

# 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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## BETHLEHEM'S CHRISTMAS CHIMES

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting. Micah 5:2.

Nineteen hundred and thirty-eight years ago there pealed forth from Bethlehem in Judaea the first Christmas chimes ever heard on earth, not indeed instrumental chimes as we have them today, but celestial chimes which proclaimed to the world the fulfillment or consummation of what the prophet Micah had predicted in the words above. Since then this whole orb of ours has resounded with the familiar season's carol:

Hark, hark to the angels all singing in heaven,  
To God in the highest all glory be given  
To Bethlehem hasten with joyful accord;  
O come ye, come hither to worship the Lord!"

Old as is this refrain, to us it is ever new and refreshing. We rejoice to return to Bethlehem in spirit and to behold what has happened thus nineteen centuries and more years ago. And while we sing songs of joyfulness and gratitude in contemplating the most wonderful of all events — the Christmas event at Bethlehem, we ponder with no less joy and benefit the prophecy of old concerning Bethlehem.

### The Prophecy Concerning Bethlehem

"But thou, Bethlehem Ephratah, though thou be little among the thousands in Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." The author of these words, of course, is Jehovah, God. "Unto me," He says, "shall he come forth that is to be ruler in Israel," i. e., to fulfill my purpose and to do my will. It is the Lord God who spoke through His prophet Micah that designated Bethlehem to become the birthplace of the world's Redeemer, not Micah, not Israel, not the Redeemer's parents — Joseph and Mary. And now notice the place itself — Bethlehem Ephratah. Of all the thousands in Judah this place was the most insignificant. It was like one of our hamlets, not even attaining to the dignity of an incorporated town. From this village there once went forth a youth, unknown to fame, even unnoticed among his own kindred — David, the shepherd lad. Even after the throne of David had been established, his birthplace remained in the former

insignificance; or, if honored for a time, sank into such a low state that it could be compared to a rod cut down and giving little promise of renewal of life, even as Isaiah describes in chapter eleven, verse one of his prophecies: "And there shall come forth a rod out of the stem of Jesus, and a Branch shall grow forth out of his roots."

Why was this? Why did God designate Bethlehem — the lowliest and meanest place in the world — to become the Redeemer's birthplace? Had He selected the regal and brilliant city of Jerusalem for that purpose, the world would have acclaimed the promised One as one of her own proud sons. Had He been born in Jerusalem, as earthly policy might have sought to use him and to make His kingdom one of worldly power and glory; but being born in such an obscure place like Bethlehem, only the meek and lowly, only truly faithful hearts welcomed Him, making a spiritual kingdom with him; so that the cradle, like the cross, tested men. Farther, had Jerusalem been His birthplace, it might have been considered, as in its external administration, the world-centre of His kingdom, which we know is "not of this world." Suggestive to all this are even the names given to the Redeemer's birthplace. Bethlehem means the "House of bread," thus signifying the birthplace of Him who spoke of Himself as "the Bread of life," while Ephratah, which means "Fruit-field" was connected with Him who was the Seed-corn of the world's life, and thus has been "fruitful" in the richest blessings for the human race.

Bethlehem Ephratah — this lowly birthplace of the Messiah — was not unknown to God's ancient people. Two striking confirmations of this are given in the Gospels. When the Wise Men from the East came to Jerusalem in quest of the new born King of the Jews, "for we have seen his star in the east, and are come to worship him," Herod in his alarm gathered the Jewish Sanhedrin together, imperiously demanding information from the priests and scribes as to where, in accordance with Jewish traditions, Christ was to be born. Their reply was not found wanting. They immediately answered, "In Bethlehem of Judaea," quoting in affirmation of this the very prophecy of Micah. Again, when Christ made His appearance in Jerusalem at "the Feast of Tabernacles," His hearers moved by His marvellous teaching, began to ac-

knowledge Him as the Messiah, when lo! the Pharisees cried, "Shall Christ come out of Galilee? Hath not the Scripture said that Christ cometh of the seed of David and out of the town of Bethlehem, where David was?" John 7: 41. 42. All this indicated that the prophecy concerning Bethlehem was deeply impressed upon the Jewish mind. They all knew that this was to be the birthplace of Christ. Obscure as Bethlehem was, yet it was clearly revealed to them in Scripture, so that all could know from them the birthplace of the Messiah. And today? There is not a city, not a town or village, not a rural district in the wide christianized world, where the name of Bethlehem is not known. Every Christian home, every Christian trained child rejoices at its mention and joins in the jubilant songs reechoing from Bethlehem of old. In fact, this little town has become one of the most notable places in the world — a theme for poets and pious story-tellers, a subject for artists, a goal for pilgrims. Yet

#### The Primary Prophecy Concerning Bethlehem

is this: "Out of thee shall come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting."

This is one of the most definite of the Messianic prophecies. A Ruler shall come forth unto me, says the Lord God, that is, to fulfill the divine purpose and to accomplish the divine will. He shall come forth, not from the city of Jerusalem, but from the village of Bethlehem, so small a place that it was never reckoned amongst "the thousands" of Judah. That took place where upon the decree from Caesar Augustus that all the world should be enrolled Joseph and Mary of Nazareth came to Bethlehem to be taxed, where Mary's firstborn son was born, the very Ruler God here predicts that He should come forth out of Bethlehem. This Ruler is Christ, "born of a woman," true man, flesh of our flesh, blood of our blood, with the same human feelings and needs of our own. Truly as this follows from the fact that He cometh forth out of Bethlehem, most marvellous is the mystery attached to this Personage. "Whose goings forth have been of old, from everlasting," says the Lord. Notice the plural form of the word "goings forth." He who shall come forth out of Bethlehem has gone forth long before His birth there. He has gone forth from the Father from everlasting, He is the Father's only begotten Son. And from Him and the Father there goeth forth the Holy Ghost, thus manifesting Himself as the second Person in the Godhead as true God from everlasting to everlasting. The word "goings forth" expresses pre-existence. It is He "who was fore-ordained before the foundation of the world, but was manifested in these last times." 1 Pet. 1: 20.

His coming forth out of Bethlehem, and His goings forth from everlasting! For what? "To be ruler in

Israel": to be the spiritual King of the spiritual Israel — the holy Christian Church; to be the world's Redeemer, our only Savior. "For unto you is born this day in the city of David a Savior, which is Christ the Lord." Luke 2: 11.

Bethlehem's Christmas chimes shall never cease to peal forth the joyful melodies of this season, much less shall we grow weary of them, but exultingly join in the refrain

"Hither, ye faithful, haste with songs of triumph,  
To Bethlehem go, the Lord of life to meet;  
To you this day is born a Prince and Savior,  
O! come, and let us worship at his feet."

J. J.



#### CHILD TRAINING

This sermon, delivered by the undersigned at the Michigan State Teachers' Conference at Stevensville, Mich., has been published at the request of this body

**Text: Deuteronomy 6, 6 and 7a**

America today has a system of education unparalleled by that of any other country in the world. Every boy and girl has the opportunity to receive an eighth grade education; the High School is within reach of most of them; and thousands have access to colleges and universities. The men who have given of their time and energy to establish this elaborate system of education earnestly believed that by doing away with ignorance and by spreading knowledge, our country and the people within it would rise to heights never before even imagined by man. Education, they thought, would wipe out crime, eradicate poverty, abolish war, and do away with political corruption. People who are educated, they thought, would be above such evils. But, has the dream of these educators come true? Have we no crime, no crooked politics, no poverty, no war? Are the people better? For your answer, look into your daily newspapers.

Will Durant, a renowned American educator, who by the way is not a Christian, stated in a magazine article some time ago, the following about America's much flaunted system of education: "Our educators are failing to produce educated men. There has been no decrease in political corruption, no visible rise in the intelligence of the people, no fruitfulness of leisure or dignity of peace to the soul. Today we may well ask, What kind of an education shall our children receive?"

