlbrigge, pastor.

Sixteenth Sunday after Trinity

Friedens Church, Wautoma, Wisconsin.
Offering: \$220.75. T. W. Redlin, pastor.
Trinity Church, Red Granite, Wisconsin.
Offering: \$37.76. Armin Engel, pastor.
Martin Luther Church, Oshkosh, Wisconsin.
Offering: \$218.00. Harold O. Kleinhans, pastor.
St. James Church, Evanston, Illinois.
Offering: \$66.00. H. J. Wackerfuss, pastor.
Immanuel Church, Dorset Ridge, Wisconsin.
Offering: \$46.58. L. Witte, pastor.

Seventeenth Sunday after Trinity

Peace Church, Gale Twp., South Dakota.
Offering: \$113.18. A. A. Hellmann, pastor.
Faith Church, Tacoma, Washington.
Offering: \$113.66. R. Jaech, pastor.
Hope Church, Detroit, Michigan.
Offering: \$192.01. W. Valleskey, pastor.
Grace Church, Sugar Bush, Wisconsin.
Offering: \$438.12. Imm. P. Boettcher, pastor.
Emanuel Church, Maple Creek, Wisconsin.
Offering: \$57.25. Imm. P. Boettcher, pastor.
Trinity Church, Terry, Montana.
Offering: \$77.44. H. W. Bergholz, pastor.
St. Paul's Church, Appleton, Wisconsin.
Offering: \$653.83. F. Brandt, pastor.
St. John's Church, Kendall, Wisconsin.
Offering: \$243.00. L. Witte, pastor.

Eighteenth Sunday after Trinity

Ascension Church, Detroit, Michigan.
Offering: \$220.00. E. Frey and H. C. Richter, pastors.

Nineteenth Sunday after Trinity

St. John's Church, Clare, Michigan.
Offering: \$153.34. E. C. Leyrer, pastor.

Twenty-second Sunday after Trinity

Trinity Church, Hillrose, Colorado.
Offering: \$94.84. M. Weishahn, vacancy pastor.
St. John's Church, Lannon, Wisconsin.
Offering: \$155.27. P. W. Kneiske, pastor.

BOOK REVIEW

Sermon Outlines and Illustrations compiled and edited by Theodore W. Engstrom. Pages, 168. Price, \$1.00. Zondervan Publishing House.

This volume contains two sections. The first brings some seventy-five sermon outlines, a goodly number taken from Spurgeon's Sermon Notes. The second section has illustrations covering a variety of subjects.

The sermon outlines are chiefly based on fragmentary texts which make for topical rather than expository preaching. E. g. Text: "A sister called Mary, which also sat at Jesus' feet." Theme: "Picture of Love at Home."

A. P. V.

The Road Back to God by O. P. Kretzmann, Litt. D. Fourth Printing. Pages, 120. The Walther League, Chicago.

Thirty-two devotional addresses intended for young people. The introduction to this volume has this vital reminder: ". . . We dare never lose sight of that tremendous and mysterious power which the Church wields over its membership, and particularly also over its youth, by means of the word of preaching. It is an open secret that many pastors and laymen have come to the conclusion that the sermon and the religious addresses have lost their effectiveness in our day. . . . In many quarters efforts are being made to supplant the pulpit with other devices for instruction, inspiration, and guidance. . . . But this is a grave mistake, a mistake that is bound to lead to disaster if it is not repented of in time." — In these addresses Dr. Kretzmann places the Cross of Christ which towers o'er the wrecks of time before the reader.

A. P. V.

Handbook of Dedications. Pages, 154. Paper cover. Christian World Press, Cleveland, Ohio.

Among other dedicatory services outlined in this book we find one for the dedication of infants in churches that do not practice infant baptism. Another order of service suggests an organ prelude by Tschaiakowski, and an anthem by Gounod, and an organ postlude "Ein Feste Burg." For variety, no doubt, the book also contains a responsive reading for a Masonic service.

A. P. V.

Successful Church Publicity by Carl F. H. Henry, M. A., Th. D. Pages, 226. Price, \$2.00. Zondervan Publishing House, Grand Rapids, Michigan.

The subtitle of this volume should be A Guidebook In Religious Journalism. The author is instructor in Journalism. The book contains much valuable information on religious journalism. One cannot agree with all that is suggested by the author, particularly when he speaks of the pastor as a publicist.

A. P. V.

By My Spirit by Jonathan Goforth, D. D. Pages, 138. Price, \$1.00. Zondervan Publishing House, Grand Rapids, Michigan.

The record of Dr. Goforth's ministry in Manchuria and China.

A. P. V.

Songbird of the Sierras by Basil Miller. Pages, 178. Price, \$1.00. Zondervan Publishing House, Grand Rapids, Michigan.

A Christian novel; the story centers around the work of the Moody Bible Institute.

A. P. V.

The Real Fifth Column and How it is Undermining America, by Dan Gilbert. Pages, 125. The Danielle Publishers, San Diego, California.

The writer points to the danger of substituting for the God of the Bible the god of naturalism, the god of science.

A. P. V.

The Influence of the Jews Upon Civilization by Jacob Gartenhaus. Pages, 82. Price, 50 cents. Paper cover.

The booklet is a brief "Whose Who" with a view to the Jews, covering the field of finance, science, literature and philosophy, etc.

A. P. V.

Twenty-five Excuses Answered by Sherman A. Nagel. Pages, 125. Price, \$1.50. Zondervan Publishing House, Grand Rapids, Michigan.

Beginning with the appeal of the Love of God in Christ the author of this volume answers the doubts, the questions, the objections of non-Christians. The book contains many eloquent illustrations. His style is that of the revivalist.

A. P. V.

In Time of Sorrow by William Jones Bonner. Pages, 140. Price, \$1.00. Zondervan Publishing House, Grand Rapids, Michigan.

Intended as a help for preachers at funerals. Much of the material lacks spiritual value.

A. P. V.