

The Northwestern LUTHERAN

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"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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Advent
The
New
Church
Year



*"Behold, I Stand At
The Door and Knock:
If Any Man Hear
My Voice, And Open
The Door, I Will
Come In To Him,
And Will Sup With
Him, And He With
Me."* *Rev. 3, 20*

"FOR THINE IS THE KINGDOM AND THE POWER AND THE GLORY FOREVER, AMEN."

Matthew 6: 13B

By Prof. S. C. Ylvisaker, Bethany College

EACH time we hear these words or include them with the petitions of the Lord's Prayer we would do well to let our thoughts go on to other and similar passages of Scripture which have the same or a similar content, so that their sacred significance could be impressed on us the more. The Book of Revelation quotes these words as the song of the angels in heaven: Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." We speak the closing words of the Lord's Prayer so often and so thoughtlessly, little realizing that we here and now are given the sacred privilege of joining the hosts of very heaven in their exalted and jubilant praise of Him to Whom we owe all. Here the other passages in Scripture, such as the one quoted above help us to know the depth of meaning, the wealth of thought, the exalted beauty of the much mistreated closing of the Lord's Prayer. Today we wish to stop at this familiar place and take time to plant these words firmly at the entrance into this new year. After all, they voice our confession and our confidence, and we pray that we may take them along with us as such into every new day and every beginning of study or activity in our life together. Then we can be assured of the blessing of God as we go on.

What is God's Kingdom?

The Kingdom of which these words speak is first of all the Kingdom of Grace in which we, as Christians, live and move and have our being. It is as a table of grace where we are served with the good things we need so sorely, forgiveness of sins, peace, hope, love, the heavenly providence of God through Christ. It is also the Kingdom where God reigns as Creator and Ruler over all things, and where He makes the sun to shine upon the just and the unjust. And again, it is the Kingdom of Glory, where those who are finally delivered from all evil behold the beauty of His face Who has redeemed them by His Blood. That Kingdom is viewed here as one because it is the same God Who rules there, and it is His power and glory which are manifest in all. Men may claim for themselves kingdoms on earth, and Satan may arrogate to himself power and glory at which men marvel; but we believe and confess that the Kingdom which shall stand till the end of time and continue time without end, is that Kingdom where our Lord reigns, having established it by His creative and redemptive power. But only those who have become members of the kingdom of grace here shall share

the glory and bliss of the kingdom there. What a serious thought! How necessary it becomes for us, in view of this, to turn continually to Him Whose power is such that it saves to the uttermost those who come unto the Father by Christ, our one boast and our one hope.

Since this is the blessed content of these few and simple words, we rejoice in making this confession our own. We gladly hold it aloft as the banner of our Christian faith. As we enter upon this year, we proudly write this inscription over its doorposts, and we point to this confession as to that precious thing which gives meaning to our life and hope for our faith. One little change would robe these words of every worth, as if we should say: Mine is the kingdom and the power and the glory for ever; for that would not only be a lie, but it would make every hope and reliance **uncertain and at best temporal.**

The Basis of Our Confidence

Then we recognize, too, that our confidence lies here. Each day as we pray this prayer we look upward to Him Who abides forever, the same yesterday, today and forever, and Who holds all in the hollow of His mighty hand. As our King He will hear the prayers of His people, look unto their needs, show mercy abundantly through the merits of His own Son, pour forth His love as a heavenly shower and quicken them unto eternal life. All of this He must do for His Name's sake. Has He not promised, and must He not perform it? Let these words humble us if they will, since they turn our every thought away from merit and worthiness of our own; but let no man rob us of the confidence and sure hope which these sacred words breathe! THINE is the Kingdom, THINE the power, THINE the glory — and the victory of faith is sure. Our faith is built on the eternal Rock, and He will save, nay has saved, Whose kingdom has no end. And so our prayer ends in a shout of victory, and we find ourselves no longer in the slough of despond, but among the hills and fastnesses of God's promises.

Temptations

But how frequently we all, I dare say, are tempted to the same weakness of faith as the disciples of old! A war-torn world affects our spirits as well as our plans. Prevailing opinions and teachings serve to confuse even those who have accepted the guidance of the Spirit through the Word. The new morality

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EDITORIALS

Thanksgiving and War The annual celebration of our national Thanksgiving Day is past. We of the Lutheran church celebrated with the other churches of the nation. We were gathered in our houses of worship on that day and sang hymns of thanksgiving, penitential hymns; we offered up prayers and heard again words of comfort and consolation from the lips of our pastors.

These are again trying times. The war clouds in Europe simply will not be dispersed; they are rather growing in density. Dark and ominous they hover over all peoples of the other hemisphere and we have a growing feeling of insecurity here in America. Voices are heard daily on the air, in the newspapers, urging our government to actively participate in the bloodshed. The latest to counsel America to enter the struggle on the other side of the great water is no less than the national commander of the American Legion. It does not look so good for us. Perhaps it is just a matter of time and those voices will have prevailed and we will find ourselves once more engaged in a bloody slaughter.

These are the thoughts that surged through our mind as we celebrated another Thanksgiving Day. And then these thoughts persisted: will we celebrate another Thanksgiving Day under the conditions as we know them now; what will happen to our national and political mode of living, will these be the same — another year? And, yes, what about the church? Will its character be changed, its life, its manners, its freedom? These are not just idle musings — seeing spots in the sun at high noon! When an English weekly, *The New Statesman and Nation*, as quoted by the *Christian Century* of November 20, says: "that the United States is 'as near to a war footing and a war psychology' as it can get 'until the solemn hour, if it ever comes, when the American battle fleet sails under sealed orders and the doughboys set forth to help in 'smacking down the nazis.' " And when William H. Stoneman, head of the London bureau of the *Chicago Daily News*, back in this country, is doing his utmost to arouse Americans to enter the war — we may well have our misgivings.

Those are the conditions at this thanksgiving time. We have confessed that we are no more worthy of peace than any other nation; we have confessed that were it not for the Lord's mercy we too would now be weeping at the bier of our dead; we have confessed that we are no better than they. We have told the Lord that He has dealt bountifully with his unprofitable servants in America, in the Lutheran church, and we have and will continue to thank Him that His compassions fail not and that they are new every morning. We have praised and will never cease to praise His faithfulness toward us. Now let us live as such whose prayers are not just idle words of the mouth but deep-seated confessions of a penitent and humbled heart. Let us above all "seek first the

kingdom of God and His righteousness" by supporting to the limit of our ability His work among the children of men — the preaching of the Gospel in our own midst and far beyond the confines of our immediate locality. Let us wholeheartedly support our school, our college, our missionaries — the whole work of the church. That ought to be the result of our thanksgiving celebration and the fears that crowd our hearts because of the uncertainties of the future. In the face of them the constancy and the faithfulness of God ought to magnify themselves to our soul and in them we ought to see the reality of the heavenly treasures which no thief can steal and moth cannot corrupt.

W. J. S.

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Pitiable Blindness A thirty-third degree Mason — a Reverend Gordon A. MacLennan of Pittsburgh, Pa., spoke at a four-day meeting of the Scottish Rite bodies in Milwaukee recently. He accused the Americans of thinking like juveniles and that our government puts expediency and materialism before moral conviction. He said, among other things, "We are building a tower of Babel of our works trying to reach heaven, independent of God. . . . We have lost our consciousness of God. We have looked at Europe and said that it can't happen here, that atheism would not touch us. But we have seen European 'isms' drift into our colleges, our societies, even our theological seminaries. Seventy-five per cent of our young people say they have no religious convictions. Does it take any intelligence to look ahead fifteen, twenty years to see what will happen unless a change comes, unless we stop our mad rush toward the rocks?"

This from a man who is a Mason and from a minister of the Gospel who himself has cast the Word of God behind him and has gone his own way — that man sets himself up as a teacher, as an advisor to Americans in regard to religious matters. This man, of all men, tells his fellow brother Masons that America is building a tower of Babel of *their works* by which they are trying to reach heaven, independent of God!

If that is not tragic and a travesty of religion then we have not met it before. What is a Mason? What is his confession in regard to God and the Bible? God to them is merely "The Supreme Architect of the Universe" and the Scriptures are "a symbol" with a Mason free to think of it as he chooses. He may dissect it, he may disavow as much of it as he cares to, yea, he is free to disregard it entirely and choose as his bible the Koran. Hear what the highest Masonic authority has to say on this. Mackey in his *Masonic Ritualist*, page 59, says: "To every Mason, whatever may be his peculiar religious creed, that revelation of the Deity which is recognized by his religion becomes his threstle-board. Thus, the threstle-board of the Jewish Mason is the Old Testament; of the Christian, the

Old and the New; of the Mohammedan, the Koran." As to the object of the Mason, Mackey, in his Lexicon page 450-451, has this to say: "It is the object of a speculative Mason, by a uniform tenor of virtuous conduct (*good life*) to receive, when his allotted course of life is passed, the inappreciable *reward*, from his Celestial Grand Master of 'Well done, thou good and faithful servant!'"