That, dear friends, is also the question which all Christian parents must ask themselves today, — What kind of an education shall our children receive? Shall we be satisfied with the education that this world offers, which has been branded as a failure by even eminent men of this world? The word of our God gives us an answer. We should not be satisfied with the secular education that this world offers, but **all Christians have the duty to give their children a Christian education.**

But, you may ask, and rightly so, **Why give our children a Christian education?** What's the advantage? I answer, in the first place, because **God Himself has commanded it.** That children, as well as adults, should study and hear the Word of God, and then live according to it, was the Lord's specific command already in the Old Testament. "These words, which I command you this day," the Lord told Israel, "shall be in thine heart. And thou shalt diligently teach them unto thy children." Likewise Solomon says in his famous proverbs, — "Train up a child in the way that it shall go, and it will not depart from it when it is old." Which is simply another way of stating the age-old adage, which certainly applies above all in the spiritual up-bringing of our young, — "As the twig is bent, so the tree is inclined."

In the New Testament era Jesus Himself emphasized the importance of child-life and child-training. In fact, as we all know, and especially recall during this Advent season, He Himself became a child. We adults are in the habit of telling our children to follow the examples and footsteps of their elders. You know, my friends, Christ did just the opposite. He put the children and not the adults in the center of the picture. For example: He did not say to the little children, — "Look at Peter, see what a fine fisherman he is. I trust that when you grow up, you will want to be like him." Instead he pointed to the child and said, "Except ye (adults, grown-ups) become as little children." On another occasion, when a group of Jewish mothers brought their little ones to Him, the disciples murmured and said, "The master is too busy. The grown-up people need Him. He has no time for children." Furthermore, their words no doubt implied, — "What do children know about His important work?" Whereupon Jesus put His erring disciples to shame with the unmistakably clear words: "Suffer the little children to come unto me, and forbid them not." Then, in another forceful passage He says, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels (meaning the angels of the little children) do always behold the face of my Father which is in heaven." — Thus it is clear, that while we men are so prone to neglect and sometimes even despise little children, the Lord considers them so precious, that He has established His angels as their guardians. Who are

we then to dare to neglect even one of these little ones? — Luther, who himself loved children and spent a lot of time with them, makes the caustic statement, "Parents can not earn hell more easily than by neglecting to give their children a Christian training."

Now if there were no other reason or reasons for giving our children a Christian training, this, the Lord's command, should suffice, for we are Christians. However, there are still many other very good reasons. First and foremost among these is, of course, the **salvation of our children.** Our children, too, in spite of all that one hears and reads today to the contrary, are sinners, born in sin. And, if they are to be saved, they too themselves must believe in Him, Christ Jesus, who alone can save them from their sin. It is true, their sins are washed away and they are brought to faith in Holy Baptism. But if they are not instructed in the Word of their God, as they grow older; if they are not, as our text bids us to do, made cognizant of all the words that their God has commanded them and given them, how can they have and keep these words in their little hearts? Rather, which the carelessness of parents will bring about, that little plant of faith begun in them through the Word in Holy Baptism, will now slowly starve for lack of the continued sunshine and rain of God's Word, until it finally shrivels and dies entirely. Thus, where before through God's own mediation, the little children were made the object of the guardianship of the heavenly angels, now, through the neglect of thoughtless fathers and mothers, they are left to be helplessly tempted and misled by the evil spirits of hell.

To show to what tragic results such children may come, permit me to tell a brief story. A farmer had an only son, of whom he was exceedingly, I am tempted to say, over-fond. He gave him everything his heart desired, but he neglected to give him a Christian education. The result was, the boy became spoiled, and, as he grew older, turned wild and wayward. When but twelve years of age he ran away from home and joined up with a gang of vagabonds. For twenty years the anxious father heard nothing whatsoever of his truant son. One day the father had to make a trip to the city with quite a sum of money. His path lay through a dense forest. Suddenly he was stopped by a bandit, who demanded his money. With heavy heart the old man gave it to him. At that moment the thief cast a keen glance at his victim's face, asking him, "Do you know me?" "No," replied the old man. Whereupon the robber said, "I am your son, that same son whom you neglected to train as you should; and because of your wrong training, I am now a disgrace to you instead of a credit." Having said thus, he returned the stolen money and turned on his heel. And the father, what comfort had he? He had sown indulgence, now he

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reaped contempt. Friends, let us not neglect our little ones, lest some day they accuse us before the throne of Christ, that we, their parents, were guilty of their destruction.

In the chapter from which our text is taken we find **still another reason** for giving our children Christian education. God gave His chosen people, the Jews, His Word, and promised them, that as long as they abode by that Word, so long they would prosper, while, on the other hand, as soon as they despised His Word and lived contrary to it, their decay and ruin would begin. Nor did God go back on His Word. The glorious history of the Jewish people, as long as they remained faithfully His people, is something to be envied by any other nation. But, the sad plight of these same people, who afterwards, because of their apostasy, dwindled from their elevated position of God's Beloved, into a nation of slaves scattered over the face of the earth, then to be persecuted and hounded until the end of time, is perhaps the saddest chapter in the history of the races of mankind.

This same divine principle applies today both to our church and to our nation. If we, the free and great people of America, and if we, the Lutheran Church of America, hope to prosper, we too must heed the same warning, yet living voice of our God today. We, the parents of today, must teach diligently unto our children all those things which we have received from God, otherwise, how can we expect our children to prosper in the future? In America today one hears the continued complaint coming from church leaders as well as secular leaders, that crime is on the upgrade, that family life is ruined, that one out of every five marriages ends in the divorce courts, and these same so-called leaders admit they can't find the reason. The reason, my friends, lies in the way America is educating her children. In our average public school of today our children are taught simply how they can get the most out of this life, and how they can gain wealth and leisure. But, at the same time, they are taught, sometimes unconsciously perhaps, to despise

God and His Word. Go into your public schools today, look at the textbooks used by its teachers, you will be dumbfounded with what you see and hear. Instead of telling our little ones that God created everything, they are told that everything came into existence by chance, of itself, through the course of a few million, or, for that matter, billion years. They are made to believe that there is no life after death, that the Bible is a remarkable book, yet only a myth; and that Jesus, their Savior, was no more than a model man. Can you expect then that our children will have the fear of the Lord in their hearts, or that they, the leaders of tomorrow, will prosper and be blessed?

In our Lutheran Church, thank God, it is different. Instead of making the same mistake that the world and so many other churches are making, we have not neglected our children. Beginning with the great Reformer himself, we have always emphasized the Christian training of our young, by establishing, wherever possible, Christian day schools, which teach to our children not only all the secular branches which the public schools teach, but above all the "One Thing Needful," God's infallible and never-changing Word. And, it is because of this alone, that our beloved Lutheran Church has prospered. But, if we wish to continue to prosper, we must stress still more the importance of the Lutheran parochial schools, yes, we must have more of these schools, even though it may entail sacrifices on our part. It may be a sacrifice at first, but in the long run with our children safe in the arms of their Savior Jesus, it will be worth every effort and every dollar that we put forth. And yet, my friends, do you realize that in our Wisconsin Synod we have but 156 such schools, while we have about 600 congregations? Why this big discrepancy?

Now, **how can we best give our children a Christian education?** To answer this completely would require several sermons. We can only hit the high points. The responsibility of training the children rests, first of all, upon the **parents**. That is God's own arrangement. Therefore he says, "Bring up your children in the nurture and admonition of the Lord." Or, to use the words of our text, "And thou shalt teach them diligently unto thy children." Who else, but the parents is God speaking to in these two quotations? They are the responsible ones, just as responsible for the spiritual as well as the physical well-being of their little ones, whom God has temporarily given into their stewardship.

The home then should, first of all, be nothing else but God's training-school. In the home the parents are to teach their little ones from early youth the beautiful and wonderful Bible stories, Luther's incomparable Small Catechism, and above all, the ever new story of Jesus and His love. Certainly, that will take time and effort. Yet no one will be brazen

enough to say that it is not worth-while. Likewise, in the home, the parents are to teach their children to live not according to their own childish whims and fancies, but according to God's immutable commandments. Today modern education advocates just the opposite. It says, let your children do as they wish, give them full sway, for that will allow their finer and nobler qualities a chance to express themselves. Any thinking man or woman can readily see where this child-psychology is bringing the children of today. Instead of developing their better characteristics, it is simply unleashing their Old Adam and giving it full sway. Then, the parents can also do much for their children's training by they themselves setting good examples. Every parent knows how a child will copy and imitate their every action. Children believe that what father and mother does is right. What if father or mother does wrong? Let us remember this. If we want our children to go to church, we must go to church, if we want our children to read their Bible, we must read our Bible, if we want our children to think, speak, and act as Christians, we must live as Christians.

