

# 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*

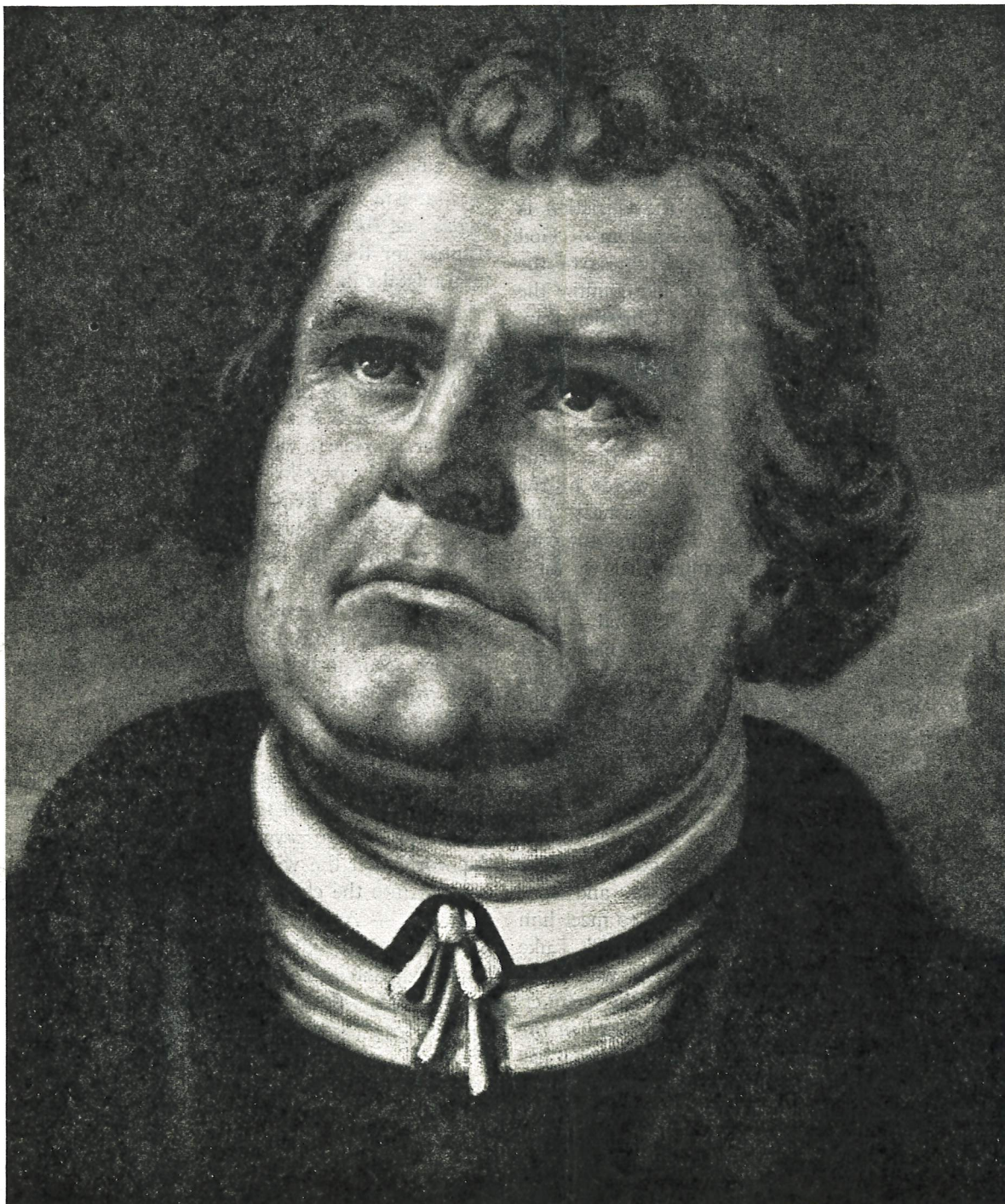
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## "WITH MIGHT OF OURS" — "CAN NAUGHT BE DONE"

Ephesians 6: 10-17

NO news, it would seem, can displace the news of the war in Europe and the rumors of war in our country. Although we are not among the belligerent nations we are affected by the conflict abroad and everyone knows of the extensive preparations that are being made for the event of war.

But there is another conflict which must take the precedence in the interest of the Christian. It is a holy war which must daily engage his interest and his strength.

### Christian Warfare

Does this title appear to be a paradox? The apparent contradiction has long been eliminated by the words of Jesus, "Render, therefore, unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22: 21. A Christian loves and honors his country. He is deeply concerned about its welfare. He will, if need be and his government calls him, shoulder arms for the defense of his fatherland. But the Christian is also a child of God and citizen of the Kingdom of God and he will remember his duty and faithfulness to the King of kings. Fighting the battles for his country the Christian will still carry on this conflict of Christian warfare. The former may be a matter of life and death, the latter is a matter of *eternal* life or *eternal* death. "Unto Caesar the things that are Caesar's; unto God the things that are God's!"

Does our Christian warfare conflict with the words of Jesus, "My peace I leave you," or the words of the Apostle, "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost?" The apparent contradiction is again solved if we remember that we have peace with God and, therefore, we are at war with sin and Satan and the world. The one — peace with God — cannot exist without the other — war with the enemies of God and the kingdom of God. — Luther sings of this warfare in the "Battle Hymn of the Reformation," "The old Evil Foe now means deadly woe: Deep guile and great might are his dread arms in fight, on earth is not his equal." — We must fight or we perish.

### Preparedness

Our Savior once said, "What king going to war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?" Luke 14: 31. And this is our position in our holy war. We must know and muster our strength for the conflict. "Finally, my brethren, be strong in the Lord, and in the power of his might." — Many a faithful Christian has been seriously wounded in this battle, and many reputed Christians have succumbed entirely because they ignored the admonition of God's word, "Be strong in the Lord!" With might of ours can naught be done! As is the

branch when it is severed from the vine, as is the arm when it is severed from the body, so is the Christian severed from his Savior, Jesus Christ. "Without me," He said, "Ye can do nothing." The same truth is emphasized in the words of Paul, "Put on the whole armor of God."

### Armament

If our enemy in this conflict were a man we might meet him and subdue him with our own strength and with man-made weapons; but the enemy is superhuman. We need the strength of Christ, we need the whole armor of God. This is an admonition which the church in all generations has ignored. Christians have attempted to fight their own battle by their own wits and with means of man's devising. — Thus in one generation men have attempted to flee from the world and the enemy (flight was substituted for the fight).

Monastic vows, celibacy, invocations of saints and angels and the like constituted the armor which they substituted for the panoply of God. St. Paul points to this fatal mistake in writing to the Colossians, 2, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. And not holding the Head from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, Touch not; taste not; handle not; which are all to perish in the using; after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh." A more accurate description of monks and nuns and the false priesthood could hardly be given. And Paul calls it all *carnal*, fleshly wisdom.

Men frequently go from one extreme to another. From the extreme of fleeing from the world our generation has again turned to the devise of compromising with the world, and, to save especially our young people from the world and the wiles of Satan, a bit of the world is ushered into the church under the name of church entertainment. — Are we, let us be honest, spiritually minded in seeking these things for the young people, or is it not carnal wisdom and a natural desire for entertainment — and perhaps, a fleshly desire for relaxation from the bitter conflict with the world and Satan? — From the extreme of "child's play" we again rise to new heights. To meet and fight the twentieth century world and Devil we must be academically and scholastically equipped. We must dazzle and blind the world and Satan with our wisdom. — But we forget that "Out of the mouth of babes and

sucklings hast thou Lord — ordained strength because of thine enemies, that thou mightest still the enemy and the avenger." Ps. 8. No weapons of our own devising will suffice in this conflict — lest any man should boast. Moreover, the enemy is too cunning, too strong for us.

### The Foe

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The old Evil Foe now means deadly woe, deep guile and great might are his dread arms in fight, on earth is not his equal. The Scriptures in the one case always presuppose the truth of the Scriptures in another case. If Satan is merely a myth then heed not the admonition of Paul to put on the whole armor of God. But the Wicked One is the arch enemy of God and Christ and of His Church. "He goeth about as a roaring lion seeking whom he may devour." In the passage before St. Paul lifts the veil for a moment and permits us to view the world of evil spirits. We wrestle not with flesh and blood but with principalities and powers, the rulers of the darkness of this world. These powers have subdued the world. The darkness of spiritual ignorance, the night of sin and its bondage, and finally, the outer darkness of damnation are their kingdom. These powers assail us and would quench the spirit and the life regenerated in us by the Holy Spirit through the Word. They would slay our souls. They are not ungodly *men* but the rulers of the ungodly, Satan himself — "Therefore take unto you the whole armor of God that ye may be able to withstand in the evil day, and having done all, to stand." We dare not lose in this conflict. It would mean eternal death.

