

THE NORTHWESTERN LUTHERAN

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

Volume 24

Milwaukee, Wisconsin, January 3, 1937

Number 1

Jan 37
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THE NEW YEAR'S ONLY GUIDANCE

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. —
Proverbs 3: 5, 6

A new year in our life's journey lies before us. An unknown future has opened its doors. We know not what it will bring forth nor what it has in store for us. Like Columbus, we set our sails to cross unknown seas. The future is ever hidden from us. Not even the next day stands revealed in its full light. Nor has any man the power to unveil its destiny or to discover what may happen to us in its course. "Hast thou commanded the morning since thy days; and caused the dayspring to know his place?" asks God of Job (Job 38: 12).

Yet aware of all this as we are, shall we surrender ourselves to blind fate and be unconcerned about the future? Is that the Christian's attitude towards whatever may befall us in days unborn — giving way to indifference and apathetic resignation? Ah no! The future lays solemn claims upon us, claims which we dare not disregard, if peace and happiness of soul is to be our portion. We think of the future, we contemplate its possibilities, we study the practicability of this or that plan we desire to carry out; in fact, we live in the future. Should not therefore our whole life be arranged with respect to it? Life would indeed lose much of its virile activity and solemn purpose, if we were to neglect the opportunities of the future.

Divine Guidance

What, then, do we need to be guided on to that unknown land of the New Year? The answer is given by the proverb of Solomon: "Trust in the Lord with all thine heart; and lean not unto thine own understanding." It is divine guidance we need above all for our pilgrimage through another round of time; the guidance of One who sees the end from the beginning.

How do we need such guidance! Consider the complexity of life. The longer we live, the more do we feel the profound mystery that touches us on every side. Innumerable avenues open out to us. Innumerable claims are made upon us. Conflicting duties perplex us. This is especially true in our days. As

we enter upon the duties and obligations of another year, in which which we are called upon to serve God and our fellowmen, we are almost at a loss to know where to begin and how to perform the duties incumbent on us. Then, too, often difficult problems confront us the more years of labor are added to our lives — problems in our occupations and professions, in our social and economic activities, in our church work, congregational and synodical, in charitable and missionary enterprises, etc.

Who is to guide and direct us there? Not our own understanding. "Lean not to thine own understanding," is the warning of our proverb. We are only too much inclined to follow our own self, our wisdom and understanding in life's affairs, be they of a secular or spiritual nature, thinking of their capacity, staking everything on their own judgment, and miserably failing in their course of action! Neither in the affairs of this life nor in the greater issues of the spiritual realm, should we look for guidance in our own poor infinite understanding.

It is a whole-hearted trust in God only by which we are guided safely throughout our lives and so also in the year now entered. How could it be otherwise? Trusting in God with all our heart, leaning upon His power, wisdom, justice, and loving kindness through faith in the Redeemer, gives us the profound assurance, that a kind and merciful Father is regarding us with interest unlimited both in our spiritual and bodily welfare; that He will see that we have all we need, and go in the way in which it is best for us to walk, not only enlightening our hearts and minds with a right understanding of the duties we are to perform and the work we are to do, but giving us courage and power and a willingness to do His will in all the pursuits of our lives.

How wonderfully encouraging for entering a new year is Divine Guidance! Nor need we fear that such guidance may fail us. Listen to the promise given in our proverb. "In all thy ways acknowledge him, and he shall direct thy paths." We are indeed to acknowledge God in all our ways by committing them unto Him; by referring everything to Him in our own heart — our thoughts, our words, our deeds, our undertakings; by consulting and applying His will as revealed in His Word; by praying for and expecting

His Divine direction, not, it is true, for the purpose of meriting God's guidance, but as a matter of faith and gratitude for what He has done for us in His dear Son Jesus Christ. By thus acknowledging God in all our ways we shall experience His guidance to the full extent. "He shall direct our paths." As it is not in man to direct his steps (Jer. 10:23), the Lord God will guide our ways. Through all the labyrinths of life, past all the by-paths of error and evil, will He conduct us to truth, to righteousness, wisdom, on the way to heaven. And as He thus guides us, He will establish the work of our hands, prosper the works in our individual calling, and the labors we are engaged in for the cause of Christ and His church on earth.

God's Guidance — the New Year's only Guidance!

J. J.



THE OPEN AND THE CLOSED DOOR

Ever since Adam and Eve ate of the forbidden fruit, paradise or heaven has been surrounded by an insurmountable wall, which defies all the efforts of men to scale it. At the end of the third chapter of Genesis, the chapter which tells the tragic story of man's fall, we read, "So the Lord God drove out the man, and he placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life." By this act man was banished from paradise, barred from eternal life and doomed to eternal perdition. Sinful man is not fit to dwell in the presence of the holy God. God will not tolerate him in His presence; will not have him around. God in His righteous wrath over sin cast out man, slammed the door after him, locked and sealed it. No unclean thing can enter there, and we are all as an unclean thing, and all our righteousnesses are as filthy rags. If man should ever become clean and holy and righteous, God would be willing to open the door to him again, but that was a hopeless prospect so far as man was concerned.

The Door Reopened

But what was hopeless for man was possible with God. God had pity on man in his sin and misery. God in His boundless mercy and love sought a way of ridding man of his sin and so reopening to him the way into heaven and eternal life. And He found a way. He sent His only begotten Son Jesus Christ into the world to become the Savior and Redeemer of sinners, to take upon Himself the sins of mankind and to pay for them with His own holy, precious

blood. God laid upon Him the iniquity of us all. God made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him. God made a marvelous transfer and exchange. He took our sinfulness and laid it on Jesus, and He took the spotless garment of Christ's righteousness and draped it over us. With His substitutional sacrifice on the cross the Son of God has opened heaven to us again.

Jesus has become to us the gate to heaven and the door to eternal life. He Himself said: "I am the door, by me if any man enter in he shall be saved." "I am the way, the truth and the life, no man cometh unto the Father but by me." Paul writes, "There is one God and one mediator between God and men, the man Christ Jesus who gave himself a ransom for all." Yes, Jesus has become the door to heaven, the gate to eternal life. Whenever the Gospel is preached, sinners are urged to take advantage of the open door and are invited to enter it. The Gospel pictures Jesus as standing before us with outstretched arms and calling out to us: "Him that cometh unto me I will in no wise cast out." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The door to heaven and the gate to eternal life is now standing open before you in the Lord and Savior Jesus Christ. Set your face toward it. Enter the glorious portals; or, as Jesus puts it, "Strive to enter in at the strait gate."

The Door Will Be Closed

Jesus would not plead with us so urgently to do this if it were unimportant, if our eternal happiness did not depend on it. His offer will not stand forever. The time is coming when the door will be closed never to be opened again, for, after urging us to enter, He adds, Luke 13, 24: "For many, I say unto you, will seek to enter in and shall not be able. When once the master of the house is risen up and hath shut to the door, and ye begin to stand without and to knock at the door saying, Lord, Lord, open unto us, he shall answer and say unto you, I know you not whence ye are."

When Jesus comes again, (and He will come though we know not when), then the time of grace will have expired, then His gracious offer will be withdrawn, then the door will be shut tight, and the eternal destinies of men will be settled one way or the other, with no time left to make up missed opportunities. When He returns to judge the quick and the dead, the door to His kingdom will be slammed shut forever. Those already in His kingdom will remain inside; those still on the outside will remain forever on the outside.

And what a tremendous difference between those on the inside and those on the outside! Those on the inside will have all tears wiped from their eyes; there

will be no more pain, grief or sorrow for them; they will be perfectly and eternally happy; they will dwell forever in the presence of the glorious God, where there is fulness of joy and where there are pleasures forevermore.

But how terrible the fate of those caught outside the door at the coming of Jesus! Isaiah says of them, "Their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh." Jesus pictures to us the terrible lot of those finding themselves outside the closed door, when he quotes the rich man in hell crying out, "Father Abraham, have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame."

It is the fashion these days to say that there is no hell, no place of eternal punishment. Hell with its eternal flames is only a myth, they say, only a bogey man to frighten people into being good. But on Judgment Day those now smiling at the mention of hell will blanch with fear. They will discover that hell is a terrible reality. How often did not Jesus warn hardened sinners against eternal punishment and everlasting perdition! There will come a parting, a division on Judgment Day; some will be inside the door, others outside the door. To the one he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." To the others, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." And these, says Jesus, shall go away into everlasting punishment, but the righteous into life eternal.

