

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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"NOW" — THE ACCEPTABLE TIME

Behold, now is the accepted time— behold, now is the day of salvation. 2 Cor. 6: 2.

Advent season is the time of welcome. The coming of our Lord into this world which it commemorates and welcomes all mankind to the glorious blessings of the new dispensation which it has ushered in, Advent season — a joyful season, for it proclaims anew that He who has long been promised is come.

Joy to the world! the Lord is come!
Let earth receive her King:
Let every heart prepare him room,
And heaven and nature sing.

Yes, let every heart prepare Him room. As Advent season is a season of joy, it also is a season of opportunity and preparation. "Behold, now is the accepted time; behold, now is the day of salvation." A powerful and timely appeal which deserves the immediate attention of us all and of every individual whom the message of this season reaches.

As a co-worker with God and an ambassador with Christ, St. Paul used both authority and persuasion in urging his readers and hearers to take advantage of the opportunity offered them of the salvation which God has provided for them through Jesus Christ. "We, then, as workers together with him, beseech you also that ye receive not the grace of God in vain," he says in the preceding verse. The day of salvation is indeed at hand; the Savior of the world who has long been waited for is come. The redemption of sinners is accomplished; its work is complete. God and man are reconciled. "The grace of God that bringeth salvation hath appeared to all men." Sinful mankind is redeemed, paradise lost through sin is regained, the portals of heaven hitherto closed through the guilt of man are now open to all. And this once for all. No other help for the world's needs is to be looked for; neither dare any man crave for another salvation.

Urgent Appeal

And therefore the Apostle emphasizes, "now is the accepted time." The "accepted" time here not only is the time of grace, "the acceptable year of the Lord," covering the entire New Testament dispensation till the second coming of Christ, but it evidently means

the well-accepted opportunity. "Now! — Now! The opportunity for securing the salvation wrought through Christ and offered in the time of grace is limited to the present age. Now it is the world's great opportunity. But that opportunity may pass by unheeded. Nations, peoples have in the course of history missed their opportunities of accepting the Gospel of salvation which may never return. Even Christian congregations, like the apostolic churches at Ephesus, Corinth, Philippi, Rome, have a bright season, a time of visitation, which may come to a lamentable end. The Lord may withdraw His favor; may even fight against an unfaithful church with the sword of His mouth. Compare Rev. 2: 16.

Shorter still is the day of salvation for the individual. In him the opportunity for securing salvation is limited to his brief life on earth. And even in the brief period of his life such opportunity may be thwarted. Life may be cut short speedily and suddenly. Painful sickness prior to death may render attention to spiritual concerns practically impossible. Yea, even the desire for salvation may pass away. What perils lost opportunities incur! The wasted day of grace can never be recalled. Lost property may be recovered; lost friendships regained; but the lost year of salvation never comes back. It was a sign of wisdom in the young Roman Emperor that he grieved when a day had been wasted. *Perdidi diem!* he cried. I have squandered a day! But such tasks as he had in hand might still be accomplished by redoubled diligence on the morrow. Not so with him who wastes the day of salvation. *Perdidi vitam!* I have forfeited eternal life! The day of grace neglected is followed by the night of doom.

There is only one round of seasons in each life. Springtime never comes but once, with its encouraging assurance, "They that seek me early shall find me." Summer-time and autumn-time come but once, and by and by we may have to wail, and to say, "The harvest is past, the summer is ended, and the autumn of a lost past stares us in the face." Oh, that we would consider the "Now" in our brief life on earth with the gravest of attention.

May the Advent season press home upon all of us the urgent appeal, "Behold, **now** is the accepted time; behold, **now** is the day of salvation." J. J.

Grow In Knowledge

OUR SCHOOL, A DIRECT RESULT OF THE REFORMATION

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

Luther felt the importance of Physical Training and expected teachers to also give attention to this branch of education. "It was well considered and arranged by the ancients," he says, "that the people should practice gymnastics, in order that they might not fall into revelling, unchastity, gluttony, intemperance and gaming. Therefore these two exercises and pastimes please me best, namely, music and gymnastics, of which the first drives away all care and melancholy from the heart, and the latter produces elasticity of the body and preserves the health."

Luther also stressed the importance of Vocational Training as an added aid in training boys and girls for their temporal life.

The course of study that Luther advocated would do credit to any modern school, and surely makes us feel proud that it was planned and partially placed into effect 400 years ago, by the great Reformer, whose name we bear.

In regards to methods of teaching Luther was also ahead of his time, and many educational advances that are credited to Comenius, Pestalozzi, Froebel, and others, really should be credited to our Luther.

First of all Luther recommends that all education be adapted to the nature of the child. Concerning this he says, "Now since the young must leap or jump or have something to do, because they have a natural desire for it that should not be restrained (for it is not well to check them in everything), why should we not provide such schools and lay before them such studies? By gracious arrangement of God children take delight in acquiring knowledge, whether languages, mathematics or history. And our schools are no longer a hell or purgatory, in which children are tortured over cases and tenses, and in which much flogging, trembling, anguish and wretchedness they learn nothing. If we take so much time and pains to teach our children to play cards, sing and dance, why should we not take as much time to teach them reading and other branches of knowledge, while they are young and at leisure, are quick at learning and take delight in it?"

He strongly condemned the harsh discipline such as he himself had experienced in his youth. He ad-

vised kindness in the school. Luther antedated modern thought by about 400 years in suggesting a "child-centered school." Lessons must be simple and especially must they be interesting to hold the child's attention. In keeping with his ideas Luther found time to prepare a translation of Aesop's Fables for use as a reader in schools. He also invented the art of pictorial illustration and suggested teaching by eye as well as by ear — the modern "many-sided path of learning."

Some sound advice that Luther gave teachers is herewith quoted, "Since we are preaching to children, we must also prattle with them. Let no one think himself too wise, and disdain such child's play. When Christ wished to teach men He became a man. If we are to teach children we must become children. Would to God we had more of this child's play!"

Luther called for utmost simplicity, constant repetition and drill in teaching. His Small Catechism gives us a good example of what he meant by simplicity.

Luther understood the worth of the Socratic or questioning method very well. He published a special writing upon its use in 1526. In this writing he not only told how it should be done, but illustrated by examples.

Luther realized the value of concrete examples to illustrate and enforce what had been taught. He especially wanted illustrations that were drawn from Scriptures and history.

Luther also recognized and appreciated the worth of the Lutheran teacher's office. In speaking of it he said, "An industrious, pious schoolmaster or teacher, who faithfully trains and educates boys, can never be sufficiently recompensed, and no money will pay him, even as the heathen Aristotle says. Yet this calling is shamefully despised among us, as if it were nothing — and at the same time we pretend to be Christians! If I had to give up preaching and my other duties, there is no office I would rather have than that of school-teacher. For I know that next to the ministry it is the most useful, greatest, and best; and I am not sure which of the two is to be preferred. . . . Therefore, let it be considered one of the highest virtues on earth faithfully to train the children of others, which duty but very few parents attend to themselves."

In conclusion to this part of my paper I have borrowed a summary of Luther's educational accomplishments that I found in a book by Painter entitled, "Luther on Education." It is taken from chapter VIII, page 167.

1. In his writings, as in the principles of Protestantism, he laid the foundation of an educational system, which begins with the popular school and ends with the universities.

2. He sets up as a noble idea of education a Christian man, fitted through instruction and discipline to discharge the duties of every relation of life.

3. He exhibited the necessity of schools both for the Church and the State, and emphasized the dignity and worth of the teacher's vocation.

4. With resistless energy he impressed upon the parents, ministers, and civil officers their obligation to educate the young.

5. He brought about a reorganization of schools, introducing graded instruction, and improved course of study, and rational methods.

6. In his appreciation of nature and of child life, he laid the foundation for educational science.

7. He made great improvements in methods; he sought to adapt instruction to the capacity of the children, to make learning pleasant, to awaken mind through skillful questioning, to study things as well as words, and to temper discipline with love.

8. With a wise understanding of the relation of virtue and intelligence to the general good, he advocated compulsory education on the part of the State.

In view of these facts, Luther deserves henceforth to be recognized as the greatest not only of religious, but of educational reformers.

The Fulfillment of These Aims and Ideals in the American Lutheran Parochial School

Luther's ideal Christian school, the type pictured by him in his many writings, never arose in Germany. In Germany and other Protestant countries a Christian Volksschule was established, but this school system was entirely controlled by the State and thus used for the purposes of the State, especially after these offices passed into hands of persons not well grounded in Lutheran principles.