### The Victorious Christian

"Stand therefore, having your loins girt about with truth." With the loose, flowing garments of ancient times men girt themselves. It gave them freedom of action and strength. In the conflict with the enemies of the soul have your loins girt about with truth. Can a Christian enter this conflict doubting God and the truth of the Word? Conviction is necessary. That conviction which comes through the Word. — "And having on the breastplate of righteousness." The breastplate covered the ancient warrior from his neck to his thighs. Your breastplate is righteousness. You must be invulnerable. Your conscience must be silenced; the accusations of the Law must be silenced; the Foe, Satan, must not prevail when he accuses you before God. Only the righteousness of Christ, purchased by his suffering and death, will be sufficient to make you invulnerable. Your own righteousness is a flimsy rag. "And your feet shod with the preparation of the gospel of peace." The conflict in the olden days was man to man, hand to hand, and it was required of a good soldier to be swift of foot. In the verses following the passage before us Paul asks for the

supplications of his brethren, "And for me — pray — that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel — that I may speak boldly as I ought to speak." This readiness, this cheerfulness, this boldness to speak — to carry the battle into the enemy's camp — is ours by the gospel of peace. Peace with God! What boldness this imparts to war with Satan. Above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked." Faith in Christ is our shield and



defense. The fiery darts of the Accuser are warded off if we have "put on the Lord Jesus." The unholy thoughts and desires are quenched with the help of Him who dwells in us by faith. "And take the helmet of salvation." The helmet not only protected the ancient warrior but also adorned him. Take the *hope* of eternal salvation in this conflict. There is no rest while we dwell on earth. The conflict is bitter, it is often unwelcome. Then remember there remaineth yet a rest for the people of God. Hope for the crown of glory in heaven. Your hope shall not be put to shame.

"And take the sword of the Spirit, which is the word of God." One weapon has been placed into the hand of the Christian in his battle against the enemies of his soul, the word of God, the sword of the Spirit. With it Christ met the Tempter in the wilderness and conquered;

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## EDITORIALS

**A Solemn Protest** The *Lutheran Companion* in a recent issue expressed itself very strongly on the action of "other Lutheran bodies, some of them also associated with the American Lutheran Conference," in giving "aid and comfort" to such pastors and congregations who for valid and good reasons have been suspended by their church body. The minister in question, having been suspended because of un-Lutheran teachings, immediately got busy in the same community and among the same people he had served and organized a new congregation, of course, with people who followed him from his former charge. As though that spiritual robbery was not enough for the faithful members of the congregation to bear, other ministers — Lutheran, by name, we take it — fraternized with the suspended pastor and congregation.

On this the *Lutheran Companion* says editorially: "The perservation of the spirit of mutual confidence and good will between the several constituent synods is largely dependent upon scrupulous recognition of the right of each group. One of these rights is the regulation of its own internal affairs, including the administration of discipline. For individual pastors to flaunt an official act of another church body with which their own synod enjoys the closest ties of Christian fellowship is not merely to place that relationship in jeopardy but also tends to destroy all order and discipline in the Church. We might even go further than that and say, when a pastor reveals a spirit of contempt toward an official decree of a sister synod in a matter involving Scriptural teaching, it is time to ask if such a pastor takes his own ordination vows very seriously or if he regards with indifference the doctrinal position of his church. A true spirit of unity and understanding among the various Lutheran groups of America can never be achieved as long as there are some individuals who insist on considering themselves a law unto themselves and who constantly disregard the common amenities to exist between Christian brethren."

This editorial struck us with no less force than that of an exploding bomb. Why suddenly become so incensed over the actions of other Lutheran bodies? Certainly it is a shame that such a thing should ever happen; certainly it is wicked and sinful to disregard the sovereignty of a Lutheran congregation or church body when

it was prompted to act against a pastor or a congregation on Scriptural grounds; certainly it is unbrotherly for another church body of the same constituency to accept this erring pastor and his congregation and take them to their bosom. It is vicious and soul-destroying. It breaks down all attempts at disciplining the guilty.

And yet we were surprised at this solemn indictment and protest coming from the American Lutheran Conference. If we were not so sure that some pastors of the American Lutheran Conference are not so scrupulous about serving people who belong to other church bodies, we could be sympathetic. But as the case stands we can only say that we have been the recipients of like treatment coming from men of that body. Since, however, the Synodical Conference and the American Lutheran Conference have no affiliation whatever, perhaps, this is to be expected.

Certainly, in the Synodical Conference such a thing ought never to happen that one body will interfere with the work of another body. Especially ought this to be the case if a congregation of one synod — or a part of such a congregation — *for no valid reason*, wishes to withdraw and asks to be served by the other synod. The synod that yields to such a demand is certainly jeopardizing the brotherly relationship. As long as such a dissatisfied group has the opportunity to be served by one or the other of these synods and HAS been so served and has been WELL served in the past that ought to be enough reason for the other synod to deny the petition for services to the seekers. They ought to be told and told in UNMISTAKABLE language, "we will not serve you as long as our sister synod is able and willing to do it." God demands this — The love we owe to one another demands it — simple honesty demands it — common decency demands it — and, the welfare of those misguided souls demands it. "*Let love be without dissimulation.*" Rom. 12:9.

W. J. S.

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**Uncertain Preaching** An evangelist was preaching before a large audience in a city auditorium, an audience drummed together with the active support of the ministerial alliance. On the evening to which we refer he had been holding forth on a political subject. He closed with the following remarks:

"I do not expect everybody to agree with me. I have simply expressed my own personal views on the subject."

If he was merely expressing his own views, what right did he have to pose as a messenger of God? If a minister can not speak with divine authority, he has no right to speak in his capacity as minister.

Your pastor has a right to expect you to listen to him and to accept his preaching only when he can truthfully say, "Thus saith the Lord," "It is written." Such preaching is possible only when the preacher bases his remarks, not only nominally but actually, on the Bible, which is the Word of God. When the preacher invades the field of politics, he is no longer functioning as a messenger of God but as a refined politician. He is speaking on a subject about which there can be honest differences of opinion. He is saying merely what he thinks and not what God says.

The preaching which is not in effect a "Thus saith the Lord" is worth nothing. The preacher who remains on Bible ground is the only one who has a divine message. It is too bad that the preachers of our day are more and more leaving Bible ground to invade the realm of human conjecture and personal opinion. Paul in his preaching did not express his personal views but God's revelation. He was always sure of his ground. His writings are interspersed with such statements as "I KNOW" and "I AM PERSUADED." We can not conceive Paul closing a sermon with the statement that he had been expressing his own views and that he did not expect everybody to agree with him. Many did not agree with him but he nevertheless insisted that he had been speaking absolute truth.

I. P. F.

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**Bach** A great artist and critic once said Bach almost persuades him to be a Christian. But why "almost"? I can imagine easily the case of a man whom Bach entirely persuaded to be a Christian. He is, and will remain, through all the changing moods of human thought an interpreter in whose house are many wonderful things. But do you agree that the Christian church often makes the least use of its best expositors? Do we let Bach interpret for us as he might?

Albert Schweitzer once said that no man can ever read the Gospel again in the same way after he has heard the "Passion According to St. Matthew." I can give my own assent to that judgment. I have heard that music many times and never without some new light upon the divine story. When I hear in the holy communion certain words, they go always to an undertone of this music which is more than an accompaniment. "I therefore say to you, I will not drink henceforth of the fruit of the vine till I drink it new with you in my heavenly Father's realm." These words in all their calmness and majesty, in their foreboding and triumph, go with the music of Bach to interpret them. Somehow that cantor of Leipzig had entered into the secret of the Lord Jesus. It was not

in vain that he put on the score sometimes "J. J." — "Jesu, juva" (Jesus, help me).

Why do we not use in our worship more of this passion music and the large number of cantatas which the master prepared for church worship? I heard a service not long ago which was opened when a clear and thrilling voice broke the silence with one of the recitatives from the "Passion According to St. Matthew." And why do we not hear more of the cantatas — not for the sake of musicians, among whom I have no place, but for the sake of the common man who has "a life in Christ to live, a death in Christ to die"? Why should he have to listen to hosts of interpreters and not hear this man who had penetrated so deeply and learned something of the secret which all men must know?

