

THE NORTHWESTERN LUTHERAN

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

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THE WONDROUS CHILD

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Isaiah 9: 6.

Was ever a child born who can lay claim on all the world, yea, on the entire universe as his own, and who is entitled to universal homage, as the child whose birth all Christendom under every clime and zone is celebrating with such rejoicings in these holidays? Who is there that fully recognizes the wonderful personality of the Christ child? Who can glorify his exalted names as they merit it? Who estimate in full his blessed destination? Who measure his vast dominion?

Yet where human insufficiency must despair of making any attempt at describing this Wondrous Child in his glory, there is the prophet Isaiah whose portrayal of the Christ-child is without a parallel in human language,

1. as to His wonderful Personality

"Unto us a child is born, unto us a son is given." Who is this child that is born, and the son that is given? The prophet of old does not leave us in doubt nor uncertainty concerning this child. Once before he has given plain account of him. Listen to his exclamation in chapter seven of his prophesies, v. 14: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

This child, then, is a human child, born of a virgin, born of one who is a member of the human race; it is flesh of our flesh and blood of our blood, in all things like as we are, though without sin, pure and holy. Of all the myriads of children that have ever been born of men and shall be born till the end of time, this is one of them.

But this child is more than a mere human child. It is the "Son given us," that son whom God the Father has sent into this world of ours, His only begotten Son who is one in essence and nature with the eternal God. He is Immanuel, God with us — that One who dwelt among us and could say, "He that hath seen me hath seen the Father." They who walked with Him and watched His life, and who believed on

Him, recognized the spirit, the character, the life, of God Himself. In his mind were the thoughts, in His words the truth, in His life the deeds, in His death the love, in His mission the purpose, of God. Yes, the virgin's child is God's only Son. In Him lies hid the mystery of Incarnation. "Great is the mystery of godliness; God was manifested in the flesh." 1 Tim. 3: 16.

"Th' eternal Father's only Son
For a manger leaves His throne;
Disguised in our poor flesh and blood
Is now the everlasting God."

2. as to His Purpose and Design

"Unto us a child is born, unto us a son is given." This Child has a destination like as no other child that has ever been born. For what end was this wondrous child born, this holy son given? Not for the angels and principalities in heaven, to establish and increase their celestial joy and happiness; that is established for all times and is all-sufficient in itself. No, He was born and given for all those on earth, who are accustomed to speak of themselves as of "us"; for all who have been born into this earthly life of ours, for all men, for the whole of the human race, for you, for me. What for? To be our Savior, the Savior from sin, death and the power of the arch-enemy of God and man. Though the inspired Christmas messenger of old here is predicting something coming in the future, yet at God's commission he stated it as an accomplished fact: unto us **is** born a child. unto us **is** given a son. In the mind of God no time has elapsed since the days of Isaiah to the bringing of that glorious message on the part of the angel of the Lord on Bethlehem's plains midst celestial splendor, "Behold, I bring you good tidings of great joy, which shall be to all people, for unto us is born this day in the city of David a Savior, which is Christ the Lord."

Yes, Christ the Lord who is the Savior, the only Savior of a lost and condemned world, **is** born. That fact, the fact of all facts, the centripetal fact in the history of God's kingdom and that of the world no power in heaven and on earth can ever wipe out. It stands firmly established for time and eternity.

Wondrous Child! Wonderful in His design and purpose! Wonderful

3. in His Names

"And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Never has a child been called such names. Never have names of such magnitude been given to any child outside the Christ-child. Five names of the Savior are here declared by Isaiah, in addition to the name given Him in Ch. VII, v. 14, viz., Immanuel. Each one of these five names is of supreme significance; each reveals His manifold excellences, — the mysteriousness of His nature and work which lies at the very basis of Christianity, and upon which all else is built, the wisdom of His teaching, which makes Him our only safe "Counsellor," the power which He has as "Mighty God," to accomplish all His designs in His own good time, the love which moves Him to exert this power continually in the up-building and protection of His Church, and the peaceful condition to which He brings His Church reigning over her as the Prince of Peace.

Space allotted does not permit us to enter a specific consideration of these names. The one especially significant of this wondrous Child, however, is "Wonderful." Wonderful is He in His eternal relation to the Almighty Father, an unchanging relation of mutual love and tenderness, of unity and agreement in action. Wonderful, wholly transcending our utmost reach of thought, is that eternity of pre-existence which He enjoyed with the Father and the Holy Spirit before the world was. Wonderful, again, is He in the act of creation, so clearly assigned to Him, whereby He brought out of nothing the entire existing universe. Even more wonderful is He in His dealings with the children of men — in His compassion upon them, His love for them, His mediatorial work for them, His inward revelation of Himself to them through His Word, His constant presence with them, His sacramental communication of Himself to them, all unworthy as they are. Wonderful is He in His life on earth, in His deeds and miracles; wonderful in His triumph over death and the grave, in His victories of His and our foes; wonderful in the might wherewith He still sustains His Church, so that even the very gates of hell shall not prevail against it.

Wondrous Child! Wonderful in His names! Wonderful, finally,

in His vast Dominion

"And the government shall be upon his shoulder." No child, however great it was destined to be in this world, has ever had such a vast and powerful dominion as the Child of Bethlehem. The empire of Alexander the Great, of Caesar Augustus, of the Pharaohs, of the Napoleons in modern times — what were they but crumbling powers which live only in memory and have become nothing but past history.

The rule of Jesus Christ, however, extends to the ends of the earth, and His kingdom is all-inclusive, embracing "all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. 1:21.

Nor does this Child govern His kingdom with might of arms, or any secular force like human organizations and contrivances, but solely with the spirit of His mouth, that is, by His holy Word. With that and that alone does He regenerate the hearts of men to become citizen of His spiritual kingdom, and thus lays the government upon His shoulder which is of everlasting duration bearing all manner of fruits for the peace and happiness of mankind.

Wondrous Child! Wonderful in His everlasting dominion! Let us rejoice in celebrating the birth of this wondrous child, that is born **unto us**, and the Son that is given **unto us**. Let us take care that we are among the subjects of His glorious dominion. His is the power and the glory forever; to be separated from Him is to lose the heritage which He has brought from heaven and which He offers to all of us; to abide with Him is to enjoy it forever.

J. J.



OUR VISIT TO SALZBURG

It is hardly necessary to state that we looked forward to our visit to Salzburg with not a little anticipation, for the fame of this city is spread the world over. People from almost every part of the world crowd to its annual Festival Plays during the summer season, to enjoy the allied arts of drama and music performed there. Even the aged mother of President Roosevelt has found it fit to visit Salzburg for this purpose during the summer just past. Reserved seats are sold out long before the season of the Festival Plays opens, and it is often difficult to gain admission to the concerts given at this musical center. Having visited this city before the scheduled festival season, we were not so fortunate as to attend one or the other of the musical or dramatical performances.

We reached Salzburg after a four hour's railway journey from Innsbruck. Passing through the valley of the Inn in a northeasterly direction to a place called Koerzl our train followed its course through the Kitzbuehler Alps towards the north and east midst magnificent mountain sceneries. We will not try to describe these now as they crowd in upon us from all sides, but take notice of one or two mountain and lake resorts along this route.

Most important among these are Kitzbuehel and Zell-am-See. They are particularly conspicuous for their romantic location and for being much frequented resorts for tourists. Kitzbuehel, for instance, is so frequented as a resort by English-speaking visitors that it has a British vice-consulate. Aside from being a town so quaint as to draw everybody's attention at once, a village on the mountainside that looks like a toy-shop on a grand scale, with houses painted often in bright colors, with gothic gables and stone-laden, overhanging eaves and the villagers in their Tyrolese dress — brown cutaway coats and short leathern breeches, white stockings, scarlet waistcoats and tall brown hats turned up at one side with a feather in the back — aside from all this, Kitzbuehel is particularly renowned for its winter sports which are said to be among the finest in the eastern Alps.

May I, in passing, say a word or two on Austrian winter sports and games. Austrians are great winter sportsmen, not only a certain number of them are distinguished for sports but practically all of them. Whether they be peasants or city people, professionals or non-professionals, professors or students, business men or artisans, employers or laborers — all of them, men, women, and children take to skiing or tobogganing and bobbrunning and hunting of game. Most of them are real experts, especially in skiing. From mountain tops they fly through the air over precipices and deep crevices without any fear of taking a life's risk. There are, of course, cases of serious accidents, some being maimed in body and limbs, others even killed; yet for generations these mountain people have been partaking in these sports without any fear for their lives. It must be a great pleasure for spectators to witness the marvellous feats of skiing, and it is not surprising that on ski-holidays all the people of city and village turn out on such events.