The Christian school as Luther saw it was only carried out in its entirety by those Lutherans who fled to the new lands beyond the sea, the founders of our Synodical Conference, who were in most cases our own forefathers.

There are those, especially among public school educators, who feel that Luther's ideal is realized in the American public school. They especially stress Luther's frequent references to the duty of the State in education. However, knowing that Luther has the true evangelical interpretation of the relation of Church and State, and knowing the existing conditions in Germany in Luther's day, we can confidently say that had Luther lived today he would have demanded compulsory education by the State for all, for the good of the State; and that he would have in no uncertain terms demanded Christian schools, such as we have, entirely controlled by the Church, for the good of the Church and the State. Since our Constitution guarantees us certain rights and privileges, we may feel sure that Luther would have seen the necessity of two edu-

cational systems, one Church controlled, the other State controlled, working harmoniously together.

We Lutherans of the Synodical Conference are in full agreement with Scripture and Luther in holding that education and the training of children is the duty of the parents.

We agree also that this training is the duty of the Church, and can best be carried out in Church conducted schools.

We agree and our fellow Lutherans agree that they have neither the time nor training (in most instances) to carry out this responsibility.

We agree then with Luther that Christian schools are necessary for the fullest realization of the responsibility shared by parents and the Church.

We agree with Luther that the aims and purpose of such schools should be "carrying out the command of God by applying to man the means of grace, by which man is saved; causing him to conform his life in all things to the faith that is in him, in order that, whether he eat or drink or whatsoever he do, he do it all to the glory of God, thus being a true light and salt to the world in his Christian practices; avoiding and defeating all adverse influences, namely, devil, world, and flesh, and strengthening and training pupils to take up arms against these enemies (Eph. 6) and defeating them in the power of God; making and keeping people true, repentant, and firm Christians and Lutherans in faith, doctrine, and confession; thus saving people and building God's kingdom firmly, so that it may not be spoiled or ruined and lost for generations to come; in so doing, producing the best possible citizens, who will be thoroughly law-abiding, servants of their fellowmen, dependable characters in all walks of life, from the President down to people in the most common occupations, and patriots who will stand by their government for conscience' sake and for God's sake." A. C. Stellinghorn.

We are in agreement with Luther in regard to our curriculum. Religion must be and is our foremost subject, and is taught not only as such, but as Luther said, must be practiced and lived in all other subjects. As we saw in part 2 of this paper, all subjects that Luther advocated must be used to further establish in the pupil the fact that he is God's creature, who loves him, who died for him to wash away his sins. We find these subjects in our curriculum. We feature music, especially good Lutheran music, History, Geography, and so forth, and are careful that all are taught, as we say, "from the Christian viewpoint."

We are in agreement with Luther in methods also. We disapprove of cruelty and abuse in obtaining results, and feature the love that the child has for his Savior as a motive for doing work well. We believe in and practice simplicity in teaching, the use of many-sided approach, illustrations drawn from Scripture and history, and in the use of the activity and acquisitive-

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ness natural to a child. In general, it may be said that we are using the best and most sound method fitted to each study, as Luther would have wanted.

We hold with Luther that the office of Christian day school teacher is in importance next to the ministry, and is indeed a part of the ministry; that the teacher has a divine calling, and that all that the Holy Scriptures say concerning a bishop in 1 Tim. 3 applies also to the parochial school teacher in his particular part of the work.

Therefore, keeping in mind what Luther wrote and said about the Christian school, and the purpose, aims, curriculum and methods of our parochial schools, it may surely be said that our American Lutheran parochial school is the direct result of the Reformation.

Emanuel Arndt.

Comments

Denmark's Quadricentennial of its Lutheran Reformation is to be celebrated by the Danes this year. "It was the thirtieth of October, 1536," says a report in a recent News Bulletin of the Lutheran News Bureau. "On the market 'Gammeltorv' in Copenhagen stood the king of Denmark, Christian III, surrounded by representatives of the country, about 500 peasants, about 200 citizens and about 380 nobles. A cruel civil war — the last civil war in the history of Denmark down to 1936 — has finished. The king had conquered Copenhagen and restored the peace. His victory was also the victory of the Lutheran Reformation."

"But Hans Tausen is the real Reformer. Hans Tausen was born in 1494. He was a monk, and as he was an intelligent young man, he was sent (1516) to

the University of Rostock. He stayed there about five years, came back to Denmark as a Bible-humanist and went later (1522) to Louvain and afterwards to Wittenberg to Luther. In 1524 he was again in Denmark, was sent to Viborg in Jutland, and there began to preach the Gospel."

"On the thirtieth of October 1536, Lutheranism was officially introduced in Denmark, and Bugenhagen came from Wittenberg to assist the king in organizing the Church."

In all the Scandinavian countries practically every citizen is a Lutheran. Denmark had 3,267,831 inhabitants in 1921, and 3,200,372 inscribed themselves as members of the Lutheran Church of Denmark. There were 22,137 Roman Catholics.

The celebration of this 400th anniversary is to be a national event in which the government as well as the church is to share. The Lutheran church in Denmark is a state church.

Speaking of Lutheranism in the Scandinavian countries, it may be of interest to our readers to learn that this same Bulletin reports that "A colloquium was held recently at Larviik, Norway, between pastors and bishops representing the Scandinavian and the Anglican churches, in order to discover possibilities of union. The Bishop of Southwark, London, and the Bishop of Tromso, Norway, preached from the same pulpit, something that has not happened for four hundred years."

We are sorry to see this happen after four hundred years of faithful adherence to Lutheran principles, which principles are, indeed, today branded illiberal and narrow-minded. It is a sad sight to see these Lutherans trying to enter into fellowship with the more or less Catholic-minded Episcopalians. But such is the present-day urge for unionism among the churches, that the strong flood of it threatens to tear away all barriers, to the total loss of pure doctrine. If we still raise our feeble voice in protest of this tendency, it is because we feel impelled to do so in the interest of the pure Gospel of Jesus Christ, which today is in greater danger, possibly, than at any other time. To us it is a sign of the last days. Z.

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Twenty Million Dollars A Week is said to be spent by the American public in attending the movies. The Lutheran Sentinel brings forth the answer of Mr. J. A. R. Cairns, a well-known magistrate in the city of London, to the question: What is the film doing to our youth? He said:

"We are living in an era of dirt, and the 'pictures' exploit it and thrive on it. You have only to recall the sort of stuff with which the film producers are flooding the world to see that this is true. Filth has become in most of our picture houses and in many of

our theatres the hallmark of amusement, and self-control the brand of the coward.

"Film producers are fouling civilization. They exhibit human love as something disgusting and revolting, and after they have debauched the youthful minds our criminal courts and hospitals are left to clear up the litter, while moneybugs clear off with the moneybags. Constantly in my court I see girl-mothers faced by lads challenging their obligations of paternity. I do not hesitate to say that Hollywood is earning a distinction second only to Gomorrah."

It seems practically useless to complain, as the Sentinel and other church papers do, that compared to this vast sum spent for the destruction of the body and soul of humanity in the service of vice in its most flagrant form, the miserable pittance collected by the church from more or less unwilling contributors is in comparison a shamefully small dole indeed. Practically useless, we said, because in the service of the world, the flesh, the devil, this sin-ridden human race of ours seems to be doomed to consume its strength, its labor and its money. Were it not for the power of the Word of God, which still rules in the hearts of His elect, the church of God would have perished off the earth long ago. That is why our hearts are filled with dark forebodings when this Word of God, more especially His healing Gospel, is more and more shoved into the background; for when this Word shall have become quite dear to the hungry for salvation, there is no balm left in Gilead that can save mankind. The love of the people for the filth of the film is but a symptom of our going to pieces. Z.

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A Monument to Luther, a gift of a wealthy jeweler, a Mr. Wallenhorst, to the city of Baltimore, was recently unveiled. From the address delivered by Dr. Charles M. Jacobs at this unveiling we cull a few remarks as given in the Lutheran News Bulletin. After saying that Luther is an illustration of the rule that men achieve real magnitude and deep significance only when they surrender themselves to an idea and allow it to become a compelling force in their own lives, he goes on: "The ruling idea of Luther's life is stated with the utmost clearness in a little book of twenty-five or thirty pages, which he published in 1520. It should be read by everyone who desires to understand the man at all. It bears the title, 'Concerning Christian Liberty,' and was written to support two propositions. He puts them in these words:

"A Christian man is a perfectly free lord of all, subject to none.

