

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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THE CHRISTIAN'S PROSPECTIVE OF THE FUTURE LIFE

We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 Cor. 5: 1.

Our future state after death is not mapped out in Scripture with the precision of a chart. Eternity lies not before us like a map which can be surveyed at a glance, not even with the eyes of faith. Life, immortality, everlasting salvation are not for definite knowledge, but for hope. "Now," says St. Paul, "we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Cor. 13: 12. Our knowledge of things eternal here is only in part; we have no perfect understanding of eternity and the state of our being there.

Yet what Scripture reveals to us concerning the future life, offers a degree of knowledge thereof, sufficient for a well-founded and joyful hope. It is this St. Paul sets forth in the words quoted above. Most edifying is the perspective of the future life he delineates here. Guided by what he has said in the previous verse, where he draws a contrast between "the things seen," viz., the toils and afflictions endured in the service of Christ, and "the things not yet seen," viz., the joys of resting in Christ from present labors and receiving from Him the crown of everlasting life, the Apostle pursues this train of thought in contrasting the tabernacle or tent of this mortal body and the eternal habitation in heaven for the purpose of portraying the blessed happiness of life eternal. He says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Paraphrasing these words Paul would say, "We are here in a tent upon the earth, surrounded, affected, and limited by the things which are seen. But this tent will be taken down, to be set up no more. The present conditions of our life, of toil and suffering will cease, and we shall enter a house of everlasting habitation." Applying this to the future life he looks beyond death when the earthly tabernacle of the body

is torn down, and behold, he sees a building from God. Hands of men have not made it, nor can they destroy it. It is a house where nothing fades, nothing falls to ruin, nothing decays or dies — a house eternal in the heavens. A new condition of life and a new order of things will have place which will be permanent. Nor does Paul stagger at the thought that in death the earthen vessel of the body will surely break, that he will be "unclothed," as he says. He knows that at the resurrection he will be clothed with a body of incorruption and immortality, of glory and power, and that he shall behold God in a spiritual body. 1 Cor. 15: 42-44.

The Christian's Perspective

Does the Christian "know" of what nature the future life will be? Has he a perspective of the same? Though he "now sees through a glass, darkly," though his vision of things eternal is dim, yet the testimonies he reads and hears in Scripture throw such a profusion of light on the future life that his heart rejoices at the anticipation of the joys of that life. What can be more joyful than the blessed hope of entering that habitation which is firmly established and of perpetual duration and wherein he shall enjoy the blissful sight of God, smiling in love and favor upon him; where he shall delight in the presence of his beloved Redeemer, embracing him with most tender affection? How unconceivably sweet and delightful it must be to live forever in a habitation where nothing adverse or troublesome can befall us; no unpleasant or offensive object shall present itself to us; no want, or need of any kind shall appear; no care, or fear, no labor or toil, shall be felt; where, according to Revelation, "God shall wipe away all tears from the eyes (of those who shall come there), and death shall be no more; nor sorrow, nor weeping, nor any more pain"; where, on the other hand, there shall be a state of perfect happiness, of sweetest comfort and joy; of joy full in measure, pure in quality, and perpetual in duration; of highest dignity and glory, with our bodies rendered incorruptible, strong, glorious, and spiritual, and our souls made perfect in their righteousness, holiness, and salvation.

How beautiful is the Christian's perspective of the future life based as it is on Scriptural revelation!

"There is a house not made with hands,
Eternal and on high;
And here my spirit, waiting, stands,
Till God shall bid it fly.

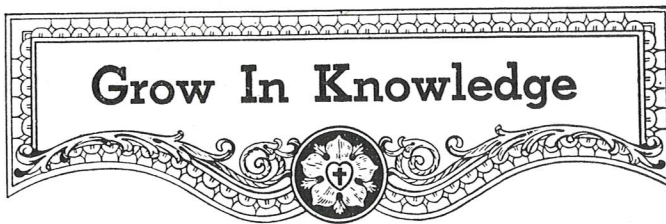
"Shortly this prison of my clay
Must be dissolved and fall;
Then, O my soul, with joy obey
Thy heavenly Father's call.

"Tis He, by His almighty grace,
That forms thee fit for heaven;
And, as an earnest of the place,
Has His own Spirit given.

"We walk by faith of joys to come;
Faith lives upon His Word;
But while the body is our home,
We're absent from the Lord.

"Tis pleasant to believe Thy grace,
But we had rather see;
We would be absent from the flesh,
And present, Lord, with Thee."

J. J.



OUR SCHOOL, A DIRECT RESULT OF THE REFORMATION

An Essay Read by Emanuel Arndt at the Winnebago
Teachers' Conference

(Continued)

Luther's Educational Aims and Ideals

With the general acceptance of the Reformation, education in Germany became rather haphazard. Up to the Reformation the schools in general were under Papistic control, but with the downfall of this control no one bothered about education at all.

Many radical reformers such as Muenzer and Carlstadt were arising who were hostile to all learning in general, using as a slogan "Gelehrte sind Verkehrte." Under their domination several cities closed their schools.

The Reformation took place at a time when business was expanding. It wasn't felt necessary to have an education to carry on a trade or industry; so many parents were not sending their sons to school at all, but turning them into mercenary fields. It was also felt that the church under its new arrangement did not offer as secure an ecclesiastical office as of old, and thus many parents were not preparing their sons for the ministry.

Due to these conditions Luther felt obligated to regain order and to instill in the minds of the people a sense of duty concerning Christian education; therefore he sent out his celebrated letter, "To

the Councilmen of all the Cities of Germany That They shall Establish and Maintain Schools" and a few years later, "A Sermon on Keeping Children in School." Besides these two epochal writings we have his many Table Talks, The Introductions to the Large and Small Catechisms, and several private letters from which we are able to gain a view of Luther's educational ideals.

In all Luther's educational works we find him advocating the establishment of Christian schools for two main reasons, the first being entirely spiritual, and the second of a temporal nature.

Concerning the spiritual reasons for the establishment of schools Luther had several weighty arguments.

He argued that since the Bible, as God's Word, sets forth the way to salvation and each individual must find that way for himself, it is highly important that each individual Christian should learn to read the Bible and understand its meaning and to fashion his life accordingly. This was a very urgent reason for the establishment of Christian schools.

He also argued that schools should be begun for the sake of the Church as an institution. He once said in a Table Talk, "When schools flourish then things go well and the Church is secure. Let us have more learned men and teachers. The youth furnish the recruits for the Church, they are the source of its well being. If there were no schools, who would there be to take our places when we die? In the Church we are forced to have schools, they are its conservatories. They have no fine exterior, but within they are most useful. In schools the children have learned the Lord's Prayer and the Creed; in the little schools the Church has been most wonderfully preserved!" He also said, "If the Kingdom of God is to flourish we must begin with children and teach them from the cradle."

Luther further said that schools were necessary to furnish men for the ministerial offices. Luther spent much time in explaining this to the people. He said, "God needs pastors, teachers, preachers in His spiritual Kingdom, and you can provide them. If you no not, behold, you rob, not a poor man of his coat, but the Kingdom of God of many souls." "You have children and can give them, but you will not do it; thus, so far as you are concerned, the ministry falls to the ground. We must have persons qualified to dispense the Word of God and the Sacraments and to be pastors of the people; but where will we obtain them, if schools are not established on a more Christian basis, since those hitherto maintained even if they do not go down, can produce nothing but depraved and dangerous corrupters of youth? There is consequently an urgent necessity not only for the sakes of the young, but also for the maintenance of Christianity and of civil government, that this matter

be immediately and earnestly taken hold of, lest afterwards, although we would gladly attend to it, we shall find it impossible to do so, and be obliged to feel in vain the pangs of remorse forever."

This in brief constitutes the main spiritual reason for the establishment of Christian schools.

Concerning the temporal side of the question we find that Luther also had many weighty reasons to put forth. His main argument centered about the need of the State of good Christian citizens. Concerning this he says, "The highest welfare, safety and power of a city consists in able, learned, wise, upright and cultivated citizens who can secure, preserve and utilize every treasure and advantage. Even if we had no souls, and schools and languages were not needed, for God's sake and the Bible, there would still be ground enough for establishing the best possible schools both for boys and girls, for the world needs fine and capable men and women to conduct its affairs and to regulate its household. Such men are made of boys and such women of girls, and hence it is necessary to educate the boys and girls properly."

He argues that the maintenance of secular government, peace, law, and life, demands jurists, scholars, judges, secretaries, lawyers, notaries, and civil servants who are well trained. He says, "In secular government, you can serve your sovereign better by training children than by building castles and cities, and collecting treasures from the whole earth. For what good can these do without learned, wise, and pious people?"

The argument that Luther advanced for the building of schools give us at the same time the aims of these Christian schools. Concerning these aims we may say in summary that it was Luther's conviction that, "No calling, whether in Church or State, was higher than the calling to be a man and a Christian. And the ideal purpose of education that he always had before him was the training of boys and girls, of men and women, for this high calling."