Nor are the participants in such sports lacking in deportment and behavior, in decency and honor. They have their code of sports which is strictly followed and enforced. This is especially the case in game sport. To the Tyrolese in particular, the pursuit of mountain game is one which calls for scrupulous observing of the code. The sport is pursued under conditions which are fair both to man and beast, the man cheerfully undergoing hardships when pitting his wits against those of the shy and nimble creatures which he pursues. Woe betide the man, native or stranger, who transgresses the code of the mountains, the roughest mountaineer will speak his mind, though the other be his employer and a millionaire.

Small wonder that winter sports in Austria are so popular with the tourists and that so many foreign people gather at such winter sport centers like Kitzbuehel.

Another place of attraction on the way to Salzburg

is Zell-am-See. Surrounded as it is by glorious mountains and lying nearly 2,500 feet above sea level, this lake in whose clear blue waters we see the mirror of mountain peaks and forest-trees, presents a superb view. On its waters one can look straight into the heart of the eternal snows of the Tauern peaks.

As we passed the Zeller Lake on our journey, a young physician from Vienna who happened to be with me in the same compartment and who had passed this lake more than once, exclaimed: "What a grand and beautiful sight this is!" which, of course, I seconded with the same feeling of awe.

Arrival at Salzburg

And so travelling through mountain and lake sceneries, with partly ruined, partly well-preserved, often immensely large castles on spurs of the alps, grey cloister walls and baroque domes calling for attention, now on the right, now on the left — we finally arrived at Salzburg early on the evening of July 6. We were at once struck with the dignity of its appearance, the refined class of people we met at the depot and on the streets, the stateliness of buildings and clean streets. After finding lodging in a centrally located hotel and refreshments, we stroll about the city following the directions of the city-map, and soon come to the civic center.

The high spot here are the Mirabell Gardens headed by the Mirabell Schloss with a complex of public buildings on the one side of the gardens, while alongside of the other runs a street lined with a row of trees terminating into terrace steps which form the entrance to the Kurpark. The Mirabell gardens are beautifully laid out in old French style and contain an open air theater with natural background of trees, also marble statues representing mythological subjects, like Aeneas carrying Anchises from burning Troy; the abduction of Persephone by Pluto; the flight of Helena with Priam's son Paris and Hercules who held the giant Antaeus suspended in the air until he had crushed him to death. There is an air of ancient classicism surrounding you as you walk through these so artistically laid out gardens and as you stand at one end of them you behold in the sky-lines, at some distance, the famous fortress Hohensalzburg towering over the entire city 1777 feet above sea-level. "What is it," you ask yourself, "that distinguishes this city from other European cities?" It is not glittering splendor, not thriving commerce and bustling traffic; no, it is the quiet and cultural dignity she preserves despite the crowds of people one passes on the streets or meets in cafes, in museums or other public places.

We have no time at the present writing to give a full description of the places of interest we have seen. Instead of that we make a sight-seeing trip through the city on a forenoon from 9-12 o'clock and have some of the high-lights of such sightseeing pointed out to

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us. There is the **Mirabell Castle** with its marvellous gardens; the **Mozarthaus**, where the master was born and where his family lived; the **Mozarteum** with its conservatories, its many concert halls, its collections of Mozart relics; the fascinating **Marionette Theater**, where Rheinhardt productions are given in miniature; the **Festival Theater**, the **Old Riding School**; the **Carolino Augusteum** with its collections of art and antiquities; the **Marstall** with the summer riding-school; the Hofbrunnen in the **Residenzplatz**; the **Palace of the Archbishops**, where they resided from 1596 to 1802; the **Cathedral**, built between 1614 and 1628; the **Abbey of St. Peter**, founded in 696, with its old cemetery, its cloister and the **Peterskeller** frequented in festival season by the world celebrities who appreciate the wines the monks have been cherishing for decades. We move around the Hohensalzburg Fortress in, to my imagination, a mile curve; but we do not ascend it with the autobus; oh no, that must be done either by an electric cable-car or on foot around the fortress which latter I did in an hour's walk later on.

Finally we drove about three miles outside the city to **Schloss Hellbrunn**, and here we made an half-hour's stop to visit the castle and view its treasures. Built in 1613 by Archbishop Markus Sittikus as a summer residence Schloss Hellbrunn was a royal pleasure palace until 1918, but now belongs to the city of Salzburg. A visit to this place is well worth the time of the sight-seer. The Schloss, which is in French renaissance style is situated in the center of a large beautiful park which contains the world's famous water fountains by whose power mechanical figures, marionette theatres and an open air organ are set in motion. It is a real pleasure to see these amusements; but because of the moisture and streams of water spouting the visitor needs to be covered with rain apparel for protection.

The interior of the castle which consists of many rooms and halls is replete with hunter's trophies, with treasures of art and painting. Immediately in front of

the Schloss is a life sized statue of the Empress Elizabeth of Austria, while the park itself offers numerous attractions in flowers and plants and statues and walks. Leaving Schloss Hellbrunn we see the Kapuzinerberg in the immediate vicinity of Salzburg where there is located the little hut in which Mozart wrote his Magic Flute, and soon we return to the city along the river Salzach which flows like a silvery thread through the midst of beautiful Salzburg.

J. J.

Comments

Progressive Polygamy That that is what the divorce evil is leading to in our day is cleverly and satirically set forth by a writer in the Beatrice (Neb.) Sun:

"Now, referring back to monogamy as related to monotony, you no doubt read that Wally's friend, a Mrs. Raffray, is at Reno fulfilling the legal requirements which will enable her to be wed to Mr. Simpson, Wally's late husband. Do not worry about Mr. Raffray, for he is waiting until a Mrs. De Bower gets her Reno decree so that he can marry her. That will leave Mr. De Bower a free man, the forgotten man, as it were, and the one who has to pay for a king's romancing. If Mr. De Bower has no other plans, he might go on the vaudeville stage as the husband who lost his wife to the husband who lost his wife to the husband who lost his wife to the king. It's a little intricate, but the family circle might get some fun figuring it out."

The above quotation may sound a little flippant, but as satire it hits the mark. There is in the world today a flagrant disregard of the tenth commandment, "Thou shalt not covet thy neighbor's wife," and of the injunction of our Savior, "What God hath joined together let not man put asunder."

What is needed in these days of free and easy discarding of husband and wife is a lot of faithful and fearless John the Baptists who tell the offender, "It is not lawful for thee to have thy brother's wife" or husband, as the case may be.

I. P. F.

* * * *

Youth Organizations within the church continue to spring up and grow under the fostering care of many Lutheran ministers. Prof. Kowalke of Watertown, in a paper read before the biennial session of our synod at Appleton and later printed for general distribution, very clearly set forth the aims, the work and the limits of such gatherings

within the church. As our church is lamentably wanting in higher schools to direct the studies of our young people after leaving the eighth grade, the need has been felt to do something that would counteract the godless training given by our public schools. The only corrective that we know for all evils afflicting young and old is the Word of God. Hence Bible classes for our Lutheran youth have begun and carried on for some years.

The rage for organizing, a rather typical American characteristic, has invaded these Bible classes in many cases. It was felt in some quarters that it was not enough to gather these young people for Bible study in each congregation alone, but that it would be well, for the purpose of keeping up the interest of these young people, to organize them in societies of statewide if not national scope. In this way the Lutheran Youth movement was to be given a unified front and a pointed direction toward a common goal.

That these organizations involved certain dangers has often been pointed out. With the wider field and the objective of building up these young people into the future leadership of the church, have come new interests and tasks not directly concerned with mere Bible study. These youths were to be trained to be missionaries among men for the church and helpers of the pastor within the church. A great number of jobs were found for them. Gradually getting away from Mary's way of sitting at Jesus' feet, they were taught to busy themselves in Martha's way. This new direction of what began as a Bible class toward new labors not in any way connected with pure Bible study, resulting in a rather solidified organization within the church, has given rise to much apprehension. How far are these youth movements to go? How far and how well can these young people be trained for their manifold new and often very important duties? Will the cry for leadership heard so often from the lips of their organizers engender a spirit of cocksureness, and even of criticism of the old and tried ways? Will their own leaders always lead them in the right direction and what guarantee have we that, when misled, they will listen to the warnings of the parent organization, the church? These are important questions that trouble many a faithful pastor and parishioner. These latter are often decried as old-fashioned in their views, no matter how honest they may be in their convictions.