How awful it will be to find oneself outside the closed door on that day! What knocking and pounding at the door will be heard, what cries of agony and distress, what loud clamoring for admittance, only to hear from the lips, once so sweet and gracious but now so stern in anger, the answer, "I know you not whence ye are!" What was the purpose of Jesus in picturing in advance this tragic and pathetic scene before the closed door? He wanted to shock and jar the people out of their smug complacency and self-satisfaction. He wanted to rouse people from their sleep of sin and indifference, so that they might act before it was too late. He wanted to cure them of the dangerous habit, so common to us all, of postponing repentance, of putting off the things so vitally necessary to the salvation of the soul. He was repeating in substance the warning so often found in the Bible: Today if ye will hear his voice, harden not your hearts. Now is the accepted time; now is the day of salvation. Seek ye the Lord, while he may be found, call ye upon him, while he is near. Jesus knows that some day we will want to enter in, but then it may be too late. That is why He charges us so urgently and warns us so solemnly, "Strive to enter in at the strait gate, for

many, I say unto you, will seek to enter in and shall not be able."

Delay not, delay not, O sinner to come,
For mercy still lingers and calls thee today;
Her voice is not heard in the vale of the tomb;
Her message, unheeded, will soon pass away.

I. P. F.



Heaven and Hell — and Purgatory — In an article published in the Episcopal Living Church, the Rev. William M. Hay embraces the old doctrine of purgatory as necessary to do justice to the dying and dead. He freely admits that there is practically no grounds in Scripture for this Catholic teaching, but adopts it to give everybody another chance to be saved. He says: "Purgatory — an unpleasant name, but I can't find a better — is not hell, for it has an exit of hope; nor is it heaven, though God is there. But it partakes of the character of both. The true view is not that it is a temporary hell, but an anteroom of heaven; not a place of horror, but of the charity of God to the unready."

This opens the way to the pet theory of the use of reading masses or prayers for the dead. "Can we pray for the Holy(!) Souls?" he enquires. He answers, "Of course. Why not? They are not dead. Will our prayers avail to help them? Yes, even as when they were here. How will our prayers help them? We do not know."

Truly, we do not know either, but why build such false hope upon something that we do not know? Why not stick to Abraham's judgment, Luke 16: 31?

Z.

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Modern Unbelief is largely fostered by the modern theology as taught in most of the sectarian seminaries and spread by so-called Christian church papers. One of the greatest exponents of this modern unbelief is the Christian Century. The Lutheran Herald exposes some of the worst forms of unbelief in the God of the Scriptures in a recent issue. It quotes the answer of one of the editors of the Century to the question, "What does modern theology have to say about the fall of man and the result of Adam's disobedience? What is the biblical doctrine of the fall and its consequences?" The sum of the answer to this question is that the story about man's creation in the image of God and the fall is merely a fiction of the old theology. It is claimed that this is in conflict with the history of the race,

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House, of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter at the Post Office of Milwaukee, Wis.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of October 3, 1917, authorized August 26, 1918.

Address all communications concerning the editorial department to Rev. Fred Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Send all business correspondence, remittances, subscriptions, etc., to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

psychology, anthropology, and especially the evolution theory. There has been no retrogression but progress in the human race. "The expression 'fall of man' gives a wholly wrong impression regarding the origin and growth of the human race, and has been abandoned in most modern discussions of the subject."

The Lutheran Herald goes on to say, "Rejecting biblical inspiration, the origin of sin, the redemption of Christ, and the authority of the Bible, the Christian Century by cold reason constructs a new religion, rejecting everything supernatural and is struggling to improve man's moral and material condition while at the same time undermining the foundation upon which the church is built — the Word of God."

Thus are infidels created, the Christian social order will be destroyed and we shall have "chaos and confusion worse confounded." It is not necessary to add a great deal to this summing up of the Herald. We believe that the writer hits the nail squarely on the head. The efforts of this modern unbelief to build upon the shifting sands of science and evolution a better world and a happier society are bound to fail. There is neither comfort nor hope here. This can be found only in the Word of God. Z.

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Lutherans and Social Welfare The Lutheran Church has long ago been taxed with unconcern about the welfare of the human race and society. The evolutionistic world-builders in the modern churches have all along given us up in their endeavor to rule the world by the laws of the Christ as they conceive of Him. We have always accepted this is a great compliment, for it showed that we were still on the firm ground of Scripture which gives no promise of a steadily progressing world toward betterment. We know that in the latter days matters in the world shall stand as in the days of Noah, where in the words of our Lord, "They did eat, they drank, they married wives, they were given in marriage," or in the days of Lot, when "they

did eat, they drank, they bought, they sold, they planted, they builded," Luke 17, 26-29. Man's sinful nature does not improve by man's sticking his head into the sand and saying: there is no sin. There is no hope for this world but the preaching of the Gospel of Christ the Savior from sin. To this we have faithfully clung.

But always we have feared that the strong current of present day religious thought, wicked and godless as it is, might prove too strong for some of the Lutheran churches. We are sorry, therefore, to read that the Committee on Moral and Social Welfare of the United Lutheran Church submitted recommendations at the convention recently held at Columbus, Ohio. Among these recommendations are some reaffirming the Church's devotion to the cause of peace. Possible methods to attain world peace are proposed, as found written in the Lutheran Herald. "(1) Mandatory neutrality legislation; (2) removal of munition manufacture from private industry; (3) limitation of military expenditure; (4) popular referendum before our country can enter war except in case of invasion."

Now these may be good measures for the government of the state to take, or they may be impracticable, we shall not judge, but the question that persists in coming into our mind is, What have these proposals to the state to do with the church? Can we, must we, are we in a position to advise the government of our state how to do its business? Will not that interfere with our main and real business to preach the Word of God? Indeed, we are learning rapidly from the churches that have cut themselves off from the belief in the Word of God, if we do not speak in their very language, at least we are absorbing their worldly outlook on life. It is laws upon laws, advice upon advice, that shall save this human race from the horrors of war and pestilence and poverty and want. None of these resolutions and recommendations shall serve to change a single heart from its lust for gain and selfish rule. Above all, let the church attend to its knitting and not meddle with the affairs of state. The church that aims to rule the state generally ends by being made a slave of the state. Z.

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"America Is On Wheels" Thus said Dr. T. F. Gulixson, President of the American Lutheran Conference, in a sermon delivered at the opening service of the third biennial convention of the American Lutheran Conference at Columbus, Ohio. He was pleading for wider horizons for the Lutherans of America.

"America is on wheels. The auto-trailer is the latest vogue in family domicile. There is the surge from one industrial center to another. Great mercantile and industrial concerns move their men back-

ward and forward over the continent like pawns on a chessboard. Interchurch marriages are being performed in every parish. Great student populations are completely intermingled, armies of C C C boys move criss-cross of the country, and it is madness to suppose that any Lutheran synod in America, even the largest, can handle these issues alone." We are quoting the Lutheran Herald.

There is a great deal of truth in what Dr. Gullixson said. The restless spirit of the day, especially among our people in America, young and old, has not only shifted families continually from place to place in the cities and from city to city, but has broken down the old habit of staying put in the old home or on the old homestead. We are gradually losing our sentimental attachment to places, homes, towns where we were born or where we long resided. To move from place to place is the urge. That the automobile has helped greatly in this roving about of our people cannot be denied.

That surely does present a problem for the church. All these people of our church moving about all over the map should have the spiritual care that the Lutheran church knows so well to give, the spiritual food of the Word of God that our church has in such abundance. It is indeed a problem too great for any synod. The point that Dr. Gullixson was trying to make is that all the Lutheran church bodies are to join, if not in an organic union, at least in a co-operative understanding by which these roving church members of any synod might be given into the care of any other Lutheran synod that happens to be on the ground where these foot loose church members are. That would be tantamount to a confession that all of the Lutheran church bodies have basically and principally the same beliefs and practises. And that is just where the shoe pinches. All Lutheran synods are not agreed on the same confessions regarding some very important practises, such as lodgism, pulpit fellowship with the sectarian churches, the millennium, and the like. We cannot and must not blink at these differences as being of small importance, for where the disregard for pure doctrine takes hold of a church the door is open for the flood-tide of all manner of false teaching. There seems nothing for us who still value purity of doctrine above everything to do but to strive for such unanimity in doctrine and practice which shall make us really one. That the Lord God alone can effect. The one and only means to that end is the faithfulness to the Spirit's pleading in His Word.

Z.