If I had to lecture on the creed — an unlikely supposition — I should provide myself with a victrola and some records of the "Mass in B Minor." I know that these would throw more light on the mystery than the best exposition that I could give. Once when I was leaving a hall in which this music had been given I met a ministerial friend, a man of remarkable culture and grace of spirit. "I never understood the creed so well as I have done tonight," he said. I believe that he was right, and others might enter into the same experience. I do not mean, of course, that the music by itself could teach us the meaning of the Incarnation, but it adds to the intellectual interpretation something more that gives fire to it. We can hear a little of the things which the saints did their best to put into words and failed with a magnificent failure, for the thing is impossible.

And if I were discoursing on the song which the morning stars sang together, I should certainly cause to be heard the "Sanctus" from that same Mass. That and William Blake's "Invention" would provide all that was needed.

This music is not for the learned and the cultured only. Those who say so are sometimes misled by their own prejudices. Too many of us settle down at one time in life to a certain range of music and calmly assume that what is good for us must be good for others. What we call hard — largely because we have not taken it seriously — must be hard for them. I have no direct information upon the matter but I have no doubt that when Schweitzer plays Bach to his African friends on the edge of the equatorial forest they listen to it eagerly and with genuine responsiveness.

I have been many times one of thousands of hearers gathered to hear the passion music. Once I heard it in the Catholic cathedral in New York, in which I sat among many poor folk who heard the Gospel gladly. There is something in this interpreter which goes to the heart of every man. On the wings of his music, it may be, the Lord himself steps out of the Book and is once more in the midst of us.

I repeat: why do we not use more seriously this great evangelist? — Quintus Quiz in *Christian Century*.

## LUTHER AND MELANCHTHON

TWO large slabs lie prone upon the graves in the Castle Church at Wittenberg, Germany, that hide beneath them the earthly remains of two mighty servants of God — Luther and Melanchthon. It is altogether right that these two men should lie side by side in death as they stood shoulder to shoulder in life during those torrid and eventful days of the great Reformation. They belong together. God in His wisdom united these two great men to do a common task — the greatest since the days of the apostles. By them God once more, in His mercy, lifted the Gospel from the shelves where by priestly intrigue and wantonness it lay hid under the dust of the centuries. By them God once more caused the glorious light of the Gospel to shine forth in all its brilliancy and fullness. Together they labored by daylight and candle-light to hold aloft once more the most comforting doctrine of the Scriptures: *"Man is justified by faith without the deeds of the law."*

### Luther, the Man

Who was this man Luther, this humble miner's son who was born in a little-known Saxon village at the end of the fifteenth century more than 450 years ago? Volume upon volume has been written about him and the end is not yet. His character was so many-sided, without being complex, that it seems impossible that so many characteristics could be embodied in one man. The outstanding characteristic in this man Luther is his self-effacing humility and submissiveness.

Luther's courage and his indomitable will may be traced to the same source. In those lonely and dangerous hours when pope and state unleashed their intrigue and power against this lone Saxon the words of the 46th Psalm sustained him, *"God is our refuge and strength, a very present help in trouble."* Convinced of the righteousness of his cause he single-handedly entered the arena against the combined evil powers of his day for a contest to the death.

### Scholar and Teacher

Luther was a scholar. If not the greatest of his day, he was, nevertheless, one of the greatest. Few surpassed him. He was abreast of all the learning of his age. He thirsted for knowledge and spent many of his leisure hours among the books in the library of the university. He was an incessant reader. He was also a poet — a poet of great ability and a musician as well. No other evidence of this fact is needed than to quote the words and music of that unmatched hymn, *"A Mighty Fortress is Our God."* It was said of him, "all living things whispered and spoke to him, and he walked in communion with them all. Little children gathered around his feet, and he had a big heart of love for all the weary and sorrowful."

He was a teacher, a leader of men and a king among men. Men respected his wisdom and quick judgment and

stern honesty. As a teacher he drew young men from all parts of the continent and made the University of Wittenberg famous. He was an eloquent speaker and wielded a mighty pen. We know how he could write and speak. The Bible which he translated into German was his stupendous achievement; and the books he wrote comprise a small library. "His words were half-battles, they were living creatures that had hands and feet; his speech, direct, strong, homely, ready to borrow words from the kitchen or the gutter, is unmatched for popular eloquence and impression."

Whoever dared challenge him in debate had met more than his match as John Eck, Carl von Miltz and others of the papal court experienced. If he was gruff sometimes and if his language seems to be a bit coarse let us remember that he spoke the language of his day and followed the fashion of his day when the language he spoke



and, yes, created was still in its formative stage. He made it the elegant and flexible language that it is today. Nor will anyone cavil with him because of his oftentimes concreteness and homely expressions. Luther was fighting for his life and in a death-struggle with a mighty antagonist one is not so squeamish about the weapons one uses.

"One cannot throttle a snake in a graceful attitude." In that day battles were not fought with soft speech couched in fine language and elegant phrases and subtle sarcasm; they did not mince words. Perhaps there was more honesty and less venom in the rougher old way than there is today.

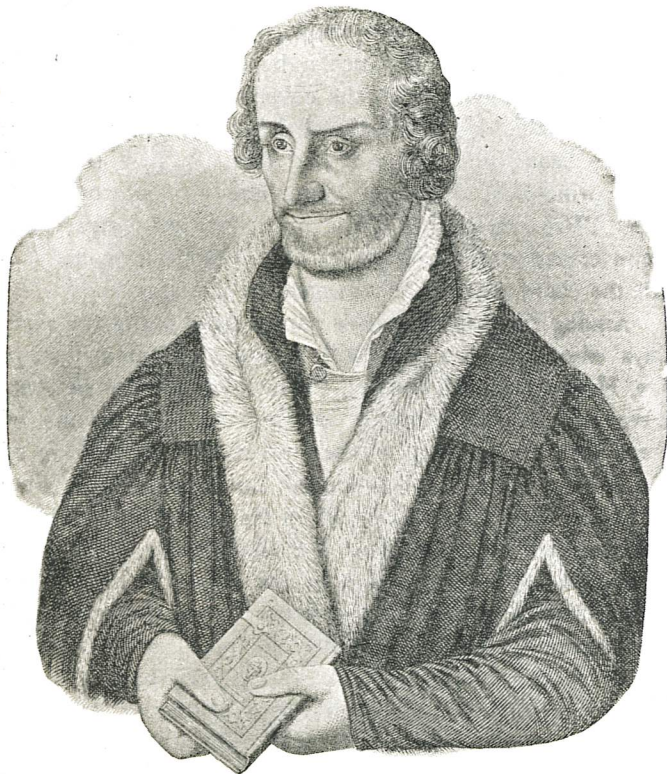
### The Source of His Strength

Luther was a man of prayer. It is said of him that he spent at least three hours a day in the privacy of his chamber in fervent prayer. He prayed with a boldness

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## PHILIP MELANCHTHON

In striking contrast to Luther stands the other great figure, though less well known, Luther's friend and co-worker, Philip Melanchthon. Two characters more unlike each other than Luther and Melanchthon cannot be imagined. Generally Luther was everything that Melanchthon was not. Luther was a leader, Melanchthon was not; Luther was courageous, Melanchthon was timid; Luther was explosive, Melanchthon was calm; Luther was firm and resolute, Melanchthon was vacillating and uncertain; Luther yielded no ground to the opponent, Melanchthon was ever ready to compromise. These weaknesses in the character of the great Melanchthon gave Luther no end of trouble and worry. Their contrasting



characteristics Luther himself describes in the following words: "I am rough, boisterous, stormy, and altogether war-like. I was born to fight against innumerable monsters and devils. I must remove stumps and stones, cut away thistles and thorns, and clear the wild forests; but Master Philippus comes along softly and gently, sowing and watering with joy, according to the gifts that God has abundantly bestowed upon him."

### Luther Meets Melanchthon

These two great men, Luther and Melanchthon, met at the University of Wittenberg where Melanchthon became professor in 1518. Unlike Luther, Melanchthon never had to experience the privations which were part of Luther's life from childhood to manhood, nor yet the torments caused by a sin-stricken conscience eagerly searching for peace with God. Melanchthon's father was

a wealthy man well able to provide for his illustrious son and see him comfortably through school. The family name was Schwarzerd which translated into Greek is Melanchthon. At the age of seventeen he received his Master's degree and began the study of theology. Through the recommendation of an influential kinsman he was appointed professor of Greek at the University of Wittenberg.