As for us the old ways are still the best. A church where youth, or any other organization, take over the duties of the whole congregation and especially those of the pastor-organizer who sits back twiddling his thumbs, barely overseeing the work, is not the ideal church.

Church and State The correct relation between these two ordinances of God continues to be a vexing problem to churchmen. That the church is in the world and has to share in the results of good or bad government, that the church must not withdraw itself from contact with the world of men is generally granted. But where is the limit? When and how may a Christian share in and influence the government? Has the church as such a call to direct the course of government and to cooperate with it?

There is a wide difference in the opinions of churchmen on these questions. The sectarian churches, indeed, who never really grasped the full implications of the separation of the church from the state, nor the distinct functions of each, have always in their way tried to impose their moral views upon the land through government. For them the kingdom of God has not yet come, it is still to be looked for in the realization of an ideal society where the rule of Christ shall be acknowledged by all the dwellers in the land. Theirs is a millennial hope in which no sober-minded Christian can share. The sober-minded Christian has his feet firmly planted on the ground of scriptural truth. He knows from Holy Writ that such a fantastic realm as the sectarians dream of will never be on earth before the Lord's second coming.

The question is what to do as a Christian amidst a world of men who know not the true Christ, who hate the laws of God and men, who will not be converted by the Gospel of salvation, and for whose repression by the sword governments are partly instituted of God. The sixteenth article of the Augustana clearly states that a Christian may be in the employ of the government on all governmental business, may go to war, engage in trade, etc. This was against the Anabaptists who denied the Christians all these functions. In our land the privilege to vote, the duty to exercise this franchise intelligently, to hold office if need be — all these are laid upon us as citizens. But that does not answer the question of how far the church as such, as an organized body within the state, may go in guiding the hand of government. Much ink has been spilled lately on that question. The two world-wide meetings at Oxford and Edinburgh were concerned with it. The light that came from the deliberations of these assemblages is not very illuminating. Only one thing seems clear, and that is that the church should organize itself as a world-wide ecumenical body to defend itself against the aggressions of governments as found in the totalitarian states, communistic and fascist. The measures to be taken by the church in resisting the exorbitant claims of these governments are not clearly defined. It is plain, however, that to suffer under these tyrannical governments is not within their plans. And yet that is exactly what the church often had to do, to suffer; and it may be said that the church, generally speaking, grew

strong under such pressure, while, on the other hand, it became spiritually weak and poor when directing or ruling a favorable government. Z.

* * * *

The Ten Demands of the American Association for the advancement of atheism, recently published, are not surprising nor as radical as might have been expected. They include, according to the News Bulletin, such things as these: the government must remove "In God We Trust" from our coins; the Bible must be excluded from our public schools; marriage must be secularized; divorce must be given upon request; church property must be taxed; and all chaplains must be dismissed from public service.

Some of these demands are pointless, either because of the little effect their fulfilment would have, or because they are otherwise harmless to true Christianity. Exclusion of the Bible from the public schools where it does not belong, may well be granted by clear-sighted Christians. Marriage is practically already very much secularized, and divorce in these evil days is granted openly and widely not only upon request, but, it would seem to us, even on sight. There is very little difficulty about it.

The atheists are not suffering from modesty, they "demand." In the face of their demands let us pray for guidance and help from a God who is only too well acquainted with the demands of atheists from of old, but who laughs them to scorn. Z.

* * * *

A Bouquet is handed the Lutherans by the Presbyterian. "The great Lutheran Church in this country stands four-square for the evangelical doctrines of the Church as Luther revived them and as the man of the Reformation proclaimed them. In the present conflict in America on the distinctions between a natural and a supernatural religion as it affects Christianity the Lutheran Church has provided some of the ablest defenders of the historic faith. That deadly growth known as Modernism does not take root, and so does not flourish, in this branch of Protestantism."

May the Lutheran Church be worthy of this tribute, say we. Would to God that it were true that Modernism does not "take root" among us! It is an insidious disease — we need to guard against it.

Z.

— The greater your wants, the greater God's goodness in supplying them. The greater your enemies, the greater the display of God's power in subduing them. The greater your unworthiness, the greater His Grace in saving you. The greater your trials, the greater the comforts of His Spirit, and the greater the joy in which they shall end. — Selected.

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.

SOME

Some had wandered down the pathway,
Looking hopefully ahead
For the gate to Honor's mansion:
But they found a grave instead.

Some had walked the flowery pathway,
Self-indulgence could prepare;
But this pleasant walk soon ended,
And the grave alone was there.

Some had groped their way in darkness,
Anxiously in search for Gold:
But they found, when life was ended
Just a grave, so deep and cold.

Some, through grace of God, looked higher
To the cross on Calvary.
There they knelt in humble spirit,
And they found Eternity.

Adeline Weinholz.

WHO IS MOLDING YOUR CHILD'S LIFE?

Influences, agencies that are molding the minds and emotions of the child of today are the movies, radio and books in the order in which they are here given. This conclusion was established as a result of an interesting experiment carried on by the Children's Aid Society of New York. This society made a comprehensive study of ten thousand boys and girls of the tenement districts of New York. The children with whom this experiment was carried on were between the ages of eleven and fifteen years.

The experiment established the fact that **for every** child who spends three hours weekly over a book, **twelve** children spend that much time at the movies. **Ten** out of every 100 children attend the movies **once** a week; **47** out of every 100 attend **twice** a week; **two** out of every 100 go **every day**. The children reported that they spend, on the average, two hours a day listening to the radio; and who will say what part of the time they are giving to reading (or pretend to give to reading) is not also divided with the radio — listening with one ear, and just glancing at the pages of the book?

This condition, obtaining in New York, will, no doubt, come near fitting any community in our nation. Movies, radio, books — that is the order — and these agencies are **molding** the minds and emotions of this

generation of children. Are they **capable, worthy** teachers of the young and old as well? Parents cannot be blind and ignorant of the shocking filth displayed in the average movie and the rot that is promiscuously sent over the air and heard on the radio! Nor can parents be ignorant of the fact that children have a preference for much of this stuff because it is of a light nature and (to their immature minds) "funny." This fact makes it all the more dangerous for it is absolutely **destructive** to good morals and character and must be highly repugnant to a Christian.

This ought to supply every Christian father and mother with much food for serious reflection. Here wise guidance on the part of parents and leaders in the Christian homes is necessary. The Christian parents will guard their children against these demoralizing and destructive influences of the movies and the radio as jealously as they do against morons and murderers — even more carefully. The latter may kill the body — but the former kill the soul.

W. J. S.

THE RADIO PRIEST AGAIN

According to the latest news paper reports we are soon to hear the "silver voice" of Father Charles E. Coughlin again. We are told that he "withdrew" his voice from the air at the request of his superior, the archbishop. Be that as it may, Tuesday, so the report has it, he looked forward to returning to the air soon after January 1.

Leo J. Fitzpatrick, vice-president of WJR from which the priest's addresses will originate, believed that all arrangements would be completed with the desired network by the first of the year. The hookup will again be nation-wide and include 27 stations.

His return is the result of "popular demand," of course. We wonder, however, how many of the "demands" were **unsolicited**? The "carrions of the air" have a way with them and know exactly how to secure support for their ventures. The answer is "**organization**"! A so-and-so club here and there will turn the trick. They may not represent five per cent of the total radio listeners, but with their loud shouts, shameless demands, and much bally-hoo they can convince any commission that they represent ninety-five per cent of the listeners.

May his return to the air be short-lived!

A report from Detroit also assures us that the same Father Charles Coughlin will in the near future also assume the editorship of the weekly news paper "Social Justice" again which he abandoned by request of the archbishop some time ago. The archbishop, however, let it be known that "this permission carries with it responsibility to supervise not only the editorial columns but all the columns of the paper and to make "Social Justice" in content and in a policy a

journal such as the name of a priest may in propriety be associated with."

So, there we have him again hook, line and sinker. May every sane person know how to evaluate the Father's radicalism and preserve a well balanced mind in this age of radicalism.

W. J. S.

DOCTOR W. N. GUTHRIE QUILTS

Perhaps many in our day have forgotten the man who bears the above name; perhaps, many have not. He was very much in the lime light about the year 1920. At that time he crashed the gates of publicity by staging a shameful act in his church (Episcopal) that startled the Christian world — he exhibited a chorus of gauzy-clad dancing girls to enliven the church service. Nor is that all; at other times he presented dancers, politicians, poets, actors, American Indians and Hindus to his congregation, St. Mark's-in-the-Bouwerie, New York.