In the face of such evidence how dare a man and a minister of the Gospel at that, face the world with such a statement "we are building a tower of Babel of *our works* trying to reach heaven, independent of God?" when that is the very teaching of his clan and universally practiced by them. Yes, they preach that "reward" is in their "*virtuous conduct*," which in simple language means, *good works*. He accuses the American people of thinking like "juveniles." I wonder what, in the face of the clear doctrines of the Scriptures, he calls his own way of thinking. How often does not the Scripture say that salvation is in Christ and by Christ alone? Read Romans, Chapter 3:20-28. This great section closes with those mighty words, "*Therefore we conclude that a man is justified by faith without the deeds of the law.*" Yes, how dare a man and a minister of the Gospel at that, associate himself with such people and be one of them, whose very religious lives center on the very practice which he so sternly condemns? Is he mocking us or is he exhibiting a bit of that "juvenile" thinking that actually is ruining America?

No, no, nice words will not do it but repentance alone, whether layman or minister; a return to the Gospel and the Lord Jesus Christ for salvation. Let us be ever on the alert against such glib-tongued oratory lest we be beguiled by it. Masonry will ever be Masonry!

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W. J. S.

Once More Every church member ought to be a reader of at least one church paper. The welfare of the church body with which he is affiliated demands this. Who ever heard of a successful and progressive craftsman or business man getting along without his Trade Journal or those periodicals especially published in the interest of his profession or business? If a businessman of our day would attempt to do business under such a handicap, we fear, he would not be very successful in his business. The times and the conditions simply demand that he be well acquainted with the stock he has to offer and with the temper of the buyers. This knowledge will not come to him flitting through the air on magic wings. If he expects his business to expand and become profitable to him he must study the trend of the times and the demands of the public. His periodicals will instruct him in these matters. If this is true of the business world today it is equally true of the church members. How can he be alive to the issues and the affairs of the church body of which he is a member unless he keeps in intimate touch with that church body? For this purpose he will want to keep the church paper and other publications of his church

body which are to serve that very purpose — to keep him informed on the problem and the work of the synod. The Christian will want this information. A lack of knowledge will mean a lack of interest.

For this reason the church papers do not merely ask and appeal for subscribers but for *readers* — interested readers. Mere subscribers will be of no benefit to the church. A lack of interest in the periodicals of the church has a deeper cause. It springs from a lack of interest in the Church itself. This cannot be so easily corrected. It often lies in the lack of interest in the Gospel. If by our preaching and our pastoral work we can make this Gospel dear to our members so that it will become the one great thing in their lives then we have begun to awaken in them a heartfelt interest in everything that pertains to the Gospel and the life of the Church, and this will include an interest in our church papers. Church work will occupy the central position in his thoughts. He will want all the information he is able to get on the work of the synod. Such a person will not only be a subscriber of the church papers but a *reader*.

Today confusion and uncertainty reign in the minds of the people everywhere. These are dangerous times. The Christian is in danger of being caught in the maelstrom of this gigantic upheaval. These times call for sober minds and hearts enlightened by the Gospel of Jesus Christ. The church papers augment the preaching of the Gospel by bringing you Christian messages to encourage and strengthen the inner life and to counteract the great influence of the public press upon the lives of our people.

We pray God for an increased circulation of the *Northwestern Lutheran* among our people. W. J. S.

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Where Do We Stand? The great universities and the colleges of our country have just now come to the end of another foot ball season. It is the time when men weigh the successes of the team. This is done wherever and by all men who are interested in this sport. Individuals as well as college paper and newspaper writers are passing judgment. Usually this is done without consideration of the games lost and won — but rather the judgment is made with regard to ability and the effort expended by the players. The question is: "Did the players give their best?" This is a fair question.

We too, the Church, has come to the end of another church year. Ought we not, who are children of the Kingdom, ask ourselves that same question? Did we do our utmost and give our best effort that the work of the Kingdom could go on unhampered? Or did we "lay down on the job" and let the work of the Church suffer? Let us be honest in our judgment. It will do no good to hide the fact. Honest acknowledgment and repentance alone will please God.

W. J. S.

THE ADVENT SEASON

THE Advent Season is the preparation for the Festival of the Nativity as Lent is a preparation for Easter. The early Christians, in fact, also considered Advent a season of fasting, exactly like Lent, during which all amusements ought to cease. The liturgical color for the season of Advent, violet, which conforms to the color for Lent, likewise marks Advent as a penitential season. The old choice of the Gospels and Epistles for the four Sundays in Advent also supports this view of the season. The choice of the gospel lessons for the third and fourth Sunday pointing to John the Baptist who preached repentance, the sombre lesson for the second Sunday in Advent prophesying the second coming of Christ, breathe the spirit of penitence and watchful waiting during this season of the church year. The Epistle lessons for Advent, Romans 13, 11-14, Romans 15, 4-13, 1 Corinthians 4, 1-5, sound the penitential note even more distinctly than the corresponding Gospel lessons. — Surely no one will be prepared to receive the Savior of the world unless he heeds the message of the Baptist: "Repent!" We must heed the voice of him that crieth in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain — And the glory of the Lord shall be revealed." — Without true humility and repentance we shall not wholeheartedly join in the singing of our Advent hymns which likewise chant of grace for the poor and lowly: "Christ is nigh — cast away the works of darkness — He comes the prisoner to release, in Satan's bondage held — He comes the broken heart to bind, the bleeding soul to cure." — Let Advent remain a season of penitence among us also.

The Church Year

Besides being a preparation for Christmas the Season has another significance: it forms — as far as we can trace, since the sixth century — the beginning of the church year, which before that time began with Easter.

The occasion of the change was the circumstance that the ecclesiastical year of the Jews also begins with Easter. As the early Christians, in witness of their Christian liberty (Col. 2: 16), chose the first day of the week, the "Lord's



Day" rather than the Old Testament sabbath day for worship, so they were prompted also to change the beginning of the church year from Easter to Advent. Since

it is apparent that the church year is arranged according to the articles of the Nicene and Apostles' Creeds, and that the ecclesiastical calendar revolves about the Sun of Righteousness, Christ Jesus, its beginning would quite naturally be made at that time when the Church prepares to receive the New-born Savior and King. As the festivals and seasons of the church year succeed each other, Jesus' biography is rewritten and His life is rehearsed from His birth to His coming in judgment. — In our day more than ever we should appreciate this precious legacy "The Church Year" with its array of Lord's days and seasons, all revolving around Him who is the Alpha and Omega. The observance of the church year is most beneficial for both our common worship and our private devotions. A spirit of secularism and commercialism, working from without and from within, have united to overthrow the old church year. So many "special Sundays" are being substituted in many churches that there is scarcely a "Lord's Day" left. A label of very doubtful value has been attached to almost every Sunday in the year, and a desire for variety has produced confusion. The calendar of some churches has been so cluttered up with special Sundays and holidays that there is indeed no more room for Him in the inn and the mighty works of God performed for our salvation through Christ must be crowded out. — Let our churches begin at this season of Advent to follow the church calendar and the new church year will be a year of grace that holds up to our vision the source of all grace, Jesus our Lord.

The Old Testament

Properly speaking, the Old Testament with its promises of the coming Messiah and the faith of the fathers which essentially was hope, an intense longing for the coming Christ of God, was the season of advent. With the protevangelium (the first promise of the Savior) given to man immediately after the fall into sin (Gen. 3: 15): "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" the advent season was ushered in. This first Gospel is typical of the entire Old Testament prophecy concerning the coming Messiah. We note in it, on the one hand, how the glorious message of salvation appears somewhat *veiled*. It is true that the succeeding promises of the Old Testament become clearer and clearer, and the fifty-third chapter in Isaiah approaches the reality of the New Testament. Yet the messianic prophecies of the Old Covenant must be read in the bright light of the New Testament revelation. On the other hand these prophecies contain all of the essential truths of the saving knowledge of Christ. This, too, may be observed in the first gospel. The Savior, we know, is the God-man, God's eternal Son made of a woman, the virgin-born, this truth was given to Adam immediately after the fall, in the words "the seed of the woman." The Savior

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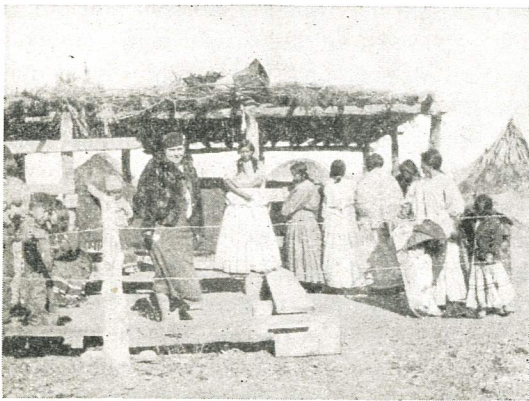
OUR APACHE INDIAN MISSION

By Pastors K. F. Krauss and K. A. Timmel

In the last issue we gave the reader a picture of general conditions obtaining in our Indian Mission in the state of Arizona. We present in the following a description of the individual stations.