"A Christian man is a perfectly dutiful servant of all, subject to all." He explains this to mean that a Christian's faith makes him free and a Christian's love makes service the object of his life of freedom. That

was the heart of Luther's religion — liberty and service in perfect balance, and both rooted in what God has done for us through Jesus Christ."

We have no quarrel with this presentation, and yet we seem to miss something. We have always believed that the heart of Luther's religion was his absolute trust and faith in the Word of God, and more particularly in that Word which proclaims the righteousness valid before God in man through faith alone. In other words, we believe that what constitutes Luther's greatness is his humble dependence as a poor sinner upon the grace of God alone for the forgiveness of his sins. To uncover and to bring that saving truth out into the sight of men was what made Luther great, if we are to speak of greatness. Why could not this have been said at this fine opportunity of unveiling his statue? Is that Gospel-truth not important today? Z.

* * * *

Rome in Abyssinia A news item reads: "The Italian government has already dismissed 22 missionaries from Abyssinia. The Hermannsburg mission seems to have been affected by this order although definite information is not available. The Swedish government has lodged a protest through the British ambassador in Addis Ababa. It seems that the Italian government is really about to carry out the avowed purpose to retain none but Italian missionaries in Abyssinia."

Just what was to be expected as the price paid by the Italian government for the silence of the papal Father during the rape of unhappy Abyssinia. Z.

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State Universities and Denominational Colleges Speaking before the convention of the United Lutheran Church at Columbus, Ohio. Dr. Gould Wickey is quoted as saying: "I believe that denuncements of religion by professors of tax-supported schools are unconstitutional by the same barrier which prevents the teaching of religion at public expense." The correctness of this statement will be acknowledged by all who follow to its logical conclusions the principle of complete separation of church and state incorporated in our American constitution.

And yet Christian, Bible-believing citizens are subjected to the unfairness that the religious views which they hold sacred are ridiculed and undermined by the schools and colleges which they support with their taxes. This undermining of Bible truth begins already in the elementary public schools and increases in intensity through the high school and university. Especially is the theory of evolution employed to destroy belief in the Bible account of the creation. Even if the teacher does not intentionally teach the theory of evolution, the text-books in the hands of the

children are saturated with it. Though this fact does not appear so boldly in the elementary grades, it rears its ugly head almost brazenly in most high school text books on biology and world history. And in the state university the teaching of evolution is regarded as a necessary factor in producing educated men and women. Any university students who dare to take issue with the theory of evolution and to confess their faith in the teachings of the Bible — and few have the courage to do it — are held up to public scorn and ridicule before the whole class.

The only escape would seem to be the denominational college, but Dr. Wickey remarks that they are being destroyed by the competition of state universities and that "definite influences are poisoning the minds of our youth against attending denominational colleges and universities." It seems peculiar and queer to enroll in a "jerk-water" church college when the rest of the old high school crowd are going to the large and fashionable state university, and that often decides the issue.

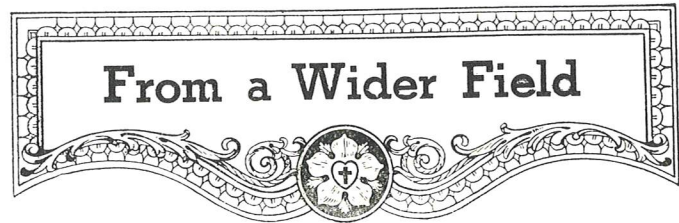
However, many a denominational university is not different from the state university in its impact upon religious views. Some of the largest and most famous universities of our land are nominally denominational institutions, but the teachings of the denominations which founded them have long been ignored and are nonchalantly ridiculed by unbelieving professors after the manner of those in the state university. In fact, that modernism is rampant in most of the denominations of our country and that Bible critics instead of Bible preachers are standing in so many of their pulpits is due in a large measure to the modernistic training which they received at their denominational colleges and seminaries. "Who can bring a clean thing out of an unclean?"

Other denominational colleges, which have no modernistic tendencies and bar professors who have, are trying to meet the competition for enrollment of students by reducing religion to a minimum, making the religious course optional or limiting all positive religious influence to a daily chapel service, perhaps compulsory. After the manner of the world's institutions they have introduced publicity departments to keep the name of the college before the public with a view to gaining new students. In the publicity material the religious factor is seldom if ever stressed. One gets the impression that they have nothing better to offer than the secular schools.

If our denominational schools have any reason for existing beside tax-supported colleges and universities it must be because they have something to offer which is not offered in state institutions, namely, positive Christian teaching and training, making wise unto salvation through faith which is in Christ Jesus and thorough furnishing unto all good works. It is only by stressing that, that we can successfully meet the

competition of secular colleges and universities. The difference, not the similarity should be emphasized. The appeal should not be to the flesh but the spirit. As long as the Christian peculiarity of our colleges is maintained, their existence is justified, and they are at the same time equipped to cope successfully with the competition of worldly, godless institutions of learning.

I. P. F.



From a Wider Field

CHRIST'S ADVENT

"He comes with clouds,"
And down the sky
The masses move
In majesty:
Lo! in their midst,
Emmanuel!
While heavenly choirs
Their music swell.

The trumpet sounds!
The angel cries!
God's voice is heard:
The dead arise:
Saved ones, on earth,
And from the grave;
Shall meet their Lord,
Who died to save.

How changed our frames;
How glad our hearts!
Christ's Coming
Heav'nly bliss imparts!
For sin no more
Shall tempt, and we
Seeing our Lord,
Like Him shall be.

But oh the woe,
The dread, the smart,
For those who 'gainst Christ
Shut the heart!
Dear Lord! before
We see Thy Face;
Send o'er the world
A Work of Grace.

—William Olney, London,
in the King's Herald.

"BIBLE STUDENTS" DEFY LAW

Since its organization by the late "Pastor" Russell of Brooklyn, the so-called International Bible Student movement has been a thorn in the flesh for the Church. Now, under the leadership of Judge Rutherford, the organization promises to become a pesky problem to plague the state.

No longer known as Bible Students, but re-christened as "Jehovah's Witnesses," this radical sect is giving considerable trouble at present to authorities in Pennsylvania. A delegation of Rutherford's followers recently invaded Bloomsburg, Pa., and, in violation of the law, began to peddle their books through the streets. Upon their refusal to cease their activities, they were jailed. Their defense was that they were "Jehovah's Witnesses" and recognized no "man-made laws."

A few hours after the trial occurred, thirty-five additional solicitors appeared in the town, selling their books. They claimed that by the payment of 50 cents, one of the purchasers would become possessed of great wealth, and all would secure pamphlets revealing the secret of becoming rich. They were followed by a sound-truck, also in violation of town ordinances. When threatened with arrest, they declared that, if they were punished, they would return the following Sunday with 200 "Witnesses."

More and more it becomes evident that Christ's warning concerning false prophets in the last days was not given without a purpose!

— Lutheran Companion.

FRANCES RIDLEY HAVERGAL

December 14 marks the one hundredth anniversary of Frances Ridley Havergal, one of the finest noblest, Christian characters of the 19th century. She was a very talented writer of hymns and devotional books, a skilled musician and composer and an accomplished linguist.

Frances Ridley Havergal was born at Astley, Worchestershire, England, on December 14, 1836. Her father, William Henry Havergal, a clergyman of the Church of England, was himself a poet and a skilled musician and much of the daughter's ability came to her by natural bequest as well as by education. Both parents were God-fearing people who led blameless, Christian lives; prayers and Bible study were daily occurrences in their home. In this atmosphere Miss Havergal grew to womanhood. While still in her teens, she could recite from memory the entire New Testament, the Psalms and the book of the prophet Isaiah. She was given the advantage of a very liberal education. Before she reached the age of 21 years she was graduated from various universities in England and had taken post-graduate work at a German university. Besides being a master of the English language she spoke a very fluent German and was well versed in the Hebrew, Greek and Latin languages.

While still of a tender age, not more than 14 years old, she became motherless, her mother being called by death. This was a severe blow for the young girl. So severe was her grief that it threatened to undermine health entrusted to a naturally frail body. At the

age of 22 years she became a helpless invalid. For 21 years of her relatively short life, spent in an invalid's chair, she patiently and courageously bore her cross without murmuring or complaining, always singing of the mercy and the grace of God. That chair became her pulpit and her study as well. From it she preached to all with whom she came in contact. She had a very large acquaintance and many courted her association. Thus the sphere of her influence was a wide one. To all who would listen, she spoke of the one thing near and dear to her heart — Jesus, the Savior, who is able to save to the uttermost. That chair was also her work shop and study. A gifted writer with an ever ready pen, she carried on to the extreme limit of her strength writing innumerable letters, leaflets, tracts and devotional books that breathed trust and faith in Christ Jesus, the Savior, and proclaimed a free and full salvation through the Redeemer's merits for every sinner who will receive Him.