His activity did not, of course, go on unchallenged. Bishop William T. Manning very severely took him to task for his abuses and publicly disavowed Dr. Guthrie's shameful exhibitions, but he was not, to our knowledge, ever excommunicated.

On Sunday Dr. W. Guthrie, the self-styled "church-radical," resigned as rector of St. Mark's. Far from seeing the error of his ways he offers the following excuse, "You can't count on people coming together unless there is excitement and a band. If a church is doing ordinary work there will always be ordinary people near it. But if it's doing unusual work it finds unusual people."

Well said, Dr. Guthrie! If Dr. Guthrie means by ordinary people — Christian people — he is right; they will not gather there. Christians are very much satisfied just to gather to worship the Lord and need no excitement or exhibitions to lure them to the House of God. They feel comfortable and at peace with — just God alone!

W. J. S.

NEW VERSION OF THE BIBLE

Dean Luther A. Weigle of Yale University Divinity School has announced that a committee has been appointed by the International Council of Religious Education, an organization of about forty Protestant denominations, to revise the American version of the Bible. The new version is to "embody the best results of modern scholarship and express this meaning in the simple classic style of the King James version." The committee will begin its work at once and expects to put the new version on the market within five years.

To us it is gratifying to hear that the committee will adopt the **style of the King James version**. Evidently experience has taught these men that any version of the Bible having any hope of ever becoming

popular must follow the general style of the old King James version. The market is flooded with various translations of the Bible but none of them have ever been able to supplant the King James version in popularity. The style has endeared itself to the Bible reading public. Its language is classic, reverential, different from that of all other books on the market and thus sets the Bible apart from all other books — puts it in a class by itself. Perhaps, therein lies its appeal.

But who will say that the present translation is faultless and cannot be improved upon? If this newly appointed committee will sincerely confine itself to **improving** where improvement is necessary, it will have done well; if, however, the committee is going to follow in the footsteps of the other translators and make radical changes or even insert pet ideas and expressions, this contemplated new translation will suffer the fate of its predecessors — the Bible readers will avoid it and continue to use the old King James.

W. J. S.

THE CHURCH WAR IN GERMANY

The army chaplains have now come to the aid of the Confessional Church in Germany. It is even hinted that many high ranking army officers are in sympathy with them. In a lengthy petition to the government these men lay the blame for the whole present condition of Christianity in Germany at the door of the government. It is a courageous confession in which these men are not inclined to mince words.

“The state and the party combat today not only the churches, let alone merely political activities of the churches. They combat Christianity. This fact is repeatedly denied. It is true nevertheless.” The petition then goes on to state conditions as they really are in the Reich, claiming that the church is assailed from within and without. From within by putting men at the head of the church who are known to be its sworn enemies and from without by barring them from public office on the grounds that they are Christians, thus putting them on a par with Jews and Masons, as though Christianity were a crime. And to effect this they employ the power of the state. “The situation has become wholly intolerable through the fashion in which these state forces are employed.”

In another part of the petition these chaplains call attention to the activity of the secret police, the imprisonment or police arrest of 1,300 Protestant pastors since 1934, cite concrete instances of personal abuse, and wanton cruelties inflicted upon arrested pastors. “Worse than this ruthless use of material force is the spiritual violence suffered under state and military discipline.” They complain that high Storm Troop officers have in public speeches referred to Christ as “that swine” and as “that Jewish tramp.”

The Guilty German Press

The chaplains accuse the press of being wholly unreliable because of the forced publication of false reports concerning the church and the suppression of everything favorable to the church. They claim that the papers on one certain occasion “were forbidden to state that not four but a hundred pastors and laymen were in prison at the time. The same situation is found in the public announcement that chiefly Communists and Social Democrats are to be found at the services of the Confessional Church. Every church-goer knows how absurd such statements are.”

The Fuehrer

The peculiar thing about this petition of the chaplains is that they are not begging consideration for the church, for personal immunity, and liberty and justice but that they are concerned for the **safety of the Fatherland**. They fear that the tendency and policy of the state to persecute the church will disintegrate the nation. Even now the nation is divided, people are beginning to lose confidence in the government, and the authority of the state is in danger of being undermined. “About fifty per cent of the adult population is more or less actively opposing the government’s church policy,” says the petition.

“At the beginning of the church struggle, everyone clung to the idea that the Fuehrer knew nothing of what was happening and disapproved. This confidence is weakening today. Everywhere men are seeking for a name in which they can have hope. The feeling in regard to the regime as a whole is changing. An ever wider gulf is appearing.” And lest the leaders feel that this condition is not general but confined to a limited class these chaplains point to the fact that the young people, especially the students, are as impatient with the present conditions as the older folks.

The chaplains assert that this fact is weakening Germany and disrupting the unity of the nation and express the fear “that a future war will find the German nation in the midst of the bitterness brought about by the conflict between Christianity and National Socialism.” With reference to their antagonists they have this to say: “the type of men who have become famous by combating Christianity and who employ all their power to defile other men’s holy things will display when matters become really serious their moral worthlessness. A keen observer can already see the signs. Bolshevism will easily find followers among some of those who today shout ‘Heil Hitler.’”

That is the result of totalitarianism. That is the result of the unholy union of church and state. Whenever the church expect the state to pay her expenses she must not lament if the state expects the right to have a voice in her affairs. Let the Confessional Church take a courageous step and completely sever

her relation with the state. Let her declare herself a Free Church after the example of other free church bodies in Germany and she will not have the state meddling in her affairs and dictating to her. We sincerely hope that this will soon happen. W. J. S.

Synodical Conference

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

will be held next summer. No invitations for the entertainment of the delegates were extended at the last meeting. The undersigned would respectfully request such invitations from congregations affiliated with the Conference. The meeting will take place in August and approximately 125 to 150 delegates are expected to be present.

L. Fuerbringer,
801 De Mun Ave.,
St. Louis, Mo.

AFRICAN MISSIONS

RESUME OF "DAY BY DAY"

By Dr. H. Nau, Missionary in Nigeria, Africa

Friday, December 18. Early to Ikot Oduot for Communion announcement. Examined 55 men and women. Told several men and women to wait for next Communion and be better prepared. This examination took the whole forenoon. Got home for lunch about 12:30 P. M. People began already to gather for market. In the afternoon we had the biggest market of the year. We had a lot of visitors among whom was a leper in a frightful condition. He was sitting afar off, crying, "Etubom nyana mi," his feet were swollen and putrifying, some toes had already rotted away. He had no nose anymore in his face, just a big hole in which the two rows of teeth could be seen. Clad in rags and whining for help it cut through my heart that I could do nothing for him except give him some money in order that he might keep body and soul together a little longer. I told him, however, where to get help for body and soul. He crawled away into the market and soon disappeared among the crowd. At 6 P. M. left for Uduan for communicant registration, i. e., for examination of the status of the baptized membership. Had very grave misgivings about this place. It is far off, Rev. Boecler and Albrecht will remember our trip to the place, near Itu, deep in the bush in the midst of a tough population. On the way we met six hunters

who had shot a deer and, believing me to be the D. C., threw everything away and ran into the bush for fear that they would be arrested for hunting without a license. This licensing is here done to keep tab on the shotguns in possession of the natives. The church members soon gathered after I arrived. We had first a regular service with a sermon and then the registration began. The Lord was again good to me this evening. My fears were not justified. Only two men with two wives each were found, all others who were present are monogamists. Nyung, who was with me, said it was a great shame for the two to stand before the whole church as polygamists. As soon as we get that far in other congregations that it is regarded as a shame to stand as a polygamist we shall be headed for a better day in the churches.

Saturday, December 19. To Ikot Oduot for examination of nine old women for baptism. Found only three of them whom I can baptize with a good conscience. The other six must receive some more instruction. These old women are a problem. From here to Nung Oku Akpasima for further examination of eight catechumens who at the last examination had to be rejected. Five of them I can baptize. From here to Uyo for mail. Got Mr. Eckhart's letter, dated 11-13-36. Returned about noon. Used the afternoon for preparation for tomorrow. Toward evening heavy thunderstorm. Got also wire from Great Soppo on Mt. Cameroon.

Sunday, December 20. Communion, baptism and marriages in Ikot Oduot. 59 persons participated in Holy Communion, 16 school children and adults were baptized and the marriage of five couples was blessed. As in the other places, where we have celebrated Holy Communion, the service was very solemn. The people had put new palm mats on that part of the church building where I was standing, therefore, I could do everything without helmet on although the sun was shining bright and early, too. In the afternoon preached at Ikot Obio Odonon and baptized eight little babies and three from Ikot Okure. In the evening the doctor from Ituk Mban came to discuss his wife's trip to Buca.