This, however, does not leave the church without its duty toward the children. Jesus told Peter to feed the lambs in the flock, and He tells us to do the same. Nor has the church any right to shirk this grand privilege. As I said before, our Lutheran church has always tried to perform this Christ-imposed duty over against its little ones, and in doing so, has whenever possible established parochial schools. In setting up these schools, we are not giving the public schools competition, nor do we thereby condemn them. They serve their purpose as far as the state is concerned, but they can never, I say, they dare never (for the constitution of our country prohibits it) serve our purpose, that of giving our little ones the much-needed Bread and Water of Life for their souls. No other institution, outside of the parochial school, fulfills God's command to "diligently" teach our children. Certainly the Sunday school is not "diligently"; certainly the Saturday school is not "diligently"; certainly the summer school is not "diligently." The parochial school alone comes anywhere near our Lord's own command.

Aware of the importance of our parochial schools, we have assembled here in the hospitable little town of Stevensville to mutually consider their glorious work. We do not come here to gloat over our past successes, we do not come here to criticize or exalt ourselves over one another, we do not come here to waste precious time. We came here to humbly confess our many mistakes, seeking the guidance and inspiration of our God, and the encouragement and help of one another, so that when we return to our various posts, we may more efficiently carry on the blessed work of feeding the lambs of Christ.

In conclusion, I quote a striking statement of the sainted Dr. Walther: "May God preserve to our Lutheran Church, its gem, the Christian day school. For on it depends, humanly speaking, the future of our beloved church, for as all church denominations, from the time that they have permitted the state to take over the education of their children, have labored at their own dissolution, so the maintenance of our Christian day school is and remains, next to the public ministry, the one and foremost factor fundamental to our future existence." Amen. K. V.

#### WHO IS TO CONTROL EDUCATION

According to the Scriptures parents are charged with the religious training of their children. "Bring them up in the nurture and admonition of the Lord." Ephesians 6:4. In modern times very few parents have carried out this command; they have neither the ability nor the time.

The Church, too, is charged with the education of the young people in its charge. "Go ye therefore, and teach all nations." Matthew 28:18-21. In our country the Catholic church is carrying on the training of its young people to a greater extent than any other religious group. Not only do they train their young children, they also provide many high schools, colleges, and universities.

It is not generally known that all schools of our country during the colonial period for children from 6 to 14 were parochial schools, that is, schools organized, maintained and controlled by the different religious groups. This was the case in Massachusetts as well as in Pennsylvania. The German settlers paid very much attention to education, and one of the early German settlers wrote the first book on education. ("What was perhaps the earliest book of a pedagogical nature to appear in this country, was from the pen of Christopher Dock, a master of one of the early Pennsylvania schools. Dock must have had a genius for reform in teaching, for as early as 1725 he was using a blackboard in his school, a hitherto unknown thing in teaching, and his "Schulordnung" was strangely ahead of the times." — A History of Education in the United States, by E. G. Dexter, The Macmillan Company, New York.)

After the Revolutionary War the new States began to take an interest in education, and slowly the right to educate was assumed by the States. Pennsylvania did not have public schools till 1834. ("The Wyoming Valley system — schools maintained from township grants of land for the support of 'gospel ministry and the schools' — remained in force until 1834, when a state system was established." — Dexter.)

About the middle of the nineteenth century most of the Lutheran parochial schools in the east had been

closed and today the U. L. Church has no such schools.

When the Saxons came to our shores in 1838, parochial schools were established, and in 1927 the Missouri Synod had 1370 parochial schools with 81,457 pupils; in 1936 the number of schools had increased to 1380, while the number of pupils had decreased to 76,811. Our Wisconsin Synod roster contains 318 teachers' names. The number of pupils is not available at this time.

No opposition to the parochial schools seems to have existed up to the eighties of last century. The State hardly took notice of them. But early in the nineties laws were passed which endangered these schools. In Wisconsin it was the Bennett Law, and in Illinois the Edwards Law; but both laws were soon repealed. Later Michigan passed a similar law, but this law was also repealed.

The last attempt to make it impossible for the parochial schools to obtain pupils was made in Oregon. This state passed a law which compelled all children between the ages of 8 and 16 to attend only public schools. The Catholics in connection with the administration of a military school took refuge to the courts. The case finally came to the Supreme Court of our country. In "Pierce, Gov. of Oregon at al v. Hill Military Academy and Society of the Sisters of the Holy Name of Jesus" the court decided, that this law was unconstitutional. "U. S. 268 — page 571, June 1, 1925."

"The fundamental theory of liberty upon which all governments of this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have a right, coupled with the high duty, to recognize and prepare him for additional obligations."

By and by the State began to look into the school buildings to see that they were heated and lighted properly; to see that escapes were provided in case of fire, and that proper provisions were made for drinking water, and adequate lavatories, etc.

Later the health officers entered these schools to examine pupils who were ill, to see if they were in need of an optician, and in general to care for the physical well-being of the pupils. But the State did not look into the teaching or the results of instruction.

Then came the accrediting of parochial schools. There is no unanimity as to the value of this move.

Where schools are accredited, the State assumes the right to enter these schools, observe the teaching and the results of the instruction, and, perhaps, to give advice. This right was not taken by the State without invitation.

How do the public school officials look upon the right of the State to control education? Dr. Isaac

Doughton, Head of the Department of Education in the State Teachers College in Mansfield, Pennsylvania, says in an article in the "International Educational Review," Number 4, 1938, published by H. Broermann, Berlin: "But in general practice and theory the State is empowered to set those standards of education, curricular and otherwise, which may be deemed essential to its safety and well-being. Beyond these minimum standards any educational agency may go. If parents choose to satisfy these standards by instruction in non-public schools, the State is still the judge as to the adequacy of this substitution. The State may thus establish a monopoly of supervision, though not of provision. This power was clearly defended by implication in the following paragraph of the Oregon opinion."

That part of the decision reads: "No question is raised concerning the power of the State reasonably to regulate all schools, to inspect, supervise, and examine them, their teachers and pupils; to require that all children of proper age attend some school, that teachers shall be of good moral character and patriotic disposition, that certain studies plainly essential to good citizenship must be taught, and that nothing be taught which is manifestly inimical to the public welfare."

It seems to me that these statements go far in the direction of control of education by the State.

John Eiselmeier.



## Comments

**What Is the Church?** Says a book reviewer in the Christian Century: "All contemporary efforts to promote the unity of the church, in so far as they are anything more than proposals by ecclesiastical efficiency engineers to increase production, reduce overhead and eliminate costly competition, promptly run head-on into a very large question: What is the church?" We are free to admit that we like that phrase, "efficiency engineers to increase production," very much, as being quite pat to so many present day efforts at church union. It is a well-turned phrase and quite descriptive.

But aside from that, we think this reviewer showed good clear sense when he said that the question: What is the church? lies at the bottom of all these unionistic movements. The answers to this most important question are manifold. Here is the Living Church, a respected organ of the Episcopalians. In its published report of the Proposed Statement on Reunion between

the Episcopalians and the Presbyterians, agreed upon in New York, October 27 of this year, we find this: "They," the Presbyterians and the Episcopal Commission, "are agreed in holding that the inward unity of believers in Christ, the One Head of the Church, **ought to be made visible** (bold type ours, the ed.) in a common church life and fellowship; and they together acknowledge the obligation to seek and promote the visible unity of the Church wherever the pure Word of God is preached and the sacraments are duly administered according to Christ's appointment."

That sounds innocent enough if you are willing to admit the obligation to make the Church visible by union. But there is more than that involved. The Statement goes on to say: "They are agreed in recognizing the sovereign right of the Lord Jesus Christ to govern human life and conduct in every sphere, and they seek with united purpose the submission to His mind not only of the ecclesiastical order but of the whole ordered life of mankind, **domestic, public, national and international** (Bold type ours, the ed.) and its direction by the light and power of the Holy Spirit."