To us she is best known by her many hymns. During her short life of 43 years she wrote 50 hymns. Many of them are gems and are still sung throughout Christendom. Some of her hymns which have found their way into Lutheran circles are, "I am trusting Thee Lord Jesus," "O, Savior precious Savior, whom yet unseen we love," and "Take my life and let it be consecrated Lord to Thee." The last mentioned hymn is the story of her life.

Frances Ridley Havergal was taken home on June 3, 1879. Her fragile body was attacked by a painful and fatal disease to which she succumbed at the age of 43 years — ordinarily considered the very prime of life. Wherever the history of her life is known, wherever her hymns are sung, Frances Ridley Havergal still lives today and ever will live in the memory of future generations.

CHARGES AGAINST LUTHER

In the Roman Catholic books and journals which we use for editorial references, Luther is usually attacked as the breaker of monastic vows and the source of sectarianism. Not as rarely as we Lutherans would expect, we find non-Catholics who are inclined to believe there is a modicum of truth in both these charges. Not long since a Lutheran asked a question that involved both. What are the facts in the situation?

Well, in so far as breaking his monastic vows of poverty, chastity and obedience is concerned, Luther had taken all three and in their letter he broke them. The first and third were fractured when he turned from the Augustinian order. The central one, chastity, was cast aside when he married a former nun in 1525. But in spirit, he reserved less of this world's goods for himself than when he was in

the monastery. His regard for the sixth commandment was in accord with the institution of that law as communicated to Moses by our Creator. It was not obscured by any fanciful speculation such as the Roman doctrine of supererogation. No better definition of chastity can be worded that that written by Luther in his explanation of the sixth commandment. To that he was obedient. As for the third vow, he forsook subservience to the artificial restrictions of church law and did the will of his Lord the better thereby. Only in technical ways can he be called a breaker of solemn vows. And finally, the vows were of a sort that should not have been made.

As to Divisions in Christendom

But did he introduce divisions? Shall the destruction of the unity of the church be laid first at his door and then at that of Protestantism? Some people seem never to tire of pointing to the many "sects" of Protestantism and the "unity" of Catholicism. And they say it all began with Luther.

But one must know what is meant by division. For example in 1409 a great council met at Pisa, deposed two popes and elected a third. Each of the three claimed sole authority and for each there were defenders. One could hardly claim unity for the papal organization when it had three heads instead of one, and when for a while there was strenuous debate as to the authority of councils over the sovereign pontiff.

Nor was the unity of the church without divisions before and after the Council of Pisa. The great monastic orders competed with each other as bitterly as have the Protestant groups since the Reformation. In fact, the world's Christianization was more than once sacrificed to their rivalries, jealousies and false doctrines. In China, for example, and in Japan also, "diversities of teachings" led to the banishment of all Christians from these lands. That the divisions rest on other grounds than those separating Lutherans and Reformed (for example) does not alter the fact of division.

But historically there has been more than one organization of Christians since the year 150. From the time of the discussion of dating the observance of Easter until this moment, the claim made by the papal group that they are the one, holy, universal church and have been from the beginning is contradicted by history. There are several "sects" in Asia and Africa that are as old as is Rome. Indeed the Patriarch of Alexandria, who is head of the Coptic (North African) Church, claims priority over the Pope in the matter of seniority of beginning. The Armenian Church is quite as positive of its catholicity, and its traditions go back to the early centuries of the Christian era. And once part of but since A. D. 726 side by side with the Roman segment has been the "Eastern Orthodox" (Greek and Russian Catholic) who claim to represent

the original apostolic tradition. And while we are on the subject, the Anglican (Church of England) communion claims to have apostolicity by way of Irenaeus to Polycarp to the beloved disciple John and is thus a sister of those whose proud claims are traced to Peter and Paul.

The fact is that Rome protects her "oneness" by throwing out any who will not be obedient to her claims of authority. When this policy of exclusion excites criticism, she claims jurisdiction by way of lay baptism.

—The Lutheran.



DR. BERG'S SILVER ANNIVERSARY AND FAREWELL

The commencement festivities of 1936 (Immanuel Lutheran College, Greensboro, N. C.) were unusually distinguished by a celebration unique in our church and rarely equaled in church annals. Our venerable and beloved Dr. Frederick Berg had definitely decided to retire from active duties in the church at the high age of four-score years. This retirement marked the termination of fifty-eight years of uninterrupted service in the Lutheran ministry and at this time, particularly, of twenty-five years of outstanding accomplishments as professor of theology at Immanuel College. Probably only his students — and not even all of them — and his colleagues in the faculty understand and appreciate the ability, learning, and diligent labor shown in the production of his own classroom texts.

It would have been a mark of ingratitude and lack of appreciation not to have dedicated the time of his farewell to a special service of thanksgiving to the Lord of His Church for the gift of such an ambassador of grace. Accordingly, on the eve of the day of commencement faculty, students, and friends in great numbers gathered in the college chapel for this anniversary service. Appropriate hymns by the assembly and musical selections by the college chorus formed the setting for the numbers on the program, which can be only briefly mentioned. The invocation and Scripture reading were given by the Rev. R. E. Saer of Ebenezer Lutheran Church of Greensboro, of which congregation Dr. Berg had for years been the leader and the president. The anniversary sermon was preached by Prof. H. Meibohm on I Tim. 1:12-17. The closing prayer and the benediction were spoken by the Rev. J. L. Hunt of Winston-Salem, N. C., who is one of the early group of students that have sat at Dr. Berg's feet.

Brief addresses presenting the eminent services of the beloved Dr. Berg and voicing appreciation and thanks for his work, with interesting sidelights on his personal characteristics, were made by the Rev. P. D. Lehman speaking for Immanuel Lutheran Conference; while the Rev. W. H. Gehrke, Superintendent of the Eastern Field, represented the workers in many states, and the Rev. L. H. Means of Camden, Ala., the Doctor's students in the Far South.

The Rev. Mr. Hunt spoke ably for the Alumni, and Student G. Williston, president of the student body, for the present students of the college. Prof. W. H. Beck presented splendidly the ability of Dr. Berg as seen from the inside, as it were, by the faculty.

A moment of especial interest was the presentation by Prof. W. H. Kampschmidt, acting president, of the beautiful document donated by, and with the congratulations of the Missionary Board of the Evangelical Lutheran Synodical Conference. This beautiful leather-bound document certified the conferring of the honorary degree of Doctor of Divinity upon Prof. Berg, in recognition of his long and eminent service, by the faculty of Concordia Seminary of St. Louis, Mo. A purse raised by his many friends as a part of their testimonial of affection was also handed to Dr. Berg.

After this service and after the last appearance of the Doctor at the commencement on the next afternoon, many a word of appreciation and handshakes of thanks helped to deepen the memory of this, his day of honor, to Dr. Berg. Now, in the days of peaceful retirement among his dear children in Tampa, Fla., he has time for reminiscences of the years of hard, but blessed work in his battles for the Truth and the kingdom of his Lord. He will be sorely missed and often thought of with kind remembrance by his colleagues and students. All of them wish him many happy years of health and rest and even entertain the hope that he may appear again in the halls of Immanuel as a very welcome visitor. The Lord's blessing be with you, Doctor!

—The Red and White.

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.

No. 67. Jehovah, Let Me Now Adore Thee

1. Jehovah, let me now adore Thee,
For where is there a God such, Lord, as Thou?
With songs I fain would come before Thee;

O let Thy Holy Spirit teach me now
To praise Thee in His name, through whom alone
Our songs can please Thee, through Thy blessed Son.