Bylas

At Bylas, on the southern end of the reservation, Pastor E. Sprengeler takes care of the spiritual needs of the 700 Indians who live here and at Calva on a ten-mile stretch along the Gila River. The attendance at the chapel here is very good, and the enrollment in the school



Canyon Day Shelter for Church

(41 during the last year, 42 at present) is encouraging when one sees the elaborate school plant operated here by the Government. The chapel, of concrete block construction, is well built, if shabby looking for lack of paint. The same may be said of the parsonage. The chapel and its small annex were used as school rooms, a makeshift arrangement which did not do the interior of the chapel any good. While we were there, missionaries, teachers, and native workers were completing the new school building. This is a very simple frame structure, with one class room 20 feet by 30 feet, and an annex 12 feet by 30 feet to be used as a kitchen and dining room in which to serve the noon-day lunches to the children, a government requirement. For this purpose our budget allows about 4 cents per lunch. For a time lunch was prepared in a ramshackle old barn and passed out through an open window to the waiting children.

Mr. Gerhardt Schmelzer is assisting in the school since the beginning of the fall term. Should the enrollment continue to increase, another room will have to be added to the new school. If the missionary is to do camp-work here at all, he will need more help in the school. We should keep a watchful eye on this plant; the Government has a large, well-equipped school at Bylas, and although our workers do not intend to offer to compete with the Government, they realize that they must hold to a definite standard or receive a demand from the authorities to improve their equipment.

Peridot

Following the highway that skirts the Gila River and crosses the Coolidge Dam, we come to Peridot, 43 miles northwest of Bylas, where we find our first mission station and school. Peridot gets its name from the green and black peridots, semi-precious stones, which are found in the immediate neighborhood. Here Pastor H. Rosin, assisted by teacher W. Sorgatz and a native teacher, Clarence Bullis, serves 800 souls, who live from one to ten miles from the station. The enrollment in the three classes of our mission school is 95. Pastor Rosin teaches school full-time and, like his neighbor at Bylas, finds but little time for much-needed camp-work. The work at Peridot goes on in orderly fashion and there is the prospect that this will continue, for there is little here of the distraction and temptation that besets the Indians who gather at the larger trading places. The chapel is also used for school purposes and is beginning to show signs of wear caused thereby. This double-duty of the church furniture robs the interior of the building of dignity and proper atmosphere. There is no government school here, wherefore it becomes us to keep our own in good condition and repute.

The most urgent requirement at Peridot is paint. This will not be a big item, for church and school are of tufa stone construction, the parsonage is also of native stone, and the teacherage of adobe. The teacherage needs repair of roof, porch, and floors, and the adobe walls have settled away from door and window casings. The major item of a repair bill here would be for labor.

San Carlos

Three and one-half miles north of Peridot we come to San Carlos, the residence of the Indian Agent for the Lower Reservation, and also of our superintendent, Pastor F. Uplegger. The latter, assisted by his son, Pastor Alfred Uplegger, works a scattered field of 1,300-1,500 souls. Much camp-work explains the good order that



Twice Twice-Happy Parents

we find here. The buildings of tufa stone have an inviting appearance, and many Indians stop here every day for a word with the workers. It is a gratifying experience to behold the Word going forth from this place with its healing comfort. 306 of the children in the government school at this place are served by our missionaries. The hospital brings many ailing and dying natives under the influence of the missionary. Regular Sunday visits at the hospital and periodic week-day visits



Mission Station — Lower Cibecue

take of his time, but the missionary finds that hospital work brings a high return. The work here involves much driving, the field reaching out to six points as much as 15 miles distant from the church, with one small settlement 26 miles away.

Pastor F. Uplegger is the foremost authority on the Apache language, of which he has full and fluent command. He has, in fact, given the Apaches a written language, which they never had before, and has also written an Apache grammar, so that others might more readily acquire a knowledge of this difficult language. Pastor Uplegger will be asked to act as instructor of new workers and present missionaries to help them acquire a working knowledge of the Apache language.

East Fork

Pastor F. Uplegger is now filling the vacancy at East Fork, which includes Canyon Day. This is a big plant and serves beside the orphans and the day-school children a field of 1,100 souls in the Indian camps up to 14 and 18 miles from the station. Mr. Walter Huber is principal of the day-school, and with the assistance of two women teachers instruct 95 children. There is much to be done here after school hours, for the field is large and the missionary should devote by far the greater part of his time to the work in the camps. The buildings at East Fork have been painted recently and are in fair repair. These buildings consist of the church, the girl's dormitory for the boarding school pupils, the orphanage, the day-school, the parsonage, the teacherage, and a large barn.

Whiteriver

The 700 souls in the Whiteriver field and an additional 250 souls at Cedar Creek, twenty miles away, are served by Pastor E. E. Guenther, for nearly 30 years a mission-

ary among the Apaches. Pastor Guenther also instructs the children in the government schools at Whiteriver and Fort Apache and regularly visits the hospital at Whiteriver. One evening a week he conducts an outdoor service at Cedar Gap, which it was our privilege to attend. It was a most impressive service in the largest church in the world — myriads of stars and a bright moon furnishing the light from the vaulted ceiling, the mighty hills forming the walls, and a magnificent cliff providing the altar, and a large group of Apaches listening intently to the preaching of the everlasting Gospel — a priceless experience.

Travel in the Cedar Creek country is a matter of labor, patience, and much time over roads that tax the stamina of the car and the driver. We covered the 60 miles of the Cedar Creek camp country in exactly six hours. This, too, was an experience. Prices at the Whiteriver post, as everywhere on the Upper Reservation, are high.

Lower Cibecue

Fifty miles northwest of Whiteriver we have the two Cibecue stations. Ripley pronounced Cibecue the remotest and most inaccessible place in the United States. At Lower Cibecue, teacher Riess serves 206 souls living within a radius of three miles along the Cibecue Creek and has 36 children in the school. He teaches here, visits the camps, and preaches, but does not administer the sacrament; this he leaves to the missionary at the upper station. Mrs. Riess has been teaching the beginners in their home to ease her husband's burden, and does this without re-



Mission Station — Upper Cibecue

muneration. Here life is truly primitive with none of the conveniences we up here take for granted. Those people have no electricity and no ice. The only convenience evident was the reservation telephone. While we were there, Mr. Riess was trying to deepen the well which had run dry earlier in the summer. Until he succeeds in this he must drive two miles to a spring for water. The nearest garage is 50 miles distant, likewise the post office and there is no mail delivery; it is 99 miles to a doctor and dentist. The residence is on low ground and the lot needs far better drainage. Prices here are very high; we found

that at the trading posts one must pay a price 40 per cent higher than in the cities for staples, and gasoline sells for 25-30 cents per gallon for the cheapest grade.

Here again much paint is needed. The well should be improved, a new tank must soon be placed, the roof of the teacherage could stand repairs, a new stove is needed in the school, the garage should be moved to a place where it would be of some use in wet weather, and some ditching should be done around the teacherage and chapel. The latter is a quaint building whose exterior is entirely of adobe, made from the same red soil for which Cibecue is noted and named.

Upper Cibecue

Pastor A. Niemann holds the post here, serving 700 souls with 200 more at Carrizzo, 20 miles away. He also goes to Forestdale, 26 miles distant, and to Showlow occasionally, which is also 26 miles away. 84 of the children in the Government school in Cibecue are affiliated with us. The parsonage at the upper station is very presentable, perhaps the best in the missions, but the chapel is by far the worst. First of all, we notice the total absence of paint. The siding doesn't quite reach to the corners, the metal roof is loose, window panes are out, the belfry looks like a rookery made of old discarded fence boards, and within the chapel we find planks placed on fruit crates to serve as seats. This building looks for all

"For Thine is the Kingdom and the Power and the Glory Forever, and Ever, Amen"

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makes a mockery of noble ideals, now only barely surviving, as it would seem. Do we not find ourselves, young and old alike, in a world surging with a spirit that can no longer be controlled and carrying all along on a high wave of indifference to sacred truths and principles and with an eye only to gain and pleasure and power?