### Luther and Melanchthon Become Friends

It was not until the debate at Leipzig in 1519 which Melanchthon attended that he became a champion of the Reformation. From then on he devoted much time to theology and through Luther delved deeper and deeper into the doctrines of the Scriptures. Luther recognized in him a very valuable assistant and gift of God. As early as 1521 Melanchthon published the first book on Lutheran dogmatics (doctrine) and later assisted Luther in his work of translating the Bible. His fine knowledge of the Greek language was appreciated by Luther and his aid was gladly accepted by him. Together they not only translated the Bible into the vernacular of the people but at the same time made the German language. His deep learning and his elegant style and language are easily traceable in the confessional writings of the Lutheran church, especially in the Augsburg Confession and the Apology of the Augsburg Confession which were the product of his mind and pen, however, in full agreement with Luther with whom he was in constant correspondence. Luther, having been excommunicated and outlawed, was not able to be at Augsburg to meet the Emperor, Charles V and the Estates and present the Lutheran doctrines. This, then, fell to the lot of Melanchthon. Very meticulous always in his language he exercised even greater skill and care in formulating the Confession, weighing every word and every sentence carefully and submitting each article to the Lutheran theologians that were present. This made of it the clear, simple, definite confession that it is combining a calm, peaceful tone with a firm evangelical position. This was Melanchthon's greatest achievement for which he will be remembered by the Lutheran church in all times to come. They are, each in its own right, masterpieces.

### Melanchthon Not a Leader

Melanchthon, unlike Luther, also was not a fighter nor a public debater. When face to face with the adversary his courage failed him and the words seemed to die upon his lips. Nor did he ever enter into a spirited debate with anyone. He was present at Marburg where Luther and Zwingli debated their differences in regard to the doctrine of the Lord's Supper but said very little. But let it be said that he was as little inclined at that time to compromise with the Zwinglians as was Luther.

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## GUTENBERG AND THE REFORMATION

THIS year the world is celebrating the 500th anniversary of Johann Gutenberg's invention of the movable type, which is generally set at 1440. Though Gutenberg died about fifteen years before Luther was born in 1483 yet by the providence of God these two men and their work were to be intimately associated to make it possible that the world would be flooded with the light of the Reformation and the Reformation gave to printing the impetus that it needed to prove its value. The so-called Renaissance (rebirth) of the fifteenth century could not do it. Although there was an awakening among the higher classes and a renewed interest manifested in the old Greek classics and although the monasteries were busier than ever trying to supply the demand for books yet the printing press was not considered seriously enough that it could prosper. The general illiteracy of the time, of course, was to blame. The common people were still unable to read and write. These needed to be interested and taught to read and write. But the incentive was not strong enough to accomplish this and no one seemed to be interested in them. Printing was not a lucrative business, as a result, and many a printer wasted his time and energy and means to die a poor man.

### The Reformation

All this was changed by the great Reformation in 1517. No sooner did Luther sound forth his protest against the abuses in the Catholic church in his famous 95 theses and through them aroused an embattled world till now groping in spiritual darkness than the printing presses revived and printing became a profitable business. The Reformation gave the common man a sudden desire to learn to read and with that desire came quite naturally a greater demand for reading material. At last the printer had his opportunity; the movable type was put to the test and met it successfully. Luther began to write and made free use of the printing press to distribute his literature to better advantage. The days of darkness and ignorance were fast receding. Literacy was in the ascendency. Not immediately and overnight was all this to be accomplished, but the near future would see its realization.

### Mass Education

The halcyon days for the printer were in the offing. Luther and with him Melancthon were already crying in the ears of the rulers for schools in which the youth of the nation might be taught to read and write. Schools were established all over the nation — in fact, all over Europe — and Luther and Melancthon themselves travelled all over Germany to inspect them and put them on a sound basis. People were actually beginning to realize their opportunities and the opportunities for their children. Schools sprang up overnight, like mushrooms.

In this new order that was being rapidly established came the need for books of all kinds. There were Bibles to be printed, catechisms, hymn books, devotional books

and the pamphlets and books that Luther wrote. Here was the much needed encouragement that the printers needed. There was work for them to do — much work, and their business expanded and became profitable. This was the direct result of the Reformation. Without the Reformation, who will say what might have become of the printer and his occupation. If printing would ever have become general it is safe to say that it would have been postponed indefinitely. So the art of printing and the Reformation really grew up together. Every impetus and encouragement that it needed had its source in the work of Luther.

### Printing Bibles

No other book so inspired and commanded the attention of the great printers and claimed their interest as did the Bible. Whatever was known of the art of printing was concentrated to produce a book second to none in all its appointments from the cover-design to the printed page. To this day it is claimed that there never has been a more beautiful book published than the first full-sized book printed by Johannes Gutenberg — and this book was THE BIBLE. This may be an extravagant claim considering the facilities of the modern printers — but the claim stands unchallenged, so it seems.

Among the printers whose names stand out in the early days when printing was still in the experimental stage are, Hans Luft in Germany, Christopher Plantin of Antwerp and William Caxton in England. Every one of them rose to eminence in their profession as printers of the Bible. Hans Luft produced Luther's famous Bible of 1534. That Bible appeared on the market in two large volumes carrying more than 100 illustrations made from wood-cuts. It was a credit to the printer's art and an outstanding example of excellence in workmanship of the sixteenth century. Among the printers of the sixteenth century another name stands very high, that of Christopher Plantin. Plantin was a printer in Antwerp. He was a credit to his profession. He also reached the height of his reputation through the printing of his now famous Polygot Bible issued in 1568. This book contained the Bible in four languages — Latin, Greek, Hebrew and Chaldaic running in four parallel columns. This Bible comprised eight volumes. He was promised financial support by the King of Spain, but the King never kept his promise and Plantin, a poor man, although he finished the great task with the help of his family, was so impoverished by the task that his business went under and he died a pauper.

That is the story of Gutenberg's invention — the movable type — and that is the story of the influence of the Reformation on printing. Had not Luther arisen and had not Luther's Reformation been a success who can tell what would have become of the invention of Johannes Gutenberg. It might have been forgotten as so many other things were forgotten in those dark days. God would have it otherwise.

W. J. S.



## "WITH MIGHT OF OURS" — "CAN NAUGHT BE DONE"

(Continued from page 339)

with it Luther fought and sang: The Word they still shall let remain, nor any thanks have for it. That word must be at our side today.

Paul speaks in detail of the armor of God. He does

so to emphasize the need of the whole armor of God in this conflict. For indeed, with might of ours can naught be done. And we must win, we must subdue the Foe. Therefore be strong in the Lord, and put on the whole armor of God.

A. P. V.

## LUTHER AND MELANCHTHON

(Continued from page 342)

and assurance that often seemed challenging and presumptuous. His prayers seemed to be demands on God. When he was called to the bedside of Melanchthon who was sick unto death Luther writes that "then my God had me to deal with, for I threw my sack at His door and filled His ears with all His promises of hearing prayer; so that He could not but hear me if I were ever to trust in His promises."

### Luther's Home Life

A happy marriage to a former nun, Catharine von Bora, was the beginning of a happy family life for Luther. He held her in high esteem and she looked up to Luther in deepest affection and respect. It is said that she always addressed him with the title "Doctor." Catharine's virtues were many. She was pious, devoted to her duties, economical, and patient under all conditions. Luther was a very liberal man and often exceeded his ability to give and to help those that were in need. His income was never very great; about a \$1,000.00 a year was the maxi-

imum. If he had no money to give to those who begged at his door he gave them other articles of value often much to the dismay of his good Catharine. His friends were many and they were always welcome to join the family circle at any time. At meals he is said to have been talkative and entertaining.

Luther had six children, three sons and three daughters. Two of his daughters died early in life. The death of Magdalene was a hard blow for him and almost more than he could bear. She had a gentle, amiable nature and Luther was especially attached to her. With the children he was firm but his earnestness was well blended with love and consideration for their welfare. He understood them, their minds, their little desires, their wants and cares and he was able to meet them on their own level. How well he could get down to the mental level of a child is revealed in a letter he once wrote to his little Hans.

Such a man was Luther. Surely any man who embodied all these exceptional traits must be considered with the really great men that God has given to the world.

W. J. S.

## PHILIP MELANCHTHON

(Continued from page 343)

With the death of Luther in 1546, however, Melanchthon's real troubles began and his comparatively weak character could not carry the burden so suddenly cast upon him. He missed the friend upon whom he had leaned those many years and who had never wearied of the battle for the Truth and upon whose mighty shoulders had rested the success of the cause of the Reformation. He was to become the leader now and he was no leader of men; he was to champion the cause of the Gospel and he was no champion; he had neither the inclination nor the gifts necessary for such a position. He would have gladly escaped the responsibility and the doctrinal battles but circumstances forced him into them. His timid soul was horrified by the fierce attacks that were launched against him, but they were of his own making. For the sake of a supposed peace with the different church bodies — Catholic and Reformed

— he was willing to yield a point here and a point there. He was ready to compromise to the sorrow of his friend and to the joy of the enemies of the Truth. As a result both friends and enemies refused to trust him. This is the sad note in the life of a really great man. He assayed or rather was forced into a role that was simply outside of his sphere and for which he had no ability — and he failed.