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The Church and the King's Abdication There may have been deeper political reasons for the recent abdication of the King of England, as has been intimated in the press, but the public reason given was the refusal of the Established Church

of England to participate in the coronation of a king who had publicly announced his intention to marry a woman twice divorced. In a radio broadcast the Sunday following the abdication the Archbishop of Canterbury, the official head of the English Church, stated, "Strange and sad it is that he (the ex-king) should have sought his happiness in a manner inconsistent with the Christian principles of marriage." Officially, then, the Church of England took a firm and definite stand against divorce, even to the extent of forcing a once popular king from his throne. It seems to have associated itself with John the Baptist, who said to another king, "It is not lawful for thee to have thy brother's wife," with this difference in the result that John the Baptist lost his head because of his testimony, while in this case the king lost his throne.

Disregarding the fact that the Church of England as the state church became involved in a political matter and as such brought political pressure to bear, we cannot but applaud the firm stand on divorce, even to the extent of telling the king an unpleasant truth. But our approval is somewhat marred by the recollection that in other matters involving clear teachings of God's Word this same church is not so particular but allows its own priests and ministers to spout the rankest modernism and unbelief from the pulpit. One wonders how a church which does not only not unfrock a Dean Inge, a notorious critic of true Bible teaching, but even raises him to high positions of honor in the church, can be so insistent with its, "Thus saith the Lord," when it comes to divorce. The one should be done, but the other should not be left undone.

I. P. F.

From a Wider Field

This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 42nd St., Milwaukee, Wis. Please mail all communications for it to his address.

THE PILGRIM

The way is dark, my Father! cloud on cloud
Is gathering o'er my head; and loud
The thunders roar above me. See, I stand
Like one bewildered; Father! take my hand,
And through the gloom lead safely home
Thy child.

The way is long, my Father! and my soul
Longs for the rest and quiet of the goal;
While yet I journey through this land,
Keep me from wandering. Father, take my hand,
Quickly and straight lead to heaven's gate
Thy child!

The path is rough, my Father! many a thorn
Has pierced me; and my weary feet are torn,
And, bleeding, mark the way. Yet thy command
Bids me press forward. Father, take my hand,
Then, safe and blest, lead up to rest
Thy child.

The cross is heavy, Father! I have borne
So long, and still do bear it. Let my worn
And fainting spirit rise to that blessed land
Where crowns are given. Father, take my hand,
And reaching down, lead to thy crown,
Thy child!

The way is dark, my child! but leads to light;
I would not have thee always walk by sight.
My dealings, now, thou canst not understand;
I meant it so; but I will take thy hand,
And through the gloom lead safely home
My child.

The way is long, my child! but it shall be
Not one step longer than is good for thee:
And thou shalt know, at last, when thou shalt stand
Close to the gate, how I did take thy hand,
And, quick and straight, led to heaven's gate
My child.

The path is rough, my child; but oh! how sweet
Will be the rest, for weary pilgrims meet,
When thou shalt reach the borders of that land
To which I lead thee, as I take thy hand,
And safe and blest, with me shall rest
My child.

The cross is heavy, child! yet there is One
Who bore a heavier for thee: My Son,
My well-beloved — with Him bear thine, and stand
With Him, at last; and from thy Father's hand,
Thy cross laid down, receive thy crown,
My child! —Selected.

REVIVAL IS COMING

What of Babson? I am always somewhat chary about business books on religion. Most of them have a commercial cast foreign to Christian faith. The little booklet, entitled "Revival is Coming," by Babson, the veteran statistician, has made a chart study of the relation between periods of rise in the standard of living and the various spiritual awakenings. It ought to be read by our pastors and intelligent laity, including Lutheran business folk.

This is the one thing that struck my sense of verity; He sets forth not that business prosperity produces religion, or any such materialistic ideas, but that the spiritual is the inmost cause of material advance.

The entire Old Testament has that idea as one of its outstanding issues. The promises of the Old Testament run in that line. The history of Israel shows that where Jehovah was honored and trusted, prosperity came, and that, whenever Israel failed to believe and trust her God, Israel collapsed. How could it well be otherwise? Human life is inmosty connected with our relation to God, seen on a large scale. A godless land can not succeed. After a time it

logically dissolves itself, for it has lost its mainsprings of life.

Exactly that has been our American misery time and again. Whether our country just now will rise out of its debauch of commerce, up to the present, God only knows. That is not a matter of mechanical solution. But this much a Babson indicates, that if it does rise, it will have been not because of any skilful attempts to make business, progress, wealth, and felicity, but out of a new spiritual awakening. Minor slips excepted, Babson brings a real message.

To have a business statistician of the caliber of Babson set forth ideas along that line refreshes us amid the brutal psychologisms of the modern mind. The little booklet of Babson is worth study from this viewpoint. Then read the Old Testament again for deep review of the matter. We are being prostituted by the materialistic psychologisms on character improvement. We need some deeper and other sources for hope of a new era. —Adolf Hult.

THE "WHITE SLAVERY" TRAFFIC IS GROWING

in the United States, and the national Department of Justice has begun a concerted drive to blot it up as the most serious crime that stains our national life. This growing traffic is the discordant note in J. Edgar Hoover's recent report on the decided decline of other forms of violent crime under the pressure of governmental action. To meet this vile onslaught on women, Mr. Hoover asks that "public-spirited citizens" report promptly all violators in this field of crime who come to their attention. However, the decline in the other fields is less significant than it might be, since it still leaves our country with the unenviable reputation of being discredited with more than 1,500,000 serious crimes annually. —Ex.

OUT OF THE DEPTH HAVE I CRIED UNTO THEE

Out of the deep I call
To Thee, O Lord, to Thee;
Before Thy throne of grace I fall;
Be merciful to me.

Our of the deep I cry,
The woeful deep of sin,
Of evil done in days gone by,
Of evil now within.

Out of the deep of fear,
And dread of coming shame,
From morning watch till night is near
I plead the precious Name.

Lord, there is mercy now
As ever was with Thee;
Before Thy throne of grace I bow;
Be merciful to me.

— Anon.

RAFFLING BELITTLES THE CHURCH

Question: "What is your opinion in regard to 'raffles' as a means by which to help finance the church? Raffles are spreading like an epidemic among our people and personally I judge such activity as belittling our Lutheran Church."
E. A. H.

Answer: I certainly agree that raffling as a method of church finance belittles both the Church and the Lord. After all, it is simply a game of chance, a form of gambling. Does the fact that it is done under the sanction of the church change its true character? Certainly not! It simply degrades the church and robs it of its power as an effective witness against gambling or any other form of iniquity in the community. The world is quick to recognize this fact, and to use it for all it is worth. **If the church of Jesus can not be supported through the love-gifts and free-will offerings of His people it is an open question whether it is worth maintaining.** (Heavy type ours, Ed.)

"The love of Christ constraineth us!" How much do we know of the constraining love of Christ in our Lutheran Church? Not very much if we must resort to "raffles" to raise money for the Lord's work. "First they gave their own selves to the Lord" (2 Cor. 8:5). Is that true of our Lutheran Christians? If it is, the **voluntary** tithe will soon solve all our financial problems; and if it is not, we will not prosper, however much money worldly means may pour into our treasuries. Others are thinking similar thoughts.

— Lutheran Companion.

ANOTHER YEAR

Not with forebodings sad,
But with faith and good cheer,
We welcome to our hearts
Another year.

God's love and promises
Forbid all childish fear;
They will accompany
Another year.

In the twelve months we see
New doors for service here;
We dedicate to God,
Another year.

He of the Pierced Feet
May once more tread our sphere;
And sin no longer reign
Another year.

But should He come or no,
At least one thing is clear,
His message we will bear
Another year.

Then presently the Hand,
Once nailed, will wipe each tear,
Nor sorrow stain the cheek
Another year.

—William Olney.



CONVENTION OF THE ASSOCIATED LUTHERAN CHARITIES

The 35th annual convention of the Associated Lutheran Charities within the Synodical Conference was held in Detroit, Michigan, September 1-4, 1936. Essays, institutes and discussions were very instructive. The attendance was unusually large, the registration showing 315 delegates and guests.

Eighty-six missionary and charitable agencies comprise the membership of the organization and include 26 city mission societies, 11 child welfare agencies, 8 orphanages, 18 hospitals, 11 homes for aged, 3 educational institutions and 9 Christian service organizations. A total of 614,000 persons were benefited through the service of member societies. Receipts were reported as \$1,996,579.00. Of this sum \$1,387,883.00, or about 70%, were reported by hospitals and institutions and included the fees paid by patients. This fact is worthy of notice, because the receipts of our Christian Association have frequently been misinterpreted.