But we dare not falter. The same Christ Who said, "Ye are the salt of the earth," has placed us here to hold aloft the banner of His Word, to point men to the Truth He has bought so dearly, and vindicate in our lives and whole profession the ideals of

The Advent Season

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of the world *died for our sins, and not for ours only, but for the sins of the whole world.* Christ Jesus is not the model man whose example men should emulate and thus work out their own salvation — "without shedding of blood is no remission." Heb. 9:22. This cardinal truth of the Gospel is expressed in the protevangelium in the words "thou shalt bruise his heel." And the full redemption, the completed work of salvation wrought by Christ Jesus is included in the prophecy, "It — the woman's seed — shall bruise thy — the serpent's — head. Such words of promise worked faith in the hearts of the fathers, the saving faith in Christ. If the truth lay hidden and

the world as if we intended to give up the mission very soon. The Indian has some self-respect, and would very much like to feel proud of his mission station, but here at Upper Cibecue he will hardly succeed in this. Our Synod ought to do something about the chapel very soon, and our Christians ought to be more liberal in their support of missions to make it possible. There is no well at this station; the missionary must walk down the road about a block and scramble down a steep bank to reach a spring for his daily water supply. Yes; Ripley was right about Cibecue!

* * * *

This, then, is our Apache Indian Mission, as to its general conditions and a description of the individual stations. We felt compelled to give our readers also a picture of the needs in the various stations. This is our mission and it deserves our whole-hearted support. It is our high privilege to be able to share the Gospel with these native Americans, to bring them out of the darkness of paganism into the marvelous light of Christianity. Let us not neglect this privilege; let us sow the seed of the Word among the Apaches; the Day of Judgment will reveal the glorious fruits. Many of our Indians are already among those of all nations, and kindred, and tongues, that stand before the Redeemer's throne. We pray that more, also from Apacheland, will join them, and that we may stand with them.

Christian living which He has shown to be the holy fruits of faith. Let the seas of human opinion and unholy living rise up against us in all their fury, God still preserves and shall preserve in every place where His Gospel is taught and believed, a vineyard of blessing, a quiet sanctuary where the soul may rest. And this Gospel we take along into this new year as our most treasured possession. By it that faith will continue to live in our hearts and in all our associations which will make this our song of confession and full confidence: Thine is the kingdom, and the power, and the glory for ever. Amen.

— Adopted from *Lutheran Sentinel*.

veiled, this only prompted them to search the Scriptures, to increase their hope and longing for Him that should come.

The most profitable observance of the Advent season still is to turn to these blessed prophecies of the Old Testament, to seek Christ in them, and to sing and say:

Let the earth now praise the Lord,
Who hath truly kept His word,
And the sinners' Help and Friend
Now at last to us doth send.

What the fathers most desired,
What the prophets' heart inspired,
What they longed for many a year,
Stands fulfilled in glory here.

A. P. V.

INTRODUCING THE LITURGICAL PART OF THE NEW HYMNAL

By Pastor Gervasius Fischer, Peshtigo, Wisconsin

IV. THE ELEMENT OF CONFESSION IN THE PUBLIC DIVINE SERVICE

DID you happen to hear the broadcast of the funeral service held for the late Governor Horner of Illinois? Both from the funeral orations and from the prayer by the Rabbi certain definite beliefs held by these religious leaders were apparent. There was no mention of sin, and of death as the wage of sin, because they did not believe in the only Savior from sin. Moreover, the word "eternal" was not interpreted as life after death, but this that the good deeds of a man live on forever in the memory of those who knew him and in the history he helped make. That was the implied interpretation of eternal life and the soul of man. The last oration closed something like this: "And now we take these remains to rest in the bosom of the earth *forever*."

This public religious service was a confession of the beliefs of the modernistic Jews concerning life, death, and eternity. And those ministers of Christian denominations who participated in that service by such participation made themselves guilty of such teachings.

This funeral service reminded us of another held ten years ago for the late President Taft. Taft's minister of the Unitarian Church conducted a very simple service consisting entirely of readings from Holy Scriptures. Two well known passages come to mind: the one from John 14, "let not your heart be troubled," and the other from Romans 8:38 and 39. Unitarians deny the Holy Trinity and salvation through faith in Jesus as our only Savior, and it is interesting to know how this minister sidestepped these teachings while reading from the Scriptures.

In reading the St. John 14 passage the minister read the first four verses and stopped with the words: "And whither I go ye know and the way ye know." He omitted the climax of this passage, where Jesus says: "I am the Way, the Truth, and the Life, no man cometh to the Father but by Me."

In the same way was the passage in Romans deleted of the all important part of the chapter. The officiant read: "I am persuaded that neither death, nor life . . . shall be able to separate us from the love of God," and stopped, leaving out the closing words, "which is in Christ Jesus our Lord."

Here again the public religious service was a confession of the faith of the Unitarian Church, not by what was said, but by what was left unsaid, a practice which makes lodge prayers so misleading. In just the same way every religious public service is a public confession of the worshippers and of the religious body represented by them. This principle applies also to our Lutheran services, be they Communion services, preaching or minor services, including funerals, weddings, and others.

The purpose of the public divine service is not only that of edifying the Christian congregation, as pointed out in the last article, but also of publicly confessing the name of Christ. In the divine service the Christian Church praises the Lord, makes His name known, preaches the Gospel.

The Christian Church has a definite message to proclaim: The Gospel. The Gospel is that message from God which offers His free gift of grace to sinners through His Son Jesus Christ. So sin and grace must be unmistakably confessed in very public divine service of the true Christian Church. If you will look at the Lutheran orders for all services including funerals, weddings, you will find sin and grace clearly stated or implied. All Lutheran orders for divine services are clear in the confession of the fundamental Christian teaching. All Lutheran hymns, and those sung in the Lutheran services, either state the doctrine of sin and grace directly or imply it in unmistakable terms.

The Christian Church has always considered its public divine service a means of confessing Christ publicly, before the unbelieving world as well as in the face of false teachers who from time to time arose to introduce faith destroying errors into the Church. When, for example, in the early Church the doctrine of the Holy Trinity was assailed by those errorists mentioned in the first article of the Augsburg Confession, the Church found it necessary to include the Confession of faith in the Holy Trinity as a condition of membership. In this way the Apostles' Creed came into being for use at the baptismal service, which always was a public service. When Arianism arose and denied that Jesus was the eternal Son of God, the Nicene Creed was adopted and was generally used in the Eastern Church at divine services; and since the Reformation either the Nicene or the Apostles' Creed have formed part of the Lutheran order for Holy Communion.

If you feel that the repetition of the Creed week after week is needless, think what loss it would be for our Church, if it were not used. Personally I recall, how after reading one of Rutherford's satanic books in which he blatantly calls the doctrine of the Holy Trinity an invention of the devil, those portions of the liturgy referring to the Holy Trinity had a special import for me.

Similarly, when during the time of the Reformation some sects denied the real presence of the body and blood of our Lord in the Lord's Supper, the Lutheran Church added the word "true" to the form of Distribution of the Sacrament: "Take, eat, this is the *true* body . . ." And over against the Romanist Church it said: "Drink, *ye all*, of it."

So today we dare not overlook the element of confession in our services. No part of our public divine service dare be misleading in the interpretation of the

truth. Our confession of the true Gospel must be clearly Scriptural.

Our hymns, the sermon, the prayers, and all parts of the service must not only contain Gospel, clearly imply Gospel, but must have the Gospel as their center.

So if the liturgical section of the new hymnal, for instance, refers to the singing of hymns, which are found in the second section of the Hymnal, you will find only such hymns as clearly express Christian doctrines. Your pastor is perfectly justified in refusing such songs as "In the Garden," "Beautiful Isle of Somewhere," "I love you truly," and others like these at divine services. Just

read many of the so-called popular gospel hymns and see how nearly all of them lack the true Gospel ring, this truth that we are saved by grace through faith in Jesus Christ. The element of confessing Christ also applies to music which is commonly associated with worldly pleasures. The wedding march from the opera "Lohengrin" has no place in a Lutheran wedding service.

Everything we do, or say, or sing in Lutheran public divine services must first be examined by the principle laid down in the words of our Savior: "Ye shall be witnesses unto Me." This was also one of the guiding principles in the preparation of the new Hymnal.

OUR AFRICAN MISSION

By Christine Rapiet, Nung Udoe, Africa

THE girls' school opened on January 22. It now has an enrollment of 33 girls. This is more than we expected for some years. For the first full school year we have more than the dormitory was built to accommodate (32). Eighteen new beds, one large dining room table and two benches had to be built by a local carpenter. However, more girls can be accepted as the two study rooms are being used for dormitories, the three teachers could be placed in one room, if necessary, and the smaller girls can sleep two in a bed (they are doing that now as the new beds are just half completed).