In general we may say that Luther anticipated modern educational thought by 400 years, for he wanted to train not only the intellect but also character. His ideal was a "Christian personality, dedicated to a life of service to his God, his Church, his country, community and himself. "Luther's training was to include the mind, the heart, the will, and the senses, giving, to borrow a modern educational phrase, "a well rounded, many-sided personality."

After Luther had established sound reason for Christian schools he went on to tell what should be taught. In keeping with his aim Luther advocated a list of subjects that would do credit to a modern school.

Naturally the foremost subject was religion. This included Bible History, Catechism, Prayers, and Hymns. These were not only to be taught as such

but were to be practiced in the school and to permeate the entire school, as Luther said, "But the chief thing is that the young folks and plain people should be trained and practiced daily in the Scriptures, the Word of God, that they should become accustomed to the Scriptures and skilled in them so that they can uphold their faith and in the course of time teach others and thus help to increase the Kingdom of Christ. For this purpose, to promote a knowledge of the Scriptures, one must read, sing, preach, write and rhyme, and if it would help I should like to have all the bells ring it and all the organs play it and whatsoever hath sound peal it forth." This ideal of religious instruction Luther felt to be so important that he referred to it again and again in many of his writings.

Next in importance Luther regarded the language, German, Latin, for elementary schools, Greek and Hebrew for secondary schools. Luther was very much interested in the spread and the use of vernacular German as is shown by his translations. He gave much valuable hints for teaching it in the schools. Let us not forget that Luther was the Creator of the modern High German. He also stressed the importance of teaching Latin, for Latin was very necessary if one wished to take an active part in civic life. The study of Greek and Hebrew Luther felt to be very important because God gave us the Bible in these two languages and for a complete understanding of Scriptures one must study them in the original language. "In the same measure that the Gospel is dear to us should we zealously cherish the languages. For God had a purpose in giving the Scriptures only in two languages, the Old Testament in the Hebrew, and the New Testament in the Greek. What God did not despise, but chose before all others for His Word, we should likewise esteem above all others. And let this be kept in mind that we will not preserve the Gospel without the language. The languages are the scabbard in which the Word of God is sheathed. They are the casket in which this jewel is enshrined; the cask in which the wine is kept; the chamber in which this food is stored."

In the study of languages Luther included grammar, etymology, syntax, and prosody.

History also was given an important place in the curriculum. It was to be taught for three reasons: 1. It would help to preserve the wise and noble sayings of past times; 2. The study of history has great moral value, giving a series of moral lessons in the concrete having the reality and force of life; 3. History is a leading source of human knowledge because it is a mirror of God's wonderful dealings with men. Concerning History Luther said, "When one thoroughly considers the matter, it is from History, as from a living fountain, that have flowed all laws, sciences, counsel, warning, threatenings, comforts, strength, instruction, foresight, knowledge, wisdom

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and all the virtues; that is to say, History is nothing else than an indication, recollection and monument of divine works and judgments, showing how God maintains, governs, hinders, advances, punishes and honors men, according as each one has deserved good or evil. And although there are many who do not recognize and regard God, yet must they take warning from History, and fear that it may go with them as with many a one therein portrayed, whereby they are moved more than by mere admonition in words; as we read not only in the Holy Scriptures, but also in heathen books, how men introduced and held up his examples, words and works of their ancestors, when they wish to accomplish something with the multitude or to teach, admonish, warn or terrify." "Since History describes nothing else than the ways of God, that is, grace and anger, which we should believe as if they stood in Scripture, it ought to be written with extreme care, fidelity and truth."

Music was another subject that Luther felt should be taught in every school. He himself played, sang, and wrote music, and felt that every schoolmaster should know music before he be allowed to teach. Luther often spoke of the value of music, as is shown by the following, "Music is a delightful, noble gift of God, and nearly related to theology. I would not give what little skill I possess in music for something great. The young are to be continually exercised in this art; it makes good and skillful people of them. With those that despise music, as all fanatics are wont to do, I am not pleased; for music is a gift bestowed by God and not by man. So it also banishes Satan, and renders men joyful; it causes men to forget all wrath, uncharity, pride and other vices. Next to theology, I esteem and honor music. And we see how David and all the Saints clothed their pious thoughts in verses, rhymes and songs; because in times of peace, music rules."

Luther also wanted Nature Studies carried out in the schools, for by it pupils should see the wonder, the kindness and mercy of God. As he says, "We

are at the dawn of a new era, for we are beginning to recover the knowledge of the external world that we lost through the fall of Adam. We now observe creatures properly, and not as formerly under the Papacy. Erasmus is indifferent, and does not care to know how fruit is developed from the germ. But by the grace of God we already recognize in the most delicate flowers the wonders of Divine goodness and omnipotence. We see in His nature the power of His Word. He commanded, and the things stood fast. See that force display itself in the stone of a peach. It is very hard, and the germ it incloses is very tender; but, when the moment has come, the stone must open to let out the young plant of it, and looks upon external objects as cows look upon a new gate."

(To be continued)



Preaching the Gospel The Lutheran Herald reports on a letter written by a layman to the Herald. This layman has observed a certain tendency in the sermons by Lutheran pastors that he has heard. He says: "The tendency is this: a very large percentage of the sermons given by the pastors, which it has been my privilege to hear, seems to be based on the idea that the entire audience is wholly familiar with the Gospel of Christ's atonement. The question has come to my mind: Suppose a person (regardless of his station in life), an entire stranger to the Gospel of Jesus Christ, should come to one of our churches, how many sermons would he have to listen to before he would know that his salvation depended upon his accepting Christ as his personal Savior? Wouldn't it seem that every sermon should include in some form a simple, understandable presentation of the fundamental Gospel idea? Isn't it likely that attending practically every service there will be at least one who does not understand the "one thing needful"? And will not the most ardent Christian, the most faithful church-goer be the better for hearing the Gospel story again and again?"

"It is not that I would suggest that the Gospel is overlooked or avoided, but only that so many pastors refer to it as something that everyone knows and understands, instead of taking the time to explain it."

We believe that the questions of this layman are justified. We also have heard sermons where the preacher was quite profuse and even eloquent in explaining the law of God, but who dismissed the sweet Evangel with a few words. That is easily explained

when we look into our own heart. We all are tarred with the stick of legalism, that is, we all are given to false belief that the law can make us over into new creatures. The preacher, even on the Lutheran pulpit, is apt to forget, in his zeal for reforming his hearers, that his main business is to proclaim the blessed comfort of the Gospel. That is one element that we have often sorrowfully missed in many sermons from the lips of Lutheran preachers: The sweet comfort for sin-weary souls, the comfort and consolation that only a clear presentation of the main facts of unrestricted, unconditioned salvation as bought by the blood of the Lamb and offered to us in the Gospel can give. We have often felt that if one poor grieving soul was sent meagrely fed and scantily clad away from the feast of the King, spread so bountifully and so graciously offered by Him, it was a thousand pities. That may happen easily where the good tidings of the forgiveness of sins for poor sinners is cut short as being too well known to need full re-statement, while the law is always fully gone into. The best and wisest, the most filled with knowledge of things divine, are precisely the ones who need constantly to be told that their hope of salvation rests in Christ Jesus alone. Let us not scant the Gospel. Z.

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Church Conventions The United Lutheran Church in America met in biennial session at Columbus, Ohio, recently. Among other things "the convention adopted a majority report which had been in preparation since 1930, holding 'that the election of women delegates to meetings of the synod is not unscriptural' and that they may hold offices in church councils, conventions and committees." We quote from a report published in the Milwaukee Journal. The proponents of this report on the right of women to participate in the meetings of the ruling bodies of the church qualified their findings by the recommendation that "the general election of many women to church boards and conventions is not desirable."

What are they afraid of? Having autocratically decided against the clear prohibition of St. Paul, 1 Cor. 14:34: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law, And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church" — having set this aside as "unscriptural," why not open the doors wide and let as many women in as possible to rule the church. That is what it amounts to: women are to be granted not only the right of public teaching in the church, for which they may not care or are not equipped, but they are to sit in the ruling church bodies, such as church councils at home and in the

synods and their committees abroad. It is this position of rule in the church that the apostle aims at in the above quoted passage. The dictum of St. Paul is based on Gen. 3:16.

But God's judgment spoken to the woman, "and he shall rule over thee," is not popular in these days of woman's rights. The woman has invaded one field after another that formerly was the sole concern of the man to rule. The sectarian churches have long ago yielded to the importunities and the jibes of women in the matter of public preaching in the church and of ruling the church. Is it due, we wonder, to the influence of this sectarian trend that the United Lutheran Church in America now gives way to this un-Lutheran practice? Is there any connection between the known fact that many pastors of this synod preach in sectarian pulpits and invite sectarian preachers to speak in their Lutheran churches — and this modernistic change of age-old Lutheran policy? From all signs about us it seems that Lutheranism is gradually slipping into the popular ways of Calvinistic sectarianism. Z.