Monday, December 21. Early to Ithoko for examination of catechumens. Examined about thirty and found them well prepared. After this palaver with a sawyer about sawing of a tree belonging to the church. We arrived at a satisfactory settlement of the affair. It may interest the Board to learn something about such matters. The amount agreed for sawing the tree was 860 manillas. The sawyer had sawed three out of the five parts into which the tree was split and sawed. These parts are lying on the pit and there is danger that they will fall into the pit out of which it would be hard to lift the rest of the tree. Therefore the sawyer now agrees to give to the church two shilling for putting the tree off the pit and on

again when he gets ready to saw. He agrees now to finish his work in the month of January coming. When the job is finished he will get the rest of the money and five yams as a present. The church will supply him with drinking water during his work. It took about one hour to come to this conclusion. I entered it in my own writing into the church record book, in order that it may be used in an emergency case as witness to the grievances of both sides and then convinced them that it was better to let the headmen settle that case since they are more familiar with the customs and the details involved. Came home after noon and after lunch worked on the correction of examination papers of the scholarship examination. In the evening went to Ikot Okubo for communicant registration. Found twelve men who have married more than one wife. It is remarkable that these are mostly younger men. I thank God that He permitted Peter, the headman, to recover from his serious sickness. He is now a great help. He is a monogamist. I had a hand in saving his life and he is now grateful. Returned about 10 P. M. Today is the first day of Harmattan. A thick haze covers the land. This haze consists of very fine particles of sand and shell carried down from the Sahara Desert. It is cool again during the night and in the morning.

Tuesday, December 22. Early to Afaha for instruction of the old folks! There were more than a hundred people present as early as 6 A. M. Discussed a church discipline case with the elders of the church. From Afaha to Uyo and found two airmail letters, one from Greensboro and one from Germany. It does not pay to send airmail from the United States. An airmail letter takes about as much time as an ordinary letter. From Germany the letter took twelve days. Then to Nung Ukana for catechumen examination. These catechumens must be reexamined. I told the teacher not to hurry. This is the time when we should try to get some Christian knowledge among these catechumens. We will never get another time which is so suitable to teach them as just this time. Returned home at noon. In the afternoon worked on New Year's sermon and corrected together with the headmaster more examination papers. In the evening went to A. Ikot Osom for communion instruction and after it visited a sick woman. Home about 10 P. M. It was real cool without a coat.

Wednesday, December 23. At 2 A. M. School Committee meeting at Obot Idim school. Finances and other matters received consideration. Then home and worked on Sunday School Lessons. I have only four more stencils. Today is Remembrance Day at Nung Udoe, the day on which the court decided that Qua Iboe had no claim to the church property at Nung Udoe. Attended the service and spoke to the people about the future. While it is right to think of the past, it is also right and proper to think of the future.

Our future task is to build up the true Church of Christ here and elsewhere in Africa. This cannot be done by following our own ideas. Workmen who want to build the Church of Christ according to their own ideas are not wanted and I refuse to work with them. The Church of Jesus Christ must be built according to the instructions and plans of the Lord who is the head of it. These instructions and plans we find in the Scriptures. Everyone who wants to cooperate along these lines is welcome and wanted. These thoughts were enlarged and carried out in my address. The people had fufu and palm oil gravy and goat meat after the service, palm wine was plentiful. Fortunately the stuff is not strong, it is very well watered. I went to Akai to talk with the headmen about a possible change of teachers. I would like to transfer the teacher here to Ikot Iko. The man in I. I. is no good. The man in Akai is one of the few men who is not afraid, who also speaks out in the polygamy matter. The people in Akai do not want him to leave. I shall have to leave him there. Returned home and spoke with a man from Ibuno who wants a job with me. Everything is still up in the air.



FORTIETH ANNIVERSARY

Sunday, October 10, will be a day long remembered in the annals of Jenera, Ohio. On this day Trinity Congregation of said place with the pastors of the Southeastern Michigan Conference observed the fortieth anniversary of Pastor John Gauss' pastorate at the Jenera congregation.

The beautiful and large Trinity Church filled to capacity gave expression to its feelings by opening the services with a hymn of praise to the Lord, Almighty, for the countless and various blessings bestowed upon their beloved pastor and the congregation these forty years. Thereupon the Pastors W. Bodamer, Director of our Polish Mission, Lodz, Poland, and P. Herm. Heyn of Detroit, both lifelong friends and college mates of the jubilarian, held forth the Word of God to the congregation, the former preaching in the German language and Pastor Heyn in English. The dominant thought of both sermons may aptly be summed up in the words of the Apostle Paul: "By the grace of God I am what I am, and His grace upon me was not bestowed in vain." Trinity choir enhanced the services with appropriate selection.

During the services an offering of one hundred dollars was gathered for the synodical treasury,

specifically for the treasury of students preparing themselves for the high calling of the ministry.

After the reading of a number of congratulatory letters and telegrams by Pastor Bodamer and the presentation of a gift of the congregation through its president to the jubilarian, Pastor Gauss in well chosen words expressed his gratitude to Christ Jesus, our Lord, Who hath enabled him to work these many years in one and the same parish, and appointed him to the ministry. He also expressed his deep appreciation and thanks to the congregation and the brethren in the ministry for their kindness and for joining with him in rejoicing and praising God for His undeserved mercies and goodness.

After the services the members and guests gathered in the spacious church basement where the ladies of the congregation had prepared a sumptuous repast for the several hundred guests. Pastor Edgar Hoenecke acted as toastmaster for this occasion, and several happy hours of Christian fellowship and sociability were spent together. Of special interest at this social gathering were the remarks made by some of the old members of Trinity Church, who had been under the jubilarian's pastorate during the whole forty years.

May our gracious Lord continue to preserve unto Pastor Gauss, who is well known beyond the Michigan District, the love and esteem of his congregation, which shone forth at this occasion, and grant him many more years in the public ministry. F. E. S.

MUSIC AT DR. MARTIN LUTHER COLLEGE NEW ULM, MINNESOTA

Dr. Martin Luther College was founded in 1884, with the object in mind to supply ministers for the church. When in the year 1893, the Minnesota Synod combined with the Wisconsin and Michigan Synods, Dr. Martin Luther College became primarily a normal school. Many have graduated from this institution to serve as teachers in our Lutheran schools.

The requirements of a Lutheran teacher are manyfold. Of prime importance is the teaching in the class room. Next to the aforesaid is the playing of the organ in the service and the directing of the choir. This combination of offices, if it may so be called, is a heritage from the time of the reformation. Here the cantor and organist was chosen from the Latin parochial schools. The great Johann Sebastian Bach, for example, was teacher at the St. Thomas School in Leipzig, but at the same time cantor at the church of the same name.

Even if organ playing and choir directing are listed above as activities of secondary importance, we, the teachers of the music branches, are fully aware of the task which confronts us from year to year in preparing men competent in music for the church. Con-

gregations demand good organists and choir directors. Yes, we claim that our task is unique in comparison to that of the state schools, universities and conservatories.

In the state colleges and universities music is considered a minor subject. An exception to the case may be where the student majors in that particular branch. In such an instance the student is without question talented along that line.

Conservatories of music throughout the country cater principally to musically minded students or such as have an innate ability for that art. Requirements at these schools are set so high that only the cream arrives at the top and graduates. The mediocre and poor fall by the wayside.

Our task is to prepare young men and women to be organists, singers, and choir directors, whether the students are talented, have ability, or not. In order to carry out this assignment, we offer a variety of branches: Piano and organ playing, singing, harmony, school music, the construction of the organ and the use of the organ in the service, history of music, and conducting.

Piano

The course in piano playing is offered in the four high school years. Each student receives a twenty-five minute period of instruction. Seven practice periods are assigned to him in which he may prepare the lesson. These practice periods are supervised by a student in charge of the Music Hall. Matthew's Standard Graded Course is used as a basic text book, one book or grade for each year. With this prescribed work, a student with average ability will be able to complete the fourth grade in piano music. Third grade music is stipulated as a minimum requirement before the student is permitted to take up the study of the organ.

Organ

The instruction of organ playing is offered in the three normal years. A twenty-five minute recitation period and six practice periods are required. The course presents the elements of organ technique, chorale, hymn, prelude, postlude, interlude, and liturgy playing. Talented students have an opportunity to do advanced work.