Words of welcome were spoken by the city mayor's secretary, Mr. Harold B. Kuder, who is a member of one of our Detroit churches; by the chairmen of the Convention Committee, Mrs. Bert Allen, and by Rev. E. C. Fackler, chairman of Detroit's Lutheran Pastoral Conference. Rev. E. J. Kroncke, of New York City, responded in behalf of Conference.

The chairman of the Association, the Rev. Enno Duemling, in his opening address stressed the fact that "the work of Conference is primarily soul-saving work," and that all work of benevolence must be motivated by love to the Savior and carried on in the spirit of Christ's Gospel.

A beautiful ebony and silver gavel was presented the Association by the Women's Auxiliary of the Minnesota Children's Friend Society through Rev. F. B. Glabe, its executive secretary. Various committee reports were presented and acted upon. In the morning sessions essays dealing with topics of general interest were delivered.

The Rev. Professor P. E. Kretzmann, D. D., of Concordia Seminary, St. Louis, addressed the Conference on the subject: "Social Goals for America in the Light of the Scriptures." On the subject, "Youth Faces Tomorrow," Rev. H. F. Wind, of Buffalo, New York, presented the confusion and the critical attitude of youth and that they properly look to the church for help in trying to find solutions to their problems. —

"Interpreting the Church to Humanity" was the subject of Rev. Adolf Meyer, Managing Editor of the American Lutheran magazine.

The much-discussed problem of "Social Security" was presented at length by Mr. E. G. Steger, Director Community Fund of St. Louis. — Rev. A. H. Grumm, of Fargo, North Dakota, spoke on "The Soul of Charity is Charity for the Soul," dealing with soul-winning.

The chief discussion of every paper was in the hands of special panels of five persons each, who were registered delegates and local pastors. General discussion followed after the panel-method was completed.

Tuesday and Wednesday afternoons were devoted for three hours to the several Institutes and attendance was restricted to nearly equal numbers. The topics and class leaders were: "Spiritual Therapeutics," Rev. C. A. Behnke, Institutional Missionary in Rochester, New York; "Principles of Child Care," Rev. E. B. Glabe, Lutheran Executive Secretary, Minneapolis, Minnesota; "Training for Christian Social Work," Prof. P. E. Kretzmann, D. D., St. Louis; "Rehabilitation of the Aged," Rev. L. W. Wickham, Secretary of the Lutheran Altenheim, St. Louis.

Thursday afternoon was devoted to group meetings of persons interested in and those entrusted with Care for the Aged, Health and Hospitals, Women's Auxiliaries, Child Welfare and Institutional Missions. Short essays were presented and ample time was allowed for participation in discussions.

A new feature of the convention was a Meeting of Special Interest for Parish Pastors. This had been made possible through arrangement made by the Public Relations Committee of the Conference and the Pastoral Conference of Detroit. The meeting was addressed by two speakers, Rev. Virtus Gloe, Secretary of Conference and Institutional Missionary in Kansas City, and by Mr. A. Douglas Jamieson, representing the Council of Social Agencies of Detroit. Pastor Gloe's paper so ably presented a vital challenge that the executive board of Conference voted to have it printed in pamphlet form and encouraged its wide distribution. It is to appear in print soon and should prove of value to Boards of Directors and to individual social workers and all pastors.

In the Friday morning session Rev. E. C. Fackler, President of the Board of Ev. Luth. Deaf-Mute Institute, Detroit, spoke on "Providing for the Deaf." Mr. Louis Pingel, Superintendent of the Bethesda Lutheran Home, Watertown, Wis., read a paper on "Bethesda," our house of mercy for the feeble-minded and epileptics, and Rev. H. B. Kohlmeier, Superintendent of the Lutheran Deaconess Association, Fort Wayne, delivered an address on "New Developments in Deaconess Work." — Reports were rendered by the treasurer and by the business manager of the Asso-

ciation. Among the resolutions adopted was one of congratulations to the esteemed President Duemling, who has completed forty years of service in the ministry.

Officers elected to serve during the ensuing year are: President, Rev. E. Duemling; First Vice-President, Rev. H. F. Wind; Second Vice-President, Rev. E. B. Glabe; Secretary, Rev. V. Gloe; Treasurer, Mr. O. Beumer; Statistician, Rev. M. Ilse; Board Members, Dr. A. Seidel and Rev. E. J. Kroncke.

The chaplain of the convention was Rev. A. A. Ackermann of Mankato, Minnesota, for whom Rev. L. W. Wickham substituted on Tuesday. The Conference Service was held Tuesday evening in the Lutheran Church of the Epiphany and Prof. O. P. Kretzmann of Chicago was the speaker.

Special entertainment was provided by the good people of Detroit not only in the usual Conference Dinner on Thursday evening, but in an opportunity to visit the Institute for the Deaf, with its modern new building, to see the interesting movie of the life and the care of the children, and to be guests at a special dinner for registered delegates and guests.

The Proceedings of the Conference, bringing all the papers read in general and group sessions, as well as outlines of all institute material will be published soon. This interesting book can be purchased for only fifty cents from the business manager of the organization, Rev. J. H. Witte, 304 Tuscola Road, Bay City, Michigan.

A. E. F.

NUNG UDOE, NIGERIA, WEST AFRICA

Latest news flashes from Nung Udoe, Nigeria, West Africa: Dr. H. Nau, pioneer Lutheran missionary to the Ibesikpo tribe, and president of Immanuel College, on leave of absence in Africa, completes the translation of the Catechism into the Efik language. Laboring untiringly for months, Dr. Nau realized the completion of his work during the days of September. The praiseworthy work is ready for printing, which is now being done at Calabar.

Translating is one of the chief tasks of the first missionary. Concordia Sunday School Literature, genuine Lutheran sermons, the Lutheran Order of Service, and much other helpful material are made to speak the tongue of the natives. A soul-crying need of the people is being supplied. Hear Nung Udo, general manager of the Ibesikpo Central School, exclaim joyfully: "This Sunday no nonsense will be heard in Ibesikpo churches!" — referring to Dr. Nau's first sermon written in Efik, mimeographed, and read in every church.

Untold other mighty tasks confront the missionary. Besides translator, Dr. Nau is general director, spiritual as well as secular advisor, organizer, instructor, preacher, lifesaver, medical dispenser. Every burden is resting upon him. Is help needed?

Mrs. Nau, the brave wife of the missionary, comes in for her share of the labor. Regular word from her informs us: "Just now come two women to visit me, and it is almost noon. They come at any time. They think I have nothing to do. If it were up to them, they'd sit here for hours; but I tell them that they must now leave. I have work to do." What is her work? Besides providing a home for her missionary husband, Mrs. Nau regularly conducts classes for the women in reading, writing, sewing, dress-making, sanitation, building a Christian home, and telling them about their Savior, who also loves them. Quoting again her own words from the Walther League Messenger: "My dear American sisters, there is too much to be done by one woman connected with the mission. I am already fifty years old. My best years of service are behind me. Will you not have pity on your African sisters?" Do not these words speak for themselves?

The work is progressing.

—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. 84

1. Jesus, Thy boundless love to me
No thought can reach, no tongue declare;
Unite my thankful heart to Thee
And reign without a rival there.
Thine wholly, Thine alone, I live;
Myself to Thee, dear Lord, I give.
2. Oh, grant that nothing in my soul
May dwell but Thy pure love alone;
O may Thy love possess me whole,
My Joy, my Treasure, and my Crown.
All coldness from my heart remove;
My very act, word, thought, be love!
3. O Love, how cheering is Thy ray!
All fear before Thy presence flies;
Care, anguish, sorrow, melt away,
Where'er Thy healing beams arise.
O Jesus, nothing may I see,
Nothing desire or seek but Thee.
4. This Love unwearied I pursue
And dauntlessly to Thee aspire;
Oh, may Thy love my hope renew,
Burn in my soul like heavenly fire.
And day and night be all my care
To guard this sacred treasure there.
5. Oh, draw me, Savior, e'er to Thee!
So shall I run and never tire.
With gracious words still comfort me;
Be Thou my Hope, my sole Desire.
Free me from every guilt and fear;
No sin can harm if Thou art near.

6. Still let Thy love point out my way;
What wondrous things Thy love hath wrought.
Still lead me lest I go astray;
Direct my work, inspire my thought;
And if I fall, soon may I hear
Thy voice and know that love is near.
7. Thy love in suffering be my peace,
Thy love in weakness be my power;
And when the storms of life shall cease,
O Jesus, in that final hour,
Be Thou my Rod and Staff and Guide
And draw me safely in Thy side!