2. O Father, draw me to my Savior
That Thy dear Son may draw me unto Thee;
Thy Spirit guide my whole behavior
And rule both sense and reason thus in me.
That, Lord, Thy peace from me may ne'er depart,
But wake sweet melodies within my heart.
3. Grant that Thy Spirit prompt my praises,
Then shall my singing surely please Thine ear;
Sweet are the sounds my heart then raises,
My prayer in truth and spirit Thou wilt bear.
Then shall Thy Spirit raise my heart to Thee
To sing Thee psalms of praise in high degree.
4. For He can plead for me with sighings
That are unspeakable to lips like mine;
He bids me pray with earnest cryings,
Bears witness with my soul that I am Thine,
Joint heir with Christ and thus may dare to say:
O Abba, Father, hear me when I pray!
5. When thus my heart in prayer ascendeth
Through Thine own Holy Spirit unto Thee,
Thy heart, O Father, kindly bendeth
Its fervent love and favor unto me,
Rejoicing my petition to fulfil
Which I have made according to Thy will.
6. And what Thy Spirit thus hath taught me
To seek from Thee must needs be such a prayer
As Thou wilt grant, through Him who bought me
And raised me up to be Thy child and heir.
In Jesus' name I, boldly, seek Thy face
And take from Thee, my Father, grace for grace.
7. O joy! my hope and trust are founded
On His sure Word and witness in the heart;
I know Thy mercies are unbounded,
And all good gifts Thou freely wilt impart;
Nay, more is lavished by Thy bounteous hand
Than I can ask or seek or understand.
8. In Jesus' name I thus draw near Thee,
Who ever pleadeth for the sons of men;
I ask in faith, and Thou wilt hear me,
In Him Thy promises are all Amen.
O joy for me! and praise be ever Thine
Whose wondrous love has made such blessings mine!

No. 83

1. One thing's needful: Lord, this treasure
Teach me highly to regard;
All else, though it first give pleasure,
Is a yoke that presses hard;
Beneath it the heart is still fretting and striving,
No true, lasting happiness ever deriving.
The gain of this one thing all loss can requite
And teach me in all things to find true delight.
2. Wilt thou find this one thing needful,
Seek not midst created things;
Be of earthly joys unheedful,
Over nature stretch thy wings.
For where God and Man both in One are united,
With God's perfect fulness the heart is delighted,
There, there, is the worthiest lot and the best,
My One and my All, and my Joy and my Rest.
3. How were Mary's thoughts devoted
Her eternal joy to find,
As intent each word she noted,
At her Savior's feet reclined!
How kindled her heart, how devout was its feeling,
While hearing the lessons that Christ was revealing!
For Jesus all earthly concerns she forgot,
And all was repaid in that one happy lot.
4. Thus my longings, heavenward tending,
Jesus, rest alone on Thee;
Help me, thus on Thee depending,
Savior, come and dwell in me!
Although all the world should forsake and forget Thee,
In love I will follow Thee ne'er will I quit Thee.
Lord Jesus, both spirit and life is Thy Word;
And is there a joy which Thou dost not afford?

5. Wisdom's highest, noblest treasure,
Jesus, lies concealed in Thee;
Grant that this may still the measure
Of my will and actions be.
Humility there, and simplicity, reigning,
My steps shall in wisdom forever be training.
Oh! if I of Christ have this knowledge divine,
The fulness of heavenly wisdom is mine.
6. Christ Himself, my Shepherd, feeds me,
Peace and joy my spirit fill;
In a pasture green He leads me
Forth beside the waters still.
Oh, naught to my soul is so sweet and reviving
As thus unto Jesus alone to be living;
True happiness this, and this only, supplies,
Through faith on my Savior to fasten mine eyes.
7. Therefore, Thou alone, my Savior,
Shalt be all in all to me;
Search my heart and my behavior,
Root out all hypocrisy.
Restrain me from wandering on pathways unholy,
And through all life's pilgrimage keep my heart lowly;
This one thing is needful, all others are vain;
I count all but loss that I Christ may obtain.



Our Synod

ON THE DAY AFTER THANKSGIVING

"Lord, I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant." There is not a child of God among us who did not on Thanksgiving Day join Jacob in this confession with songs of praise and thanksgiving.

As members of the Synod, too, we have cause to make this confession jointly and to give thanks.

By God's grace, the deficit of \$23,000 with which we began this fiscal year has been covered, and Treasurer Buuck was able to pay the requisitions for October on time. For November \$27,500 will be required, of which sum \$8,408 are already on hand. We are confident that the receipts for November will be sufficient for our needs. In December, an additional sum of \$12,000 will have to be provided for the payment of the semi-annual interest. In December and January collections usually are good. The months the Treasurer fears are February and March. They usually bring about a shortage that causes us embarrassment and anxiety throughout the last months of the fiscal year, often necessitating a special appeal to prevent a deficit at the end of the biennium.

Our Christians have again proved their devotion to the cause of the Lord, and this fact encourages us to ask that every congregation at this time take steps to prevent the usual February-March slump. If the situation is presented to them at this time, they will, we are confident, see to it that we break with the habit of letting our monies hibernate during those two months. As Christians we do not go by the natural seasons, for the Sun of Righteousness shines down

upon us also during February and March, and the gracious beams of his love should keep our hearts warm also in those cold months, and our hands active even though nature is asleep.

And, does not that item of \$12,000 for interest again show us the urgent need that we make every effort to retire the debt of our Synod by June 30, 1937? Do not say, It cannot be done. It can be done, and will be done, if we can only gain the whole-hearted cooperation of every pastor and every congregation. Wherever the appeal was made joyously and confidently, reports show, there was a most gratifying response on the part of our people. With childlike faith in the promises of the Lord" with whom nothing shall be impossible" and brotherly confidence in the faith and love of our Christians, **Let Us Prosecute the Work of Debt Retirement Vigorously!**

* * * *

Parochial Reports

Pastor G. Boettcher, our statistician, will soon send out the blanks for the parochial reports. We urge all pastors to fill the blanks out carefully and return them promptly. They are to be published early in 1937.

There are those who do not value statistics very highly. Others perhaps make too much of them. The truth lies between these two opinions.

Statistics can be very misleading. Figures, for instance, on Gideon's army would have greatly depressed the heart of one who loved Israel. Needless, however, for numbers count for little in the affairs of God. On the other hand, statistics have their value. Good order and wise administration demand that we do not guess, but know.

But, no matter what one thinks of such reports, the Synod asks for them and publishes them, and then the Christian thing to do is to cooperate by making the reports out carefully and sending them in on time.

About a year or so ago, church papers were discussing our loss of some 7,000 communicant members. This most certainly did not benefit our Synod and cheer its members. But at that time about seventy congregations, among them some very large ones, had not yet returned their blanks, which would account for the apparent loss. The neglect of these congregations subjected our Synod to injurious comment. Not a pleasant thing, to be responsible for this, is it?

Incidentally, communicant members are not only members who have communed during the year, but all who are entitled to be admitted to the Sacrament, all confirmed Christians under the care of the pastor and his church. Include all these as communicant members. Confusion will be caused when we deviate from this interpretation of the term "communicant member." We are tempted to omit the names of those who are drifting, or who have already drifted

away quite far, but this temptation should be overcome. Delinquent members should be admonished faithfully and, if they do not repent and mend their ways, excommunicated. As long as this has not been done, we are responsible for them and should count them as communicant members. John Brenner.

† PASTOR HERMAN MONHARDT †

Pastor Herman Monhardt died on November 7, not fully two months after the birth anniversary at which he completed the 76th year of his life. His body was brought to the final resting place on November 11. The "bed" upon which the light of the hope of resurrection shines is located in Arlington Cemetery.

Herman Monhardt was born September 9, 1860, in the Canton of Berne, Switzerland. When his parents immigrated, establishing a home at Sheboygan, Wisconsin, he was ten years old.

After his confirmation he entered "Sexta" at Northwestern College, Watertown, and pursued the prescribed course until he had finished "Lower Prima." He then was accepted by the Seminary, at that time located at Milwaukee. In 1883 he was recommended for entering the ministry of the church. His ordination took place on November 18, 1883. His first charge was the mission field of the Upper Peninsula of Michigan, which centered around Escanaba. At that time there were about fifteen preaching stations, the spiritual needs of which he had to supply. He was made the pastor of Trinity Church, Caledonia, Racine County, Wisconsin, in 1885. St. Paul's, Town Franklin, Milwaukee County, called him in 1895. Serving this parish until his resignation on September 13, 1936, he completed 53 years of pastoral work. He gave bountifully to his churches, what he himself had received of the Lord and thus has become a spiritual father to many.

After his resignation he moved to Wauwatosa. However, only for seven weeks did he inhabit the earthly home which had been provided for him; for the Lord had ordained that his retired servant should enter the continuous abode which Jesus has prepared for his own. Our brother suffered a stroke and a few days later his soul took its flight.