His death occurred in 1560, fourteen years after the death of the great Reformer. His body was laid to rest beside that of Luther in the Castle Church in Wittenberg. In life he needed the powerful spirit of Luther to support and sustain him and only in close union with him could he have reached the heights to which he rose. Without Luther, humanly speaking, Melanchthon would have lived and died quite unknown. In death his friends were kind to him when they laid his weary body to rest beside that of Luther. **He belonged there.**

W. J. S.

## INTRODUCING THE LITURGICAL PART OF THE NEW HYMNAL

By Gervasius W. Fischer

### III. EDIFICATION A PRIMARY PURPOSE OF THE PUBLIC DIVINE SERVICE

**I**N the last chapter of these studies it was shown that the public divine service is necessitated by a two-fold need of the Christian Church on earth: 1. The need of edification, and 2. the need of publicly confessing Christ. This twofold necessity then also gives us the two-fold purpose of the public divine service. By its purpose the contents, the form, and, to some extent, the ceremonial of the service is determined.

This twofold purpose deserves a closer study for a better understanding and a deeper appreciation of the Orders of Services contained in the new Hymnal.

The New Testament attaches a special meaning to the word "edification." Literally it means the act of building, and then the act of building up, building stronger, improving. It is a figure of speech representing the Christian Church as an edifice, as the house or temple of God. According to Ephesians 2:19-22 the Church is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the corner stone."

The individual Christians are built upon this foundation as "lively" (living) stones (2 Peter 2:5), and are not only described as those who have been permanently built upon the "foundation," but are also "being built" and "grow unto a holy temple in the Lord." "Edification is every presentation of the divine Truth which increases and strengthens the faith and spiritual life of a Christian."

That His Church be edified God "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come to the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:11-13).

That the Word of God is the means of edification is clearly shown us in many passages of the New Testament, such as 2 Timothy 3:15-17: "All Scripture is given by inspiration of God, . . . that the man of God may be perfect, thoroughly furnished unto all good works."

In 1 Corinthians 14 it is clearly stated that edification is the purpose of the public divine service. In this chapter the apostle corrects the mistaken value which the Corinthian congregation placed upon the "gift of tongues." He there compares this gift of speaking with an "unknown tongue" to the gift of prophecy, that is, the gift of presenting the divine Truth which would enable hearers to grow in the knowledge of the Gospel and to make it more fully **their own**.

St. Paul tells the Christian congregation that no man understands him, who is speaking in an unknown tongue, "but he that prophesieth speaketh unto men to the edifi-

cation, exhortation, and comfort." It may be that "he that speaketh in an unknown tongue, edifieth himself; but he that prophesieth edifieth the church" (4v. 4).

Since this chapter deals with the public divine service we may take his words there as a guiding principle for all such services: "Seek ye that ye may excel to the edifying of the church" (v. 22). And clearly the last verse of the chapter, "Let all things be done decently and in order," must be interpreted to mean that everything which hinders, disturbs, or opposes edification has no place in the public divine service.

The early Christian Church, and later the Lutheran Church, used this as their guiding principle in ordering the divine service for public worship. Since edification was the primary purpose of worship and the Holy Ghost edifies by the means of the Gospel and the Sacrament, the Word and Sacrament have always been considered an essential part of the public divine service. The Law of God serves a negative purpose in suppressing the sinful nature of man which adheres to every Christian all his life.

It is important for us to be aware that the consciousness of what God has done and still does for us must constantly be refreshed. Only so will we rejoice more and more in our faith, learn to cherish our communion with God, and be fully aware of our privilege of serving Him. The Word of God will prevent us from falling into self-righteousness, self-complacency, and moral laxness. Our spiritual life will be deepened by it, our faint hearts encouraged, our sorrowful souls comforted, our weak service strengthened. To do this is the purpose of the public divine service and such edification of the Christian congregation bears the fruit of wholehearted prayer and praise.

We can here apply the above principle of edification as a purpose in the Lutheran divine service only briefly and fragmentarily.

Foremost is that the Word of God is an essential part of every divine service. It is to be proclaimed and heard. Its promises form the basis for all prayers and its saving power is the prime motive for all praise.

The purpose of edification is indicated in the opening Versicle of the Communion or Morning Service: "Our help is in the name of the Lord; who made heaven and earth." The Christian congregation is coming to her loving heavenly Father for the reassurance of His divine help, which virtually means the reassurance of His forgiving love in the Gospel. Similarly in the Matins (early morning services) and the vespers (evening services) the same purpose of edification is implied in the opening Versicle: "Make haste, O God, to deliver me: Make haste: O Lord, to help me."

In the service then all else must be a handmaiden to the Word. The Word is the picture, music, art, cere-

monial, hymns, vestments. This must be kept in mind by the minister, by the congregation, by the organist, and by the choir as representative of the congregation. Art dare never be employed for art's sake alone, nor anything for the sake of mere prettiness.

Man at no time dare be the center of the service, but God alone. For that reason no provisions are made in a Lutheran Hymnal for such days as Mother's Day etc. This same principle also applies to the recent innovation of processions with singing by choirs, "special numbers" by the organists, and in some instances to choir anthems and solos.

Great care must further be exercised that changes in the existing *order of services* in a congregation be not made without first instructing the congregation as to the meaning and the purpose of such changes. Changes and innovations may often confuse the worshippers and hinder their edification. This should also apply to the introduction

of those Orders of Service printed in the new Hymnal which will be new to a congregation.

The Orders of Services given in the new Hymnal will allow sufficient variation so that they can be adapted to the needs of the small outlying country congregation without choir or organist, as well as to the requirements of the largest urban church with excellent choirs, organists, and a congregation trained in a Christian School for worship. Each congregation under the able leadership of its pastor should learn to adapt these forms to their own needs to serve the purpose of edification. Those who desire and have a simpler service will not criticize those congregations with a more elaborate service, and vice versa. We must guard above all against mere imitation of others, of following our whims in introducing forms and ceremonial merely because they are pretty or appeal to our emotions. "Seek that ye may excel to the edifying of the church" (1 Cor. 14:12).

## THE NEW HYMNAL

"HOW soon will the new hymnal be on the market?" That is the question that meets us at every turn these days. Ministers, teachers, men, and women from all parts of the Church put the question to us in letters, or ask it when they meet us personally. There is only one answer: "As soon as we can complete the job of plate-making, printing, and binding."

When we first started this final task connected with the new hymnal last April, we tried to estimate the time of publication. If the music compositor can set thirty hymns a week, we told ourselves, the book can be on the market in December, 1940. At present we are no longer making any predictions, except that we are hoping that there will be no unnecessary delays. As matters stand we can only say to our people that we are doing our utmost to expedite the work without sacrificing our ideal of making the book, also in its mechanical make-up, as excellent as possible. When this article appears in print, the entire liturgical section and a goodly number of the hymns will have been completed in plates. In other words we will have nearly half of the book in plates and Concordia Publishing House can start printing from these plates. This printing will proceed as the other plates are completed and within a few weeks after the last plates are finished the new hymnal can be on the market.

To the uninitiated the process of printing a hymn-book is a mystery. May we briefly explain. Our manuscript pages with the musical setting are turned over to a Chicago music compositor, an expert in this field. The musical score and the text of the hymn are set by hand — an intricate operation. Proofs are made of each day's settings and sent to three members of our committee. These proofs are painstakingly checked for errors and sent to the chief-proofreader at Concordia Publishing House who returns them to Chicago. In order to lose

no time, our schedule calls for the return of proof-pages on the third day after having been mailed out from Chicago. Accordingly at least four persons check each proof. This schedule has been carried on uninterruptedly from day to day since April.

When the music compositor has made his corrections in the type page, a cast is made of each page and the type is distributed, to be used again on the job. New music and text type is being used throughout to insure a first class job. As soon as the plates are electrotyped they are sent to Concordia Publishing House where all other material is being set, outside of the music pages. The presses of Concordia Publishing House — when this article appears — will be printing thirty-two pages of the new hymnal at a time, and the schedule has been so arranged that the printing and binding will be finished, God willing, about a month after the electrotype foundry turns over its last batch of plates.

We fully realize that our people are impatiently awaiting the new hymnal's appearance as the books they now have are frayed and worn. We are happy, however, that many have written to us cautioning against haste at this state, lest the mechanical perfection of the book be jeopardized. "We have waited this long," a friend wrote the other day, "we can wait a month or two longer than your estimate if necessary." That is a fine spirit! We sincerely hope, however, that he will not have to wait that long.