There is a conception of the church as a body ruling not only the church members but also the state, nay even the policies of all the states in the world. It is a proposed union of two church bodies, not for a better administration of the means of grace for the salvation of its members, but a reaching out for more worldly power in purely secular affairs. The church must be a visible body to rule the world. This is by no means a strange notion of the Episcopalians and the Presbyterians alone, it is the leading thought of all modern churchmen. The cry of dangers besetting the church, of the impending crises confronting the church, has but this one purpose to make the church visible as a world power to fight, not indeed with the weapons of the Spirit, but with the carnal arms of force given to the state alone. None of these church leaders have ever succeeded in keeping the church and the state apart in their minds, nor indeed in practice. To what lengths this aim can and does impel these church bodies eager for union has often been stated here and need not be further explained now.

But what, finally, is the church? Even among Lutheran Christians there is much confusion of mind on this point. It can all be straightened out by the clear definition of what a Christian is. Who is a Christian? It is that person who believes in Jesus Christ his savior from sins. No more, no less. And the church is the gathering of Christians, or saints, being sanctified by the blood of Jesus. As this faith is invisible to all but God, so is the real church invisible to the eyes of men. The visible gathering of men using the means of grace, the Word and Sacrament, is called the church because there surely are believers or saints, but not all of such a visible gathering may be believers, unbeliev-

ers may be mingled with them. So the real Church of God still remains invisible and has nothing to do with ruling the world. Its sole business is to preach the Gospel of salvation. Z.

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**The Sunday School Under Jewish Teaching** We hew to the line that political questions are not be discussed, either pro or con, in our church papers. Hence we shall not go out of our way to speak of the Jewish influence in this land on practically all activities of life. But when we read in the Christian Century that the Peachtree Christian Church of Atlanta, Georgia, has invited Dr. David Marx, rabbi of the Hebrew Temple, to conduct a course in the Old Testament before the training school for Sunday school teachers, we are more than a little interested. Not that we are very much surprised, for the dealings of some sectarian churches with the Jewish rabbis have been fairly frequent and often quite close. This can easily be understood when we remember that most of the Reformed churches of the day know Jesus Christ only as a good man and wise teacher, and do not profess to believe Him to be the very Son of God. To the belief that Jesus was a model man most any Jew can subscribe.

But when the editor of the Century voices his opinion that the Jew is particularly well fitted to expound the Old Testament, we dare to disagree. "The Hebrew point of view should be taken into account by those who would understand a body of literature (meaning the Old Testament) which was Holy Scriptures for the Hebrews long before it became Holy Scripture for Christians also," says the editor of the Century. It betrays an inexcusable and huge ignorance on the part of the above mentioned editor to state that the Jews understood the Old Testament. They did no such thing, neither in times past nor now. Of the spiritual meaning of the Old Testament all the learned rabbis knew practically nothing. Read what our Lord Jesus had to say to them on the point of their perverting the law in the Sermon on the Mount. As to the Gospel content and promises the Jews were kept in perpetual blindness. 2 Cor. 3: 14: "But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament, which vail is done away in Christ." The Jews understand neither Moses nor the prophets. Z.

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**Liberalizing Lutheranism** The News Bulletin brings us the words spoken by Rev. J. A. Houkom, president of the board of trustees of Augsburg seminary, at the induction of its new president, Dr. Bernhard M. Christensen. He is reported to have said: "Augsburg must, as it has from its very beginning, continue to foster and propagate a Lutheran theology emancipated from the fetters of

traditionalism and intolerant orthodoxism and a scriptural Christ-centered, living Lutheranism, which by God's grace may become the medium by which spiritual awakening of souls and congregations to zealous and fruitful Christian life may be encouraged. And if this spirit and theology may also reach beyond the limits of the Lutheran Free Church into American Lutheranism, we believe too, that this would be a God-pleasing development."

If these words mean what they say, then we have here an outspoken condemnation of the old Lutheran theology and orthodox teaching. It seems to be a turning away from the old ways and views that were safely and solidly built upon the Scriptures as the inspired Word of God to new ways and methods for the bringing about of spiritual life and conduct. If that is what these words mean, and we seem to be unable to get any other meaning out of them, then we deplore deeply this new departure. To call the old long established beliefs of the Lutheran church "traditionalism" and orthodoxism" is to brand them as something out of date and useless for these times. To this we cannot subscribe, nor can we share the hope that the influence of modernistic liberal-mindedness will be God-pleasing. We rather hope and pray that our beloved Lutheran Zion will long be spared such a visitation from God, for that would mean for us the corruption of that doctrine to which the Lutheran church has long been committed and through the preaching of which it has led so many souls to the true life in God. We know of no truer or better teaching than that delivered to us from the fathers and founded on true orthodoxy.

Z.

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**Dangers of a Comfortable World** Among the dangers peculiar to the last times described in advance by Jesus, the spirit of materialism receives prominent mention. He said that like unto the days of Noah the hearts and minds of man would be wrapped up in eating and drinking, buying and selling, marrying and giving in marriage and things of that sort. On another occasion, Luke 21, 34, He warned: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares."

Earthly-mindedness and a living Christianity do not go hand in hand. Feeling comfortable in this this world has a paralyzing effect upon Christian faith. "If riches increase, set not your heart upon them," says the psalmist. These words may be expanded to say, "If you have the comfort, luxuries and physical conveniences of life, be careful that they do not crowd spiritual things out of the heart."

Of this we were reminded by an article in The Christian Advocate sent to us by a reader. After re-

ferring to the direct attacks of science upon the Christian religion, the writer goes on to speak of, what he believes to be, the greater danger which lies for the Christian in the environment which science has created for the Christian.

We quote in part: "Applied science has created the spirit to which theology has yielded. This it has done by creating a comfortable world and relieving us of unpleasantness. Electric gadgets, good roads, automobiles, air-conditioning and the like have transformed the world into something our fathers never knew. This has centered our attention on our own physical well-being, and we have minimized those spiritual, sacrificial and eternal verities for which the gospel stands."

"When the body is comfortable a man can not tolerate a soul or conscience which might make uncomfortable demands; so the mechanistic psychology is adopted. We can not imagine anything better than our comfortable world; so heaven recedes and immortality is denied by redefinition. A chariot on golden streets can not compete with a straight eight on concrete roads. The comfortable man is so well satisfied that he deifies himself, and God goes out as humanism comes in."

I. P. F.

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**Congregational Singing** We Lutherans like to boast that ours is the singing church. But very often that boast is not justified. Quite often our singing sounds as though it were quite a chore. In this age of jazz and swing music the old heavy Lutheran chorals do not strike a responsive chord in the hearts of many. Many feel like joining in the congregational singing only when some lilting, sprightly tune sounds forth from the organ.

Quite a few judge the value of a hymn only by the melody according to which it is sung. The melody is important. It should express the sentiments of the hymn and so add to the spirit of worship. We remember attending a church service in which the hymn, "My hope is built on nothing less" was sung according to the melody, "Who knows how near my end may be." Such a combination of words and melody was bound to disturb the spirit of worship.

Yes, the melody is important, but the words of the hymn are more important. It is not only the tune that should be sung, but above all the words, not only with the mouth, but also with the mind and heart. That is what many fail to do. They do not pray the words as they sing.

A minister of music in another denomination had this to say: "In this sophisticated day I presume people hesitate really to express themselves through the medium of the hymn. Hymn singing then becomes a pious exercise, purposeless, even painful, and lacking the stirring note of Christian triumph. I



sometimes wonder after hearing the unenthusiastic hymn participation of our churches — and this condition is all too common — if the worshippers really find the hymn texts genuine and true to their own experience."

Aren't the souls attuned anymore to the text of the Christian hymns? Aren't the truths which they express believed any more? That is the case with modernist church goers who have cast the old truths overboard. We, however, still believe them but our minds so easily wander. Let us pay attention to the text of the hymns as we sing them and our souls will be greatly enriched in the process.

I. P. F.

## From a Wider Field

This department of our paper is conducted by Rev. W. J. Schaefer, 4521 N. 52nd St., Milwaukee, Wis. Please mail all communications for it to his address.

### OUR CHRISTMAS STAR

The shepherds of Judah  
Saw angels from afar;  
To waiting men of Wisdom  
God sent a gleaming star.  
But what have we, His people,  
To tell of Jesus' birth?  
Have we a star to guide us?  
Do angels come to earth?