The obsequies consisted of a devotion for the family only, conducted at the home by Pastor Henry Lange; of public worship at St. James Church at which Pastor Enno Duemling preached; and the commitment of the body to the grave. The service at the church was attended by a multitude of people from the departed's former congregations and of clergy from his and the adjacent conferences. Pastor Duemling's impressive words which he directed to the mourners and the congregation were a clear presentation of that faith which the text, 2 Cor. 5:7.8 ex-

presses and which had manifested itself in the life of our brother.

The nearest of kin amongst those who lament the death of Pastor Monhardt are: the widow, Mathilda, née Burmester; the two sons, the Pastors Paul and Theodore Monhardt; four daughters, Clara Monhardt-Peters, Frieda Monhardt, Lydia Monhardt and Selma Monhardt; two brothers, Pastor Emil Monhardt and Otto Monhardt; two daughters by marriage, the wives of the Pastors Paul and Theodore Monhardt; one son by marriage, Charles Peters; five grandchildren.

With these mourners we inscribe over his resting place as an expression of faith and love and hope the ancient Christian legend: "He rests in peace. The eternal light shines unto him."

Christ. A. F. Doehler.

ARIZONA —
ANNIVERSARY AND CONFERENCE

The year 1776 is an important one in Arizona history. It marks the beginning of Tucson as a permanent settlement. (This year antedates by fifteen the one in which Jacques Vieau established the permanent Trading Post later called Milwaukee and since made famous by malt and hops.)

A part of the wall built around Tucson to defend the settlers against the Apaches still stands. Over it have floated successively the Spanish flag, the Mexican, that of the United States, the Stars and Bars of the Confederacy, and finally again our Stars and Stripes.

On a winter's day of 1909 three devout men met in a down-town room of Tucson to deliberate on the possibility, figuratively speaking, of hoisting the banner of the Cross on the old adobe ramparts of the city. Two were local men: Fred Hann, now a member of the Congregation Victorious; and Henry Jastad, the present mayor of the city. The third was Pastor Harders, Superintendent of the struggling Apache Mission who had come a far way to assist the former brethren in laying plans for a future Lutheran Congregation, which in 1911 was to become a reality.

On Sunday, November 1, of the present year the members of our Arizona Conference convening in the "Old Pueblo" at the time, were permitted to join with the congregation in a day of thanksgiving to our heavenly Father for all the many blessings He had granted the latter for a quarter of a century. In the divine services of the day the worshippers were led by the Pastors Uplegger, Sr., Guenther, and Rosin, respectively.

Those who have shepherded this flock since that historic downtown meeting have been: The Pastors G. Harders from Globe, and George Luedtke from Phoenix; then the resident Pastors Paul Hensel; W. F. Beitz; R. A. Zimmermann, associate pastor to Sitz

and E. Arnold Sitz, first associate to Beitz and from 1923 to the present time pastor in charge.

After having worshipped here and there in rooms and halls, the congregation was enabled to dedicate a modest little church in 1915. In 1931 it became necessary to add an annex to the auditorium. This enlarged edifice is again no longer adequate for a congregation of 317 souls, with 221 communicant members, and with winter visitors and health seekers periodically coming in from all sections of this country and from beyond.

We regret to add that a once flourishing Christian day school, practically **half** of whose scholars came out of **unchurched families** has had to be closed temporarily out of lack of sufficient subsidy. There would seem to be a marked disharmony between the Scriptural report of the man who sent out his servant to **constrain** those in the highways and hedges to come in that his **house might be filled**, and our repelling children who knock at our very doors and whom the Son of Man would so gladly gather on His knee, by telling them that we have **no room!** Rome does otherwise! Incidentally we may add that, to our knowledge, Tucson opened the first strictly English day school in the Synod.

Grace Lutheran Church has been blessed with consecrated pastors, devout members, and loyal young folks, and that by the Lord for a purpose. Grace is strategically located in a limitless area of Gospel opportunity. If Paul as an individual could set entire cities and provinces on fire for Christ crucified, risen, and exalted, what blessings may not emanate from a consecrated congregation!

May our heavenly Father who has dealt so graciously with Grace Lutheran Church in the past not only preserve the spiritual integrity of this Gospel outpost but give its members courage to carry the Gospel banner beyond the confines of the present adobe walls.

E. E. G. — By Request.

* * * *

As noted above, the members of our Arizona Conference convened in Tucson during the closing week of October as the guests of Grace Lutheran Church. Every member was present. This fact bears significance when we remind the reader that the following distances were involved: for Douglas on the one side, 126 miles; for Glendale on the other 131 miles; and for Whiteriver in the Northeast 216 miles.

Pastor Uplegger, Sr., read a paper on the four Gospels emphasizing the importance to the pastor of continuous studying of and living in these four books as the most important ones of Holy Writ.

Teacher Huber followed with a paper on the Application of Scripture to the Teaching of Geography and History in our Christian Schools, in the course of which he pointed out how pioneer immigrants helped

America become the seat of the Gospel. The subject of Christian education bearing on the necessity for parochial and higher schools in our circles was again thoroughly ventilated. Again we were reminded that there is no school built on that foundation of which Christ is the chief cornerstone in the entire Southwest; and again, that there are ever so many unchurched parents who, discouraged with our public educational system and realizing that we Lutherans have something **needful** to offer would gladly entrust the education of their youth to us and **pay for it!** In this connection Conference advised that two or three brethren gather data regarding the present need of an Academy and possible funds for erecting and maintaining such a one and to present suggestions and plans of how to meet the needs. The conviction prevails that an academy can become a reality if we go about the matter prayerfully and with a will.

Pastor Otto read a sermon for Conference criticism.

Pastor Sitz continued his paper on The Most Important Will and Testament in History. We hope that this paper will some day, in the not too distant future, be available in print. This holds good also of the instructive and unique paper on Revelation by Pastor Uplegger, Sr., which was completed about a year ago.

Conference decided that the matter of our becoming a separate district should again be brought to the attention of the Synod. No selfish motives play in here. It simply remains a fact that, with the exception of our Apache Mission, we have been tail-enders in Gospel pioneering; and it remains also a fact that a Board, regardless of the interest of its individual members, living two thousand miles distant from the mission horizon cannot discern a field's prevailing needs or opportunities. In other words, Conference feels that Gospel growth in Arizona can best be fostered by the initiated on the field. It is this conviction that is primarily responsible for the desire to become a district. Pastor Sitz and our Synodical delegates were requested to draw up the petition anew. The Pastors Knoll and Uplegger, Sr., rendered detailed reports on the sessions of the District Synod which convened last summer at Wauwatosa.

The Apache Scout came in for some discussion. Years ago the Scout was printed by a most accommodating Baptist Publishing House in El Paso. Yielding to demands that our paper be set up by a Lutheran printer, the management finally succeeded in ferreting out one whose rates were not prohibitive. Unfortunately, however, the latter became so delinquent with the issues that at the present time copy for all numbers from June to October are languishing on his desk. The manager was urged to continue in his efforts to contact some printer with Promptness and Low Rates as his slogan. Guenther resigned as editor of the

Scout and Pastor Uplegger was appointed in his place.

Pastor Uplegger, Jr., read another installment of his exegetical paper on Titus.

All too soon the days allotted to our stay with the good people of Tucson came to a close. Thanking the pastor and congregation for their informal and neighborly hospitality we returned to our congregations, school rooms, and camps. E. E. G.

GOLDEN JUBILEE OF MINNESOTA LUTHERAN TEACHERS CONFERENCE

1886-1936

When Lutheran teachers organized into a conference are active continuously for a period of fifty years, in training children entrusted to them for the Lord's kingdom, the occasion calls for a celebration solemnized by a special service. This was done during the annual session of this Conference held at Janesville, Minn., on November 5 and 6 as guests of the congregation of Pastor O. F. Krause, to give honor and glory to God who blessed so bountifully with success the conference during its fifty years of existence.

Organized in 1886 the membership grew from a membership of 8 to 148 in 1936 and twenty-two congregations in that time have been hosts to the gathering. As early as 1875 when the Northwest District of Missouri Synod was organized, congregations showed interest in parochial schools and four teachers were already active at that time.

The primitive conditions existing in those days are well portrayed in the "Planting Story of the Minnesota District" from words of the well-known "Raetsel-onkel" Roediger who in 1878 came as a teacher to Blue Earth.

The earliest meeting of teachers on record was in 1871 at the home of F. Henke in St. Paul, but records are complete from the year 1886 and of the older members still attending, although retired, are Wm. Blauert, Cl. Ehlen, W. Girke, J. Pipkorn, and the undersigned.