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Children's Christmas Eve Service The time has arrived when plans are being made for the annual children's service on Christmas Eve. That is something which deserves careful and prayerful thought. The object ought not to be "to make a hit" with the audience, especially the fond parents, but to honor the Christ-child and to proclaim the glad Christmas tidings. The October number of Concordia Sunday-school Teachers' Quarterly contains a short article which can be read with profit by all who are entrusted with the responsibility of the Christmas Eve service. We quote below a few excerpts:

"We maintain that nothing should be tolerated in the children's service which violates Lutheran church decorum. We have purposely avoided the term 'program' because we do not wish to give the impression that the Christmas Eve observance is anything less than, or inferior to, a **service**. If we keep this in mind, we should be able to select appropriate Christmas materials without difficulty. —

"The **motif** of the service should be that we are all lost and condemned sinners, and that God revealed His unfathomable love toward us in sending His Son to be our Savior. Unless the two concepts of sin and grace are clearly brought out, something will be sadly lacking in the service. Only such materials should be selected as contribute towards the unfolding of the theme. Everything else should be ruled out. A service is largely **objective**, that is, its dominant note is the salvation merited by Christ; it emphasizes what God has done for sinful mankind and keeps persons in the background. It is collective worship and

does not revolve about individuals or groups. A Christmas program or entertainment is largely **subjective**, or, at any rate, attaches much importance to **externals**. Persons or groups are in the foreground. The recitations often contribute nothing to the development of the Christmas-message, but have been written in the 'I key' and give the child an opportunity to show off and the parents to be flattered. —

"Dramatization and pageantry are introduced on the erroneous principles that they are necessary in order to make program appeal, whereas the appeal is in the Gospel itself and should not be sought in externals. — Let us have faith in the power of the simple Gospel-message and endeavor to raise the standard of our Christmas Eve service. The sects have been borrowing constructive ideas from the Lutheran Church; it is high time that we quit aping them, discard their trash, and return to the ideals of our own Church."

I. P. F.

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Church Advertising In these days of ballyhoo, where every means of communication between men is preempted for the service of selling men and things to the more or less patient public, it can easily be understood that the church has taken a leaf from this popular craze for advertising. The printed page and the signboard, reek with raucous cries for the jaded attention of the public to see the merits of the pictured and highly praised goods for sale. The radio, as everyone knows to his sorrow, is the latest slave of the advertiser.

The question arises, should the church advertise, and if so, to what extent and by what means. Is it enough to content oneself with the church notice, however brief, in the secular papers, or the bulletin board in front of the church edifice — possibly with such warm invitations as: Chicken supper tonight, Everybody welcome! — together with the name of the church, and the time of the services, and the name of the reverend Doctor, the minister? Or must the minister see to it that his church and the subject for his next sermon, couched in more or less arresting language, occupy as much space as the poor badgered editor through fear of loss of patronage by church people can be cajoled or browbeaten into giving up in the daily sheet of the town? Where is the line to be drawn? Frankly, we do not know. But we have given the matter some very serious consideration. Is church advertising really necessary? Does it really reach the people whom we wish to attract? In short, does it do any good? We wonder. Z.

— There are ten Lutheran parishes in Greenland served by seven Danish and fifteen Eskimo pastors. The last heathen Eskimo was baptized on Pentecost, 1934.

Synodical Conference

WHAT'S NEWS FROM AFRICA?

Gleanings from the last report of Dr. Henry Nau, our missionary in Nigeria, submitted by Dr. J. T. Mueller, St. Louis.

(Conclusion)

Wednesday, June 3, in Nigeria

Our readers would hardly pardon us were we not to publish at least one of Dr. Nau's "day-by-day reports," so we append the following:

"**Wednesday, June 3.** Meeting with the spirit movement leaders in my house from eight to ten-thirty A. M. Discussed the way they carry on at their meetings: singing the same song for hours, clapping hands and working themselves up into spiritual drunkenness, jumping and dancing about; the carrying on of the women in these meetings; the praying for the sick and the healing of the sick — *Gesundbeterei*; the use of medicine, European and native; their relation to the local congregation; their meetings with the members of other denominations; the erection of separate prayer houses; prayer and its place in sickness and health; sin, a greater evil than sickness, and its cure; the way how sinners are brought to repentance; what place prayer has in the conversion of the sinner. The leaders expressed themselves open to conviction and welcomed guidance. The meeting was very orderly. The chief leader, living in Afaha Eyop, is a *Gesundbeter* (that is, one who believes he can heal people by prayer). Sick people are taken to his house and stay there for days. He said they needed a separate prayer house, for the congregation would not permit them to have the sick people stay in the school overnight and for days. They were pleased to hear me say that I would instruct the people on the topic of sickness and health, medicine and prayer. One of them asked how they could now tell the people that it was right to take medicine when so far they had taught the very opposite. They were told to be open with the people and to tell them that they had misinformed them, but now had learned better and therefore were going to tell them the right thing. Besides this, I would gladly help them and lend them my support. I would tell the people what they had admitted here. They were satisfied with this.

"I shall try to curb the excrescences of this movement and to lead them back to sanity. So far, I believe, they have confidence in me and while this lasts I must act. Tomorrow is headmen meeting in which I shall speak about today's meeting with the spirit

people. The latter were also given to understand that the great task was in Ibesikpo. We do not need people who sit around and shout and jump and dance, but workers, co-workers with Christ in the instruction of the people and in the effort to get the people into the instruction classes and meetings. They were told to attend regularly divine services and Sunday school in order to learn from the Word of God the one thing needful.

"During noon time prepared for the teachers' meeting. Meeting from two-thirty to five-thirty. Taught Bible history, Peter's Draught of Fishes and the Centurion. Instructed them on the purpose of the Law and the question, What is sin? Discussed with them my findings during the inspection of the schools, cut out of their daily program a recess of one hour, limiting it to thirty minutes and added thirty minutes to the school day. In this way we have gained one hour, thirty minutes of which are to be used for additional religious instruction.

"After the meeting had a talk with the headmaster of the Central School and told him that the religious instruction at the school caused me a lot of worry, and since the teachers could not attend the teachers' meeting every Wednesday afternoon, I had so far found no way to exercise any influence upon the teachers of that school which is attended by more than 150 students from 'my' congregations. I cannot let these 150 boys and girls of my congregations without proper instruction in the Word of God. We agreed that the two infant classes should be taught according to the plan worked out for the bush schools and that the four standards should follow the Bible history for elementary schools. In the Catechism all classes are to confine themselves, for the time being, to memorizing of the Catechism. The two highest classes are being instructed in Catechism by me and in Bible History by the headmaster, who follows the Elementary Bible History. Arrangements are to be made for special instruction of the teachers in religion. I also pointed out to him that more must be required of the teachers at this school than simply teaching lessons. So far the church derived no profit from the teachers who are paid by the church. I should like to see a different attitude of the teachers towards the work of the church which has engaged their services. The headmaster is, of course, a splendid exception. He is of the greatest help to me, and I have confidence that he will pass on to the other teachers something of his spirit and devotion to the cause of Christ and the Church.

In the evening the teacher of Nung Udoe came to talk about the daily schedule in his school and after a while five leaders of the Nung Odoe church came to inform me of the decision of the chiefs of the community about the mission property, the fixing of the

boundary and their offer, if more land is necessary, to give it for purposes of the mission. As second point for discussion with me was the polygamy problem. They had heard what I had said last Sunday in church, they admitted that it was a sin. The question was how to get out of it. They mentioned the difficulties, the small children, the old women who could not be chased into the bush, of younger women who could perhaps be married again to somebody else, but what would become of the children they had born to the first husband in such a case? I assured them that I saw the greatness of the problem and the difficulties which had to be overcome, and yet I also knew that it was not God's will that they should continue to live in this sin, and that God would show in every case where a person would make an earnest and honest attempt to live according to the will of God, a way to overcome the difficulties. No one should be driven into misery, neither children nor wives were to be abandoned to live in want without anyone to care for them. On the other hand a Christian should live with one wife only, and in this matter they should be honest with themselves and their God. I promised them that I would help them to solve their problems if they honestly desired any help. I would come to their houses, see their wives and children and discuss with every one the best way to discontinue the relations with the superfluous wives. If, however, they merely wanted to put sand into my eyes, they might perhaps succeed in that, but should remember that they would never be able to deceive the Lord. The Lord seeth!

"Today was a strenuous day. Continued work from eight in the morning till ten at night, with interruptions only by meals."

APPOINTMENT OF COMMITTEES

The Evangelical Lutheran Synodical Conference of North America, assembled in Indianapolis, passed the following resolution:

"Whereas it is a physical impossibility at this time properly to consider all the matters pertaining to the Chinese Term Question laid before this convention, we recommend that the president and the vice-president of the Synodical Conference appoint a committee which shall seek to bring about harmony with respect to this question."