Singing

Singing is given weekly in one period for each high school and normal year. Each class is required to complete a certain number of vocal exercises, chorales and hymns. It might be of interest to know how a vocal period is conducted. The class begins its work with vocalizing. Attention is given to vowel quantity and quality, blending, intonation and range extension. This requires approximately five minutes of the period. Twenty-five minutes are devoted to the recitation of assigned exercises and the singing

of a chorale and hymn. Next to singing the melodies of the latter correctly, attention is given to the consonant delivery, whereas vowels are taken care of in the vocalizing exercises. The remaining twenty minutes of the period are devoted to four-part singing. This activity offers the students an opportunity to acquire facility in music reading.

All students with mature voices must sing in the chorus. This organization meets four times a week during the regular schedule. All classes are represented with exception of the ninth grade. At present the chorus numbers 106 students. This body of singers presents a program the day before the Christmas vacation and the day before commencement. From Christmas to Easter the concert choir rehearses instead of the large chorus. This group of singers consists of the better members taken from the chorus. It renders a concert before or after Easter and goes on concert trips, eventually on tours. After Easter the chorus again resumes its work. The concert choir disbands.

Harmony

The reader may ask the question, "Why teach harmony in our normal school?" The subject material of harmony presents, first, the construction of chords with their allied tones, second, modulation, and third, the arranging of music for mixed male and children's voices.

With a knowledge of chords an organist or choir director is able to analyze the music he performs.

With a training in modulation he is capable of going from one key to another. Every organist must modulate at least twice in every service. This occurs after the threefold "Amen" following the creed and benediction. A sudden break or abrupt stop would occur in his playing should this ability not be a part of the player's equipment.

The arranging of music is the art of rewriting a composition for a certain combination of voices although the former was originally not composed for the latter. As an example, a song for male voices may be arranged for mixed voices or vice versa. A composition for male or mixed voices may be arranged for two, three or four part children's voices.

The reader will see from the above that harmony is of great value to the teacher and choir director. It is offered twice a week in the first and second normal years.

School Music

This and the following courses appear in the program of the third normal class. School music is a course which presents the method of what, how, when and where to teach music in the primary, intermediate and grammar grades of the Christian day school. It is offered once a week.

Organ Construction

This subject is divided into two parts. They are the construction of the organ and the use of the organ in the service. It is a one-semester course and is taught once a week.

In the first part various organ actions, the console and the registry (various appliances) are explained. The conventional stops are studied individually. Their color and use are explained. The latter is called registration.

The second part is the all important part in the course. It teaches the student how to use the organ in prelude, interlude, liturgy and postlude playing. The subject of appropriate music for the service is given extensive consideration.

History of Church Music

This is a one-semester course and is offered once a week. It presents the historical development of the Lutheran chorale, liturgy, choir and organ music from the sixteenth to the twentieth centuries.

Conducting

Conducting appears on the program once a week. It is a one-semester course. Students must acquire the technique of the baton. They are drilled in the routine of rehearsing a choir. Attention is given to the classification, blending and balancing of voices; to interpretation, phrasing and diction. The art of arranging a program is discussed. Following this training, each student is asked to give at least three practical lessons in rehearsing a choir. This is done in the class. Music for our Lutheran choirs receives a lengthy discussion.

Our school has in its midst three extra curricular activities in music. They are the band, Marlut singers (boys), and Girls' Glee Club. Each of these organizations is under the direction of a student director. Admission to these organizations is voluntary.

The above article presents in a brief sketch the importance of music and how it is presented at our Dr. Martin Luther College. The reader may gather from these lines the fact that a teacher is not only trained to be a Christian leader of children. He is also trained to be an organist and choir director, able to present to his school and congregation genuinely Lutheran school and church music.

E. D. Backer.

MINNESOTA DISTRICT TEACHERS' CONFERENCE

The Minnesota District Committee of School Visitors has long felt the need of an opportunity to discuss general problems of school administration and methods with the teachers of the district as a

group, but the circumstance that the only group conference in existence was a joint one with the teachers of the same district of the Missouri Synod made the calling of another conference rather difficult. During the past two years, however, the school visitors have made use of a standardized attainment scale in several of the school subjects, and the results obtained seemed to warrant a special session of all teachers in the visiting circuit. A conference, therefore, was called to meet at our Dr. Martin Luther College at New Ulm on Friday, November 26, that day being a school holiday in most schools. The session was opened with a short devotion in the college chapel, led by the temporary chairman, Prof. R. M. Albrecht. After selecting Mr. O. Hellermann as chairman for the session and Miss A. Darge as secretary, the program prepared by the committee was presented. The conference theme was the teaching of literature in the elementary school. Prof. C. Schweppe laid the foundation for the discussion by presenting "The Objectives themselves," which the essayist grouped under three headings:

1. We must establish a reasonable knowledge of literary gems.
2. Our object must be to make the study of literature a source of enjoyment for our pupils.
3. We must make a conscious effort to broaden our pupils' knowledge of life.

In carrying out these objectives the Christian teacher must be conscious of his duty to foster a feeling of pleasure in all situations in conformity with our Christian point of view, and to further an abhorrence toward every situation contrary to that point of view.

Following a lively discussion, Prof. Stindt gave an overview of the attainment scale results in our districts. He gave us a good picture of the value of the activity, and showed how it had been helpful in the particular problem under discussion at this meeting. It was resolved to encourage the visitors to continue and extend the use of the attainment scales next year in their visiting activities.

The group had dinner together in the college dining hall. After a short noon period the thirty-four participants took up a panel discussion on "Literature: What Is To Be Taught, and How It Is To Be Taught," led by H. Sitz. This unit, illustrated by numerous and varied suggestions usable in the classroom, occupied the time of the entire afternoon session.

Before adjournment it was unanimously resolved to make the conference a permanent one.

H. Sitz.

— Remember, you are not a tree, that can stand alone — you are only "A branch"; and it is only while you abide in Him as a branch, that you will flourish.

— McCheyne.

**PROCEEDINGS OF THE MINNESOTA
LUTHERAN TEACHERS' CONFERENCE AT
GOOD THUNDER, MINNESOTA
OCTOBER 21 AND 22, 1937**

The following matters of interest are taken from the Convention notes:

Teachers of the Minnesota District of the Synodical Conference enjoyed a splendid group of essays. The first was on the topic, "Results in Teaching Religion" by Prof. W. A. Kraeft, M. A., of Concordia Teachers' College, River Forest, Illinois. Prof. Kraeft presented very interesting statistics gathered to show conditions in regard to the use of family prayers in our Lutheran families, the knowledge of Bible origin, angels, God, God's love, etc. He pointed out that facts, doctrinal beliefs, comprehension, learned explanations, identity of characters, recognition of sayings, memorized passages, etc., may be tested.

In other installments of his essay Prof. Kraeft gave explanations of the following: the meaning of the word teach, emotional responses in religion, co-operation of the home and the school in Christian education, practical skills in religion to be used for the uplifting of the soul, religion as a guided life experience, a continuous on-going process, and many others of the like. This paper benefited all and was heartily received.

The second essay was read by R. J. Mathwich of St. Paul, Minnesota, "Combating Worldliness among our Young People." He pointed out that the will must be directed by the Word of God and that there is need for a systematic continuance in religious instruction beyond the school age. The essay created much food for thought and was ably delivered.

On Thursday evening we heard a very inspiring sermon by the Rev. O. H. Brauer on the topic, "What Manner of Man Is This That Even the Wind and the Sea Obey Him?" Pastor Brauer warned that we must constantly be on guard against evil influences hindering the growth of our schools and that we must be firm in the faith and not be afraid as were Christ's disciples in the storm at sea, but that we through prayer let faith pave the way to combat the devil and all his agents.

"Agencies for Christian Education" by A. H. Kramer of Faribault, Minnesota, was the third essay. These agencies were mentioned:

- a) the home as the first and greatest agency,
- b) the Church,
- c) the School,
- d) the Sunday School,
- e) week-day training classes,
- f) Saturday classes,
- g) summer school.

All these can be employed to the advantage of the individual.

In regard to the effective use of each the essayist pointed out these facts:

1. Let the congregation establish these agencies.
2. Bring them to the highest point of efficiency.
3. Try to maintain harmony between all these agencies.
4. Aim to teach all children of the congregation.

Being closely related to Prof. Kraeft's essay, the discussion of this complete essay was deferred.

The fourth essay, "Progressive Education, by Edgar Wiechmann of St. James, Minnesota, was centered around the author of this method, Rugg.