"There are three native teachers (last year there were two). One teaches only domestic subjects and has charge of the dormitory, another one teaches Infant 1 and 2 (grades 1 and 2) and supervises the farming, while the third one teaches Standards 1 and 2 (grades 3 and 4) and certain subjects in Standards 3 and 4 requiring the use of the Efik language. The first two teachers were experienced before they came here. All of them received at least part of their education in girls' schools. I teach Standards 3 and 4, catechism, Bible history, and Standards 1 and 2 for a few periods a week. I use the Lutheran teacher as an interpreter for the religious instruction. I can do some of my questioning in the catechism directly in Efik without the aid of a book. Some of these questions are memorized from the catechism and some are of my own making. If I don't understand or am not sure of the answer given, of course, I have the teacher interpret. I cannot begin to have Bible history in Efik and much of the other instruction. I am attempting to memorize the catechism with the group that has never had it before, but the difficulty is that the group doesn't stay very long on one piece of memory work.

"I think it is difficult for the people in America to imagine what this school is like. Either they think the girls are almost semi-civilized pagans or else that they live about the same way as girls in schools at home. Neither one is true. Most of the girls are accustomed

to going to church and their people are much more educated than the majority out here. I don't think I have ever seen a more reverent group of people than the girls are during devotion, etc. However, for one thing, they eat quite differently from white people. Their food consists mainly of different kinds of soups eaten with garri or yam. Many are not used to eating fruit, no sort of bread or butter is made, practically nothing sweet is consumed, almost all foods are strongly flavored with red pepper, cray fish and smoked fish. Their food is always a mixture, which is cooked in pots over a wood fire, and they are not especially fond of variety along the food line. However, they are learning (and enjoying it) to make a larger selection of foods from the native produce grown here. In girls' school the girls learn to sew nicely and by the end of Standard 6 can sew better than most American women.

"I am having the girls try out some new things and the results ought to be quite interesting. For example, as part of their local geography study, Standards 3 and 4 are making observations of the Nung Udoe large and small markets. The eight girls and the teacher go to the market with their slates and pencils and gather information. I plan these lessons and then give these to the teacher. The notes are copied in English in their notebooks. In local history I am having various men come to the school and tell the girls about certain phases of the history of Nung Udoe and Ibesikpo that they know and this information will also be written in English. The girls are going to try new things in farming also. I have a very good book on West African agriculture and expect to have the girls apply some of the principles set forth in this book. For example, that pineapple plants can be started better from suckers than from the tops, that crops can be grown on the same piece of ground year after year if crop rotation is practiced and the ground is fertilized each year, young trees are going to be started in black dirt in kerosene tins, perhaps tapioca will be made from

cassava, flowers are to be planted around the classroom (at first the teachers thought this was rather an odd idea), that new pawpaw trees can be begun from branches, etc.

"The girls seem eager to learn. You do not have that indifference that is seen in American schools. I suppose they appreciate an education more because many do not have that privilege and it isn't just taken for granted. This is true of religious instruction as well as of the secular subjects. They memorize quite easily the chief parts of the catechism, Bible proof texts and even many of the answers to the questions in the catechism. I try to discourage the latter unless they can also give the answer in their own words or explain it. So much of the learning in bush schools, etc., seems to be pure memory work without the proper understanding of the contents. I always try to apply the Bible stories as to doctrine and life and encourage them to do the same. Sometimes I have them do this before I have suggested them for a certain story and some do this fairly well. Of course, some of these applications are different, as for example the institutions of monogamous marriage in the story of the creation of man (some of the girls' fathers have more than one wife and some seem to think this is the thing to do), certain points in connection with the Sixth Commandment are made plain because of customs here, etc.

"The total school fees for a girl in the Standards is four pounds and seven shillings. This would be about twenty dollars at the pre-war rate. This includes tuition, board, two uniforms and a headcloth, books, sewing materials, etc. The Infants pay slightly less. The teachers are getting twelve shillings a month and their boards. I think the school can be self-supporting as far as the regular school expenses go.

"I wish you could hear the girls playing, etc. It sounds so different. These people really are full of rhythm. Right now the girls that are doing the laundry are singing a hymn as they work. On moonlight nights people in surrounding villages quite often play and drum all night. The girls don't do that, but they do enjoy playing them.

"I hope this letter has helped you visualize the school, the girls and their activities."

* * * *

Obot Idem, January 9, 1940.

"Knowing that you sympathize with us in our difficulties, you also rejoice with us in our pleasant experiences. For this reason I am sending you a sample. It concerns one of our numerous gifts which we received for the New Year. Although it was only eighteen eggs, with a value of about six pence, this sort of thing really

cheers your heart. It is but one of the evidences of the love which the people have for us and for the work which we are doing among them.

"The other day I was reflecting a little bit concerning the history of our work in Nigeria. Although we are at times impatient, when one begins to take stock, you can really see God's hand and blessing upon everything. It is not quite four years since Dr. Nau arrived out here. At that time there were between twenty-five and thirty churches. Now we have forty-three churches. Three new buildings have been erected at the Central School at Obot Idem. The standard of the school has reached a high level. We have erected a well-equipped Girls' School at Nung Udoe which is run in good order. One permanent house is completed, and two more are in the process of being built. The seminary, where we might train a native pastorate, is functioning very well. These are some of the physical improvements which have been made. It does not take into account the thousands who have been baptized and received into the Kingdom of God. Even in the eight short months that I have been here it has been possible to see a definite improvement in the spiritual life of headmen, teachers, and people. The products of our schools will, under the Hand of God, assure a good future for our church. There are difficulties, as there will always be difficulties where sin is so prevalent. But the Word of God has power to change the hearts and minds of men and to us is granted the special privilege of seeing abundant fruit of that power.

"The fruit of our work is not only apparent in our own territory but has extended beyond our borders. At a conference of Qua Iboe missionaries last fall it was decided that the men should visit their stations more regularly. They have also adopted the system of having weekly instruction meetings for their teachers and evangelists patterned after our Wednesday afternoon teachers' meetings. We have also discovered that our weekly mimeographed Sunday School Lessons and Sermon Papers are used by the native clergy in other churches. The Methodists are also following along some of our paths. They are attempting to make smaller districts for each missionary because they feel that their work is entirely too impersonal. They are going to eliminate any expansion into new territories and are concentrating on the indoctrination of their established churches. I believe that these measures can, to a large extent, be attributed to the testimony which the Lutheran Church has been bringing. For all of these things we are thankful.

Sincerely yours,

Justus C. Kretzmann (Signed)."

— Mission work is God's work, but work which God is pleased to do by men. God can't use all men and every man. He can use those only who have been prepared by Him. "This people have I formed

unto myself that they shall show forth my praise" — says the Word. These, then, are the men who are called to do God's work — the re-born, the new-formed creatures — the believers in Christ.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

Art. II. Of Original Sin
Part One

Also they teach that since the fall of Adam, all men begotten in the natural way are born with sin, that is, within the fear of God, without trust in God, and with concupiscence; and that this DISEASE, or VICE OF ORIGIN, is truly sin, even now condemning and bringing eternal death upon those not born again through Baptism and the Holy Ghost.

II

“SINCE the fall of Adam” — with these words we indicate the beginning of the state of sinfulness on earth. Man was not created sinful nor with a predisposition for sin, but he became sinful and introduced a condition of sinfulness into the human race by doing something which we call the “fall.”

Man was created in the image of God. He was created after God in righteousness and true holiness (Eph. 4:24). When God scrutinized His finished work of creation He found it very good in every detail, man included.

Man was, then, not made by God in a neutral state, neither good nor bad. Nor was man created with a double set of inclinations, a lower sensuality to be controlled by a higher mind. Man did not receive the image of God as an added external gift, wherewith he might the more easily govern his sensuality and keep it in subjection to the mind. Man's body was not like a spirited horse to be held in check with a golden bit. Views of this kind will not do justice to the record of Moses when he speaks of the divine image, nor to the words of Paul when he describes it for us in Eph. 4:24 (read the entire passage, verses 17-32; and again chap. 5:1ff.); Col. 3:10 (read verses 1-14).

Man was good in every respect as he left the Creator's hand, and a real fall took place from his high estate.

Moses gives us the history of that fall in the third chapter of his first book.

Some people are inclined to consider Moses' account as a myth. The old Greeks and Romans believed many myths about their gods and about men who lived in nebulous antiquity. If Moses were telling us nothing but a myth, hoary with age, we need not be perturbed. But he is describing to us an actual event, an event with the most far-reaching implications even for us.

Others consider the story as a fable. They imagine that Moses invented it in order to warn us in a poetic way to be on our guard against evil influences approaching us

in some alluring guise and tempting us to sin. Some say that he invented it out of whole cloth, others grant that it may have some basis in fact, but that Moses embellished it for his purpose. Again, if Moses' story of the fall is to be classed with the fables of Aesop, conceding to it perhaps a little greater spiritual depth, we lose its real significance, and all the wholesome lessons we may try to draw from it will only increase our curse.