In the early years the membership came only from the Missouri Synod, but from time to time also teachers of the Minnesota and Wisconsin Synod joined and worked hand in hand for the general upbuilding of the Lutheran parochial school and churches. Even though intersynodical in character, the unity of spirit and purpose never was permitted to be disturbed by long years of association.

The chairmen who were called to serve in the fifty years were: C. F. Arndt, 1 year; H. C. Fisher, 1 year; H. Ehlen, 1 year; Ch. Roediger, 4 years; P. Ries, 15 years; Theo. Buegel, 18 years; E. Wallmann, 2 years, and E. Zielske.

May the Lord remain with us as he has been with the fathers and bless the schools of the future to the glory of His name.

Theo. Buegel.

Young America, Minn.

A TWOFOLD ANNIVERSARY

On Sunday evening, November 8, the St. Paul's Congregation of Lake Mills celebrated Pastor Raasch's twenty-fifth anniversary of office in their midst and also the silver wedding of their pastor and his wife. The congregation planned and arranged this celebration for their pastor and his wife, and also invited the brethren of the conference and their wives. The church was filled to its capacity. Sermons were held, one in the German language by Pastor J. B. Bernthal, and one in the English language by Pastor Kirst. It was especially on the grace of God that the speakers and also the jubilarian in his words of appreciation held forth.

After the services in the church the assembly met in the schoolrooms beneath the church, where it was difficult to place them all. Here all enjoyed a program which had been previously arranged by the teacher, Mr. Broker. Pastor Kirst was appointed as toastmaster. Short talks were given in honor of Pastor Raasch and his wife by members of the conference, by his own brother of Nebraska and by the president of the congregation who also presented him with a gift from the congregation as a token of their appreciation of his faithful service in their midst. Several solos were rendered and a few young people entertained the assembly on the piano. At the close the ladies of the congregation served a lunch to all present. May the Lord continue to bless the pastor and his wife as well as the congregation. H. Geiger.

GOLDEN WEDDING ANNIVERSARY

On September 27 Mr. and Mrs. H. Helmer of Kingston, Wis., were privileged to celebrate their golden wedding anniversary — also, on November 1, Mr. and Mrs. August Belau. At both services the undersigned preached. The former donated a thank offering of \$13.00 and the latter a collection of \$15.00. Both collections went to missions.

May God bless both in their old age.

T. W. Redlin.



NOTICES

Mr. John A. Bushmann of Pemberville, Ohio, formerly a teacher in the American Lutheran Church, asks to be received into our Synod. John Brenner.

* * * *

Each year Lutheran families and individuals come to Phoenix, Arizona, who fail to find their church and the local pastor does not know of their presence. Send all names and addresses of Lutherans having gone to Phoenix, Arizona, during this year to Rev. Richard G. Deffner, Woodland Ave., Phoenix, Arizona. Richard G. Deffner.

A REQUEST

The Mission at Hale, Michigan, St. Paul's Ev. Luth. Church, is in need of an altar crucifix and candle holder, preferably the electric type. Anyone having the same, please get in touch with the undersigned,

Rev. Kenneth W. Vertz,
Hale, Michigan.

INSTALLATIONS

Authorized by President E. Benj. Schlueter the undersigned installed Mr. Martin Rauschke as principal of the Trinity Lutheran Christian Day School, Marinette, Wisconsin, on July 21, 1935.

Address: Mr. Martin Rauschke, 1820 Division St.,
Marinette, Wisconsin. A. A. Gentz.

* * * *

On October 18, the 19th Sunday after Trinity, the undersigned assisted by Pastor Amos Schwerin installed Pastor Paul Bergmann in the Trinity Church at Menasha, Wisconsin, as their pastor and shepherd. May God's blessing guide and uphold both pastor and congregation!

Walter E. Pankow.

* * * *

Authorized by President J. Witt the undersigned installed Pastor Orval Kreie on October 11 as pastor of Trinity Ev. Luth. Congregation, Hillrose, Colo.

Address: Pastor Orval Kreie, Hillrose, Colorado.

Herold Schulz.

ORDINATION AND INSTALLATION

Authorized by Rev. J. Witt, President of the Nebraska District, the undersigned ordained and installed Candidate J. Fredric C. Knuettel as pastor of the St. Paul's Congregation of Naper, Nebraska. The Rev. L. Tessmer of Burke, S. D., assisted.

Address: Rev. J. Fredric C. Knuettel, Naper, Nebraska.

W. J. Oelhafen.

MISSION FESTIVALS

Sturgis, Mich., St. John's (H. H. Hoenecke). Off'g: \$185.34.

Thirteenth Sunday after Trinity

Town Prairie Farm, Wis., and Town Dallas, Wis., St. Paul's (J. Henning, Jr.). Off'g: \$263.06.

Fifteenth Sunday after Trinity

Lakemills, Wis., St. Paul's (J. M. Raasch). Off'g: \$306.45.

Faith, S. Dak., St. Paul's (H. C. Schnitker). Off'g: \$42.71.

Firth, Nebr., St. John's (E. F. H. Lehmann). Off'g: \$61.15.

Sixteenth Sunday after Trinity

Monroe, Mich., St. Paul's (G. Ehnis). Off'g: \$92.50.

Woodland, Wis., St. John's (H. J. Schaar). Off'g: \$187.50.

Florence, Wis., St. John's (M. W. Croll). Off'g: \$37.65.

Seventeenth Sunday after Trinity

Tittabawassee, Mich., St. Matthew's (H. J. Zink). Off'g: \$84.50.

Long Valley, S. Dak., Trinity (F. H. Zarling). Off'g: \$15.51.

Eighteenth Sunday after Trinity

Detroit, Mich., Hope (G. L. Press). Off'g: \$97.00.

Green Bay, Wis., First Luth. (R. Lederer). Off'g: \$206.00.

Allenton, Wis., Zion (G. Redlin). Off'g: \$160.10.

Nineteenth Sunday after Trinity

Marinette, Wis., Trinity (A. A. Gentz). Off'g: \$361.44.

Mandan, N. Dak. (E. H. Krueger). Off'g: \$42.00.

Green Bay, Wis., St. Paul's (W. A. Gieschen). Off'g: \$209.15.

Savanna, Ill., St. Peter's (Gerhard Fischer). Off'g: \$138.74.

Milwaukee, Wis., Divine Charity (J. G. Jeske). Off'g: \$150.00.

Twentieth Sunday after Trinity

Mosquito Hill, Ill., St. Matthew's (Gerhard Fischer). Off'g: \$42.00.

Dupree, S. Dak., First Lutheran (H. C. Schnitker). Off'g: \$11.68.

Milwaukee, Wis., St. Paul's (A. Schroeder). Off'g: \$16.10.

Twenty-first Sunday after Trinity

Milwaukee, Wis., Apostles' (F. Graeber). Off'g: \$69.44.

Twenty-second Sunday after Trinity

Saginaw, W. S., Mich., St. John's (O. Frey). Off'g: \$182.56.

ACKNOWLEDGMENT AND THANKS

Since June the Home for the Aged at Belle Plaine, Minnesota, received donations from the following:

Mrs. Louis Wettlaufer, Mankato, Minn.; L. H. Rewinkel, Minneapolis, Minn.; Ladies' Aid, St. John's Church, Arlington, Minn.; Mrs. Fred Sielaff, Belle Plaine, Minn.; Ladies' Aid, St. Paul's Church, Arlington, Minn.; Mrs. Harold Hase-mann, Arlington, Minn.; Ladies' Aid, St. John's Church, Lewiston, Minn.; Mrs. Emma Erthal, St. Paul, Minn.; C. W. Quandt, Red Wing, Minn.; St. John's Church, Willow Creek, Minn.; St. John's Church, Claremont, Minn.; Mr. and Mrs. K. Strohschein, Buffalo, Minn.; Immanuel Church, Gaylord, Minn.; St. John's Church, Rapidan, Minn.; Women's Club, St. Matthew's Church, Winona, Minn.; Mindekrantz for Mrs. Herman Ulbricht, Henry, So. Dak.; Mindekrantz for Mary Zanow, Watertown, So. Dak.; Mindekrantz for Michael Aldringer, Winona, Minn.; Mindekrantz, Rev. O. List, Augusta, Wis.; Mindekrantz for Mrs. Elisabeth Jedermann, Winner, So. Dak.