The last essay, "The Sabbath," by Prof. J. P. Meyer of the Theological Seminary, Thiensville, Wisconsin, proved to be most interesting and very educational. Prof. Meyer dedicated it to Theo. Buegel, this being his 50th year as a member of the conference, and to E. Ernst and W. Melchert, this being their 25th anniversary, after the conference had properly recognized these events and congratulated them.

In his message Prof. Meyer spoke of the Sabbath as a gift of God, explained the Jewish caricature of the Sabbath, and the Sabbath restored. The parts of the message were heartily received and beneficial to all.

The officers of the conference are:

President — C. R. Marquardt.

Vice-President — R. J. Mathwich.

Secretary-Treasurer — A. J. Sprengeler.

Assistant Secretary — W. T. Dreyer.

Choir Director — Edw. Zielske.

Reports of the Board of Education of the Missouri Synod, Board of Visitors of the Wisconsin Synod, the Norwegian Synod, and Bethany College were heard.

These important resolutions were adopted:

1. That all members properly observe the sesquicentennial of the Saxon Immigration, the Northwest Ordinance, and the Constitution of the United States since these events have been a special blessing to our country and our church;
2. That the Contact Paper of the Missouri Synod be issued monthly and assume the scope of a Lutheran teacher's exchange;
3. That we urge and petition the general body of the Missouri Synod to do their utmost to carry out the resolution of the Cleveland convention, two years ago, to have its Normal schools put a correspondence course, especially for teachers, into operation as soon as feasible;
4. That a paper be read at our next conference dealing with the Saxon Immigration and the Christian Day School, and that, we dedicate the School service at our next conference to the School Spirit of the Saxon Immigrants.

Respectfully submitted,

A. J. Sprengeler, Sec'y.

† MRS. MARY RUTZEN †

On Sunday, November 21, the mortal remains of Mrs. Mary Rutzen, née Dressendoerfer, were laid to rest in Evergreen Cemetery, Ft. Atkinson, Wis. Mrs. Rutzen was born on the 19th day of June, 1877, in Arcadia, Wis., where soon after her birth she was received into the Kingdom of God by Holy Baptism. At the age of 14 she was confirmed by the Rev. C. F. Rutzen, to whom she was later united in holy wedlock. Shortly after their marriage in 1896, Pastor and Mrs. Rutzen moved to Green Bay, two years later to Menominee, Mich., and in 1916 to Bay City, Mich. After the death of her husband, in 1929, Mrs. Rutzen moved to Detroit, Mich., with her family, where she lived until the Lord, on November 18, suddenly took her out of this vale of tears to his heavenly paradise. She died at the age of 60 years, 4 months, and 29 days. After the burial service in Epiphany Ev. Luth. Church in Detroit, of which she was a member, her body was transported to Ft. Atkinson, where a burial service was held in St. Paul's Ev. Luth. Church and her mortal remains then were laid to rest beside the grave of her husband. Mrs. Rutzen is survived by her children, Ruth, Carl, Lenore, Hildegard, Irene, and Arthur, two grandchildren, and two brothers. May the Lord comfort all that mourn over her departure with the sweet consolations of the saving Gospel.

Henry Gieschen.

TWENTY-FIFTH ANNIVERSARY

On October 10 St. John's Congregation at Wrightstown, Wisconsin, the congregation of Pastor F. C. Uetzmann celebrated the twenty-fifth anniversary of the dedication of its present beautiful church building. Pastors Th. Uetzmann, Th. Brenner and the undersigned delivered the festival sermons on that occasion. Prior to the festival a new heating plant was installed and the church extensively renovated.

May our gracious Lord continue to bless pastor and flock as he visibly has done in the past. "Peace be within thy walls, and prosperity within thy palaces," Ps. 122:7.

W. A. Gieschen.

ANNIVERSARY OF CHURCH

The fiftieth anniversary of the dedication of its church was celebrated by Immanuel Ev. Luth. Church of Medford, Wis., on November 7. The festival speakers were the Pastors R. C. Hillemann of Plum City, Wis., and Emil Walther of Wisconsin Rapids, Wis., both of whom had been confirmed in the church. The original church of the congregation was dedicated in 1880. The present church was enlarged in 1903. A well-furnished basement was put under it in 1929. It had been redecorated for the jubilee celebration. May the Lord grant that its true beauty may ever remain what the speakers for the day glorified: that

the "one thing needful" is preached within its walls, that they who worship there looking up see Jesus only.
Irwin J. Habeck.

TWO ANNIVERSARIES COMMEMORATED

On Sunday, October 17, members and friends of St. Matthew's congregation, near Renville, Minn., gathered in their house of worship to commemorate the sixty-fifth anniversary of the founding of the congregation and the 50th anniversary of the dedication of the church.

Two services were conducted. In the morning services Pastor J. Baur of Ft. Ridgely and Pastor E. Binger, a son of the congregation, delivered the sermons in German and English respectively. In the afternoon Pastor E. Birkholz of Redwood Falls and Pastor F. Traub of Wood Lake conducted the services. Offerings for the cause of missions were taken in both services.

Death Stalks Festivities

It was an occasion of rejoicing and gratitude for all members, and a festive spirit prevailed. However, the spirit of the celebration was dampened by the sudden and unexpected death of Mr. Frank Nautke, well-beloved president of the congregation. He passed away just a few days before the celebration and was laid to rest the day following the jubilee services.

History of Congregation

It was during the year 1868 that the first Lutherans came to Flora Township. Since they did not find a congregation, they gathered in private homes to worship in the form of reading services. In 1870 Missionary J. Hunziker found this group and began serving them. In 1872 the congregation organized. Charter members were Chr. Sperber, P. Binger, L. Wohlman, Chr. Schafer, F. Breikreutz, J. Beckendorf, A. Uhlig, and K. Beckendorf. In 1875 St. Matthew's joined Bethany at Emmet to form the Emmet-Flora parish. The following pastors have served the parish: Rev. J. Hunziker, until 1879; Rev. Kreuter, 1879-1881; Rev. Spindler, 1881-1886; Rev. G. Fisher, 1886-1887; Rev. G. Albrecht, 1887-1920; Rev. H. Schaller, 1920-1926; Rev. F. Zarling, 1926-1931; and Rev. C. Kuske, who has served since 1931.

On October 16, 1887, during the pastorate of Rev. G. Fisher, the church was dedicated. During Rev. Schaller's pastorate it was renovated with a steeple, an altar niche, a basement and a furnace being added.

The Statistics

Since the founding of the congregation 284 members have been baptized, 168 confirmed, 66 couples married, 81 persons buried, and 4,325 have communed. At present the congregation numbers 95 communicant members.

Announcements

MILWAUKEE PASTORAL CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT

The Milwaukee Pastoral Conference of the Southeast Wisconsin District will meet January 25 and 26 at Siloah Lutheran Church, 21st and Nash Streets, Milwaukee, Rev. P. Burkholz, pastor.

Evening communion service: January 26.

Preacher: Rev. John Karrer (L. Karrer).

Essays: Rev. R. Huth, "The Divine Call"; Rev. P. Kionka, "Significance of Christian Burial"; Prof. J. Meyer, "Lectures in Eschatology." A. H. Schroeder, Sec'y.

ABERDEEN MIXED CONFERENCE

The Aberdeen Mixed Conference will meet from noon of January 4 to noon of January 6.

Essays to be read are: 1. Review of Current Events of 1937; 2. Can the Matter of Establishing and Maintaining a Parochial School be Made a Matter of Conscience? 3. Comparison of the Liturgical Forms of the Lutheran, Catholic, and Reformed Churches; 4. Hints on 1. Cor. 11:1-16; 5. Ditto 23-34; 6. The Pastor in Civic Affairs; 7. Baptism.

Please announce your intended presence to Pastor Graeber. W. J. Schmidt.

FREE CONFERENCE

The Free Conference of Lincoln, Nebr., convenes January 4 and 5 at Trinity, opening with a communion service at 10 A. M.

Speaker: Saeger.

Papers which may be required are those by the Pastors Staehr, What Rearest Thou? Gerhard Mueller, Practical Lesson for Our Day from Malachi; Krenke, Exegesis Rom. 14. — New Works: Englands Turn to Protestantism under Henry VIII, Saeger; Daniel 9; Prophecy concerning the Seventy Weeks, Klinck; Demonstration of Sick Call, Erck; Doctrine of the Holy Spirit, Heink; Lenten Outlines, Monhardt. E. F. Hy. Lehmann, Sec'y.