Still others look upon the story of the fall merely as an example of what happens in every man's life at some time or other. Man, they say, is not conceived and born in sin, with a sinful heart, filled with sinful lusts — no, he is born essentially good. But as Hercules, according to Greek mythology, came to the parting of the ways, being lured in one direction by vice and invited to follow the other course by virtue, so every man at some time in his life will come to a fork in the road. Then the evil environment in which we are living will exert a powerful, almost irresistible influence on us to make the wrong choice. This happened to Adam and Eve. They wavered for a long time, they hesitated to take the fateful step; but gradually they weakened in their resistance, and evil temptation carried the day.

Now Moses, they say, recorded this as a typical example for our warning. For once we have set out on the wrong road, it is difficult, if not impossible, to retrace our steps. Hence, the obvious lesson, such people say, is that we must improve our environment, especially children must be placed into wholesome surroundings, which shield them against temptation, and they will automatically grow up into virtuous manhood and womanhood.

All of these interpretations are totally wrong, misunderstanding the nature of the fall and missing the scope of Moses' record. The fall was a real event in the life of Adam, with the most far-reaching consequences, not only for Adam personally, but for the entire human family. In the fall Adam from a child of God turned into a sinner, not for himself, but again involving his offspring. Paul briefly sums up what the fall did to us, Rom. 5:12: “As by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned.” When Adam sinned, the entire human race was infected with sin, and became subject to death. We are now all the children of wrath by nature (Eph. 2:3), because every one of us must confess with David: “Behold, I was shapen in iniquity, and in sin did my mother conceive me” (Ps. 51:5).

To impress upon our hearts more deeply the gravity of the fall, God on that day cursed the ground so that only in sorrow and in the sweat of our face we may eat of it all the days of our life; and the whole creation, being made subject to vanity for man's sake, groans and travails in pain until now. “*Since the fall of Adam.*”

News from the Mississippi Valley Conference

PASTOR AUGUST VOLLBRECHT has retired from the ministry after 54 years of service in the Lord's vineyard, forty of which were spent in Fountain City, Wis. On October 10, the brethren of the conference and their wives tendered him and his wife farewell at the Fountain City parsonage. Pastor and Mrs. Vollbrecht have moved to La Crosse, Wis., to spend their declining years. Our prayer for them in the evening of life is: "Lord, abide with them: for it is toward evening, and the day is far spent!"

On October 17 the Cochrane - Buffalo City - Cream parish in conjunction with the conference observed the 25th anniversary of Pastor C. F. Kurzweg's ordination. An anniversary service was held in Cochrane, Wis. Pastor F. H. Senger, Arcadia, preached the sermon. Pastor R. Korn, visitor of the conference, had charge of the liturgical service and spoke in behalf of the conference and presented the jubilarian with a purse from the conference. After lunch, served by the ladies of the congregation, a social gathering was held in the parsonage. May the Lord grant our brother many more years of service in His vineyard!

On October 30 the brethren gathered at St. Paul's Church near Whitehall, Wis., to attend the funeral of Mrs. Rev. Reginald Siegler who had died in the Whitehall Hospital October 27. W. Gutzke of La Crosse officiated. May God comfort the bereaved young brother with the balm of His Gospel. "Come, and let us return unto the Lord; for he hath torn, and He will heal us; He hath smitten, and He will bind us up." A memorial wreath of \$13.00 was given to the Church Extension Fund in memory of Mrs. Siegler by the conference.

Pastor R. W. Mueller, Wilson, Minn., has accepted a call to Medford, Wis. On November 6 the brethren and their wives gathered at the Wilson parsonage to bid farewell to Brother Mueller and his family. We wish him and his family God's choicest blessing in his new field of labor. — Pastor H. E. Bentrup, Stoddard, Wis., has accepted the call to succeed Pastor Mueller and intends to begin his labors in his new field December 1.

Mississippi Valley Conference Correspondent.

You "Haven't Time"

You live by Jesus' grace each day
And yet you don't have time to pray
Or thank Him for the gifts He gave
And that He died your soul to save.

You haven't time, your Book's unread —
No time for thanks for daily bread;
You have no thanks for house and home,
The things you proudly call your own.

Your hearing, sight, your sense of smell,
Your arms and legs which serve so well,
Your health has always been to you
Something you'd grown accustomed to.

You haven't time when you retire
To thank Him for your daily hire —
No thanks each morn for restful sleep
Instead of nights spent "counting sheep."

You haven't time — a poor excuse
For time that's spent in bad misuse.
You haven't time some rest to seek,
Or go to church just once a week.

You will have time — on Judgment Day
When you arise, to hear Him say,
"Though time here is eternity
Yet I can find no time for thee."

Oh, God, grant that we always may —
Not only on Thanksgiving Day,
But every day; have time to be
Thankful, for all we have, to Thee.

Hilbert Stark.

OBITUARY

MRS. EMILIE ALBRECHT, NEE STROHMETZ



On September 9 the Lord summoned to her heavenly home the soul of Mrs. Emilie Albrecht, née Strohmetz, widow of the late Pastor J. Chr. Albrecht of Acoma Township, Minnesota. Many had been her earthly homes which she had shared with her husband and family of fifteen children up to the former's death in 1918 and with one or the other of her eight surviving children since that time. And many a time, while approaching the blessed age of 93 years, did the reminiscences of those earlier homes engage her memory. It was there where she had so quietly, but faithfully, shared the joys and sorrows in the circle of family members into whose midst the Lord had placed her.

But in the course of the last year, and especially during the last months of her life, her pastor found her only too eager to confess her First Love, her Lord and Savior. Unto His presence and unto the new heavenly home prepared by Him was her desire. And her Savior heard her prayers. Quietly and peacefully her soul fled this earthly prison and ascended into her heavenly home in the early morning hours of September 9.

At the funeral services in Trinity Lutheran Church of Hutchinson, Minnesota, of which she had been a member for the past five years, her pastor proclaimed the comforting truths of Rev. 14:13: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Her mortal remains were committed to their last resting place at the Acoma cemetery.

A. K.

ANNIVERSARIES

TRINITY CHURCH AT BELLE PLAINE, MINNESOTA

Fiftieth Anniversary



On October 6 the Trinity Congregation of Belle Plaine, Minnesota, was privileged to celebrate her 50th anniversary. The guest speakers were Pastor Chr. Albrecht of Johnson, Minn., and Pastor Chr. Kock of St. Paul, Minn., sons of the pastors who had formerly served the congregation. May Christ, the Head of the Church,

who for the past fifty years visited this congregation with the blessings of his grace, also abide with her in the future and look with merciful kindness upon the members and their pastor that the work of their hands may be established upon them.

W. Schuetze.

GOLDEN WEDDING ANNIVERSARY

In a special service on the evening of October 28, 1940, the golden wedding anniversary of Mr. and Mrs. Martin Kopp was observed in St. Paul's Ev. Luth. Church, Gladstone, Michigan. Their pastor, the Rev. Theophil Hoffmann, addressed them briefly on the basis of 1 Sam. 7: 12.

Theophil Hoffmann.

SILVER WEDDING ANNIVERSARY

The silver wedding anniversary of Pastor and Mrs. Wm. Lutz of Escanaba, Michigan, was observed in a special service on the evening of November 15 in Salem's Lutheran Church by the congregation. Pastor Harvey Kahrs of Powers, Michigan, preached the sermon, basing his remarks on 1 Cor. 15: 10. Pastor Lawrence Lehmann of Hyde conducted the altar service, Mr. Adolf Paul, president of the congregation, presented a gift from the congregation.

Theophil Hoffmann.

FORTIETH ANNIVERSARY OF DEDICATION

Eighty-two years ago the first members of St. Bartholomew's (Kasson, Town Brillion, Wis.) congregation had a less elaborate house of worship than the present house which was built forty years ago. Way back in 1858 four families, led by a Mr. Ferd. Maertz, dedicated their homes as places of worship. In 1866 a log church was erected. Though small and unpretentious it served the steadily increasing congregation until the fall of 1900, when the present brick building was built.

It does not happen often that a congregation is able to have as its guest preacher a pastor who served it forty years before. But such was our privilege. Pastor Martin Sauer who became St. Bartholomew's pastor in July, prior to the dedication of the new church edifice on November 11, 1900, was again in the pulpit on November 10, 1940, encouraging and enheartening the members by means of the Word. In a special English service in the afternoon President Pankow reminded us of God's grace, pointing out the special privileges we enjoy as Lutherans and urged us, with the help of the Lord, to remain steadfast, appreciative of our blessings.

W. Valleskey.

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.*

Fourteenth Sunday after Trinity

Gibson, Wis.