In this connection the convention adopted the resolution: "that nothing be published in the Synodical Conference on the Chinese Term Question without the approval of the committee which is to be appointed."

According to this resolution we have appointed the following committee:

Prof. J. P. Meyer, Thiensville, Wis.

President E. Kowalke, Watertown, Wis.

President S. C. Ylvisaker, Ph. D., Mankato, Minn.

Honorary President F. Pfothenauer, D. D., Chicago, Ill.
 Rev. Aug. Heerboth, Wheaton, Ill.
 President Martin Graebner, St. Paul, Minn.
 L. Fuerbringer, President.
 E. Benj. Schlueter, Vice-President.

* * * *

The Synodical Conference, assembled in Indianapolis, adopted the resolution "that the Chair appoint a special committee, which is to revise thoroughly the Constitution, By-laws, and Regulations of the Synodical Conference, bring them up to date, and report at the next convention."

In accordance with this resolution the following brethren have been appointed to serve on this committee:

The Rev. H. Grueber, Milwaukee, Wis., Chairman.
 The Rev. W. F. Sauer, Milwaukee, Wis.
 The Rev. F. Giese, Milwaukee, Wis.
 Mr. E. von Briesen, Milwaukee, Wis.
 L. Fuerbringer, President.

**REPORT OF THE COMMITTEE
 ON HYMNOLOGY AND LITURGICS**

Our committee herewith presents the fourth instalment of its report through the medium of the Northwestern Lutheran. The response from the field to our previous reports has been very encouraging, and we have received many constructive suggestions, which we wish to acknowledge with thanks. It is to be understood that this portion of our report also is only tentative, and we again invite advice, criticism, and suggestions from the members of the Synodical Conference as well as from others who are interested in our task. We reserve all rights of republication of the text of our report either in whole or in part. Kindly address all communications to —

PROF. W. G. POLACK, *Chairman,*
Committee on Hymnology and Liturgics,
 801 De Mun Ave., St. Louis, Mo.

**1. HYMNS ADOPTED
 WITH NO OR SLIGHT CHANGES**

59	301	435
134	348	448
159	352	454
185	362	486
211	384	499
221	408	533
256	422	535
285	427	548
287	433	552
		558

2. HYMNS DROPPED

87	277
169	338
188	401
206	420
207	425
230	431

3. HYMNS ALTERED IN PART

No. 133

1. Hark! a herald voice is sounding:
 "Christ is nigh!" we hear it say;
 "Cast away the works of darkness,
 O ye children of the day!"
2. Startled at the solemn warning,
 Let the earth-bound soul arise;
 Christ, her Sun, all sloth dispelling,
 Shines upon the morning skies.

3. Lo, the Lamb, so long expected,
 Comes with pardon down from heav'n.
 Let us haste, with tears of sorrow,
 One and all, to be forgiv'n.
4. That, when next He comes with glory,
 And the world is wrapped in fear,
 He may shield us with His mercy;
 And with words of love draw near.
5. Honor, glory, might, dominion
 To the Father and the Son
 With the everlasting Spirit,
 While eternal ages run.

No. 141.

1. Savior of the nations, come,
 Virgin's Son, make here Thy home!
 Marvel now, O heaven and earth,
 That the Lord chose such a birth.
2. Not of mortal blood or birth,
 He descends from heaven to earth:
 By the Holy Ghost conceived,
 God and man by us believed.
3. Wondrous birth! O wondrous Child!
 Of the Virgin undefiled!
 Though by all the world disowned,
 Still to be in heaven enthroned.
4. From the Father forth He came,
 And returneth to the same,
 Captive leading death and hell:
 High the song of triumph swell!
5. Thou, the Father's only Son,
 Hast o'er sin the victory won;
 Boundless shall Thy kingdom be:
 When shall we its glories see?
6. Brightly doth Thy manger shine,
 Glorious is its light divine:
 Let not sin o'ercloud this light,
 Ever be our faith thus bright.
7. Praise to God the Father sing,
 Praise to God the Son, our King,
 Praise to God the Spirit be
 Ever and eternally.

No. 357. O Lord of Heaven and Earth and Sea.

1. O Lord of heaven and earth and sea,
 To Thee all praise and glory be;
 How shall we show our love to Thee,
 Who givest all?
2. The golden sunshine, vernal air,
 Sweet flowers and fruit, Thy love declare:
 When harvests ripen, Thou art there,
 Who givest all.
3. For peaceful homes, and healthful days,
 For all the blessings earth displays,
 We owe Thee thankfulness and praise,
 Who givest all.
4. Thou didst not spare Thine only Son,
 But gav'st Him for a world undone,
 And freely with that Blessed One
 Thou givest all.
5. Thou giv'st the Spirit's holy dower,
 Spirit of Life and Love and Power,
 And dost His sevenfold graces shower
 Upon us all.
6. For souls redeemed, for sins forgiven,
 For means of grace and hopes of heaven,
 What can to Thee, O Lord, be given,
 Who givest all?
7. We lose what on ourselves we spend;
 We have, as treasure without end,
 Whatever, Lord, to Thee we lend,
 Who givest all.

8. Whatever, Lord, we lend to Thee
Repaid a thousandfold will be;
Then gladly will we give to Thee,
Who givest all.
9. To Thee, from whom we all derive
Our life, our gifts, our power to give;
O may we ever with Thee live,
Who givest all!

4. NEW AND REVISED TRANSLATIONS

No. 21

1. While yet the morn is breaking,
I thank my God once more,
Beneath whose care awaking,
I find the night is o'er;
I thank Him that He calls me
To life and health anew;
I know whate'er befalls me,
His care will still be true.
2. O Israel's Guardian, hear me,
Watch over me this day;
In all I do be near me.
For others, too, I pray;
To Thee I would commend them,
Our Church, our school, our land,
Direct them and defend them,
When dangers are at hand.
3. O gracious Lord, direct us,
Thy doctrine pure defend,
From heresies protect us,
And for Thy Word contend,
That we may praise Thee ever,
O God, with one accord,
And say: The Lord, our Savior,
Be evermore adored!
4. O grant us peace and gladness,
Give us our daily bread,
Shield us from grief and sadness,
On us Thy blessings shed.
Grant that our whole behavior,
In truth and righteousness,
May praise Thee, Lord, our Savior,
Whose holy name we bless.
5. And gently grant Thy blessing
That we may do Thy will,
No more Thy ways transgressing,
Our proper task fulfil;
With Peter's full assurance
Let down our nets again;
Success will crown endurance
If faithful we remain.
6. Thou art the Vine, — O nourish
The branches graft in Thee
And let them grow and flourish,
A fair and fruitful tree.
Thy Spirit pour within us
And let His gifts of grace
To such good actions win us
As best may show Thy praise.

No. 22

1. My inmost heart now raises,
In this fair morning hour,
A song of thankful praises
To Thine almighty power.
O God, upon Thy throne!
To honor and adore Thee,
I bring my praise before Thee
Through Christ, Thine only Son.
2. For Thou from me hast warded
All perils of the night;
From every harm hast guarded
My soul till morning light.
To Thee I humbly cry,
O Savior, have compassion
And pardon my transgression;
Have mercy, Lord most high!

3. And shield me from all evil,
O gracious God, this day,
From sin, and from the devil,
From shame and from dismay,
From fire's consuming breath,
From water's devastation,
From need and consternation,
From evil sudden death.
4. Let not Thine angel leave me
While here on earth I stay,
Lest Satan's arts deceive me
And lead my soul astray.
Then keep Thine angel near
At night and each new morrow,
Lest soul and body sorrow
And, faltering, cost me dear.
5. God shall do my advising,
Whose might with wisdom blends;
May He bless rest and rising,
My efforts, means, and ends!
To God, forever blessed,
Will I with mine confide me
And willing let Him guide me
As seemeth to Him best.
6. Amen! I say, not fearing
That God rejects my prayer;
I doubt not He is hearing
And granting me His care.
Thus I go on my way
And do not look behind me,
But ply the task assigned me;
God's help shall be my stay.

No. 24

1. How lovely shines the morning star!
In twilight sky it gleams afar!
The reign of night is ended!
Creation stirs to hail the light
Whose glories now with radiance bright
Stream forth in beauty splendid.
Both far And near
All things living Thanks are giving,
Praise outpouring,
Earth and sky the Lord adoring.
2. Then haste, my soul, thy song to raise,
Delay thou not thy Lord to praise!
Bow down in adoration.
For glory, Lord, to Thee belongs,
Thy praise resounds in grateful songs,
Thou Lord of all creation.
Let all Recall
Hymns of gladness Without sadness
For Thy favor.
And Thy mercy never waver.
3. Though evil spirits through the night
With hellish craft and watchful spite
Came round me without number,
Yet Thou, O Jesus, with Thy power
Wast near me in that threatening hour,
Didst guard me in my slumber.
Praise be To Thee,
My Contender And Defender,
I'll adore Thee
While on earth I walk before Thee.
4. Pour down Thy grace in cheering streams
And warm my heart with mercy's beams
From heaven, Thy throne of beauty;
Thy Spirit ever lead and guide
That in my calling I abide
And find my joy in duty.
Send light And might
That each measure Plan and pleasure,
Heavenward tending,
E'er in Thee may find its ending.