May the Lord, Himself, abundantly bless both the gifts and the givers.
L. F. Brandes.

BOOK REVIEW

The Highest Fellowship, An Exposition of the First Epistle of St. John, by James M. Ghysels, B. D. Zondervan Publishing House, Grand Rapids, Mich. 261 pages. Bound in cloth, gold stamped title. Price for cloth edition \$2.00, in paper \$1.50.

There are 50 meditations on different texts taken from St. John's first epistle. They are truthfully to reflect the meaning of the text and are of a devotional character. The author takes the title of his book from 1 John 1:1-4, labelling this first meditation, The Highest Fellowship. One might have expected it to be headed: The Great Witnessing. On the whole these meditations are sound and sometimes profound. They were originally written for the "Banner," the Christian Reformed Church weekly. Some of the interpretations are to be taken with a little caution. The discourse on righteousness on page 143 leans rather hard on work-righteousness. We should not like to subscribe to the author's view, page 186: "We do not believe, however, simply because of the testimony of the apostles or because of the declarations of the church, but because of the enlightening of the Holy Spirit in our hearts." This is typical Reformed theology, which does not believe that enlightenment of the heart can come only through the Scriptures. On 1 John 5:20-21 the author believes that it should not be used as a proof text for the divinity of Christ, although the author declares that he does not doubt the divinity of Christ. The book may prove stimulating to the careful reader in showing the wealth of profound thought found in St. John's first Epistle.
Z.

The Life of Christ, by Adam Fahling, pastor in Detroit, Michigan. Concordia Publishing House, St. Louis, Mo. 737 pages. Price: \$5.00.

Concerning the publication of this volume the author says in his preface, "The encouragement to begin the work grew out of a succession of manuscripts on related subjects, which led to the appointment to write this book." This volume is an historical, interpretative treatment of the life of Christ based on the Harmony of the Gospels. It teems with valuable information, especially on history, customs of the Jews, rites and ceremonies observed in Israel and geography of the Holy Land in the days of Christ's sojourn on earth. Fahling's "Life of Christ" is chronologically arranged and written in popular, reverent language well within the range of the common people. The author quotes liberally from the books of other authors on the life of Christ and related subjects and makes no secret of this fact. For those who may be interested in making a deeper investigation of certain matters quoted in his book, the author in a footnote reveals the author as well as the volume and page from which the quotation is taken. This we consider a very convenient arrangement even though it may disturb one a little when reading. Of special value and interest is the first chapter, "The State of the World," in which the author briefly reviews the condition of the world — politically, so-

cially, economically, intellectually, linguistically, religiously and morally and shows how the Lord shaped the affairs of the Nations to create favorable conditions for the birth of the Savior of all Nations.

This is a book that ought to find a welcome reception by Christians everywhere. Arranged as it is in short paragraphs, it may well be used for devotional purposes and for daily reading in the homes of our people where this blessed custom is still practiced.

We wish this volume a wide circulation!

W. J. S.

Daily Devotions. A Prayer for Each Day. By William Brenner, Pastor, Martin Luther Church, Toledo, Ohio. Print of the Zondervan Publishing House, 815 Franklin St., Grand Rapids, Mich. Price, \$1.75.

Each devotion is introduced by two Bible texts, which, however, are only indicated — not printed in full. The second of these is designed for use during the second year. Then follows the prayer with one or more hymn verses very often appended. The author suggests that each devotion be closed with the Lord's Prayer and the Apostolic Benediction. In an extensive appendix the book offers a great variety of prayers and texts for special occasions, somewhat on the order of the Stark collection, and besides there is a formula for Emergency Baptism. The book is bound in cloth, has clear type and heavy paper.

The book throughout gives testimony of man's sinfulness and God's mercy and grace. In our feverishly busy age prayer is one of the things so easily forgotten. This book

is well calculated to serve the individual as the family.

G.

Daily Manna Calendar for 1937. Print of Zondervan Publishing House, 815 Franklin St., Grand Rapids, Mich. Price, 75c.

This is a block calendar pad where each sheet is devoted to one day of the year. At the top of the page the name of the month, the number of the day and its name are conspicuously placed; a heading follows which is chosen to accord with the short Bible text which follows; then follows a devotion or meditation. The entire make-up is similar to what we call our Day-by-Day calendar which we have been offering our Lutheran Christians for a number of years.

This Calendar is intended to supply the needs of the members of the Reformed Church for something in this line. This is emphasized by the following which we quote from the "Word of Introduction": When we began this Reformed calendar last year we did so firmly convinced that the publication of a calendar loyal to the glorious Reformed faith, as embodied in such historic Standards as the Heidelberg Catechism, the Westminster Catechism, and the various creedal statements of the Presbyterian and Reformed Churches, including the much maligned and much misunderstood Five Articles of Dort, we were convinced that a calendar true to these Standards would be welcomed by many." The writer goes on to state that the calendar was warmly welcomed. We do not doubt that the members of the Reformed Church will in loyalty accord it a like welcome this year.

G.

TREASURER'S STATEMENTS

October 31, 1936 — 4 Months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration	\$ 28,810.64	\$ 3,897.39		\$ 3,897.39	
Educational Institutions	10,199.53				
Theological Seminary	1,339.96	4,941.83	60.00	4,685.39	196.44
Northwestern College	1,219.15	17,965.64		15,032.31	2,933.33
Dr. Martin Luther College	945.53	14,183.34	31.29	13,196.44	955.61
Michigan Lutheran Seminary	500.80	4,820.97	22.00	4,413.39	385.58
Northwestern Lutheran Academy	233.02	3,385.70	216.76	2,949.71	219.23
Home for Aged	765.28	2,768.06		1,723.69	1,044.37
Missions, General	34,618.02	452.64		452.64	
Indian Mission	4,882.74	9,402.61		8,570.11	832.50
Negro Mission	3,389.93	5,139.85		5,139.85	
Home Mission	12,907.97	34,396.05		34,396.05	
Poland Mission	2,282.12	3,060.20		3,060.20	
Madison Student Mission	308.69	1,477.18		1,477.18	
African Mission	216.80				
Indigent Students	1,056.20	60.00		60.00	
Indian Fire	3,745.87				
General Support	1,471.45	6,169.00		6,169.00	
School Supervision	95.25	831.97		831.97	
Retire Debts	279.94				
	\$109,268.89	\$112,952.43	\$ 330.05	\$106,055.32	\$ 6,567.06
Revenues	14,499.54				
	\$123,768.43				
	112,952.43				
Surplus	\$ 10,816.00				

We acknowledge with thanks the following donations:

Previously reported		\$ 4,102.90
Congregation at Andrespol, Poland	Zl. 384.41	
Brudnowo, Poland	207.00	
Karolinow, Poland	35.14	
St. Paul, Lodz	210.00	
St. Petri, Lodz	119.50	
Piotrkow	25.00	
Skrzypkowo	306.43	
Stawiszyn	125.00	
Wola Mlocka	326.00	
	Zl. 1738.48 or	\$ 330.00
Memorial Wreath for B. M. Kalb for Missions		6.00
F. A. Sabrowsky for Missions		28.00
Southeastern Conference for New Ulm Convention.....		46.35
Total		\$ 4,513.25

THEO. H. BUUCK, Treasurer.

DAY BY DAY WITH JESUS

A 1937 Calendar for Private and Family Devotions

Prepared by Prof. W. G. Polack

Brief — Timely — Biblical — Popular
Instructive — Devotional



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The plan of the devotions is briefly thus: Each page contains a careful selected Bible-text. The meditation is based on it. Sometimes these are in the form of a favorite hymn or poem. An appropriate prayer closes each meditation, unless it is itself a prayer. At the head of each devotional exercise there are Bible readings for each morning and evening of the year. In the series for 1937 the Sunday devotions are prayers carefully selected from the prayer-literature of the church. A birthday meditation is given at the end for the convenience of those who desire one.

To those unfamiliar with this calendar, we offer a brief description of it. The pad or book has 365 pages, printed on both sides, 730 printed pages in all. It is LARGER THAN MANY BOOKS THAT COST FIVE TIMES AS MUCH.

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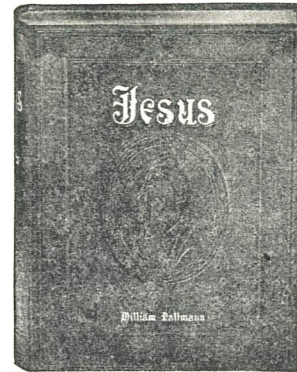
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