Ah, yes! in Holy Scriptures  
We hear the angels sing:  
"All praise to God, the Father,  
And to the new-born King."  
We have a star far brighter  
Than Wise Men had of old;  
For in the Holy Scriptures  
The way to Christ is told.

The Bethlehem we're seeking  
Is heaven up above;  
The sure and only pathway  
Is God's free Grace and Love.  
Now let us hasten onward,  
God's Holy Word, our guide;  
Until we, with the Wise Men,  
Shall kneel at Jesus' side.

Adeline Weinholz.

### GIFT BREAD THAT STICKS IN THE THROAT

General Franco is carrying on a new type of warfare in Spain. Instead of the conventional high explosives, his fliers now drop loaves of bread over Madrid and Alicante wrapped in paper bearing conciliatory messages. In Alicante, where not long ago children were killed or maimed by bombs from a Nationalist plane, the message mixed propaganda and

good will in the following words: "This is a sample of the bread we eat in Nationalist Spain, and we are sending it as a present to the women, children and wounded of Alicante." Commenting on this bit of "tact," a New York Times columnist asks: "Will the gift bread stick in the throats of the Alicante women? Will it stir new pain and hate? Or will hunger override all other considerations? What a piece of work is man!"

— Luth. Companion.

The Catholic Church in Hungary is preparing for a struggle with the Nazi infiltration into their land. Judging by its oppressive actions toward organized religion in Austria and Germany, the hierarchy accepts as its own the independent expression of one priest who declared: "We were present at the cradle of Hungary. A full millennium we have served it, and we will not go back to the vestry room now." That means, of course, the precipitation of a political, as well as a religious, struggle. To this end the church authorities staged elaborate and impressive ceremonies, beginning on St. Stephen's Day, August 23. This day, that of Hungary's first and sainted king who, on his death-bed, placed the kingdom he had founded under the "protection of the Holy Virgin Mary," was chosen to emphasize the unbroken connection of the Catholic Church with the nation's glory and power, and to impress upon the people that Hungary must always be a Catholic Christian land. Skilful propaganda to meet the National Socialist technique of glowing promises of land and other reform is being assiduously pressed. At the same time the terrors of spiritual authority over the destinies of the future are carefully blended with divine promises, human hopes, and improved relationship with the Church. The argument of the hierarchy, however, would be more convincing if, through the millennium referred to, the Church had not grown rich in acres and treasures, while the vast majority of the Hungarian peasants have as steadily become landless. The Church's land holdings are estimated at one-third of all the arable land of the nation.

— Lutheran.

Arnaldo Araujo, Head of the Spanish Branch of the British and Foreign Bible Society, recently reported to the London office "there never had been such a demand for the Bible in Spain as there is today in Loyalist territory." During the quarter ending February 1938, 2,040 complete Bibles were sold, including Gospels and separate books of Scripture, the number sold totaled 9,200. Señor Araujo added that the sales would have been much greater if the demand could have been met. Sales were obstructed by lack of transportation and lodging for colporteurs, and the serious disturbance of postal service. With this statement should be considered the news report (June 26)

that the Loyalist Ministry of Defense had just ordered all its military heads in the war zones to grant "all possible facilities" to priests and ministers of whatever faith for the unrestricted practice of their religious duties "within the limits of camp life." The Loyalist periodical, "Vanguardia," pointing out that this action is strictly in line with the liberties granted by the constitution adopted several years ago by the Spanish Republic, patiently asks, "When will Rome favor us with its comprehension?" —The Lutheran.

**Soviet Russia Has Again Furnished** unwilling testimony to the vitality of religion within her borders. The Soviet Army periodical, "Red Star," has just expressed alarm (July 22) over the acknowledged existence of 30,000 religious organizations in Soviet Russia. While the "Red Star" recognizes condescendingly that most religious people are largely "harmless, honest citizens who need only to be persuaded and instructed," yet it protests that "it would be dangerous to overlook the influence of the reactionary clergy in our country. We must always remember that religion is an instrument of the opposition in its struggle against communism." It must be discouraging to the Soviet to find that, after their most desperate efforts to annihilate religion, there should still exist 30,000 religious organizations in Russia. It is true that the Soviet has had its successes. A recent statement embodied in "The World Lutheran" indicates that the last two Lutheran pastors serving in Russia have been arrested, and thus our brethren there have been left shepherdless for the time being. But the alarm of atheistic Sovietism is caused by the rising of life where they had done their best (or worst) to establish death, and Christians may be confident that this will always occur. —The Lutheran.

#### THE MINISTRY — A LIFE OF SERVICE

The ministry offers today the finest opportunity for human service.

The modern division of labor in nearly all of the professions except the pastorate, narrows the scope and limits the interest to an increasing extent. The physician is more and more becoming a specialist who cares for the ills of a certain area of the body. The widely-known doctor seldom has the care of the whole body, especially in these days of great hospitals.

The school teacher or the college professor has a fleeting knowledge of the student who takes his course, receives his credit, and goes on his way. Seldom can he impress his personality upon the fast-moving processions of young people.

A lawyer will defend a client's interests for a consideration and, when the case is ended, pass out of the life of the contestant.

But a pastor who stays with his congregation over a period of years comes to know intimately people in every stage of life. The real "Seelsorger" has the thrill of watching their progress, sharing their experiences, and advising them in many circumstances. This intimacy and the increasing knowledge of human nature afford a conscientious pastor chances to be of immense usefulness to a large and expanding group of people who face problems, meet disappointment and disaster, and have no other counselor who can be so trusted to be fair and unselfish.

The successful pastor thinks of religion in terms of common sense. The church has been placing too much emphasis on numbers, instead of living the life of "The Good Shepherd" who went out to seek and find those who were lost. The crying need today is to spiritualize our present constituency to become consecrated Christians. Pastors and church workers should be willing to go into the gutter of life, if there is a possibility of saving one soul for eternity.

The man who devotes himself to being a good pastor, accommodatingly tolerant of people's foibles yet faithful to the truth and preaching, "We are justified alone by faith in our Lord and Savior Christ Jesus," can in these days be of enormous service not only to his parishioners but to all who come within reach of his voice and personality. His influence will be in proportion to the degree of unselfishness and devotion to all people who come under his care.

The cumbersome over-organized condition of many congregations is not conducive to the work of evangelism. The pastor needs more time for personal work among his people. But it takes too much of his time and strength to keep up this ever increasing congregational machinery. All organizations of a church when keyed to the work of "saving souls" will be assistants in God's vineyard — all others should be scrapped.

If the pastor is objective in his outlook, accommodating of his time, willing to listen and be bored, ready to learn of child, man and woman anything they can teach him, he will find his ministry most exhilarating. He will have the satisfaction of knowing that he has been following a Master Who never failed to respond to the cry of human need; Who found in every person something precious and worth while; and Who trod the path of human service with only one goal in view, "To seek and save that which was lost."

#### SOVIETS FIND RELIGIOUS QUESTIONS IN CENSUS AN EMBARRASSMENT

According to the Religious News Service, Soviet authorities have eliminated questions concerning religious adherence from the blanks for the impending census, which is to be taken on January 17, 1939. It will be remembered that after the census of 1937,

which contained such questions, was taken, the results were suppressed, with the explanation that "enemies of the people" had crept into the census staff and gone counter to "elementary principles of statistical science" in tabulating the results. A line on the suppressed results was recently given, however, by Jaroslavsky, head of the Godless Union, when he said that up to one-third of the city population and up to two-thirds of the rural population of Russia have not yet broken with religion. — Christian Century.

### A TRAILER HAS NO POWER

Many people can be described as being "trailer minded" today, either through personal experience by living in one or else through contact with them on the highways.

These two facts are known concerning a trailer: it has no power going up hill, in fact, it is a drag or a weight which to some degree holds back the car which is pulling it; on the other hand, a trailer with its dead weight has a tendency through accumulative momentum, to push the car to which it is attached to a point beyond control if the driver is not alert and cautious. If an unattached trailer is started down hill, it careens wildly first in one direction and then in another, spreading destruction and many times death. In short, a trailer having no power within itself becomes a dead weight or drag going up hill and when going down hill it can become a destructive force.