5. Keep grief, if this may be, away;
 If not, Thy will be done, I pray,
 My choice to Thine resigning.
 Then, O my heart, cast care aside,
 God through the cross His own hath tried.
 Bear loss without repining.
 Hope still Through ill,
 To God cleaving, Grace receiving
 We shall wonder
 At God's goodness, here and yonder!

No. 65

1. Shall I not e'er praise my Maker
 And in Him most joyful be
 For He maketh me partaker
 Of His love sublime and free;
 Nothing but His love could move Him
 With such sweet and tender care
 Evermore to raise and bear
 All who seek to serve and love Him.
 All things have their day,
 God's great love abides for aye.
2. Yea, so dear did He esteem me
 That the Son He loved so well
 He hath given to redeem me
 From the quenchless flames of hell.
 O Thou Spring of boundless blessing,
 How could any mortal mind
 Greater depths of mercy find,
 Though its efforts were unceasing?
 All things have their little day,
 God's great love abides for aye.
3. God His Spirit to instruct me
 In His holy Word hath giv'n
 That He safely may conduct me
 Through this weary world to heav'n.
 He my heart's dark chamber filleth
 With the clear, pure light of faith,
 Which destroys the power of death;
 Yea, e'en hell itself it stilleth.
 All things have their little day,
 God's great love abides for aye.
4. What I need He well supplieth;
 For my soul He doth provide;
 When from want my body crieth
 He is ever at my side.
 When my strength cannot avail me,
 When my powers can do more,
 Doth my God His strength outpour,
 In my need He doth not fail me.
 All things have their little day,
 God's great love abides for aye.
5. As a father never turneth
 Wholly from a wayward child,
 For the prodigal He yearneth, (God)
 Though he be by sins defiled:
 So my many sins and errors
 Find a tender, pardoning God,
 Drives not to despair with terrors.
 All things have their little day,
 God's great love abides for aye.
6. All His strokes and scourges truly
 For the moment grievous prove
 And yet, when I weigh them duly,
 Are but tokens of His love,
 That He's ever watching o'er me
 And would draw me by the cross
 From this world with its vain dross
 And to heavenly bliss restore me.
 All things have their little day,
 God's great love abides for aye.

7. On this thought I dwell with pleasure;
 For it granteth joy and peace.
 My cross hath its time and measure
 And at last will wholly cease.
 When the winter disappeareth,
 Lovely summer comes again;
 Joy is giv'n for woe and pain
 Who his cross in patience beareth.
 All things have their little day,
 God's great love abides for aye.
8. Since, then, neither change nor coldness
 In my Father's love can be,
 Lo, I lift my hands with boldness,
 As Thy child I come to Thee.
 Grant me grace, O God, I pray Thee,
 That I may with all my might,
 All my lifetime, day and night,
 Love and trust Thee and obey Thee;
 And when this brief life is o'er,
 Praise and love Thee evermore.



From a Wider Field

A THANKSGIVING HYMN

For bud and for bloom and for balm-laden breeze,
 For the singing of birds from the hills to the seas,
 For the beauty of dawn and the brightness of noon,
 For the light in the night of the stars and the moon,
 We praise Thee, gracious God.

For the sun-ripened fruit and the billowy grain,
 For the orange and apple, the corn and the cane,
 For the bountiful harvest now gathered and stored,
 That by thee in the lap of the nations were poured,
 We praise Thee, gracious God.

For the blessing of friends, for the old and the new,
 For the hearts that are trusted and trusting and true,
 For the tunes that we love, for the light of the eye,
 That warms with a welcome and glooms with good bye,
 We praise Thee, gracious God.

That the desolate poor may find shelter and bread,
 That the sick may be comforted, nourished and fed,
 That the sorrow may cease of the sighing and sad,
 That the spirit bowed down may be lifted and glad,
 We pray Thee, pitying Lord.

That brother the hand of his brother may clasp
 From ocean to ocean in friendliest grasp,
 That for North and for South and for East and for West
 The horror of war be forever at rest,
 We pray Thee, pitying Lord.

For the blessings of earth and of air and of sky,
 That fall on us all from the Father on high,
 For the crown of all blessing since blessing begun,
 For the gift, "the unspeakable gift," of Thy Son,
 We praise Thee, gracious God.

— S. E. Adams.

POLITICIANS AND PASTORS

Politicians believe that the minister still occupies a position of leadership and influence in other fields than that of religion. They believe, for example, that his support of a candidate or a party will, if he is inclined to make it vocal, carry considerable weight. This may be inferred from the liberality in supplying him with campaign literature. The experience of the writer is very likely that of the average pastor. Two full-sized bound volumes, three smaller booklets, and a half dozen letters and circulars, the whole valued at from four to five dollars — this represents the mail received from just one of the major parties.

But politicians and campaign committees are mistaken, we believe, in thinking that pastors will espouse a partisan cause by using the advantage of their office for that purpose. Some may, but certainly not many. Pastors will vote, will urge their people to vote prayerfully and conscientiously, will state the Christian position on moral questions that may at times be involved in political campaigns, but they will engage in no political activity that in any way involves the position of leadership which is theirs for a specific and holy purpose.

—The Lutheran.

LET US RESCUE CHRISTMAS

Christmas is almost three months away, but now is the time to agitate against the using of irreverent and antireligious Christmas cards. Surely Christians should buy only those cards which are reverent in sentiment and picture scenes in the traditional story of the birth of our Lord. We can not too strongly condemn the stock comic, often antireligious and silly, Christmas cards which are offered annually for sale. Here is an opportunity for Christians to stand for both religious sentiment and good art. There are organized forces at work steadily undermining everything which Christians regard as sacred. They try to secularize the Lord's Day; they would restrict the teaching of religion, and they would convert our holiest days — Christmas and Easter — into profitable trade seasons. Let us join together in rescuing Christmas from those who would desecrate it. Refuse to buy Christmas cards which have the slightest taint of irreverence.

—The Christian Advocate.

STALIN CULT GRIPS RUSSIAN YOUTH

State-controlled youth movements in Russia are definitely antireligious. Communism has developed a veritable Stalin cult which admits of no religious rival.

Writing in *Le Christianisme au XXem Siecle*, Monsier E. Doumerge reports some sad things about Russian children. Smoking, drunkenness, debauch and idleness are charges laid against them even by the

Soviet Press. *Izvestia* states that youth in the Kom-somol ill treat the girl pupils and lead them into wickedness.

The hordes of abandoned children who live by their wits and crime have moved the government to tighten considerably procedure for divorce. Instead of a mere trifle, the cost of a first divorce will be 50 rubles, a second 150, and a third 300. Alimony is increased. For one child a third of a man's earnings, for two children one-half, and for three 60 per cent. Russia adds 3,000,000 to her population annually, but it is hoped to increase it by granting to mothers for every child beyond seven an annual grant of 2,000 rubles until they attain five years of age. For an eleventh child she will receive a prize of 5,000 rubles.

The future of Russian youth is not without hope. Commissaire Yaroslavsky admits failing to uproot Christianity after ten years of effort. In many rural districts 70 per cent of Russian peasants still cling to the Christian faith." — World Survey Service.

A CHRISTIAN'S GARDEN

Let not the cares that oft beset my pathway
Cause me to stumble e'er Thy Face. I see,
But show me, Lord, Thy cross in darkest moments;
And make my cares but stepping stones to Thee.

When Satan prowls about to rob contentment,
Oh Holy Spirit, whisper words of grace.
Remind me of the hope of my Redemption,
And every thought of discontent erase.

Make Thou within my heart a little garden,
Where Thou alone dost dwell with all Thy love;
And weed out all the sin I there have planted,
And grace it with the flowers from above.

Let patience grow, that, in the hour of trial,
Its blossoms I may wear upon my breast.
And let Thy angel guard my garden's gateway,
That Satan may not pluck the buds of rest.

Then sprinkle dew of peace into my garden,
That there may thrive the flowers of hope and love,
And keep faith's sunshine ever brightly shining
Until I live in Eden up above.

Adeline Weinholz.