No. 88

1. Jesus I will never leave,
Who for me Himself hath given;
Firmly unto Him I'll cleave,
Nor from Him be ever driven;
Life from Him doth light receive —
Jesus I will never leave.
2. Jesus I will never leave
While on earth I am abiding;
What I have to Him I give,
In all cares in Him confiding.
Naught shall me of Him bereave.
Jesus I will never leave.
3. Though my sight shall pass away,
Hearing, taste, and feeling fail me;
Though my life's last light of day
Shall o'ertake and sore assail me;
When Thy summons I receive,
Jesus I will never leave.
4. Nor will I my Jesus leave
When at last I shall come thither
Where His saints He will receive,
Where in bliss they live together;
Endless joy to me He'll give, —
Jesus I will never leave.
5. Not for earth's vain joys I crave,
Nor, without Him, heaven's pleasure;
Jesus, who my soul did save,
Evermore shall be my Treasure;
He redemption did achieve, —
Jesus I will never leave.

No. 89

1. Jesus, Thou my heart's Delight,
Blessed Jesus!
Thrill'st my soul with rapture quite,
Blessed Jesus!
All cares vanish at Thy sight,
Blessed Jesus!
Jesus, blessed Jesus!
2. Evermore I think of Thee,
My Redeemer!
And I long for none but Thee,
My Redeemer!
How I yearn with Thee to be,
My Redeemer!
Jesus, my Redeemer!
3. Feed Thou me and fill my soul,
Heavenly Manna!
Quench my thirst, my heart make whole;
Help — Hosanna!
Give sweet rest unto my soul,
Rest of weary,
Jesus, Rest of weary!
4. None is lovelier than Thou,
Fairest Jesus!
None is friendlier than Thou,
Gentle Jesus!
And none dearer is than Thou,
Dearest Jesus,
Jesus, dearest Jesus!

5. I am weak; come, strengthen me,
Strength in weakness!
Faint am I, refresh Thou me,
Loving Jesus!
When I die, console Thou me,
My Consoler,
Jesus, my Consoler!

No. 106

1. Jesus, Savior, come to me!
Let me ever be with Thee;
Come and nevermore depart,
Thou who reignest in my heart.
2. Lord, for Thee I ever sigh,
Nothing else can satisfy;
'Tis my constant cry to Thee:
Jesus, Jesus, come to me!
3. Earthly joys can give no peace,
Cannot bid my longing cease;
But to have my Jesus near,
This is perfect pleasure here.
4. All that makes the angels glad,
In their garb of glory clad,
Only fills me with distress
If Thy presence do not bless.
5. Come, then, Lamb for sinners slain,
Come and ease me of my pain;
Evermore I cry to Thee:
Jesus, Jesus, come to me!
6. Thou alone, my God and Lord,
Art my Glory and Reward;
Thou hast bled for me and died,
In Thy wounds I safely hide.
7. Patiently I wait Thy Day;
For this gift, O Lord, I pray,
That, when death shall come to me,
My dear Jesus Thou wilt be.

No. 173

1. The old year now hath passed away,
We thank Thee, Christ, our Lord, to-day
That Thou hast kept us through the year
When danger and distress were near.
2. We pray Thee, O eternal Son,
Be with us till our course is run.
Guard Thou and rule Thy Christendom
Through all the ages yet to come.
3. Take not Thy saving Word away,
Our soul's true comfort, staff, and stay;
Abide with us that we may be
From error and false doctrine free.
4. O help us to forsake all sin,
A new and holier course begin;
From last year's sins, Lord, hide Thy face,
In this new year grant us Thy grace.
5. Thus as true Christians may we live,
And may Thy peace true comfort give
When we, through death, this world depart
To live forever where Thou art.
6. There shall we thank Thee, and adore,
With all the angels evermore;
Lord Jesus Christ, increase our faith
To praise Thy name through life and death.

No. 174

1. Now let us come before Him,
With song and prayer adore Him,
Who to our life hath given
All needed strength from heaven.

2. The stream of years is flowing,
And we are onward going,
From old to new surviving,
And by His mercy thriving.
3. In woe we often languish
And pass through times of anguish,
Of wars and trepidation,
Alarming every nation.
4. As mothers watch are keeping
O'er children who are sleeping,
Their fear and grief assuaging
When angry storms are raging,
5. So God His own is shielding
And help to them is yielding.
When need and woe distress them,
His loving arms caress them.
6. O Thou, who dost not slumber,
Remove what would encumber
Our work, which prospers never
Unless Thou bless it ever.
7. We praise Thy kind befriending,
Thy mercy never-ending;
Our thanks to Thee we render,
Who art our strong Defender.
8. O God of mercy hear us;
Our Father, be Thou near us;
Mid crosses and in sadness
Be Thou our Fount of gladness.
9. To all who bow before Thee
And for Thy grace implore Thee,
O grant Thy benediction
And patience in affliction.
10. Be Thou a Helper speedy
To all the poor and needy,
To all forlorn a father,
Thy erring children gather.
11. Be with the sick and ailing,
Their Comforter unailing,
Dispelling grief and sadness
And give them joy and gladness.
12. Above all else, Lord, send us
Thy Spirit to attend us,
Within our hearts abiding,
To heaven our footsteps guiding.
13. All this Thy hand bestoweth,
Thou Life, whence our life floweth;
To all, Thy name confessing,
Grant, Lord, Thy New Year's blessing!

(To be continued)



FROM POLAND

2. Conference

In connection with the church dedication at Wola Mlocka the quarterly conference of our pastors in Poland was held. As our pastors in Poland are scattered over a large part of Poland it is nearly impossible for most of them to get together and visit each other. So these conferences are a real need. Every

three months we get together. In summer the meetings are held in one of our country congregations, in winter in Lodz or in one of the neighboring congregations. These conferences give our pastors an opportunity to see each other, to associate one with the other, to exchange experiences in the work, to cheer up one another, to go to the Lord's table and take communion together. But the main object of these conferences is to grow in knowledge, to study the Scriptures, to study the doctrines of the Word of God. Therefore the doctrinal discussions take the most time of these gatherings and there are always papers prepared by some of the pastors on this or that doctrine.

All of the pastors except one could be present at Wola Mlocka. On Tuesday, October 27, conference convened. In the forenoon sessions we had for discussion a paper prepared by Pastor H. Mueller on "The Purpose of the Law." It was a very interesting, instructive, extensive and exhaustive treatise of the subject. Pastor Mueller divided his paper in two parts. In the first part he explained which laws are not meant in this connection and which is. In the second part then he spoke of the threefold purpose of the moral law, that it serves as a curb, a mirror and a rule.

In the first part Pastor Mueller showed what laws are not meant here. He mentioned first the **unnecessary, and dangerous laws**, regulations, orders, customs or rites as we find them in the different churches, localities and times, and which have worked havoc in the different churches and are still working havoc by superseding God's law. Further are not meant **the laws and orders in the churches**, which are made to establish and maintain order and decency in the church. Also not **the laws** which God had given to the people of Israel **about the different sacrifices**, the holidays, the things they should eat or not eat, the garments for the priests, the king, his office and his rights, who had to go to war, etc. Again **not the laws by which Christ was foreshadowed** and which ceased, when Christ came. Also **not the natural law**, which God has written in men's hearts. Also **not the "traditions of the elders,"** which the Pharisees ever so often used against Jesus and His disciples, as Matt. 15, 1-9.

A long discussion was brought about by the first and the last points. The tendency of putting "the traditions of the elders" in the place of God's law is as prevalent today as it was in Christ's time. And the same is true of the church laws. In the European state churches the orders, regulations and laws of the church governments are much more sacrosanct than God's law. The ministers can teach, preach, believe, confess what they want to, they can deny the Scriptures, the divinity of Christ, the Trinity and nothing happens, but if they rebel against the laws of the con-

stitutions, then they are disciplined at once. And especially in the reformed church and the sectarian circles the tendency to put those traditions and church laws as yokes upon the necks of the Christians is rampant. And in these circles the keeping or not keeping of these traditions and human made laws are the test, by which it is determined whether a person is a Christian or not, is a believer or not, is converted or not.