Offering: \$102.79, W. Kleinke, pastor.

Fifteenth Sunday after Trinity

Trinity Church, Belle Plaine, Minn.

Offering: \$236.95, W. Schuetze, pastor.

St. John's Church, East Bloomfield, Wis.

Offering: \$145.85, A. E. Schneider, pastor.

Seventeenth Sunday after Trinity

Zion Church, Ripon, Wis.

Offering: \$39.06, M. A. Fleischer, pastor.

Eighteenth Sunday after Trinity

St. John's Church, Valmy, Wis.

Offering: \$153.27, O. C. Henning, pastor.

St. Paul's Church, Mound City, S. D.

Offering: \$114.36, A. A. Hellman, pastor.

Nineteenth Sunday after Trinity

Peace Church, Gale, S. D.

Offering: \$32.58, A. A. Hellman, pastor.

Twentieth Sunday after Trinity

Gethsemane Church, Milwaukee, Wis.

Offering: \$303.00 including \$35.00 from Sunday school,

R. O. Buerger, pastor.

St. Paul's Church, Sodus, Mich.

Offering: \$185.00, A. J. Fischer.

St. Stephen's Church, Beaver Dam, Wis.

Offering: \$581.71, L. C. Kirst, pastor.

St. Luke's Church, Vassar, Mich.

Offering: \$31.50, A. W. Voges, pastor.

Holy Cross Church, Daggett, Mich.

Offering: \$49.62, Henry A. Hopp, pastor.

Trinity Church, Kaukauna, Wis.

Offering: \$309.62, Paul Th. Oehlert, pastor.

Epiphany Church, Racine, Wis.

Offering: \$57.03, Edwin Jaster, pastor.

St. Peter's Church, Stambaugh, Mich.

Offering: \$54.14, Geo. Tiefel, pastor.

Zion's Church, Crystal Falls, Mich.

Offering: \$18.33, Geo. Tiefel, pastor.

Twenty-first Sunday after Trinity

St. Mark's Church, Carbondale, Mich.

Offering: \$41.62, Henry A. Hopp, pastor.

Two Creeks, Wis.

Offering: \$38.02, W. Kleinke, pastor.

Trinity Church, Brillion, Wis.

Offering: \$330.20, Martin F. Sauer, pastor.

Hope Church, Detroit, Mich.
Offering: \$139.76, G. L. Press, pastor.
St. John's Church, Ableman, Wis.
Offering: \$141.21, Philip Lehmann, pastor.
Town Trenton, Wis.
Offering: \$85.00, L. C. Bernthal, pastor.
Peace Church, Hartford, Wis.
Offering: \$230.00, Ad. von Rohr, pastor.
St. Paul's Church, Monroe, Mich.
Offering: \$75.00, G. Ehnis, pastor.

Twenty-second Sunday after Trinity

St. John's Church, Woodland, Wis.
Offering: \$160.00, H. J. Schaar, pastor.
First Ev. Luth. Congregation, Green Bay, Wis.
Offering: \$208.91, R. Lederer, pastor.
St. Paul's Church, Saginaw, Mich.
Offering: \$721.11, O. Eckert, O. J. Eckert, pastors.
St. John's Church, Root Creek, Wis.
Offering: \$179.67, Wm. C. Mahnke, pastor.

Twenty-third Sunday after Trinity

Redeemer Church, Wabasha, Minn.
Offering: \$12.83, Herbert F. Muenkel, pastor.
Redeemer Church, Amery, Wis.
Offering: \$145.66, O. P. Medenwald, pastor.
Grace Church, Clear Lake, Wis.
Offering: \$29.01, O. P. Medenwald, pastor.

Twenty-fourth Sunday after Trinity

Jambo Creek Lutheran Church, Jambo Creek, Wis.
Offering: \$6.95, Ed. Zell, pastor.

Twenty-fifth Sunday after Trinity

St. John's Church, Clarkston, Wash.
Offering: \$39.00, E. F. Kirst, pastor.

ANNOUNCEMENTS

ANNOUNCEMENT

The Committee on Hymnology and Liturgics is now ready to organize its task of revising the Agenda and to bring it into conformity with the new Hymnal. The respective committees of the other synods in the Synodical Conference are also cooperating with us in this endeavor. We are anxious to receive suggestions from conferences and individuals, especially with regard to the addition of collects, prayers, and service orders for special occasions (e. g., installation of professors at our institutions, synodical and district officers, etc.) not included in the present LITURGY AND AGENDA, or for the correction and improvement of the present material. The brethren in the British Empire are requested to make their particular wishes known to us so that the new LITURGY AND AGENDA may also fully meet their requirements. Please address all correspondence to the undersigned.

Prof. W. C. Polack, Chairman,
The Intersynodical Committee
on Hymnology and Liturgics.

WANTED

for our Apache Indian Orphanage at East Fork, Arizona, an industrial worker (caretaker, farmer and handy-man) whose wife could serve as matron for boys and matron for little tots (three positions).

Please, apply to Pastor Edgar Hoenecke, 261 Spring St., Plymouth, Michigan, for information.

REQUEST

If anyone has a communion set which he wishes to donate or sell at a small cost to our mission in Florence, So. Dak., please communicate with:

Rev. H. E. Russow,
Box 154,
Florence, So. Dak.

Hymn books are needed for our mission in Garden City, So. Dak. If anyone has books which he wishes to give to us, please advise:

Rev. H. E. Russow,
Box 154,
Florence, So. Dak.

INSTALLATIONS

Authorized by President W. T. Meier, the undersigned, assisted by Pastor W. Holzhausen, installed Pastor H. Heckendorf on the 24th Sunday after Trinity as pastor of St. Paul's Ev. Luth. Congregation, Hazelton, No. Dak.

E. H. Krueger.

* * * *

Authorized by President W. Pankow, of the North-Wisconsin District, I have on November 3, 1940, installed Pastor Gerh. Schaefer as pastor of Trinity Ev. Luth. Congregation at Neenah, Wis. The Rev. L. Koeninger of Manitowoc, Wis., assisted.

Address: Pastor Gerh. Schaefer, 311 E. Franklin St., Neenah, Wis.

G. E. Boettcher.

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Authorized by President W. Pankow, the undersigned installed the Rev. Irwin J. Habeck as pastor of St. Peter's Church, Weyauwega, Wis., on Sunday, November 3, 1940.

Address: Rev. Irwin J. Habeck, Weyauwega, Wis.

A. E. Schneider.

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Authorized by President Karl Krauss of the Michigan District, the undersigned installed Pastor Wynfred Westendorf on November 3, 1940, as pastor of St. Paul's Church, South Haven, Mich. Pastors C. Binhammer, E. Lochner, L. Meyer, W. Franzmann, A. Fischer, and N. Kuck assisted.

Address: Rev. Wynfred Westendorf, 654 Indiana Ave., South Haven, Mich.

Adolf Sauer.

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On the 23rd Sunday after Trinity the undersigned, authorized by President H. Kirchner, installed Rev. Gerh. H. Geiger as pastor of the Mission Fild, Rewey, Wis., Lancaster, Wis., and Beelown, Wis. Pastors H. Geiger, Gerh. Fischer, and F. Miller assisted in the service.

Address: Rev. Gerh. H. Geiger, Rewey, Wis.

Wm. Keturakat.

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Authorized by President W. T. Meier, the undersigned installed Candidate Henry Meyer as professor at the Northwestern Lutheran Academy on Sunday, November 3, 1940. Pastor W. J. Schmidt assisted.

Address: Prof. Henry Meyer, 906 First Ave. W., Moberg, So. Dak.

G. J. Schlegel.

ORDINATION

Authorized by President R. Buerger the undersigned on November 3, 1940, ordained his son, Herbert Koehler, called by the District Mission Board as missionary in Phoenix, Arizona, to the office of the holy ministry. President R. Buerger and Chairman O. Nommensen assisted. May the Lord bless the work of His young servant!

Address: Rev. Herbert Koehler, 1502 E. Harvard St., Phoenix, Arizona.

Ph. H. Koehler.

CHANGE OF ADDRESS

Rev. Wm. Franzmann, 400 Tenth St., Watertown, Wis.
Rev. Alvin H. Leersen, Osceola, Wis.

CALENDAR OF CONFERENCES

NEW ULM PASTORAL CONFERENCE

The New Ulm Pastoral Conference convenes at New Ulm, Minn., December 4, 1940, at 9:30 A. M.

Papers: Sermon Study, W. Frank; Die Taufe des Johannes, cf. Acts 19: 1-7, Le Roy Ristow.

Confessional Address: H. Sprenger; Prof. E. H. Sauer.
A. Martens, Sec'y.

SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference will meet December 3 at Baraboo, Wis., with Pastor H. Kirchner. The morning session will open at 9:30 A. M. with the celebration of Holy Communion.