Have you ever thought of trailers existing within the church — the hangers-on — those who have no power of their own and who have attached themselves through membership to the church in the hope of being taken some place spiritually without any effort on their part? There are just such individuals within every church. There are those who refuse to accept their share of responsibility in carrying out the church's program, those who want no part in the financial upkeep of the church, those who do not want to find their place in the organizational life of the church, those who fail to take advantage of the privileges of worshiping regularly in God's house and communing regularly.

A spiritual trailer within the church can do but one thing for the church which is striving to gain greater heights. A spiritual trailer or hanger-on becomes a drag or dead weight, holding the church back. A spiritual trailer having no power within himself has a tendency to be negatively critical, to spread dissatisfaction, and even to produce destruction itself within the church.

Think for a moment what would happen if every spiritual trailer within the church suddenly had power within himself. The same thing would happen as happens on the railroads in the mountains. Two locomotives pull the precious cargo of human life and

freight up and across the mountains. Each locomotive produces power within itself and in such combining power the goal across the mountains is reached.

The church today needs less human trailers and more human locomotives. Transformed indeed would be the life and power of the church if every spiritual trailer or hanger-on suddenly possessed power within himself. Greater by far would be the effectiveness of the church in establishing the Kingdom of God in the hearts and minds of men if every member of the church who is now a trailer would accept his share of responsibility in carrying out his church's program, in caring for his part of the financial life of his church, in finding his place in the organizational life in his church and in using every opportunity of worship and prayer to deepen his own spiritual life.

Which are you — a trailer — a spiritual hanger-on to the church — void of power within yourself — destructive rather than constructive? Or are you a locomotive — a spiritual dynamo which has power — the power of God?

Then, too — which do you want to be day by day?

— E. G. Berger in The Lutheran.

### MORE TRAGEDY IN CHINA

Three-year-old Phoebe Nyhus, daughter of the Rev. and Mrs. Arthur Nyhus, American Lutheran missionaries, was killed in a Japanese raid on the Lutheran Brethren Mission at Tungpeh, in Southern Honan Province, October 24, according to a report that has just been received from the American Consulate General at Hankow. Mrs. Nyhus and another daughter, Ruth, eight years old, were wounded.

The family only recently returned to China after a year's furlough spent at Fertile, Iowa, the birthplace of Missionary Nyhus.

Nyhus expressed the opinion that the bombing was deliberate as the building bore large American flags. Last February, at the request of the missionaries, the American Consulate forwarded to the Embassy at Peiping a map indicating the location of the Tungpeh Mission property for the information of the Japanese authorities. The Nyhus family has been removed to Tangho, also in Honan, fifty-seven miles north of Tungpeh. Tungpeh is near the Honan-Hupeh Province border, thirty-five miles west of the Peiping-Hankow railway.

In June of 1932 the Rev. and Mrs. Nyhus and their daughter, Ruth, together with four other missionaries and their four children were captured by Chinese communists near Kukungshan, Honan. A few days later all were released except Nyhus and another missionary who were held as hostages. But when it became apparent to the communists that a high ransom could not be secured they were released unharmed.

### CINCINNATI CHURCHES DIFFER ABOUT ETHICS IN GAMBLING

Gambling in some forms is illegal in Ohio; in other forms, legal. Raffles and games of chance with prizes in cash or merchandise are forbidden by local regulations in Cincinnati. But certain churches are much addicted to the use of this kind, particularly "bingo." The city manager has issued regulations permitting them within rather strict limits. Comes with a pastoral letter addressed to all the clergy in the area defending gambling as a legitimate amusement or recreation because it is intended as a necessary relaxation of the mind" (it certainly presupposes a relaxation of the intelligence, but anyone who ever saw much gambling knows what it does to nervous tensions, which most need relaxing) and expressing surprise that a city official "should array all the forces at his command against a harmless and innocent game of chance. . . ." The presbytery of Cincinnati replies in a resolution declaring that it does not consider gambling an innocent diversion and that it "specifically deplors the attempt of the Roman Catholic hierarchy to wink at the laws against organized gambling." The issue is clearly drawn. It involves not only a difference of opinion about the morality and the personal and social consequences of gambling, whether in or out of church, but a difference of attitude in regard to obedience to laws that one does not like. The effect of the chancellor's letter is to encourage the people, to whose attention the priests are instructed to bring it, to ignore the laws against gambling and to rely, instead, upon the warnings which the church gives against gambling under "evil circumstances." A recent Gallup poll shows that a larger per cent of people gamble at church lotteries (probably including "bingo") than at any other game of chance, including the horses, numbers, punchboards, slot machines and sweepstakes. The inquiry might be extended to ask — what churches? But perhaps that is not necessary.

— Christian Century.

John's Church of Watertown. Pastor C. Strassen of that parish confirmed her.

In 1885 Mrs. Doehler married Pastor Chr. F. Doehler. She was the pastor's faithful wife and helpmeet for forty-six years in the following churches, Algoma, Wis., Neillsville, Wis., Two Rivers, and Escanaba, Mich.

Following a prolonged illness Mrs. Doehler was called home on November 17. God's grace upheld and sustained her so that she remained faithful to her Savior to the end.

Burial services were held November 19 at St. James Church, Milwaukee, Pastor Arthur Voss officiating.

Mrs. Doehler is survived by her husband, her children Walter Doehler, Elsie Doehler-Kurtz, Edgar Doehler, Martin Doehler, Ada Doehler-Abel, Arnold Doehler, Geraldine Doehler, three sons-in-law, three daughters-in-law, a sister, and other relatives.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

— A. P. V.

### MINUTES OF THE SIXTY-SEVENTH WISCONSIN STATE TEACHERS' CONFERENCE

The sixty-seventh Wisconsin State Teachers' Conference was held this year at St. Mark's Lutheran Church in Watertown on Thursday and Friday, November 3 and 4.

Mr. W. H. Manthey, the chairman, delivered his opening address on Thursday morning. He showed reasons why we should hold conferences and what benefits we derive from them.

The Rev. W. A. Eggert then extended a hearty welcome to the conference and wished them God's blessings upon their deliberations.

Prof. A. Schaller extended the greetings of the faculty of Dr. Martin Luther College at New Ulm to the conference and then read his paper, "Beneficial Methods of Private Bible Study." In his paper he pointed out the necessity of intensive private Bible study on the part of all teachers and then outlined two plans according to which this study might be carried out. The second portion of this paper outlining plans for Bible study is to be published in our periodicals.

Pastor E. Kionka next delivered his essay, "Christ, the Model Teacher." In this paper he used several examples to show the methods Christ used in his work on earth to teach the truths of the word of God. He urged all teachers in their instructions to follow the example of the Master Teacher.

During the noonday meal served in the church hall by the ladies of St. Mark's Church Mr. A. Maas entertained with humor.

## Our Synod

### † MRS. ANNA DOEHLER †

Mrs. Anna Doehler, née Schulz, wife of Pastor emeritus Chr. F. Doehler of Milwaukee, Wis., was born at Watertown, Wis., March 18, 1862. She was baptized by Pastor J. H. Brockmann of St. Mark's Church and later attended the parochial school of St.

During the afternoon session we heard a theoretical paper, "How the Work in Geography Should Progress from Grade to Grade." This work was delivered by Mr. S. J. Bergemann of the local St. Mark's School. In his essay he pointed out the difference between the newer method of teaching geography and the methods used years ago. In the older methods the factual knowledge of geography was stressed, whereas in the geography classes of today the pupils are taught the effects which geographic environment have upon man's life. He then outlined the course in geography which is in use as St. Mark's School of Watertown. He showed how the work was so arranged as to meet the mental level of the children in each grade where the material was presented.

The theoretical paper was then carried out in three practical lessons as follows: "Nomads of the Arabian Desert" (Grade 4), Miss Hertha Sievert; "New Zealanders and Their Work" (Grade 6), Mr. W. Roekle; and "Why the New England States Share in the Industrial Trade of the World" (Grade 7), Mr. Wm. Bartels.

Prof. J. Meyer then extended the greetings of the Michigan State Teachers' Conference.

Following the adjournment Prof. Martin Albrecht conducted a practical demonstration in choir conducting. Two numbers were prepared for the evening service.

At 7:30 on Thursday evening a special conference service was held in which Prof. J. Meyer delivered an inspiring sermon.