We want to take this opportunity to pay tribute to Dr. Seul and the Concordia Publishing House Board and all others connected with the printing of the new hymnal. In the first place, the arrangements made with the other synods, associated with us, were highly satisfactory. In the second place, the committee's recommendations as to paper, binding, size, type, and arrangement have been

accepted. In the third place, the cooperation accorded us on every hand is evidence that every effort is being made to give the Church a hymnal that will compare with the best in the world, also mechanically. In the last place, the introductory price, recently announced to our churches, is evidence that Concordia Publishing House and its manager are endeavoring to make the introduction of the new hymnal in our congregations as "painless" as possible. That our people realize this is shown by the advance orders which are coming daily. The first edition of 50,000 if we can speak of it as such, has just about been oversold. Orders, of course, will be filled in the order in which they are placed.

The introductory price is so reasonable that every effort ought to be made to place the new book into every pew, school desk, and home. At the committee's recommendation only the official full-size tune edition is being prepared. We hope that our people will never demand any other, so that we will have only *one* hymnal. For those who desire a deluxe edition, our Publishing House will as soon as possible provide fancier bindings, including also an India paper edition.

How are our congregations financing the introduction of the new hymnal in their circles? In some instances the societies of the church have raised or are raising the funds to provide the books and the necessary book-holders for the pews; usually the number is estimated so that two worshippers will use one book. In other instances individual members are buying all the books required and

presenting them to their congregation, as a memorial to some departed loved one. In still others, individual members are placing one or more books as memorials. One pastor recently reported that every book in his pews will be a memorial to some departed relative or friend of his people. At our suggestion, Concordia Publishing House is preparing a beautiful book-plate for this purpose, which can be pasted inside the front cover. The wording is this: "This Hymnal has been presented to . . . . . Lutheran Church, by . . . . . in memory of the sainted . . . . ."

In answer to some inquiries that have come to our desk, may we say that it will not be practical to use the new hymnal together with the old in the church service. There are entirely too many changes, both as to texts and tunes, to make this feasible.

We should also add that in due time an order of service will be published for the formal dedication of the new hymnal.

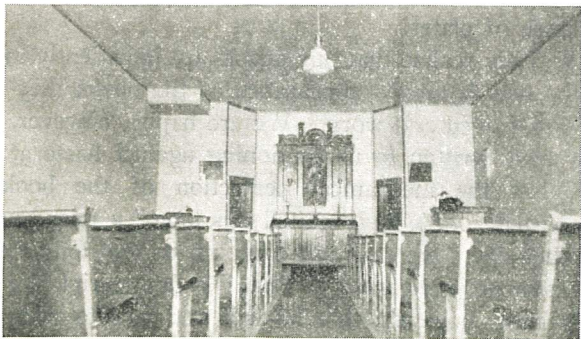
In conclusion, may we bespeak the continued prayers of our people for all those who are entrusted with the responsibility of preparing the new hymnal for our people.

W. G. POLACK, *Chairman*  
*The Intersynodical Committee*  
*on Hymnology and Liturgics.*

NOTE: Place your order for the *New Hymnals with the Northwestern Publishing House, Milwaukee, Wisconsin, as soon as possible.* Ed.

## OUR NEW MISSION AT WABASHA, MINNESOTA

SUNDAY, September 22, 1940, was a day of joy and thanksgiving for the members of the Evangelical Lutheran Church of Our Redeemer, our new mission congregation at Wabasha, Minnesota. On that day the congregation dedicated its house of worship to the service of



the Triune God. Dr. S. C. Ylvisaker, Ph. D., President of Bethany Lutheran College, Mankato, Minnesota, preached in the morning service, Rev. T. H. Albrecht of Lake City, Minnesota, spoke in the afternoon service, and Rev. C. F. Bolle of St. Paul, Minnesota, a member of the Minnesota District Mission Board, delivered the evening sermon. The choir of St. John's Church at Lake

City rendered appropriate anthems in the afternoon and evening services. The ladies of the congregation also served supper to the members and their guests.

The chapel, which has a normal seating capacity of 118, was especially well filled in the afternoon and evening, due in part to the attendance of numerous brethren from the neighboring parishes.

Lutheran preaching was begun in Wabasha in October, 1937, by Pastor Albrecht of nearby Lake City, who conducted monthly services, first in the local Congregational church and later in the Odd Fellow's Hall. In the following July the undersigned, then a theological candidate, was called to the Wabasha field by the Minnesota District Mission Board. Services were then conducted weekly, a Sunday School was organized, and missionary surveys of the city and environs were begun.

The congregation was formally organized in February, 1939, with eight voting members, and a constitution was adopted. Later in the year the missionary was extended a permanent call by the congregation and Mission Board jointly. Ordination and installation soon followed.

During all this time the congregation had been worshipping in the Odd Fellow's Hall. In April of this year one member of the congregation purchased a vacated two-

story brick store building and offered it to "Our Redeemer" for the same price he bought it — \$1,900. The matter was taken up with Synod, and permission was granted to buy it with the aid of Church Extension Funds, \$550 already having been obtained.

Alterations and repairs were immediately begun by members of the congregation together with the pastor. Second hand opera seats and aisle rugs were purchased in the Twin Cities. The Ladies' Society contributed venetian blinds and drapes for the front windows. All other furnishings, including altar, pulpit, baptismal font, candle sticks, communion ware, reed organ, crucifix and a large painting of Christ were donated by several neighboring congregations. A member of the congregation also donated a large sign with the name of the congregation on it, which was suitably placed on the front of the building. For all of these contributions the congregation is deeply grateful.

Redecorating and alterations were also carried out on the second floor to make a comfortable and modern residence for the pastor. This entailed considerable heavy carpenter work, necessitating the aid of a skilled carpenter for a period of three weeks. The only other hired help was for papering the auditorium and small amount of plastering. Materials and labor to date have run well over the \$200 mark, but the Mission Board granted \$100 for this cause.

There is still considerable work to be done on the building, especially on the large upstairs room which eventually will be used for Sunday school and social gatherings. There is no basement, but space for a furnace and stairway is provided in the rear of the main floor. A hot air furnace with an oil burner attached furnishes heat for the entire building.

The second story of our building serves as the pastor's residence.

Thus our mission at Wabasha has a neat, attractive, though compact, home in which to hear the Word of God without any interference. The place is also well situated, only one block from the center of the business district, in a city of 2,700 people. Two blocks away flows "the father of waters," the Mississippi.

The real work, that of winning souls for Christ, has its peculiar difficulties here, as elsewhere. While this is the only Lutheran congregation in the vicinity, there is strong opposition from a number of other Protestant denominations, a large Catholic population, and an abundant variety of lodges. Humanly speaking, the prospects for growth are only fair; yet we are ever mindful that the Lord has richly blessed our humble beginnings, and we continue to look to Him for all that we need to sustain us in His blessed work.

The first class of two adults was confirmed last June, and nine young people were then also confirmed, three of them receiving Holy Baptism. The congregation now numbers 39 communicant members, seven voting members, 34 Sunday school pupils, 16 members in the Ladies' Missionary Society and about 90 souls in all.

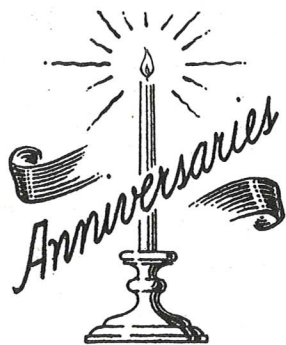
The congregation was accepted into the Wisconsin Synod at the district convention last June, and later this summer it became an incorporated body.

The members of "Our Redeemer" are filled with gratitude for the aid and encouragement from the Synod and Mission Board, and they pray that the Lord of the Church may bless us all in the future as in the past.

Herbert F. Muenkel.

## ANNIVERSARIES

### GOLDEN WEDDINGS



Mr. and Mrs. Frank Ratonde, members of St. John's Lutheran Church at Caledonia, Minnesota, were privileged to celebrate the fiftieth anniversary of their wedding day on September 26, 1940. A special service was held in church in the presence of their children, grandchildren, and other relatives. The undersigned based his address

on Ps. 143: 5.

May the good Lord who has been with them in the past abide with them the rest of their days here on earth.

R. Jeske.

\* \* \* \*

On the 29th of September Mr. and Mrs. Herman Wieckert, life-long members of St. John's Church, Town Center, Wis., observed their golden wedding anniversary.

In a thanksgiving service following the regular Sunday service their pastor spoke briefly on the basis of 1 Sam. 7: 12. A gift of \$10.00 was remitted for retirement of the church extension debt.