PASTORAL AND TEACHERS' CONFERENCE OF NORTH MICHIGAN

The Pastoral and Teachers' Conference of North Michigan will meet January 17 and 18, 9 A. M., at Bay City, Mich., Trinity Congregation, Rev. J. F. Zink, pastor.

Papers: Ordination, O. Eckert; What is the Use of the Law According to the Scripture, G. Albrecht; Das Verhalten des Pastors beim Krankenbesuch, F. Krauss; Vergleiche neuerer Bibeluebersetzungen mit der King James Version, Committee under leadership of Rev. A. Westendorf; Exegesis on Luke 16, 1-9, R. Koch; Exegesis on John 4, A. Hueschen; Discussion on Prof. Kowalke's paper, "The Church and Its Youth," to be led by K. Vertz; Disciplinary Methods in our Christian Day Schools, Kirschke; Thou Shalt Love and Trust in God Above All Things, W. Woltmann.

Sermon: Vertz, Voges.

Confessional Address: Leyrer, F. Krauss.

Timely announcements is requested!

C. J. Kionka, Sec'y.

INSTALLATIONS

Upon due authorization from the District President I installed the Rev. J. Bade in the Zeeland-Hague Twp., No. Dak., parish.

Address: The Rev. J. Bade, Zeeland, No. Dak.

K. G. Sievert.

* * * *

The undersigned, authorized by President John Witt, installed Mr. Raymond Brei as teacher of St. John's Lutheran School, Stanton, Nebraska, November 7.

May teacher and school grow in the love of Christ, which passeth knowledge that they might be filled with all the fulness of God.
Herbert Hackbarth.

By authorization of President Paul Bergmann of the Southeast Wisconsin District, Mr. Cornelius Trapp and Mr. Gerald Martin were duly installed on November 7, 1937, at Cross Lutheran Church, as professors of our Lutheran High School. The installation sermon was preached by Rev. Arthur Voss. Rev. E. Schueler assisted in the installation service. May the Lord Jesus continue to bless our Lutheran High School and its Faculty! A. F. Halboth.

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By authorization of the President of the Southeast Wisconsin District, Paul Bergmann, the Rev. Arnold Schroeder was installed as pastor of Mount Lebanon Church on 57th and Hampton Avenue, Milwaukee, Wisconsin, on November 28. Mount Lebanon Church was combined with St. Paul's Lutheran Church on 73rd and Burleigh Streets, and these two congregations now form one parish. In the future the Rev. Arnold Schroeder will serve both churches of this one parish. The installation act was performed by Rev. A. F. Halboth, assisted by Rev. Arnold Schultz and Rev. Arthur Voss. A. F. Halboth.

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Authorized by President Paul Bergmann the undersigned, on December 5, 1937, installed Rev. Erwin Scharf as pastor of St. Paul's Church, Slinger, Wisconsin, being assisted by Prof. John Meyer and Rev. R. Pietz.

The Lord bless the work of our brother.

Address: Rev. Erwin Scharf, Slinger, Wisconsin.

W. Reinemann.

CHANGE OF ADDRESS

Rev. C. Bast, c-o W. M. Petrie, 428 N. Baldwin Street, Madison, Wis.

REQUEST

The undersigned would appreciate about twenty copies of the English Hymnal, large or small, and one English Hymnal with notes.

Orval Kreie, Hillrose, Colorado.

THANKS

During the fall months of this school year the members of our Eastern Conference remembered our Academy at Mobridge with two large truckloads of potatoes and other eatables. They also sent in \$35.00 to pay the expenses of transporting the gifts to us. The following congregations helped to make up these gifts: Goodwin, Altamont, Clear Lake, Havana, Hidewood, Henry, Elkton, Ward, Aurora, Argo Twp., Germantown, South Shore, Mazepa, Rauville, Florence, Grover, Raymond, Clark, Watertown. We wish to extend our heartiest thanks to the kind donors.

K. G. Sievert.

MISSION FESTIVALS

Mound City, S. D., St. Paul's (A. Hellmann). Off'g: \$91.23.
Gale, S. D., Peace (A. Hellmann). Off'g: \$37.92.

Second Sunday after Trinity

Emmet Twp., Renville Co., Minn., Bethany (C. C. Kuske). Off'g: \$72.72.

Seventh Sunday after Trinity

Flora Twp., Renville Co., Minn., St. Matthew's (C. C. Kuske). Off'g: \$65.91.

Thirteenth Sunday after Trinity

Wisconsin: Greenfield, Christ; Caledonia, St. Paul's; Town of Merrimac, St. John's; Village of Merrimac, Emanuel (Joint) (G. Gerth). Off'g: \$90.00.

Fourteenth Sunday after Trinity (and Eighteenth)

Menominee, Mich., Christ (Theo. Thurow). Off'g: \$378.77.

Sixteenth Sunday after Trinity

Burlington, Wis. (Edmund Sponholz). Off'g: \$281.56.

Nineteenth Sunday after Trinity

Daggett, Mich., Holy Cross (Henry A. Hopp). Off'g: \$39.48.

Twentieth Sunday after Trinity

Root Creek, Wis., St. John's (Wm. C. Mahnke). Off'g: \$167.57.

Hague Twp., N. D. Off'g: \$68.43.

New London, Wis. Emanuel (Walter E. Pankow). Off'g: \$528.75.

Twenty-first Sunday after Trinity

Green Bay, Wis., St. Paul's (W. A. Gieschen). Off'g: \$234.55.

Twenty-second Sunday after Trinity

Carbondale, Mich., St. Mark's (Henry A. Hopp). Off'g: \$44.78.

Oshkosh, Wis., Immanuel (I. G. Uetzmann). Off'g: \$33.10.

Twenty-third Sunday after Trinity

Milwaukee, Wis., St. Matthew's (A. Halboth). Off'g: \$526.17.

Twenty-fifth Sunday after Trinity

Saginaw, Mich., St. John's (O. Frey). Off'g: \$210.75.

Hyde, Mich., St. Paul's (Wm. F. Lutz). Off'g: \$16.85.

BOOK REVIEW

Christian Citizenship. An essay read before the convention of the English District, Ev. Luth. Synod of Missouri, Ohio and other States at River Forest, Ill. June, 1937. By Theodore Graebner. 18 pages. Five cents the copy.

This paper by Dr. Graebner of Concordia Seminary, St. Louis, may be of interest in these days of questioning on the subject of the relation between church and state. What duties has a Lutheran Christian as a citizen of the state? What are his privileges and how is he to use them? May the pastor preach on political subjects and under what conditions? These are some of the questions that are answered here. The author dwells on the actions of our church during and under the attacks by the state upon our parish schools. His words on religious education by the Lutherans, with which he closes his essay, are worthy of careful reading. On the whole the author presents a sober and sound view of this controversial subject. We may at times disagree with some of his conclusions, but the reading of this paper can be heartily recommended as very stimulating and informative. Z.

Lutheran Annual, 1938. Published by Concordia Publishing House, St. Louis, Mo.

Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1938. Published by Concordia Publishing House, St. Louis, Mo.

These are the two annuals of our sister synod Missouri. The price of each is 15c. For their contents, both informative and entertaining, we recommend them to our readers. G.

On the Way to Emmaus. By Byron C. Nelson. Print of Augsburg Publishing House, Minneapolis, Minn. Price, \$1.00. Eighty-two pages, bound attractively in green cloth.

With a careful adherence to the Scriptures, the writer in a simple and reverent manner delineates a conversation between Jesus and the Emmaus disciples as it might have ensued after the stranger assembled himself to the two sorrowing disciples on their journey of that first Easter Day. The idea is original and is carried out in a commendable manner. The book is well suited for an Easter gift. G.

Bible Stories About Great Men. By Albert H. Miller, Instructor of English, Concordia Teachers College, River Forest, Ill. Print of Miller Publishing Co., 1036 Bonnie Brae, Oak Park, Ill. Price, single copies 25c; in lots of ten or more, 17c; in lots of forty or more, 14c; in lots of one hundred or more, 12½c.

The book is written for children of the lower grades. The stories are short. The language simple. Type and paper are good, as are some of the illustrations. A gift-book for the beginners. G.

A Calendar for Daily Family and Private Devotion. Prepared by various pastors of the Reformed Church. Zondervan Publishing House, Grand Rapids, Mich.

This calendar, as all such calendars, presents meditations for each day of the year. For each day of the year a short text is chosen and expounded. The choice of texts is generally very good and the meditations based on them equally so. We cannot, however, subscribe to all that is said under the various texts yet Christ and His salvation by grace alone are well emphasized throughout the pages of the calendar. The expositions are interestingly expressed. W. J. S.