In the minds and eyes of these people it is not faith in my Lord and Savior Jesus Christ, which determines whether I am to be regarded as a Christian, but this is judged by the fact whether I smoke or do not, whether I do or do not use tobacco, whether I do or do not use intoxicating drinks, whether I do or do not touch this or that, eat this or that, pray in just such and such a position, for so long a time and what words I use in prayer. And these ideas about the traditions of the elders are disseminated in the church circles not only by the sects but especially by the "Gemeinschaft" a thoroughly sectarian church movement in the "Landeskirche" which is fostered and favored by the authorities of the Landeskirche. It is the reformed church spirit, which wants to better the world by laws, not by the Gospel. By **these traditions the grace of God is obscured** and displaced, Christ is not any more the center of the Christian faith and hope, his suffering and death are not necessary any more, or at least they are not sufficient, no Christian can be sure any more of his eternal salvation, because it is not salvation by grace any more but by works. What difference is there between these people and the Catholic church? To these people Christianity is not faith and love, but the keeping of these man-made laws and traditions. But the saddest part of it is, that these sentiments, this spirit today is the ruling spirit in the so-called evangelical churches in Europe, it has taken more or less hold of the Lutheran churches and it permeates the Christian circles of all churches. We therefore have to be very watchful that it does not take hold of our people, that they do not exchange the priceless jewel of their Christian liberty which they enjoy in Christ, for the pottage of an external, man-made, piety and holiness.

We must therefore fight these tendencies, we must hold fast to our faith and Christian liberty. We must be guided in these questions by the Word and by the Word alone. All these laws, traditions, customs are nothing but yokes on the necks of the Christians and come under the word of Peter, which he spoke at the apostolic council at Jerusalem: "**Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?**" Acts 15, 10. It comes under the words of Christ, which He said to the Pharisees, when they rebuked Him, because His disciples had transgressed the traditions of the elders: "**For laying aside the com-**

mandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them; full well ye reject the commandment of God, that ye may keep your own tradition. Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye," Mark 7, 8. 9. 13. They come under what we read in Rom. 14. — We should therefore heed what Paul says to the Galatians: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage," Gal. 5, 1. And again what he says to the Colossians, Col. 2, 16-23. I will just print verse 16: "Let no man therefore judge you in meat, or in drink, or in respect to any holyday, or of the new moon, or of the sabbath days."

The two forenoon sessions were taken up with the reading and discussing of these points, which are of prime importance to Christian faith, doctrine, life and liberty. The rest of the paper had to be left for the next meeting. — Of other matters discussed might be mentioned the new book by Liz. W. Moeller: "Schaden und Schuld der Alttestamentlichen Wissenschaft." Moeller is known as an implacable foe of destructive Old Testament science. And his book: "Introduction into the Old Testament" is an inexhaustible store of arguments against the statements and assertions of this school of theologians and a store of refutations of the results of this science. In his latest book: "The damages and the guilt of the Old Testament science" he lets us take a peep into the workshop of the devil, where he by Christian theologians forges the weapons for the Bolshewiks, wherewith these arch-enemies of Christianity fight against God, Christ, Bible, church and everything connected with the Christian religion. Again we peep by reading this book into the workshop of the devil, in which the same theologians prepare for him the arguments which the enemies of the Old Testament use in their fight against this part of the eternal and infallible Word of God.

A main part of the conference are the divine services that usually are held in connection with the conference. We here in Poland at least have two services at each conference, sometimes three. As the other services stood in relation to the dedication of the house of worship, the services on Tuesday and Wednesday evenings were conference services. On Tuesday evening the Lord's Supper was celebrated. Rev. G. Maliszewski delivered the confessional address. He had as his text 1 Cor. 11, 31. The sermon was preached by Pastor L. Zielke on Ps. 46, 2-6. On Wednesday evening Pastor A. Wagner delivered the sermon. He had for his text Ps. 23 and I addressed the assembly on Hebr. 13, 8. — The two services were very well attended, all standing room being taken.

W. B.



† EDYTHE ELAINE NOMMENSEN †

On December 7 the Lord in His wise and gracious providence called to her eternal rest Edythe Elaine Nommensen, only daughter of the Rev. Martin Nommensen and his wife, Erna, née Kollath, Juneau, Wis. Edythe Nommensen was born October 7, 1936, in the Lutheran Hospital at Beaver Dam, Wis., and immediately after her birth she was received into the kingdom of our Lord through the Sacrament of Holy Baptism. The Lord called her home suddenly on Monday, December 7. She attained the age of two months and is survived by her parents and three brothers. The undersigned delivered the funeral address based on John 13, 7 at her commitment on December 9, 1936. May the Lord comfort the bereaved family with the lively hope of a blessed reunion in heaven.

J. Klingman.

REPORT ON WISCONSIN
STATE TEACHERS' CONFERENCE

On November 5 and 6 the Wisconsin State Teachers' Conference met at the First Lutheran School in La Crosse for its 65th annual convention. Approximately 235 teachers and guests attended the sessions.

The chairman, W. H. A. Manthey, opened the meeting with an address in which he pointed out that man was born to bear witness for Christ. To do this conscientiously it is necessary that we work and pray, meditate, reflect, take stock of ourselves, and put into the Master's service all the talents and gifts He has given us.

Rev. J. T. Gamm then welcomed the teachers in behalf of the congregation and encouraged them to continue in their calling.

Prof. W. Schumann, of Northwestern College, delivered a paper entitled "The Divine Call to the Ministry of the Gospel of Christ." He showed that all Christians are called to preach the Gospel of Christ, for they are a "Royal Priesthood." God, however, has not given us any rules, no specific outward forms, in which and through which the Gospel is to be preached publicly. That matter He has left to the church according to the peculiar needs of the day. Pastors, teachers and professors proclaim the message of the risen Lord to the divine objective of salvation, each in the manner of his call. If we have permitted the call to lose its sanctity it is our sin. We ought to acknowledge it and work for restoration. We must go back to the source of the ministry of the New

Testament, Christ. The closer we are to Him, the greater will be the significance of the call.

Prof. A. C. Stindt, who this year represented Dr. Martin Luther College, extended greetings from the faculty of that institution. He also reported that, due to the small number of students enrolled in the high school department preparing for the teaching profession, a shortage of teachers, especially men, will result in a few years.

A paper was then presented by Prof. Stindt entitled "The Teaching of Reading in the Upper Grades." This was followed by a practical demonstration in which he carried out the points stressed in the paper.

Sectional meetings were held in the afternoon. Practical lessons were presented by Miss Ada Sievert, Mr. Martin Busse, and Mr. C. F. Heine.

Round Table discussions were held on the following subjects: "Teaching Phonics," led by Miss G. Thurow; "Playground Supervision," led by Mr. Waldemar Pape; "What Should Our Children Know About Synod," led by Prof. J. Eiselmeier.

Prof. E. D. Backer, musical director of Dr. Martin Luther College, spoke on the theory of choir conducting and then gave a practical demonstration. Under his direction the composition "Sei Still Dem Herrn" was sung in the evening service.

The sermon was delivered by Rev. H. E. Benthrop, Stoddard, Wis. He chose for his text John 21, 15-17. He pointed out that the command of Christ to Peter, "Feed My Lambs," applies especially to the teachers of our Christian Day Schools. He said 1) Your love for Christ is the determining factor which qualifies you for your work; 2) Love for Christ demands the work you are doing; 3) Love for Christ enables you to conquer all obstacles in this work.

After the service a social gathering was held in the church basement. The teachers and members of the congregation were entertained by the Marlut Singers and various speakers. Refreshments were served by the Ladies' Aid.

Prof. J. P. Meyer, Thiensville, Wis., continued his commentary on the New Bible History. His theme was "Isaac's Offering."

The Executive Secretary, Mr. F. W. Meyer, addressed the conference and encouraged the teachers to continue in the work of the Lord. He reminded the teachers that the chief aim in our education must be to prepare children to become good citizens of the kingdom of heaven.

On Friday afternoon two papers were presented on the following topics: "Teaching Children to Solve Problems in Arithmetic," by Mr. George Kiecker; "Manuscript Writing," by Miss Irene Kremmer.

The conference unanimously adopted a resolution to reestablish the Teachers' Chorus which is to sing in the services held in connection with the conference.

In a resolution adopted, the conference expressed

its thanks to the teachers, pastor and the congregation for the kind hospitality extended.

Miss A. Nommensen, Mr. A. Moskop and Mr. O. Stelljes were elected to the program committee.

The conference accepted the invitation to meet in Fond du Lac in 1937.