— According to the latest reports, the work of Christian welfare known as inner mission in Germany is continuing to develop its elaborate ministry of mercy. There are under its direction, 469 hospitals, with a bed capacity of 37,200, and 42 sanatoria with 3,863 beds. More than 10,000 deaconesses and assistants are engaged in caring for hundreds of thousands of sick persons. In addition there are 142 institutions for bodily and mentally handicapped, with 25,176 beds; 182 homes for mothers and infants, with 6,000 beds. A shelter and kindly evening of life is afforded for more than 30,000 needy in 235 invalid and 789 old people's homes. There are also 686 convalescent

homes with 32,500 beds. Children's homes number 638, with 29,300 beds. There are 571 hostels which accommodate 20,000 young people. Three thousand day nurseries care for 180,000 children. For the homeless and friendless there are 420 institutions which can care for 25,000 persons. Forty-five homes for seamen and emigrants are also operated. This ministry of mercy is also supplemented by the services of 6,700 evangelical deaconesses laboring in 4,407 congregations in the interest of the sick and needy. Eight hundred deaconesses in the employ of the inner mission serve in a similar capacity. — Allgemeine Evangelisch-Lutherische Kirchenzeitung.

— Bishop Arthur Malmgren, founder of the Lutheran Seminary in Leningrad, has returned to Berlin to spend the evening of life. Bishop Malmgren is the only man left of those who tried to save the Evangelical Lutheran Church of Russia after the Revolution. — The Lutheran.

A BRIEF MEDITATION

Without the hours in shadows spent
Our souls as flowers would droop,
But chosen of the Lord are those
Who 'neath the cross can stoop;

And there repent of sin and vice,
All pride cast lowly down;
And watch the sun come shining through
An everlasting crown. Adeline Weinholz.



DEBT RETIREMENT

What are people doing and saying about the retirement of the Synod's debts? The following letter, here quoted with the omission of certain phrases that might identify the writer, shows what some people are doing and saying.

The Reverend K. Timmel,
Watertown, Wisconsin.

Dear Reverend Timmel:

You are the treasurer of the "Debt Liquidation Collections," I believe. If the money order I am enclosing should have been sent elsewhere, please do so for us.

After reading the article "Concerning the Synod's Debt" in Number 20 of the "Northwestern Lutheran" my husband and I decided to save at least \$50.00 for that purpose, fully confident that our congregation would start upon that work at once. More than a year has elapsed since the publication of that article, . . . , and we decided to send our contribution directly to you.

We ask not to mention our names, nor to credit this sum to the . . . Congregation. Just mail a receipt to us upon receiving our check. It shall be our earnest endeavor to do more for this cause, knowing from experience what it means to be debt-burdened. Should our congregation take up a collection later on, we'll give said share to them then, otherwise send it to you again.

We pray the Debt Liquidation Program will succeed. If not, we never want our share back.

Very truly yours,

If the Program is but carried out in the spirit that prompted the writing of that letter, it will succeed. Not many people of wealth are needed to carry through such a Program as this successfully, but many people with the spirit of the writers of this letter are needed. K.

TWENTY-FIFTH ANNIVERSARY

On October 25 Withrow Lutheran Church at Withrow, Wash., was privileged by the grace of God to celebrate the twenty-fifth anniversary of the organization of the congregation. The celebration was combined with the annual Mission Festival. The congregation was organized on December 25, 1911, under the leadership of Pastors G. A. Hanson and O. C. Hellekson of the Norwegian Lutheran Church. For three years this congregation was served by the Rev. G. A. Hanson of the Norwegian Lutheran Church. In the year 1914 some of the charter members of this congregation turned to the Rev. F. Stern at Mansfield to serve them with the Gospel of Jesus Christ. Since this time Withrow Lutheran Church has been served by pastors of the Wisconsin Synod. The following pastors have served this congregation since its organization: G. A. Hanson, 1911-1914; F. Stern, 1914-1916; G. Haase, 1917-1920; K. Koehler, 1920-1921; A. Matzke, 1921-1927; W. Lueckel, 1927-1932; E. Zimmermann, 1932-1934; R. Hoenecke, 1934-1936, and since June, 1936, the undersigned. At the present time the congregation numbers 15 voting members, 42 communicants, 82 souls. A German and an English service were held in the morning and a bilingual service in the afternoon. The sermons were delivered by President Fr. Soll of Yakima and the Rev. L. C. Krug of White Bluffs.

May the Lord God continue to bless this congregation with the preaching of the true Gospel of Jesus Christ until our Savior comes again in the clouds of heaven for the everlasting anniversary.

W. E. Schulz.

GOLDEN JUBILEE

On September 27 St. Michael's Congregation in Fountain City, Wis., celebrated its annual mission festival. The afternoon service was drawing to a close. The congregation was singing the last verse and Pas-

tor Aug. Vollbrecht, the local minister, was in the sacristy, ready to step before the altar for the closing prayer, when Mr. Wm. Glander, an elder of St. Michael's for many years and, by the way, a well-known figure at many of our past synodical meetings, walked in and after some persuasive words succeeded in leading his pastor to a place of honor before the congregation assembled to observe the golden jubilee of the ordination of its servant of Christ. That the intended surprise was a success was evident by certain characteristic mannerisms of the jubilarian so often noted by his members, by the brethren of the Joint Mississippi Valley and Southwestern Conference, and by his many acquaintances, who had come from far and near to be with him on this day to extend to him their greetings and congratulations.

Pastor Rud. Korn preached a sermon based on 1 Cor. 15:10, extolling the glory of the public ministry of the Gospel, and read congratulatory messages from all former charges served by the jubilarian. Mr. Wm. Kochendoerfer extended the congratulations of the members of the church and in the name of the parishioners presented a purse as a token of appreciation. A tender touch was added when Mr. Kochendoerfer handed Mrs. Vollbrecht a bouquet of beautiful flowers and in a quiet and fair way spoke of her virtues as a true helpmeet to their pastor and an ideal pastor's wife as shown in nearly fifty years of married life.

In his response Rev. Vollbrecht emphasized God's loving kindness and tender mercies shown to him and those committed to his spiritual care during the many years he was privileged to serve the Lord Jesus in the holy ministry.

A social gathering in the church basement and in the parsonage concluded the celebration.

Pastor Vollbrecht received a classical education in Germany, attending a private school and a gymnasium. In 1882 he came to America and later on entered our Theological Seminary, which at that time was located in Milwaukee. In those days there was a lack of ministers and so after a colloquium he was ordained to the ministry on September 19, 1886. He served the following charges: Town Ellington, Outagamie County, Wis., 1886-1896; Stanton, Nebr., 1896-1900; and Fountain City, Wis., since 1900.

As far as we have been able to learn, Pastor Vollbrecht is the third oldest member of the Old Wisconsin Synod in active service. Ministerial acts are as follows: 995 baptisms, confirmed 600, 380 weddings, and 490 burials. — May the Savior's richest blessings rest upon His servant. Paul Froehlke.

GOLDEN WEDDING ANNIVERSARIES

Through the grace of Jesus Christ, our Lord, Mr. and Mrs. William Christ, in the Town of Oakland,

near Cambridge, Wis., were permitted to observe their fiftieth wedding anniversary November 3, 1936, in the midst of their children and grandchildren. Both are members of the St. James Ev. Luth. Church near Cambridge. The undersigned led the devotional service based on Psalm 71:17, 18, O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works. Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come."

May the blessing of God abide with them during the remaining years of their pilgrimage.

Robert F. F. Wolff.

* * * *

On Sunday, November 1, Mr. and Mrs. Fred Wiedenhoef of Abrams, Wis., celebrated their fiftieth wedding anniversary in the presence of their children and grandchildren and other relatives. At a devotional service held at their home, the undersigned had a brief address based on Ps. 42:12-15.

A thank offering of \$5.00 was donated for the Lutheran Radio Committee, Concordia College, Milwaukee, Wis.

May the blessing of God remain with this Christian couple in the future as in the past.

Paul C. Eggert.

* * * *

On October 18 Mr. and Mrs. Rudolf Wienert of Custer, Michigan, celebrated their golden wedding anniversary in presence of their children and grandchildren. The undersigned based the jubilee sermon on Ps. 118:1.

May God's blessing remain with this Christian couple in the future as in the past. E. E. Rupp.

Announcements

NEW ULM PASTORAL CONFERENCE

The New Ulm Pastoral Conference will meet on December 2, 1936, at 9 A. M., in New Ulm. Sermon Study: W. C. Albrecht; Exegesis on 1 Tim. 4: Prof. Bliefert; Qualities of a Good Sermon: Prof. Schaller; Reading of a Sermon for New Year's Eve: W. Frank; Confessional Address: R. Schierenbeck. A. Martens, Sec'y.

SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference will convene in Sparta, Wis., on December 1 opening with a service at 9:30 A. M., A. Berg, local pastor. Sermon: A. Winter (L. Witte). Exegetical Treatise: 1 Cor. 15:1-11 — Bleichwehl; 1 Cor. 15:12-28 — Alvin Berg. Isagogical Treatise: Acts — P. Monhardt; Romans — A. Winter. Reading of Sermon: P. Monhardt (H. A. Pankow).

Practical Works: Difference of Doctrine and Practice between the Major Body of Norwegian Churches of America and the Synodical Conference — A. Dobberstein; To What Extent Should a Congregation Supervise the Societies in Its Midst? H. Kirchner. L. M. Bleichwehl, Sec'y.