A. Werner.

### TWENTY-FIFTH ANNIVERSARY

October 6, the 20th Sunday after Trinity, Siloah Evangelical Lutheran Church of Milwaukee, Wis., celebrated the 25th anniversary of the ordination and the silver wedding anniversary of their beloved pastor Paul Burkholz, Jr. A special service at 7 P. M. was held at the church in honor of the occasion. At the request of the congregation the Rev. Arnold Schultz conducted the service and preached the sermon on Ps. 103:1-4. The Junior Choir and the Mixed Choir rendered numbers, which greatly enhanced the beauty of the service. Mr. Herman Roeming spoke in behalf of the congregation and presented a purse as a token of their love and esteem. Pastor Burkholz responded with grateful acknowledgment in a tone of profound humility.

A. S.

## BOOK REVIEW

## CHRISTMAS MATERIAL

**To Bethlehem Hasten** — a Christmas Eve Service by John Schroeder. Price: Single copies 7c; 100, \$4.80.

A very usable program not so difficult. We are glad to see the good old Christmas songs used throughout the program.

**Be Glad in the Lord**, by Alfred Schmieding. Print, Concordia Publishing House, St. Louis, Mo. Single copy 5c; 100, \$3.50.

Also this program uses the old Christmas songs. Both these programs are arranged for responsive recitation.

**Tidings Angelic**, by Hilbert A. Handrich. Print, Concordia Publishing House, St. Louis, Mo. Price, 10c.

This is a collection of the old Christmas carols arranged and compiled by the author for treble choirs. Teachers of our parochial schools and also the Sunday schools will welcome this collection. W. J. S.

**Synodical Report of the Norwegian Synod. 1940.**

Two very timely and good essays are available in this report. One by Dr. S. C. Ylvisaker on "The Question of Non-Fundamentals in the Light of Scripture," and the other by Geo. O. Lillegard on "The Principle of the Separation of Church and State Applied to Our Times." By all means get this report and study the essays. W. J. S.

**Hymns from the Harp of God**, by Professor W. G. Polack, St. Louis Seminary. Print, Ernst Kaufmann, Inc. Price, \$1.00.

This volume deserves a place in every minister's library. Professor Polack knows the Lutheran hymns as well as the great hymns of other churches. If you are in doubt read his treatment of the hymns contained in this volume, "Hymns from the Harp of God." Professor L. Blankenbuehler, another competent judge of good hymns, has this to say of the volume above, "The volume should prove particularly welcome and be of especial value to those who are looking for the origins, biographical data, appraisal of contents, and interesting side-lights of such well-known hymns like the old Christmas favorite, "Oh, Come, All Ye Faithful," the majestic, "Holy, Holy, Holy," of Bishop Heber, the yearning Advent hymn, "Oh Come, Oh, Come, Emmanuel," the reverent, "God Himself is Present." Especially noteworthy is the fine treatment of such age-old canticles as "The Te Deum Laudamus." These studies offer new and ample material for lectures and sermons as well as splendid reading." We agree with the above quotation.

W. J. S.

## CHOIR MUSIC FOR MIXED CHOIRS

All the music discussed in the following line are published by Hall and McCreary Company, 434 So. Wabash Avenue, Chicago, Ill.

No. 1505. "Rejoice, Rejoice, Ye Christians".....M. Lunquist  
Simple, yet effective. Words and music good

No. 1503. "Pilgrims Christmas Carol".....M. Lundquist  
Music is good but we are unable to say as much for the words

No. 1545. "The Christ Child".....Lily Strickland  
Not so good

No. 1509. "Bethlehem".....H. R. Wilson  
Difficult but good

No. 1507. "Carol of the Birds"  
Words not suitable for Lutheran church

No. 1502. "The Kontakin".....Alex Savine  
Too difficult for the ordinary church choirs

No. 1559. "Torches".....Doris Wright  
No!

No. 1560. "The Praise Carol".....R. E. Marryot  
Very good and not too difficult  
Reported by W. J. S.

## MISSION FESTIVALS

*Arise, O God, and shine,  
In all Thy saving might,  
And prosper each design  
To spread Thy glorious light:  
Let healing streams of mercy flow,  
That all the earth Thy truth may know.*

**Eleventh Sunday after Trinity**

Lutheran Mission, Shadehill, S. D.  
Offering: \$9.01, H. E. Rutz, pastor.  
St. Matthew's Church, Town Grant, Minn.  
Offering: \$115.00, Wm. Franzmann, pastor.

**Thirteenth Sunday after Trinity**

Trinity Church, Raymond, Racine Co., Wis.  
Offering: \$38.29.

**Fourteenth Sunday after Trinity**

Immanuel Church, Tw. Paris, Kenosha Co., Wis.  
Offering: \$20.40.

**Fifteenth Sunday after Trinity**

St. Luke's Church, Lemmon, S. D.  
Offering: \$59.66, H. E. Rutz, pastor.  
Trinity Church, Grafton, Nebr.  
Offering: \$48.71, R. H. Roth, pastor.  
Christ Church, Morristown, S. D.  
Offering: \$60.54, D. R. Hahm, pastor.  
Ev. Luth. Church, Willow Lake, S. D.  
Offering: \$80.16, H. C. Schnitker, pastor.

**Sixteenth Sunday after Trinity**

Trinity Church, Hoskins, Nebr.  
Offering: \$168.95, R. F. Bittorf, pastor.  
St. John's Church, Lomira, Wis.  
Offering: \$170.75, E. C. Rupp, pastor.  
Emanuel Church, Tawas City, Mich.  
Offering: \$138.60, J. J. Roekle, pastor.  
St. John's Church, Lake Benton, Minn.  
Offering: \$96.07, Paul E. Spaude, pastor.  
St. John's Church, Firth, Nebr.  
Offering: \$59.05, A. F. Hy. Lehmann, pastor.  
Bethlehem Church, Hague Twp., Clark Co., S. D.  
Offering: \$72.60, H. C. Schnitker, pastor.

**Seventeenth Sunday after Trinity**

St. Stephen's Church, Adrian, Mich.  
Offering: \$302.00, J. H. Nicolai, pastor.  
St. John's Church, Olanda, Mont.  
Offering: \$45.00, Oscar Lemke, pastor.  
St. John's Church, Pardeeville, Wis.  
Offering: \$143.34, A. J. Engel, pastor.  
Immanuel Church, Township Mecan, Marquette Co., Wis.  
Offering: \$128.57, Wm. J. Hartwig, pastor.  
Lutheran Mission, Miner, N. D.  
Offering: \$6.00, D. R. Hahm, pastor.

**Eighteenth Sunday after Trinity**

St. Paul's Church, Brownsville, Wis.  
Offering: \$145.44, Ph. Martin, pastor.  
St. Luke's Church, Knowles, Wis.  
Offering: \$28.00, Ph. Martin, pastor.  
St. Paul's Church, Dale, Wis.  
Offering: \$224.05, Waldemar Zink, pastor.  
St. Paul's Church, Hale, Mich.  
Offering: \$55.55, A. G. Schwerin, pastor.

**Nineteenth Sunday after Trinity**

St. John's Church, Montello, Wis.  
Offering: \$255.88, Wm. J. Hartwig, pastor.  
Salem's Church, Circle, Mont.  
Offering: \$80.00, Oscar Lemke, pastor.  
Redeemer's Church, White Butte, S. D.  
Offering: \$27.03, H. E. Rutz, pastor.  
St. John's Church, Town Bayton, Minn.  
Offering: \$268.00, Wm. Franzmann, pastor.  
Trinity Church, Saline, Mich.  
Offering: \$450.00, including \$20.00 from Ladies' Aid and \$5.37 from Men's Club, H. L. Engel, pastor.

Zion Church, St. Louis, Mich.  
Offering: \$64.35, C. G. Leyrer, pastor.  
Zion's Church, Valentine, Nebr.  
Offering: \$73.00, Hugo Fritze, pastor.  
Trinity Church, Bay City, Mich.  
Offering: \$319.31, Emil E. Kasischke, pastor.  
St. John's Church, Princeton, Wis.  
Offering: \$206.36, H. Warnke, pastor.  
St. Luke's Church, Kewaskum, Wis.  
Offering: \$111.50, Ger. Kanies, pastor.  
Lutheran Mission, Deer Trail, Colo.  
Offering: \$7.44, W. H. Siffring, pastor.  
Immanuel Church, Verdi, Minn.  
Offering: \$70.27, Paul E. Spaude, pastor.  
Trinity Church, Sturgis, S. D.  
Offering: \$28.42, Al. G. Eberhart, pastor.  
Immanuel Church, Gibbon, Minn.  
Offering: \$958.55, Hy. Boettcher, pastor.