The two-day convention was brought to a close with the inspirational address delivered by Rev. K. Timmel. His theme was "The Art of Teaching is the Art of Christian Giving." In a masterful manner he showed that teachers practice Christian giving 1) When they sacrifice the ambition of normal human beings before entering the school room; 2) When they dedicate and consecrate unto the Lord their talents; 3) When they give a good Christian living example in the congregation; 4) When they transfer their only reward in this life, namely trust, love and loyalty, which the child places in them, to the Lord to whom it rightfully belongs.

M. W. Roehler, Asst. Sec'y.

FORTIETH ANNIVERSARY OF ORGANIZATION AND CHURCH DEDICATION

Zion Ev. Luth. Church of Bristol, Kenosha Co., Wisconsin, commemorated the fortieth anniversary of its founding and of the dedication of its house of worship in special services on November 1. In the bilingual morning service Rev. C. E. Berg of Tomah and Rev. Alfred R. Sauer of Chicago delivered sermons in German and English. Rev. Ernst Dornfeld of Milwaukee preached in the English afternoon service. Despite unfavorable weather over 300 persons were in attendance. Ladies of the congregation served a dinner. The festival offering amounted to \$75.60.

Zion Church was founded in the spring of 1896 by the late Rev. Dornfeld of Kenosha. Two groups of Lutheran families worshipping in the village of Bristol and in a school house some distance east of there joined hearts and hands under his leadership to bring Zion Church into being. The present church building was erected in the fall of the same year. Labor and materials were almost wholly donated by members of the church. Since the founding, the congregation has purchased a parsonage and steadily improved its property.

From 1896 till 1916 Zion was served by the pastors of the Paris Lutheran Church. This arrangement ended when in 1916 a pastor was called to serve Bristol alone.

During the forty years of its existence Zion Church has been served by a large number of pastors: E. Dornfeld, F. Schwefel, H. Gieschen, Sr., G. Adaschek, A. Meisch, E. Bradtke, G. H. Voss, O. Toepel, H. Gieschen, Jr., C. E. Berg, E. Jaster, and the undersigned.

During the course of Zion's history its pastors served mission endeavors in Union Grove, Wiscon-

sin, and in Antioch, Illinois. The work at Union Grove resulted in the formation of St. Paul's Church of the Missouri Synod, while people formerly served at Antioch have since joined either Zion Church or Peace Church at Wilmot, Wisconsin.

316 baptized members, 80 families, and 233 communicants make up the present membership list. Official acts during the past four decades include: 381 baptisms, 299 confirmations, 86 marriages, 95 burials, and 5,458 communed.

Glory, honor, and praise be given to the Lord of the Church for His blessing and guidance during the past ten years! To Him the congregation looks for future fruitfulness and growth. G. Thiele.



FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will convene January 18, 7 P. M., to January 20, at noon, 1937, at Appleton, Wis., St. Matthew Church, Rev. Ph. Froehлке.

English Confessional Sermon: Rev. C. A. Auerswald — G. E. Boettcher.

Works: Ex. Hom. Treatise on Mark 9:2-15, R. Gose; The Pastor and His Family, L. Kaspar; Isagogics of Leviticus, Im. Boettcher; Isagogics of Numbers, Th. Brenner; Isagogics of Deuteronomy, Ph. Froehлке; Origin of Popery, E. Redlin; Attempts at Reformation up to Luther, J. Masch; Fear of God in the Chief Scripture Passages, W. Valleskey. Please announce in due time. F. A. Reier, Sec'y.

ABERDEEN MIXED CONFERENCE

The Aberdeen Mixed Conference will meet January 5 to 7, from noon to noon, at Aberdeen, So. Dak.

Essayists: Nitschke, Schumacher, Eifert, Schlegel, Ph. Mueller, Gamm.

Sermon: C. Krueger, C. Mennicke.

Confessional Address: W. Sprengeler, W. Meier.

Paul G. Albrecht, Sec'y.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will convene January 19 at Winona, Minn., St. Martin's Church, the Rev. A. Sauer, pastor.

Communion service 9 A. M. (English).

Confessional sermon: R. Korn (H. Kuckhahn).

Essays: Isagogical Treatise on 1 Cor., R. Korn; Continuation of exegetical study of the the Epistle to the Hebrews.

Please announce your absence or intended presence.

Theo. J. Mueller, Sec'y.

THE NORTHERN CONFERENCE OF THE MICHIGAN DISTRICT

The Northern Pastoral and Teachers' Conference of the Michigan District will meet January 12 and 13, 9 A. M., at Flint, Mich., with Pastor B. Westendorf.

Old Essay: The operation of the Holy Spirit in repentance (conclusion), D. Rohda; Das Verhalten des Pastors beim Krankenbesuch, C. Binhammer; Wie ist Luthers Bibeluebersetzung und die King James Version einzuschuetzen? Dir. Hoenecke; Ex. Joh. 3:16-36, A. Hueschen.

New Essays: Ordination, O. Eckert; What is the use of the Law according to the Scripture? I. Albrecht; Disciplinary methods in our Christian day schools, Kirschke; Thou shalt love and trust in God above all things, Woltmann. Discus-

sion for the Memorial on the divine call and the organic union of synods in the Synodical Conference; discussion to be led by B. Westendorf and E. Kasischke.

Confessional Address: Metzger, Leyrer.

Sermon: M. Schroeder, W. Voss.

Remarks: Those desiring quarters must announce not later than Jan. 8. C. J. Kionka, Sec'y.

SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

The Southeastern Michigan Pastoral Conference meets on February 2 and 3, 1937, at 10 A. M., at Jehovah-Zion, E. Forest and Thompson, Detroit, Michigan.

Papers: Chapter on the Divine Call in Schaller's Pastorate, F. Stern; 1 Corinthians 3, E. Leyrer; Outlines for Lenten Sermons, J. Gauss.

Sermon: W. Steih (O. Peters).

Confessional Address: J. Gauss (A. Lederer).

Announce for quarters. P. Heyn, Sec'y.

THE FREE CONFERENCE AT LINCOLN, NEBRASKA

The Free Conference at Lincoln, Nebraska, meets on January 5 and 6 at Trinity Lutheran Church, H. G. Hartner, pastor.

Opening with a Communion Service by Wm. Pebler at 10 A. M. on the 5th.

Essays: Same as last year. Exceptions: Pastors Saeger and Doege have presented theirs. New work: Program for Sunday School Teachers Meeting, Klinck.

E. F. Hy. Lehmann, Sec'y.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet January 19 and 20 at Minneapolis, Minnesota, Pilgrim Church, Rev. Paul Bast, pastor.

Essays: "Common Errors in Exegesis" (continuance), A. C. Haase; "A Survey of Every Congregation in Our Conference Concerning the Proper Indoctrination of Our Children and Young People," A. Baer; "The Present Day Attitudes Regarding Betrothals and Marriages in the Light of the Book of Ruth," W. Penk; "What Constitutes A Good Series of Mid-Week Lenten Sermons" G. Zimmermann; "The Pastor in the Light of Paul's Statement: 'Bring All Things To All Men,'" P. Bast.

Service, Tuesday evening. Sermon: Baer (Bolle). Confessional Address, Medenwald (Lietzau).

Remark: Everyone must provide for his own meals and lodging. O. P. Medenwald, Sec'y.

SOUTHWEST MICHIGAN CONFERENCE

The Southwest Michigan Conference meets January 13 and 14 at Stevensville, Michigan. Meeting to be opened at 9:00 A. M. Wednesday morning.

Program as follows: Sermon for the second Sunday after Epiphany, Rev. W. Essig; The Scriptural Doctrine of Hell, Rev. Kaschinske; 1 Tim. 5, Rev. Fischer; Sermon, M. Haase, H. Haase; Confessional Sermon, Westendorf, Engel. Rev. M. Engel, Sec'y.

ORDINATION AND INSTALLATION

Authorized by President E. R. Gamm the undersigned ordained and installed Candidate Harvey Heckendorf on the third Sunday in Advent, December 13, 1936, as pastor of the Akaska-Eales Parish.

Address: Rev. Harvey Heckendorf, Akaska, So. Dak.

F. E. Traub.

NOTICE

Prof. F. Traub having accepted a call into the ministry the Northwestern Lutheran Academy Board herewith calls for a list of candidates to fill the vacancy as professor at the Academy.

Kindly send your recommendations to the undersigned by January 15, 1937.

E. R. Gamm, Secretary,

Northwestern Lutheran Academy Board.

CHANGE OF ADDRESS

Rev. Paul J. Gieschen, 19 W. Frederick St., Rhineland, Wis.