On Friday morning Mr. E. F. Schulz delivered his paper entitled "How May a Teacher Utilize His Summer Vacation in the Interest of His School?" He stressed the following activities: doing mission work for the school, physical relaxation, and professional growth.

Prof. A. Schaller reported that a summer course offering five lecture courses covering nine days would be offered at New Ulm this summer.

Mr. F. Meyer, the executive school secretary, then talked on points of interest to the teachers in his "Gleanings from the Conference and Elsewhere."

During the business meeting Mr. M. Zahn and Mr. A. Fehlauer were elected as members of the program committee to succeed Mr. G. Glaeser and Mr. C. F. Heine. These were the only two offices becoming vacant this year. It was moved to ask the Rev. E. Kionka to submit his paper to the "Quartalschrift" for publication. The conference then decided that hereafter the inspirational address should be delivered at the opening of the conference on Thursday morning. The chairman was excused from delivering his opening address. An invitation from the Friedens School of Kenosha to hold our conference there in 1939 was

gladly accepted. Since Prof. J. Meyer was unable to be present to deliver his lecture in the afternoon, the conference voted to advance the entire afternoon program and to begin at one o'clock.

The Friday afternoon sessions were held in the school auditorium since Mr. Wm. Kirschke wished to show examples of report cards with a projector in connection with his paper, "What Record of Progress Shall the School Send to the Home?" These examples showed clearly to what lengths many schools have been going to send to the homes reports on many different character traits which cannot be graded or measured. An animated discussion was precipitated by this paper. It was deemed advisable to mark only the scholastic achievement of the pupils in grades easily understood by parents and to provide space where necessary remarks can be made to the parents.

In the continuation of the business meeting thanks were extended to the Northwestern Publishing House for donating the programs for the conference, to Prof. J. Meyer for his inspiring sermon, and to the local congregation for their hospitality. The treasurer's report was accepted.

To close the conference with a true inspiration, the Rev. H. Gieschen delivered an address on the topic "Contrary Winds," based on Matt. 14:24. He pointed out how teachers have to contend with the contrary winds, a) the hostile attitude of the world, b) difficulties with state legislation, c) indifference of our people, and d) above all our own flesh. He then offered the true consolation offered in the word of God. He showed that we are sent by God to do His work and that we have His Son at our side to help us.

Pastor Gieschen was thanked for his address and asked to submit it to the church papers for publication.

Roland C. Jacobs,  
Secretary.

### NINETIETH ANNIVERSARY

On October 16, St. John's Ev. Luth. Church in Milwaukee, Wis., celebrated the ninetieth anniversary of its organization.

The founders had been meeting on Sundays to hear a sermon read from Luther's "Hauspostille" and, in 1847, had been served for a short time by Pastor L. Dulitz. The congregation was organized in 1848, and a church property located at Fourth and Prairie Streets was acquired.

The following pastors have served the church: L. Dulitz, 1848-1856; W. Streissguth, 1856-1868; John Bading, for many years also the President of the Wisconsin Synod, 1868-1908; and John Brenner, since 1908.

Almost from its earliest beginnings, St. John's has maintained a Christian day school. At the present

time the school is in charge of Teachers A. Ehlke, F. Berg, and Hildegard Hauber.

Former teachers were Sauer, Riebeling, Eckhard, Graetz, Sperling, Wagner, Schoenfeld, Lemke, Anderson, Bartz, Bickler, Scholz, Horwintzky, Behrens, Culver, Stabel, Callen, Hoffmann, Nitschke, Treichler, Laudon, Lukas, L. Ungrodt, J. Gieschen, Johanna Brockmann, Johanna Denninger, Emmeline Braun, E. Goetz, Mathilda Bading, Marie Scheurer, L. Grams, and M. Gieschen.

The opening of two branch schools, in 1873 and 1885, respectively, led to the founding of St. Mark's Ev. Luth. Church and Apostle Ev. Luth. Church.

In 1886, a new property was bought on Eighth and Vliet Streets. The present school building was dedicated in 1887, the present church, on July 13, 1890. St. John's joined the Wisconsin Synod in 1858, and since that time its life has been closely interwoven with that of the Synod.

The first convention of the Ev. Luth. Synodical Conference of North America was held in St. John's in July, 1872. In 1892 it was host to the representatives of three synods who met to organize the Ev. Luth. Synod of Wisconsin, Minnesota, Michigan and Other States.

The preachers at the celebration were: Pastor G. Bergemann, Prof. J. Meyer and Pastor Paul Pieper.

J. B.

#### FORTIETH ANNIVERSARY

On October 23 St. Matthew's Congregation of Benton Harbor, Mich., was privileged to celebrate its 40th anniversary. The occasion could not be passed by by the congregation without special services to sing the praises of a gracious Lord under Whose protection and blessing the congregation has shown a steady growth. Pastor John Brenner of Milwaukee pointed out this grace to the congregation in two morning services, while the undersigned preached the sermon in a short afternoon service. After this service a special meeting was conducted in which all the pastors of the Southwest conference of the Michigan district took part, especially those pastor serving at the congregations of which St. Matthew's is the mother-church. Tuesday evening another service was conducted in which Pastor Werner Franzmann of Coloma preached the sermon. Wednesday evening the final service for this special occasion was held in which the Pastors N. Engel of Eau Claire and A. Fischer of Sodus preached.

From a humble beginning St. Matthew's has grown to be one of the larger congregations of the Michigan district. The congregation was founded in 1898 by Pastor Herman Peters. In the same year Pastor August Behrendt was called. He served the congregation until 1908. Since that time Pastor Henry C.

Haase has served the congregation. Today the congregation points with pride to its modern church, erected in 1920, and its new and modern parsonage which was dedicated but a week before the celebration. The needs of the children have not been neglected. In 1924 a parochial school was started, which school has shown a steady growth under the capable leadership of its two teachers, A. Jantz and F. Radde.

May the Lord of the Church continue to shower His blessings upon this congregation in the future as He has in the past. W. W. Westendorf.



#### NOTICES

To fill the vacancy created by the death of Pastor S. Jedele, I have appointed Pastor Wm. Mahnke, R. R. 5, Box 595, West Allis, Wis., a member of the Board of our Theological Seminary.

I have appointed Pastor Paul Pieper chairman of the Hymn Book Committee elected by the Synod in 1937.

The Bureau of Census of the United States Department of Commerce, Dr. T. F. Murphy, chief statistician, is still complaining that so many pastors have not yet made reply to the religious census that is being taken at the present time.

John Brenner,

\* \* \* \*

The Minnesota District Mission Board will meet on Friday, December 16, at 10:30 A. M. in the West Hotel, Minneapolis, Minn. O. P. Medenwald, Sec'y.

#### ANNOUNCEMENT

Rev. Gerhard Redlin, Allenton, Wis., was elected visitor of the Dodge-Washington conference.

Paul J. Bergmann, Pres.

#### RADIO BROADCAST

Immanuel Lutheran Children's choir to sing Christmas carols over station W. T. M. J., Christmas Day, December 25, 4:00 to 5:00 P. M., A. W. Stellhorn, Director.

#### ORDINATION AND INSTALLATION

Upon authorization of President Walter E. Pankow Candidate Walter J. Koepsel was ordained and installed as pastor of the Crandon-Argonne-Hiles parish on the 2nd Sunday in Advent, December 4, 1938.

Address: Rev. Walter J. Koepsel, Crandon, Wisconsin. H. E. P.

#### NORTHERN MICHIGAN PASTORS'-TEACHERS' CONFERENCE

The pastors and teachers of the Northern Conference of the Michigan District will meet, D. v., on January 10 and 11, 1939, at St. Paul's Church, Saginaw, O. Eckert and O. J. Eckert, pastors.

Papers: Das Verhalten des Pastors beim Krankenbesuch, F. Krauss; Bible Versions, A. Westendorf, com. chairman; What is the Use of the Law According to the Scriptures, G. Albrecht; Lenten Outlines, W. Voss; The First Commandment, A. Hueschen; How to Get and Hold the Attention of the Pupil, R. Sievert; Christian Conscience, B. Westendorf.

Sermon: K. Vertz (E. Wenk).

Confessional Address: F. Krauss (A. Kehrberg).

Please notify one of the local pastors about your coming, even if you do not desire quarters.