CHANGE OF ADDRESS:

Rev. W. E. Steih, 1723 Maplewood Ave., Lansing, Mich.

INSTALLATIONS

Upon authorization of President Pankow Pastor Gerhard Struck, formerly of Hillrose, Col., was installed October 4, 1936, as pastor of the St. John's Congregation of Maribel, Wis., by the undersigned. Wilmer Valleskey.

* * * *

Authorized by President K. Krauss of the Michigan District the undersigned installed the Rev. J. J. Roekle on the 22nd Sunday after Trinity (November 8) as pastor of Emmanuel Lutheran Church, Tawas City, Michigan.

May the Head of the Church bless both pastor and congregation.

Address The Rev. J. J. Roekle, Tawas City, Mich.
K. W. Vertz.

* * * *

Authorized by President A. Ackermann of the Minnesota District the undersigned installed Pastor Roman Palmer as pastor of St. John's Ev. Luth. Church at Alma City, Minn., on the twenty-second Sunday after Trinity, Rev. O. K. Netzke and Rev. R. Haase assisting.

Address: Rev. Roman Palmer, Alma City, Minn.
Arnold H. Mackdanz.

NOTICE — DAKOTA-MONTANA DISTRICT

Rev. S. Baer has been appointed to serve as member of the Mission Board until the next District meeting. Rev. E. Schaller will serve as temporary chairman.

E. R. Gamm,
Pres., Dak.-Mont. District.

MISSION FESTIVALS

Tacoma, Wash., Faith (Roland H. Hoenecke). Off'g: \$32.00.

Seventh Sunday after Trinity

Cornell, Keystone, Birch Creek, Wis., Joint Parish (E. E. Prenzlow). Off'g: \$67.40.

Tenth Sunday after Trinity

Lanesburg Tp., Minn., Friedens (H. E. Kelm). Off'g: \$254.87.

Twelfth Sunday after Trinity

Coleman, Wis., Trinity (W. G. Fuhlbrigge). Off'g: \$80.94.
Menominee, Mich., Christ (Theo. Thurow). Twelfth and Seventeenth Sunday. Off'g: \$400.00.

Two Creeks, Wis., St. John's (W. Kleinke). Off'g: \$80.02.
Town Theresa, Wis., St. Peter's (H. Wolter). Off'g: \$31.72

Fifteenth Sunday after Trinity

Weyauwega, Wis., St. Peter's (M. Hensel). Off'g: \$252.50.

Sixteenth Sunday after Trinity

Florence, Wis., St. John's, M. W. Croll). Off'g: \$37.65.
South Haven, Mich., St. Paul's (M. A. Haase). Off'g: \$107.00.
Milwaukee, Wis., St. Andrew's (L. F. Karrer). Off'g: \$15.93.

Seventeenth Sunday after Trinity

Kaukauna, Wis., Trinity (Paul T. Oehlert). Off'g: \$292.27.
Milwaukee, Wis., St. Lucas (Ph. H. Koehler). Off'g: \$667.00.
Milwaukee, Wis., Christ (P. J. Bergmann). Off'g: \$197.71.
Juneau, Wis., St. John's, (M. J. Nommensen). Off'g: \$241.20.
Gibson, Wis., St. John's (W. Kleinke). Off'g: \$184.89.
Appleton, Wis., St. Paul's (F. M. Brandt). Off'g: \$501.98.
Hubbleton, Wis., Immanuel (A. G. Dornfeld). Off'g: \$57.57.

Eighteenth Sunday after Trinity

Oshkosh, Wis., Grace (E. Benj. Schlueter). Off'g: \$531.20.
Beaver Dam, Wis (L. Kirst). Off'g: \$620.41.
Allegan, Mich., St. John's (J. J. Roekle). \$72.85.
Meadow, S. D., St. John's (H. G. Wackerfuss). Off'g: \$15.03.
Athboy, S. D., St. Paul's (H. J. Wackerfuss). Off'g: \$11.78.

Nineteenth Sunday after Trinity

Abrams, Wis., Friedens (P. Eggert). Off'g: \$46.17.
Drew, S. D., Zion (H. J. Wackerfuss). Off'g: \$16.60.
Bison, S. D., Christ (H. J. Wackerfuss). Off'g: \$13.18.
Three Butte School (Mission). Montana (O. W. Heier). Off'g: \$5.32.
Hutchinson, Minn., Friedens (W. J. Schulze). Off'g: \$1,092.63.
Saginaw, Mich., St. Paul's (O. Eckert and O. J. Eckert). Off'g: \$619.00.
Ixonnia, Wis., St. John's (W. R. Krueger). Off'g: \$86.00.
Racine, Wis., Epiphany (E. Jaster). Off'g: \$65.74.
Cudahy, Wis., St. Paul's (Gerald Hoenecke). Off'g: \$61.11.

Twentieth Sunday after Trinity

Little Suamico, Wis., St. John's (P. Eggert). Off'g: \$12.83.
Brookside Wis., St. Paul's (P. Eggert). Off'g: \$43.22.
Richwood, Wis., St. Martin's (A. J. Dornfeld). Off'g: \$74.33.
Monroe, Mich., Zion (H. F. Zapf). Off'g: \$330.20.
Reeder, N. D., Zion (Theo. Bauer). Off'g: \$24.51.
Rozellville, Wis., St. Paul's (W. O. Nommensen). Off'g: \$54.00.
Green Valley, Wis., Grace (W. O. Nommensen). Off'g: \$16.00.
Withrow, Wash. (W. E. Schulz). Off'g: \$86.00.

Twenty-first Sunday after Trinity

Milwaukee, Wis., Trinity (Arnold Schulz). Off'g: \$250.00.

BOOK REVIEW

The Wonderful. A Service for Christmas. Prepared and published by W. M. Czamanske, Sheboygan, Wis. Print of Northwestern Publishing House, Milwaukee, Wis., where it is on sale. Price, Single copy, 5c; One dozen, 50c; One hundred, \$4.00.

There are four parts: 1. His Wonderful Person; 2. His Wonderful Mission; 3. His Wonderful Servants; 4. His Wonderful Star. An introductory of a few words introduces each part and then follow Scriptures and appropriate hymns. The service is very simple and dignified. Responses and congregational singing give variety to the service. The hymn, "Jesus at Thy Manger" is the author's translation of "Kindlein, an der Krippe," while "Child Jesus from the Heavenly Height" is from the Danish. G.

Christmas Cantata. For Women's or Children's Choir with Organ Accompaniment. Text: Luke 2:1-14. Richard T. Rohlfing (Composer). Published by Concordia Publishing House, St. Louis, Mo. Price, Single copy, 50c, postpaid; dozen, \$4.80, and postage; One hundred, \$33.00, and postage.

"The present cantata is designed for performance by children's choirs and in connection with, or even without, a senior choir. It requires comparatively little time on the part of the choir and not too much time on the part of the children's choir. It is musically high-grade and interesting. It fits in well with Schmieding's new Christmas service, entitled "And It Came to Pass." The cantata can be performed either in connection with Schmieding's service or as a separate unit, in connection with similar music at a sacred concert or as a more lengthy insert in a Christmas Festival service.

"If you are in doubt whether it should be considered under your own circumstances, send for an examination copy, which you may want to keep for your library or which you may return for credit after a reasonable time."

Quoting the above from the Prospectus, we think we have stated enough to properly bring the cantata to the attention of our readers. G.

And It Came To Pass. A liturgical Christmas Service for Children. By Alfred Schmieding. Published by Concordia Publishing House, St. Louis, Mo. Price, 5c; Dozen, 50c; One Hundred, \$3.50.

This is the service referred to in the above. "The liturgical materials consist almost entirely of quotations from Scripture and of Christmas hymns and carols. For the frequently used question-and-answer method, recitation, responsive reading, and responsive singing have been substituted. The pastor's part is so placed and arranged that it becomes an integral and vital force in directing the hearts and minds of the entire congregation to certain important truths in the story of salvation." G.