**Twentieth Sunday after Trinity**

St. Paul's Church, White Bluffs, Wash.  
Offering: \$35.00, L. C. Krug, pastor.  
Trinity Church, West Mequon, Wis.  
Offering: \$138.33, A. C. Schewe, pastor.  
St. John's Church, Tappen, N. D.  
Offering: \$123.00, Wm. P. Holzhausen, pastor.  
**Christ Church, Brady Twp., Mich.**  
Offering: \$208.55, Roland Hoenecke, pastor.  
St. John's Church, Clare, Mich.  
Offering: \$82.35, E. C. Leyrer, pastor.  
Redeemer Church, Fond du Lac, Wis.  
Offering: \$62.38, W. O. Pless, pastor.  
St. Paul's Church, Appleton, Wis.  
Offering: \$538.99, F. M. Brandt, pastor.  
St. Paul's Church, Fort Atkinson, Wis.  
Offering: \$933.66, Hy. Gieschen, pastor.  
Lutheran Mission, Watanga, S. D.  
Offering: \$13.48, D. R. Hahm, pastor.  
**St. Paul's Church, North Fond du Lac, Wis.**  
Offering: **\$104.00.**  
Zion Church, Town Morrison, Wis.  
Offering: **\$280.84, Br. Gladosch, pastor.**  
St. Matthew's Church, Benton Harbor, Mich.  
Offering: \$1,250.00, H. C. Haase, pastor.  
St. Paul's Church, Tacoma, Wash.  
Offering: \$115.25, A. Sydow, pastor.

**Twenty-first Sunday after Trinity**

Salem's Church, Lowell, Wis.  
Offering: \$193.00, O. W. Koch, pastor.  
Lutheran Mission, Brockway, Montana.  
Offering: \$13.00, Oscar Lemke, pastor.  
St. Peter's Church, Savanna, Ill.  
Offering: \$142.76, Gerhard Fischer, pastor.  
Zion Church, Shickley, Nebr.  
Offering: \$74.80, John Raabe, pastor.

**SPIRITUAL CARE FOR OUR YOUNG MEN  
IN THE SERVICE**

Our General Mission Board is preparing to make provision for the spiritual care of our young men who have enlisted in the Army or Navy or who will be drafted in the future. A committee has been elected to take charge of this work. On account of conditions no definite plans have been made, but the Board herewith asks all pastors to report the names of such young men to Rev. M. J. Wehausen, Minnesota, stating

1. Name and home address,
  2. Name of home church and pastor,
  3. Location of camp, post, or ship, to which he has been assigned.
- John Brenner.

**INSTALLATIONS**

On the twentieth Sunday after Trinity Pastor John E. Schaefer was installed by me as missionary in the field of Winslow, Arizona.

Address: 622 Kinsley Ave., Winslow, Arizona.

F. E. Stern.

Authorized by President H. Kirchner the undersigned installed the Rev. L. M. Bleichwehl as pastor of St. Paul's Church, Onalaska, Wis., on Sunday, October 20. Pastors A. Vollbrecht, W. A. Schumann and T. J. Mueller assisted.  
Address: Rev. L. M. Bleichwehl, Onalaska, Wis.  
Walter E. Gutzke.

**MEMORIAL WREATH**

In memory of Mrs. Louise Buchhaltz from Mr. and Mrs. Herman Wall, Mr. and Mrs. Emil Schuschke, Mr. and Mrs. Julius Marquardt, Mr. and Mrs. Gust. Marquardt, Mr. and Mrs. John Prosch, Mr. and Mrs. Wm. Marquardt, Mr. and Mrs. Pete Hanson, by Pastor Wm. Lindloff, \$3.50, for Church Extension Fund.  
Wm. Lindloff.

**SOUTH EAST WISCONSIN DISTRICT**

July 5 to September 30, 1940

**Arizona Conference**

| Reverend                                | Budgetary | Non-Budgetary |
|---|-----------|---------------|
| Robert W. Schaller, Zion, Phoenix ..... | \$ 41.71  |               |
| Robert W. Schaller, Zion, Phoenix ..... | 25.46     |               |

**Dodge-Washington County Conference**

|   |        |  |
|---|--------|--|
| Geo. A. Barthels, St. Peter, Allenton .....   | 75.22  |  |
| G. Bradtke, Z. Krippel Chr., Tp. Herman ..... | 111.00 |  |
| Herman Cares, Emanuel, Tp. Herman .....       | 119.43 |  |
| Herman Cares, Zion, Tp. Theresa .....         | 70.00  |  |
| R. Marti, St. Jacobi, Tp. Theresa .....       | 34.00  |  |
| R. Marti, St. Jacobi, Tp. Theresa .....       | 11.40  |  |
| R. Marti, St. Peter, Kekoskee .....           | 105.89 |  |
| W. P. Sauer, St. John, West Bend .....        | 210.71 |  |
| W. P. Sauer, St. John, West Bend .....        | 142.07 |  |
| Erwin Scharf, St. Paul, Cedar Lake .....      | 28.00  |  |
| Erwin Scharf, St. Paul, Slinger .....         | 92.00  |  |
| M. F. Stern, St. Paul, Neosho .....           | 100.00 |  |
| F. Zarling, St. Matth., Iron Ridge .....      | 11.68  |  |

**Eastern Conference**

|   |        |       |
|---|--------|-------|
| Adolph C. Buenger, St. John, Good Hope .....                          | 136.55 |       |
| Gerald Hoenecke, St. Paul, Cudahy .....                               | 50.35  |       |
| Gerald Hoenecke, St. Paul, Cudahy .....                               | 45.05  |       |
| Gerald Hoenecke, St. Paul, Cudahy .....                               | 40.85  |       |
| Ph. H. Hartwig, Zion, Hartland .....                                  | 225.00 |       |
| Walter Keibel, Nain, West Allis .....                                 | 23.95  |       |
| Walter Keibel, Nain, West Allis .....                                 | 26.85  | 1.50  |
| A. F. Krueger, Resurrection, Milwaukee .....                          | 33.90  |       |
| A. F. Krueger, Resurrection, Milwaukee .....                          | 15.70  |       |
| A. F. Krueger, Resurrection, Milwaukee .....                          | 22.35  |       |
| Kurt A. Lescow, St. John, East Mequon .....                           | 63.50  |       |
| J. Mahnke, Mt. Lebanon, Milwaukee .....                               | 26.98  |       |
| J. Mahnke, Mt. Lebanon, Milwaukee .....                               | 29.65  |       |
| Wm. C. Mahnke, St. John, Root Creek ..                                | 38.94  | 3.85  |
| Wm. C. Mahnke, St. John, Root Creek ..                                | 46.39  |       |
| Alfred Nicolaus, St. Peter, Tp. Greenfield ..                         | 20.07  |       |
| Alfred Nicolaus, St. Peter, Tp. Greenfield ..                         | 5.15   |       |
| M. F. Rische, Davids Stern, Kirchhayn ..                              | 61.85  |       |
| M. F. Rische, Davids Stern, Kirchhayn ..                              | 401.23 |       |
| J. G. Ruege, Jordan, West Allis .....                                 | 66.10  |       |
| J. G. Ruege, Jordan, West Allis .....                                 | 71.15  |       |
| G. Schaller, St. Paul, Tp. Franklin .....                             | 16.25  |       |
| G. Schaller, St. Paul, Tp. Franklin .....                             | 22.25  |       |
| G. Schaller, St. Paul, Tp. Franklin .....                             | 15.15  |       |
| Alfred C. Schewe, Trinity, W. Mequon .....                            | 51.85  | 36.50 |
| Alfred C. Schewe, Trinity, W. Mequon .....                            | 58.65  |       |
| Gust. E. Schmidt, St. Paul, East Troy .....                           | 73.84  |       |
| Arnold Schultz, Trinity, Milwaukee .....                              | 14.10  |       |
| H. W. Schwertfeger, Woodlawn, W. Allis ..                             | 16.80  |       |
| Harry Shiley, Trinity, Waukesha .....                                 | 127.35 |       |
| E. W. Tacke, St. Paul, Tess Corners .....                             | 149.60 |       |
| E. W. Tacke, St. Paul, Tess Corners .....                             | 113.00 |       |
| S. E. Westendorf, Calvary, Thiensville .....                          | 27.48  |       |
| S. E. Westendorf, Calvary, Thiensville .....                          | 26.63  |       |
| S. E. Westendorf, Calvary, Thiensville .....                          | 20.85  |       |
| H. Wojahn, Grace, Waukesha .....                                      | 23.81  |       |
| H. Wojahn, Grace, Waukesha .....                                      | 17.61  |       |
| H. Wojahn, Grace, Waukesha .....                                      | 16.75  |       |
| Fairview Congregation, W. Allis, by Russell Kenngott, Treasurer ..... | 40.62  |       |