A. W. Voges, Sec'y.

#### ABERDEEN MIXED CONFERENCE

The Aberdeen Mixed Conference will meet from noon of January 3 to noon of January 5 at St. Paul's Lutheran Church, Aberdeen, Rev. F. J. Graeber, pastor.

Essays to be read are: 1. Religious Current Events of 1938, W. Nitschke; 2. Comparison of Liturgical Forms of Lutheran, Catholic, and Reformed Churches, H. Gerike; 3. Hints in 1 Cor. 11:1-16, Ph. Mueller; 4. Hints in 1 Cor. 11:23-34, J. Bade; 5. Pastor in Civic Affairs, G. Schmeling; 6. Baptism, L. Mehl; 7. Examination of Claims of Evolutionists, B. Hahm.

Sermon: J. Schwarting, H. Larsen.

Timely announcement is requested.

H. Heckendorf, Sec'y.

#### RHINELANDER PASTORAL CONFERENCE

The Rhinelander Pastoral Conference will meet at Eagle River (Pastor Jos. D. Krubsack) on January 18, 1939, at 10 A. M.

Papers: P. J. Gieschen, Isagogical Treatment of the Gospel according to St. Matthew; F. Bergfeld, The Ministry and the Call; H. Pussehl, Responsibilities Devolving upon, and Benefits Accruing to, a Congregation Because of Its Membership in Synod; F. Raetz, Bible Contests.

Sermon: H. Pussehl, Jos. D. Krubsack (English)

Timely announcement is desired.

H. J. Lemke, Secretary.

per Paul J. Gieschen, Chairman.

#### MISSION FESTIVALS

Town of Dallas and Town of Prairie Farm, Wis., St. Paul's (J. Henning, Jr.). Off'g: \$231.42.

##### Tenth Sunday after Trinity

Dorset Ridge, Wis., Immanuel (L. A. Witte). Off'g: \$50.54.

##### Twelfth Sunday after Trinity

Green Lake, Wis., Friedens (E. P. Pankow). Off'g: \$95.64.

##### Fourteenth Sunday after Trinity

Sleepy Eye, Minn., St. John's (Wm. C. Albrecht). Off'g: \$543.10.

La Crosse, Wis., Mt. Calvary (Theo. J. Mueller). Off'g: \$226.14.

##### Fifteenth Sunday after Trinity

East Troy, Wis., St. Paul's (G. E. Schmidt). Off'g: \$100.64.

##### Sixteenth Sunday after Trinity

Kendall, Wis., St. John's (L. A. Witte). Off'g: \$183.04.

La Crosse, Wis., First Luth. (J. T. Gamm). Off'g: \$1,362.06.

##### Seventeenth Sunday after Trinity

Green Bay, Wis., First Lutheran (R. Lederer). Off'g: \$263.00.

Brillion, Wis., Trinity (M. T. Sauer). Off'g: \$356.77.

Red Granite, Wis., Trinity (M. A. Fleischer). Off'g: \$20.69.

Carbondale, Mich., St. Mark's (Henry A. Hopp). Off'g: \$41.87.

Watertown, Wis., Trinity (K. A. Timmel). Off'g: \$387.65.

##### Eighteenth Sunday after Trinity

Milwaukee, Wis., Divine Charity (J. G. Jeske). Off'g: \$126.74.

Root Creek, Wis., St. John's (W. C. Mahnke). Off'g: \$150.62.

Mansfield, Wash., St. John's (R. E. Jaech). Off'g: \$31.25.

#### Nineteenth Sunday after Trinity

Withrow, Wash. (R. E. Jaech). Off'g: \$46.00.

Monroetown, Monroe Co., Mich., St. Paul's (G. Ehnis).

Off'g: \$130.66.

Eagle River, Wis. Christ (J. Krubsack). Off'g: \$76.22.

Three Lakes, Wis., Preach. Sta. (J. Krubsack.) Off'g: \$23.75.

Dale, S. D., Zion (H. J. Wackerfuss). Off'g: \$13.76.

Cudahy, Wis., St. Paul's (G. Hoenecke). Off'g: \$68.70.

#### Twentieth Sunday after Trinity

Valmy, Wis., St. John's (Otto C. Henning). Off'g: \$154.82.

Daggett, Mich., Holy Cross (Henry A. Hopp). Off'g: \$34.25.

#### BOOK REVIEW

**The Blessed Life**, by Calvin B. Waller, D. D., Baptist. Pages 110. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Mich.

A book of sermons. It contains three sermons on the 1st Psalm and various other texts. This author, no doubt, is at home in his Bible and quotes Scripture profusely in every sermon. We are glad to see this done. Although unable to subscribe to all statements of the author, we can recommend its reading to our readers. W. J. S.

**Witnessing With Power**, by Albert Hughes, D. D. Toronto, Canada. Pages 150. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Mich.

This volume contains an exposition of some of the great events presented in the Book of Acts. In the ten chapters the following subjects are treated: 1. The Great Beginning; 2. The Promised Power; 3. The Miracle Manifested; 4. Power, Persecution, Property; 5. Stephen, the Sufferer; 6. Philip and the Eunuch; 7. The Church Pushing on through Judea, Galilee and Samaria; 8. The Door Opened to the Gentiles; 9. The Passing of Jerusalem and Peter; 10. The Beginning of Missions. The book is well written, instructive and the applications are exceptionally good. W. J. S.

**The Divine Unfolding**, by James R. Graham, Jr. Pages 120. Price \$1.00. Print, Zondervan Publishing House, Grand Rapids, Mich.

The author says in his introduction: "In order to obtain a spiritual apprehension of the principles of Divine dealings and God's purposes in eternity, it is necessary for one to be completely abandoned to the Word of God and possessed of a deep conviction that ultimate truth can only be discovered within its pages." The author does not intentionally deviate from this basic principle — even though he has one whole chapter on the Millennium, in which he is a firm believer. In this volume the author presents God's plan of salvation. Beginning with Genesis 1, he takes the reader, as it were, on a tour through the Scriptures. The book is well written and is worth the price. W. J. S.

**The God-breathed Book**, by Marion Mch. Hull, Dean, Atlanta Bible Institute, Atlanta, Go. Pages 50. Price 25c. Print, Zondervan Publishing House, Grand Rapids, Mich.

A most intriguing, fascinating, interesting brochure to anyone who is interested in mechanics and number. The writer takes an emphatic, definite stand on the premise: "The Bible not only contains but IS God's Word and God's Words." This fact he attempts to show from the reoccurrence of certain numbers (number scheme) in the Bible which give evidence of a deep and orderly design, especially in its structure. E. g. — the numbers 3, 4, 7, 8 and their multiples are most common. They are consistently used throughout the Bible in regard to certain person, designations, terms, etc. The number 4 is the number of the earth, 5 is the number of grace, 7 is the perfect number, 8, the number of the names of Christ, 10, the world number, 13, the number of sin, etc. Whoever is interested in such an investigation will not be disappointed in this little brochure. W. J. S.

**Filled with the Spirit**, by Richard Ellsworth Day. Pages 379. Price \$1.50. Print, Zondervan Publishing House, Grand Rapids, Mich.

Filled with the Spirit is a devotional book containing one devotion for each day of the year. Each devotion covers one page. The devotions are based on as many Scripture texts. The texts chosen for each day are not exegetically treated and often the exposition is only vaguely related to the text. It is not at all the style of devotional readings that our readers are accustomed to and prefer. W. J. S.

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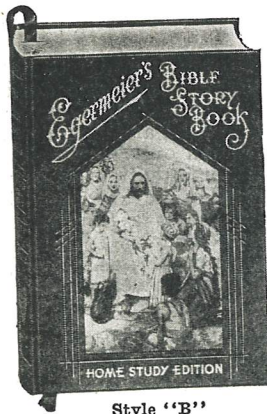
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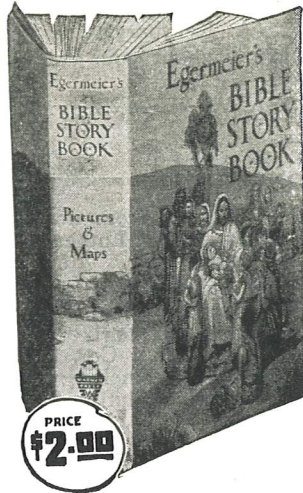
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