Papers: Exegesis: 1 Tim. 4 — A. Winter; 1 Tim. 5 — M. Glaeser. Isagogics: 2 Thess. — L. Bleichwehl; 1 Tim. — G. Gerth. Sermon Outline on New Year's Text — H. Schaller (C. W. Siegler). Ordination — H. Kirchner. Revision of Bible Translation — F. Gilbert.

L. M. Bleichwehl, Sec'y.

MINNESOTA DISTRICT

June, July, August, 1940

Red Wing Conference

Reverend	Budgetary	Non-Budgetary
Theo. Haar, Bear Valley	\$ 82.00	\$
E. G. Hertler, Brownsville	2.45	
R. Jeske, Caledonia	244.05	
Karl A. Nolting, Frontenac	132.44	4.00
T. E. Kock, Goodhue	85.00	
F. W. Weindorf, Goodhue, Grace	152.91	
F. W. Weindorf, Goodhue, St. John's	250.04	
E. G. Hertler, Hokah	62.00	
E. G. Hertler, La Crescent	247.75	
T. H. Albrecht, Lake City	393.32	10.00
Theo. Haar, Mazeppa	128.00	
T. E. Kock, Minneola	190.40	8.50
A. Eickmann, Nodine	353.44	25.00
M. C. Kunde, Oronoco	48.33	
M. C. Kunde, Pine Island	25.33	
J. R. Baumann, Red Wing	96.47	
R. Jeske, Union	64.65	
H. F. Muenkel, Wabasha	5.00	
Karl A. Nolting, West Florence	175.00	
Paul E. Horn, Zumbrota	351.34	

Mankato Conference

R. J. Palmer, Alma City	133.75	
W. Schuetze, Belle Plaine	383.08	
A. Jul. Dysterheft, Helen	270.00	68.60
A. Ackermann, Mankato	353.98	30.80
R. A., Haase, North Mankato	105.70	
A. H. Mackdanz, St. Clair	126.75	13.75
Ernst C. Birkholz, St. James	163.00	
O. K. Netzke, Smith's Mill	50.00	

St. Croix Valley Conference

O. P. Medenwald, Amery	26.81	
Aug. W. Saremba, Cady	83.00	
Otto E. Klett, Centuria	51.50	
E. H. Bruns, Delano	56.95	
L. W. Meyer, E. Farmington	191.22	
A. H. Baer, Hastings	59.72	
Paul C. Dowdat, Minneapolis	337.73	100.00
P. R. Kurth, Nye	4.95	
P. R. Kurth, Osceola	14.48	
Otto E. Klett, St. Croix Falls, Redeemer	17.00	
C. F. Bolle, St. Paul	80.39	
A. C. Haase, St. Paul	371.14	
C. P. Kock, St. Paul		78.70
J. Plocher, St. Paul	219.95	
A. W. Koehler, So. St. Paul	61.40	
J. W. F. Pieper, Sommerset	7.90	
J. W. F. Pieper, Stillwater	57.00	
A. W. Saremba, Weston	91.00	
H. E. Lietzau, Woodbury	23.00	
E. M. Schroeder, Woodville	78.00	

Redwood Falls Conference

R. Heidmann, Arlington	75.00	33.00
A. C. Krueger, Cedar Mills	501.42	6.00
Theodor Bauer, Echo	189.09	
C. C. Kuske, Emmet	134.18	
G. F. Zimmermann, Essig	91.66	
Im. F. Albrecht, Fairfax	304.00	
C. C. Kuske, Flora	98.07	
G. F. Zimmermann, Ft. Ridgely	84.97	
Hy. Boettcher, Gibbon	3.50	
M. J. Wehausen, Morton	185.65	
A. W. Fuerstenau, Omro	302.75	2.00

Edw. A. Birkholz, Redwood Falls	280.34	12.50
Aug. Sauer, Renville	216.00	
G. R. Schuetze, Seaforth	5.85	
G. R. Schuetze, Sheridan	39.50	
E. G. Fritz, Wellington	358.00	
Aug. Sauer, Winfield	40.00	
C. W. A. Kuehner, Winthrop	15.00	27.60
F. E. Traub, Wood Lake	367.27	

Crow River Valley Conference

W. G. Voigt, Acoma	109.80
E. R. Berwald, Buffalo	73.33
Alvin Leerssen, Crawford's Lake	117.75
M. Schuetze, Ellsworth	138.00
Im. F. Lenz, Graceville	93.44
H. C. Duehlmeier, Hancock	208.70
W. J. Schulze, Hutchinson	342.81
Chr. Albrecht, Johnson	172.33
Karl J. Plocher, Litchfield	199.91
W. P. Haar, Loretto	91.21
M. J. Lenz, Monticello	20.91
Alvin Leerssen, Montrose	85.10
H. C. Duehlmeier, Morris	50.00
W. C. Nickels, Pelican Lake	78.35
S. Baer, Rockford	281.57

New Ulm Conference

H. C. Sprenger, Balaton	259.67	
A. J. Maas, Brighton	69.72	
J. C. A. Gehm, Darfur	70.90	
H. A. Scherf, Eden	161.00	
Paul W. Spaude, Lake Bengon	79.28	
G. Hinnenthal, New Ulm	1,235.60	
F. Koehler, Nicollet	437.10	
R. Schierenbeck, Sanborn	12.25	2.00
G. Theo. Albrecht, St. Peter	178.00	
Wm. C. Albrecht, Sleepy Eye	50.00	140.00
Paul W. Spaude, Verdi	47.79	
Karl Brickmann, Vesta	139.06	

\$14,605.15 \$ 562.45

Memorial Wreaths

In Memory of	Through Reverend	Amount
Mrs. Simon Hadler	T. E. Kock, Goodhue	\$ 18.50
Mrs. Aug. E. Dabke	A. Ackermann, Mankato	5.00
Mrs. Emma Schultz	J. Plocher, St. Paul	5.00
Wm. Dittmer	R. Heidmann, Arlington	14.50
Mrs. Herman Bartz	Theodor Bauer, Echo	14.50
William F. Pueppke	A. W. Fuerstenau, Omro	27.55
Friederika Meisner	A. W. Fuerstenau, Omro	21.75
Augusta Jaus	C. W. A. Kuehner, Winthrop	24.75
Emil Buerkle	C. W. A. Kuehner, Winthrop	1.00
Mrs. Anna Dixon	A. Leerssen, Crawford's Lake	18.00
Mrs. Wm. Viergutz	A. H. Leerssen, Montrose	1.00
Mrs. Fritz Meyer	G. Hinnenthal, New Ulm	18.00
Mrs. G. Coltenbough	T. H. Albrecht, Lake City	2.00
Mrs. Herman Pirius	T. E. Kock, Minneola	12.25
Mrs. F. Perry	P. E. Horn, Zumbrota	11.50
Martha Brandt	A. Ackermann, Mankato	48.00
Mrs. Edw. Dubke	A. Ackermann, Mankato	3.25
Richard Kistner	R. Heidmann, Arlington	10.00
Hy Hillemann	R. Heidmann, Arlington	6.50
Mrs. Otto Schwartz	Im. F. Albrecht, Fairfax	11.50
Mrs. G. Taggatz	Hy Boettcher, Gibbon	2.00
Mrs. Hy. Stiehm	Hy. Boettcher, Gibbon	1.50
Fred Book	Chr. Albrecht, Johnson	1.00
Wm. Veigen, Sr.	S. Baer, Rockford	12.00
Mrs. W. Goltz	H. C. Sprenger, Balaton	1.00
Albert Steinhaus	H. A. Scherf, Eden	1.00
Mrs. Dorothea Schulze	R. Jeske, Caledonia	.50
H. Dickrager, Sr.	A. Eickmann, Nodine	9.50
J. Bolland	J. R. Baumann, Red Wing	5.00
Mrs. Fred Oltmann	A. Jul. Dysterheft, Helen	26.00
Mrs. Reinh. Milbrand	A. Jul. Dysterheft, Helen	9.00
Ferdinand Jannusch	A. Jul. Dysterheft, Helen	5.00
Rev. J. Baur	A. Jul. Dysterheft, Helen	5.00
Martha Brandt	A. Ackermann, Mankato	3.00
Geo. H. Jacobs	A. Ackermann, Mankato	4.00
Mrs. H. Cors Hunter	A. Ackermann, Mankato	22.50
Otto Lehne	E. A. Birkholz, Redw. Falls	2.00
Hilda Hagen	E. A. Birkholz, Redw. Falls	12.50
Mrs. P. W. Hackbarth	G. Hinnenthal, New Ulm	25.00
Mrs. Marie Kessler	R. Schierenbeck, Sanborn	12.25

H. R. KURTH, Treasurer.