MINNESOTA DISTRICT

June, July, August, 1936

Red Wing Conference

Rev.	Budgetary	Non-Budgetary
Theo. Haar, Bear Valley	\$ 72.00	
Jul. F. Lenz, Bremen	134.00	
E. G. Hertler, Brownsville	1.35	
R. Jeske, Caledonia	385.80	
R. F. Schroeder, Dexter	221.03	
Karl A. Nolting, Frontenac	187.81	
T. E. Kock, Goodhue	100.00	
F. W. Weindorf, Grace, Goodhue	152.38	
F. W. Weindorf, St. John's, Goodhue	275.78	
E. G. Hertler, Hokah	66.25	
E. G. Hertler, La Crescent	14.50	
T. H. Albrecht, Lake City	189.79	7.00
C. A. Hinz, Mason City	14.95	
Theo. Haar, Mazeppa	128.00	
T. E. Kock, Minneola	191.47	
A. Eickmann, Nodine	454.87	3.00
M. C. Kunde, Oronoco	113.94	
M. C. Kunde, Pine Island	70.15	
Geo. W. Scheitel, Potsdam	198.00	25.86
J. R. Baumann, Red Wing	125.00	
R. Jeske, Union	80.00	
Karl A. Nolting, West Florence	200.00	
Paul E. Horn, Zumbrota	300.00	
Total	\$3,677.22	\$ 35.86

Mankato Conference

R. Polzin, Alma City	135.11	
W. Schuetze, Belle Plaine	182.12	
A. Jul. Dysterheft, Helen	361.20	
L. F. Brandes, Jordan	114.30	
A. Ackermann, Mankato	193.28	12.50
R. A. Haase, No. Mankato	120.00	
A. H. Mackdanz, St. Clair	107.80	
Ernst C. Birkholz, St. James	212.10	7.50
O. K. Netzke, Smith's Mill	136.00	
Total	\$1,561.91	\$ 20.00

St. Croix Valley Conference

O. P. Medenwald, Amery	29.15	
Wm. Franzmann, Baytown	37.80	
G. F. Zimmermann, Cady	71.09	1.00
Otto E. Klett, Centuria	10.00	
L. W. Meyer, E. Farmington	212.00	
G. F. Zimmermann, Elmwood	11.25	
Wm. Franzmann, Grant	176.85	
A. H. Baer, Hastings	128.94	
Paul F. Bast, Minneapolis	16.85	
Paul C. Dowidat, Minneapolis	410.00	100.00
R. C. Ave Lallemand, No. St. Paul	40.00	
Wm. H. Schweppe, Nye	8.65	
Wm. H. Schweppe, Osceola	17.42	
Otto E. Klett, Redeemer, St. Croix Falls	9.00	
G. A. Ernst, St. Paul	240.05	44.54
A. C. Haase, St. Paul	46.00	4.00
J. Plocher, St. Paul	198.72	
J. W. F. Pieper, Somerset	33.99	
J. W. F. Pieper, Stillwater	40.00	
A. W. Saremba, Weston	157.13	
M. C. Michaels, Woodville	96.00	
Total	\$1,990.89	\$ 149.54

Redwood Falls Conference

R. Heidmann, Arlington	107.50	
A. C. Krueger, Cedar Mills	528.82	
A. W. Blauert, Danube	54.87	
C. J. Schrader, Echo	146.00	5.00
C. C. Kuske, Emmet	100.24	
Im. F. Albrecht, Fairfax	140.50	3.50
C. C. Kuske, Flora	60.00	
J. Baur, Ridgely	35.00	
Hy. Boettcher, Gibbon	77.59	
M. J. Wehausen, Morton	267.35	
A. W. Blauert, Olivia	20.64	
A. W. Fuerstenau, Omro	268.84	

Edw. A. Birkholz, Redwood Falls	213.13	
Aug. Sauer, Renville	24.00	
G. R. Schuetze, Seaforth	3.10	
G. R. Schuetze, Sheridan	74.84	
E. G. Fritz, Wellington	292.00	
Aug. Sauer, Winfield	96.30	
C. W. A. Kuehner, Winthrop	83.72	
C. G. Schmidt, Wood Lake	185.65	2.50
Total	\$2,780.09	\$ 11.00

Crow River Valley Conference

W. G. Voigt, Acoma	171.07	
W. P. Sauer, Buffalo	215.43	
W. P. Sauer, Crawford's Lake	110.49	
E. H. Bruns, Delano	89.55	
M. Schuetze, Ellsworth	173.00	
Im. P. Frey, Graceville	130.00	
Chr. Albrecht, Johnson	150.94	
Karl J. Plocher, Litchfield	144.39	
W. P. Haar, Loretto	273.69	
Jos. Weiss, Lynn	123.15	
E. A. Binger, Malta	28.10	
Alvin Lierssen, Montrose	55.34	
W. C. Nickels, Pelican Lake	108.32	
H. C. Nitz, Rockford	360.45	
Total	\$2,133.92	

New Ulm Conference

J. E. Bade, Balaton	\$ 208.82	
Benj. Borgschatz, Brighton	96.37	
J. C. A. Gehm, Darfur	92.05	
H. A. Scherf, Eden	230.00	
P. Gedicke, Essig	71.40	10.00
A. Martens, Island Lake	80.80	
Paul W. Spaude, Lake Benton	43.55	8.50
W. Frank, Morgan	134.75	
G. Hinnenthal, New Ulm	1,090.25	
F. Koehler, Nicollet	626.05	
R. Schierenbeck, Sanborn	350.00	30.00
G. Theo. Albrecht, St. Peter	61.02	
Wm. C. Albrecht, Sleepy Eye	222.15	12.80
A. Martens, Tyler	5.00	
Paul W. Spaude, Verdi	50.05	
Karl Brickmann, Vesta	163.11	
Total	\$3,525.37	\$ 61.30
	\$15,669.40	\$ 277.70

Memorial Wreaths

From Rev. A. Eickmann	\$ 2.00
For Walter Schulze from Rev. A. Ackermann	4.00
For Helena Bluemund from Rtv. A. Ackermann	12.50
For Mrs. Matt Klaras from Rev. Ernst C. Birkholz	17.00
For Carl Engelbrecht from Rev. E. C. Birkholz	.65
For Mrs. Herman Meyer from Rev. E. C. Birkholz	6.00
For Reldon Beck from E. C. Birkholz	2.50
For Wilhelmine Westmann from Rev. E. C. Birkholz	2.00
From Rev. Im. F. Albrecht	2.00
For Otto Kreft from Rev. Hy. Boettcher	44.25
For Gustav Galow from Rev. A. W. Fuerstenau	10.50
For Melvin Radtke from Rev. Edw. A. Birkholz	5.50
For Peter Weenand from Rev. W. P. Haar	5.00
For Clifford Nelson from Rev. Jos. Weiss	1.00
For Wm. Krueger from Rev. O. K. Netzke	9.00
For Y. E. Moldenhauer from Rev. G. F. immermann	4.00
For Henry Soeffker from Rev. R. Heidmann	15.50
For Mrs. J. H. Dickmeyer from Rev. W. F. Albrecht	3.50
For Aug. Mahnke from Rev. M. J. Wehausen	3.50
For Selma Schwanz from Rev. Paul W. Spaude	2.50
For Ernst Mahlke from Rev. A. Ackermann	4.50
For J. W. Meier from Rev. E. C. Birkholz	7.00
For Mrs. Lena Hagedom from Rev. A. C. Haase	4.00
For Mrs. Ulrika Ranch from Rev. A. C. Haase	1.00
For Julia Zillmer from Rev. M. C. Michaels	5.00
From Rev. Im. F. Albrecht	1.00
For August Hanke from Rev. C. G. Schmidt	9.50
For Carl F. Liskey from Rev. C. G. Schmidt	9.85
For Ben Kroschel from Rev. C. G. Schmidt	2.50

\$ 197.25

H. R. KURTH, District Treasurer.

COLLECTION ENVELOPES

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

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JAN. 1, 1937

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

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

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

PRICES FOR ENVELOPES

Weekly envelopes, size 2-5/16x3 3/8, each set containing 52 envelopes.

	Manila	White	Colored
25 sets or more.....	.13	.13 1/2	.14 1/2
50 sets or more.....	.12	.12 1/2	.13 1/2
110 sets or more.....	.10 1/2	.11	.12
210 sets or more.....	.10	.10 1/2	.11 1/2
310 sets or more.....	.09 1/2	.10	.11
400 sets or more.....	.09	.09 1/2	.10 1/2
600 sets or more.....	.08 1/2	.09	.10

Cartons 1c each.

Minimum charge \$3.50.

Monthly sets, two-fifth of the above prices of weekly sets. Cartons 1c extra per set. Pockets 1/2c extra per set.

Semi-monthly and Bi-weekly sets, two-thirds of the above prices of weekly sets. Cartons 1c extra per set. Pockets 1/2c extra per set.

Above prices include Printing, Numbering, Dating and Collating. Printing in German or English.

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

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

Name of Congregation.

If Manila, White or Colored Envelopes are wanted.

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

If Cartons or Pockets are wanted.

Initial Offering Envelopes or Pledge Cards are furnished free upon request only.

Specially printed single envelopes added to weekly or monthly sets.

	Manila	White	Colored
500	\$2.50	\$2.75	\$3.00
1,000	4.00	4.50	4.75
Every additional 1,000	3.00	3.50	3.75

SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1938. Subscription rates, per annum, are as follows:

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

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

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

If the label on the copy of the publication you are receiving is not dated January 1937 the subscription for the present year is not paid. It is of the greatest importance to us that we receive remittance now for the present and the past years. We, therefore, kindly ask you to send your remittance now, either to the pastor of your congregation or directly to us, unless the label on the copy you are receiving is dated January 1937.

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