CORRECTION

In the article "Arizona — Anniversary" in the last issue of the Northwestern Lutheran, the name of Pastor Chr. Albrecht, associate pastor preceding R. A. Zimmermann, was inadvertently omitted by the writer. E. E. G.

MISSION FESTIVALS

- Sodus, Mich., St. Paul's (A. J. Fischer). Off'g.: \$201.00.
- Fond du Lac, Wis., St. Peter's (G. Pieper). 15th Sunday after Trinity: German, Off'g.: \$532.27. 18th Sunday after Trinity: English, Off'g.: \$641.00. Total, \$1,173.27.
- Fourteenth Sunday after Trinity
- Daggett, Mich., Holy Cross (Henry Hopp). Off'g.: \$45.51.
- Seventeenth Sunday after Trinity
- Princeton, Wis., St. John's (H. Warnke). Off'g.: \$328.12.
- Eighteenth Sunday after Trinity
- Carbondale, Mich., St. Mark's (Henry Hopp). Off'g.: \$38.50.
- Watertown, Wis., Trinity (K. Timmel). Off'g.: \$382.81.
- Twenty-third Sunday after Trinity
- Rocky Ford, Colo. (St. Paul's (W. Siffring). Off'g.: \$20.00.

ACKNOWLEDGMENT AND THANKS

Dr. Martin Luther College acknowledges the receipt of \$10.00 from the Wisconsin State Teachers' Conference as a memorial wreath in memory of Mr. Benjamin Kalb, Ixonia, Wisconsin. This sum has been turned over to our Librarian.

\$70.00 from local friends toward the purchase of a Victor Animatophone.

\$15.00 from the Ladies' Aid of St. Paul's Congregation, New Ulm, Minnesota, for supplies for our College kitchen.

One Stewart-Warner Radio from the Buenger Furniture Company, New Ulm, Minnesota.

To all who participated in these donations we express our thanks. C. L. Scheppe.

BOOK REVIEW

Brightest Light for Darkest Africa. A Mission Story Book About the Ibibios of Ibesikpo, Explaining Their Country and Their Customs. By John Theodore Mueller, Th. D., Member of the Missionary Board, St. Louis, Mo. Concordia Publishing House, St. Louis, Mo. Price: 10c.

This is a little book for Mission friends, especially for those who are following with interest the progress of the work taken up by the Synodical Conference in West Africa. In a better way this booklet offers our readers more on this subject than our periodicals are able to offer them in the broken and disjointed form which we of necessity must follow. We commend it to our readers. G.

The Way of Life or Why Should You Be A Christian and a Church-Member? By G. Luecke. Concordia Publishing House, St. Louis, Mo. Price: 40 cents.

This is the Third and Revised Edition of a useful book. There are but eleven short chapters, covering ninety-six pages, still it offers a wealth of information which every Christian ought to have. We recommend it particularly as a book for our young confirmed Christians. G.

Lutheran Annual — 1937.

Amerikanischer Kalender Fuer Deutsche Lutheraner Auf Das Jahr 1937. Concordia Publishing House, St. Louis, Mo.

These are the two annuals of our sister synod, Missouri. Price of each is 15 cents. G.

TREASURER'S STATEMENTS

November 30, 1936 — 5 Months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration	\$ 38,203.79	\$ 4,563.87		\$ 4,563.87	
Educational Institutions	13,862.68				
Theological Seminary	1,586.03	6,504.56	60.00	6,232.37	212.19
Northwestern College	1,764.39	22,507.18		19,261.80	3,245.38
Dr. Martin Luther College	1,284.95	18,271.29	31.29	17,208.28	1,031.72
Michigan Lutheran Seminary	632.76	5,729.69	22.00	5,297.56	410.13
Northwestern Lutheran Academy	379.25	4,152.87	245.93	3,687.71	219.23
Home for Aged	905.78	3,404.37		2,358.36	1,046.01
Missions, General	44,590.29	564.49		564.49	
Indian	5,535.69	12,204.78	50.05	11,298.25	856.48
Negro	4,195.90	6,613.46		6,613.46	
Home	15,571.31	43,557.67		43,557.67	
Poland	2,523.51	3,903.35		3,903.35	
Madison Student	590.99	1,538.68		1,538.68	
African	236.80				
Indian Mission Fire	3,745.87				
Indigent Students	1,308.56	60.00		60.00	
General Support	2,500.11	7,740.00		7,740.00	
School Supervision	95.25	1,190.68		1,190.68	
To Retire Debts	284.94				
Total	\$139,798.85	\$142,506.94	\$ 409.27	\$135,076.53	\$ 7,021.14
Revenues	16,321.93				
	\$156,120.78				
	142,506.94				
Surplus	\$ 13,613.84				

Debt Statement

Debt on June 30, 1936	\$478,878.25
Debts made since	118,312.33
	\$597,190.58
Debts paid	133,712.18
	\$463,478.40
Budget Debt on November 30, 1936	170,814.29
Church Extension Debt	
Total Debt on November 30, 1936	\$634,292.69

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



These meditations are suitable for individual or family devotions. They are not too long, nor are they too abstract. Young and old will find much in them for their inspiration, instruction and encouragement.

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 block has 365 pages, printed on both sides, 730 printed pages in all. It is LARGER THAN MANY BOOKS THAT COST FIVE TIMES AS MUCH. The back shows Alex Zick's painting: "Christ in the Vine Yard."

Price: 60 cents a copy

Feste Burg.

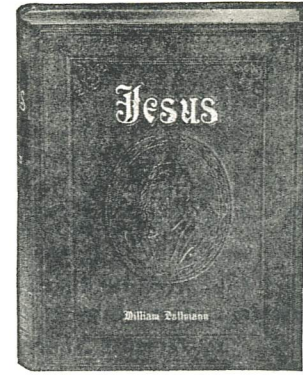
**Der Evang.-Luth. Hausfreund
Abreißkalender für 1937.**

Mit biblischen Betrachtungen
von Lutherischen Geistlichen.



Der beliebte Abreißkalender mit einem Blatt für jeden Tag im Jahr. Außer Datum und Zeitangaben auf der Vorderseite eines jeden Blattes eine schöne Andacht, auf der Rückseite eine kurze erbauliche Geschichte oder ein Gedicht. Auf der Rückwand ist ein schön lithographiertes Bild, wie ogibe Abbildung zeigt.

Preis: 60 Cents.



JESUS

HIS WORDS AND HIS WORKS

According to the Four Gospels

By William Dallmann, D. D.

With Explanations, Illustrations, Applications. 185 Half-tone Illustrations by old and new masters and 2 Maps of Palestine. IX and 481 pages. Size 7 3/4 x 10.

Price: \$4.00



Der Heiland.

Den vier Evangelien nachgezeichnet.

Ein Prachtwerk. Großformat-Format mit Rotschnitt und Futteral, mit 60 vollseitigen Illustrationen nach Darstellungen und Gemälden der berühmtesten Maler aller Zeiten. — Eine Karte von Palästina und eine Zeittafel.

Vollausgabe. \$3.00 portofrei.

Northwestern Lutheran Annual
(Wisconsin Synod)

Price: Single copies, 15 cents

Gemeindeblatt-Kalender

(Wisconsin-Synode)

Preis: Einzel 15 Cents.

Announcing Lutheran Edition — 1937 Scripture Text Calendar



For almost a quarter of a century, Messenger's Scripture Text Calendars have been spreading Christian light and comfort throughout the nation. They are known everywhere for their beauty, completeness and religious inspiration. No home is quite complete without the Christian influence of these beautiful pictures and carefully selected Scripture verses.

Most Beautiful Calendar in America

Particularly inspiring is the cover of the Scripture Text Calendar for 1937. It's a very lovely painting by Hacker entitled "The Quest of the Magi." The coloring is exquisitely rich, the theme compellingly spiritual — and the art work so exceptional as to merit preserving and framing.

Inside are twelve religious pictures — one at the top of each monthly page each adopted only after careful study so that all may be in keeping with the —dignity, beauty and standards of the Scripture Text Calendar.

Exceptional features includes the TOPICALLY ARRANGED YEAR WITH THE BIBLE — the THREE-MONTHS-ON-A-PAGE calendar page — the carefully chosen PRAYER MEETING TEXT for each Wednesday — FLOWERS and BIRTHSTONES of each month — MOON PHASES — and the story of each picture.

Single copy, 30 cents; 4, \$1.00; 12, \$3.00; 25, \$5.75; 50, \$9.00

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